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The

# Elim Evangel

Voice of the Elim Churches in the British Isles  
Fundamental, Pentecostal, Evangelical

VOL. XXXIX. No. 21

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MAY 24th, 1958

## TONGUES—HUMAN AND DIVINE!

By **N. J. Nelson** (*Minister of Elim Church, Portadown*)

Readings: Acts 2:4; Ephesians 4:17-23; James 3

AS one Whitsuntide succeeds another we ought to become increasingly proud of our position as pentecostal believers. All around us sincere denominationalists are bemoaning the fact of modernism in the pulpits of our land, lack of power in present-day evangelical circles and a very obvious spirit of apathy pervading many churches and denominations which once knew the fire and blessing of God. What a tragedy that these dear people cannot see that that which we in the Pentecostal Movement are enjoying is nothing less than a revival of that first Pentecost! Thousands of people are being saved, thousands healed and countless numbers filled with the Holy Ghost with signs following. Miraculous gifts of the Holy Spirit long stifled and quenched by the churches' compromise with the world are now in powerful yet sweet use in thousands of pentecostal churches throughout the world.

The real stumbling-block to many people and their acceptance of the pentecostal experience is their wariness of accepting *tongues* as the evidence of the baptism of the Holy Spirit. Unfortunately the appellation "Tongues Movement" dubbed on us by many modern-day unthinking Christians has had the effect of giving a totally wrong conception of what the Pentecostal Movement really seeks to accomplish. An old and well-worn story serves to illustrate the cloud under which many of our friends labour in

this respect. First person: "Don't go there; they speak with tongues!" Second person: "Don't be soft. What else would they speak with?" This type of remark has led the writer to look into the matter of "tongues" and he respectfully submits the following for your help and possible guidance. True to *homiletical* tradition, the facts are placed under three headings: (1) The use of the tongue by unregenerate man; (2) The use of the tongue by the spiritual man; (3) The Divine use of the believer's tongue by God the Holy Spirit.

### 1. *The use of the tongue by unregenerate man*

The word "tongue" can be taken in three material senses: (a) the physical tongue or organ of speech; (b) the tongue or language spoken by a nation; (c) the tongue used for good or bad discourse.

Many questions have been asked regarding our natural and native tongues. Did God infuse Adam with a language or did Adam invent it? Is this language still in existence? If so, which one is it? These and many more questions can be answered by close study of God's Word, but suffice it to say that God gave man a tongue that he might worship Him (Psalms 63:5; 71:14-16) and also that man might have fellowship with man. Let us see then what unregenerate man has done with this gift from God and see also what God really intended for this very important member.

**SPECIAL WHITSUN NUMBER**

The Bible reveals *unregenerate man's* tongue as unclean, and under this heading fall the undermentioned of which his tongue is guilty: flattery (Psalm 5:9), vanity (Psalm 10:7), pride and independence (Psalm 12:3,4), backbiting (Psalm 15:3), the embodiment of evil (Psalm 34:13), lies (Psalm 109:2), and lies coupled with a proud look (Proverbs 6:12-19). A lying tongue is included here among six things that God hates. The awful end of unregenerate man's unclean tongue is seen in Revelation 16:10.

Now let us look into

2. *The use and abuse of the tongue by the regenerate (spiritual) man in the higher realm of spiritual things.*

The regenerate man's tongue reveals him as spiritual or carnal. We are known by the use of our tongues in conversation. As a man thinks, so he is and so he speaks (Matthew 12:34; Luke 6:45). One of the first things to be changed after conversion is our conversation—our use of the tongue. Whereas it was once used for blasphemy, filthy jesting, swearing, lying, etc., it is now changed from earthly to heavenly (Philippians 3:20; Ephesians 2:3). These last two references clearly show us the change which ought to have taken place upon conversion. The following scriptures show us how our natural tongues ought to be so surrendered to the Lord in order to enjoy the benefits His Word holds out to us. Our former and present conversation is stated in Ephesians 2:3. Our mouths ought to be filled with singing (Psalm 126:3), knowledge (Proverbs 15:2), health (Proverbs 12:18), life (Proverbs 15:4), and our tongues should reveal desires of the heart (Proverbs 16:1). We can enjoy the tongue of the learned (Isaiah 50:4). It is likened to "choice silver" in Proverbs 10:20. The tongue of the regenerated man, wisely guarded, keeps him from the scourge of evil tongues (Job 5:21). The wise man will flee from the presence of the critical or scandal-mongering tongue.

There are great responsibilities resting upon the converted man when he uses his tongue. His tongue must be used in holy conversation. This is shown to be one of the essential qualities of those who look for the Lord's return (2 Peter 3:11). His tongue must set an example for others to follow (Philippians 1:27). His tongue cannot be clean and unclean at the same time (James 3:10,11). His tongue or conversation can either support or weaken the work of spreading the Gospel, or hinder workers in the Gospel (Philippians 1:27). The result of our conversation can very often determine the life or death of a church, or the ministry of the minister, and can nullify evangelistic vision and work. Too little do we

realise how Satan has a direct interest in the use of our tongue for his purposes. Is it any wonder that James uses such strong words in his devastating indictment of the "loose" tongue of so-called people of God? The tongue of the Christian is best used in witnessing to the power of the Gospel. As someone has well said, "If we want to gossip, let us gossip the Gospel."

Now we come to consider

3. *The Divine use of the believer's tongue by God the Holy Spirit*

God reveals the use of regenerated man's tongue at its highest level—"as the Spirit giveth utterance." There can be no higher use for the Christian tongue than this apart from the above-mentioned point of witnessing.

James 3:8 states that "no man can tame" the tongue. While no *man* can tame these tongues of ours, the Holy Spirit most certainly can and does *take* our unclean tongues, unregenerate and filthy, and purify them. He alone can *tame* our tongues into instruments of praise and teach us "new tongues" in a moment of time.

God chose "tongues" as the evidence of the baptism of the Spirit to show His complete mastery over body, soul and spirit. Our emotions deeply stirred, our hearts fill with His love as we dwell upon the love of God revealed in Christ Jesus. As we meditate on His death at the hands of sinful men, and realise to some extent what it cost Him to bear away our sins, so our hearts rejoice in Divine grace and mercy. Sunday morning by Sunday morning we express ourselves around His table as only Pentecostals can with such holy freedom and boldness. Our tongues are loosed to tell forth His praises. As our affections and emotions are sanctified, so the Holy Spirit can operate through the now clean avenue of the soul. The effect of sin is to hinder and eventually paralyse the activity of the Spirit within each child of God: hence our need of cleansing every moment of every day so that continual and holy communion with God is our portion, to the end that God may speak through us by the Spirit. It is just at this point that the gift of tongues comes into its own, for our mortal tongues are taken hold of by the Spirit of God to express the ecstasy of "the inner man," and we praise Him in languages unknown to us, but clearly stated by Paul in 1 Corinthians 13:1 to be "tongues of men and of angels." Pastor Charles Kingston in his fine book on the *Fulness of Power* uses a phrase which has always been a blessing to the writer. Mr. Kingston, speaking of this ecstasy of the soul, says, "The gift of tongues  
(Continued on page 324)



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## Women's Column

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### MY DAY OF PENTECOST

(The remarkable testimony of  
Mrs. J. K. McGillivray, Formosa)

**M**RS. J. K. McGillivray writes this inspiring and stimulating testimony, which is a challenge to us all to obey when God speaks to us. For the benefit of those who do not know our sister here are a few facts. Before her marriage to Pastor K. McGillivray she was a missionary of the China Inland Mission and for two years she was in a Japanese prisoner-of-war camp. She and her husband are Elim missionaries to Formosa.

"You never know when life's great moments will arrive, when God is going to meet with you in a new and lovely way, so we can live each moment in an attitude of joyous expectancy.

"I did not know on April 27th, 1958, that this was the day on which God was going to meet with me. The service progressed through the singing of hymns, Bible reading and prayer, and we were in that time of worship preceding the breaking of bread. One of God's servants spoke as she was moved by the Holy Ghost and another interpreted. As I sat listening and quietly praying it dawned upon me that God was talking to me. The words fell like thunderous blows upon my startled heart: 'You have been going around in circles and the Lord keeps bringing you back to the same place, the place of decision. You must yield and obey Him.'

"Not understanding, I began to argue with God, asking what He was talking about. I was obeying Him. All the light He had given me, as far as I knew, I was walking in. Under deep conviction I asked Him, 'What is it Lord?' Quietly but so clearly the inward voice said, 'The baptism.' The interpreter went on, 'When you say "I will" to Him and yield to Him the blessing will be yours.'

"Finally He brought me to the place where I said, 'All right, Lord, but what do you want me to do?' The inward voice again spoke, 'See Mrs. Gorton after the service.' The interpreter continued,

'You will be strong where you have been weak. In your place of service you will be able to laugh at the devices of the enemy. God needs channels, for the days are short before His return. He desires to use you.'

"After the service Pastor and Mrs. Gorton, the Misses Marshall and I knelt in His presence and asked Him to fulfil His word. The great problem was how to yield. I had been taught to resist any emotionalism, to keep a tight hold on my mind and body; now to give it over freely was not easy. But God knew my willingness, and ever so slowly I realised that I was being bathed in a warm glow, and praises to Him came forth; it was rapture. He was so wonderful, His Name was so precious, His presence was so real, and the Holy Spirit of God was glorious in His comfort and love. Fear was gone and all was peace in Him. After a little while the Holy Spirit took my tongue and a wonderful magnification of the works of God poured forth in a new and clearly articulated tongue.

"Somehow I had expected to feel the power of God coming down, but instead it was pouring out from within and the word was fulfilled, 'Out of His innermost being shall flow rivers of living water.'

"God's gift is not given that we might enjoy the manifestation of the Holy Spirit, but to profit; therefore as we return to Formosa I thank God for His mighty equipment for the great task.

'The Spirit clothed Himself  
It makes the record say,  
So Gideon became as *nothing* in the fray,  
Except a suit of working clothes  
The Spirit wore that day.'

Lord Jesus, may we be Thy working clothes."

You remember Hastings, Weymouth,  
Kidderminster, Worcester ?

### ANOTHER GREAT PIONEER CAMPAIGN

of  
Revival and Divine Healing

to commence in

**NORWICH** Stuart Hall  
St. Andrew's Hill

First meeting, Monday, June 2nd, at 7.30 p.m.

Conducted by

**REV. KEN MATTHEW and PARTY**

Services nightly except Fridays, June 6th and 13th, and  
Saturday, June 21st  
Thursdays, 3 and 7.30; Sundays, 3, 6.30 and 8

# EDITORIAL

## A TIME FOR REFLECTION

WHITSUNTIDE is with us once again, and in churches everywhere the emphasis will be upon the experience of the 120 on the day of Pentecost and upon the achievements of the Early Church which was so signally blessed by God and endued with the power of the Holy Spirit.

That which happened to the disciples in the upper room on the day of Pentecost drew the people outside like a magnet draws steel. Pentecost challenged and attracted the masses: they came, they saw, they heard, and 3,000 of them were saved and drawn into the newly constituted Church of Jesus Christ. The disciples of the Lord were fully surrendered to the lordship of the Holy Spirit and as a result the masses were stirred—they were no longer indifferent, callous and apathetic; they were aroused, interested, challenged and drawn. This is significantly and simply recorded in the words, “. . . The multitude came together, and were confounded . . . they were all amazed, and marvelled . . .”

As we reflect upon the Holy Ghost phenomena manifested in and through the Early Church we recognise the need of a mighty outpouring of God's Spirit upon the Christian Church of today. This is a vital necessity in order to enable her effectively to combat the forces of darkness and evil abroad in the world. The Saviour's words to His disciples prior to Pentecost are applicable to the Church of today: “Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8). If the witness of God's people throughout the world is to be virile, aggressive, dynamic and effective, they must yield themselves absolutely to the authority and control of the Holy Spirit. The Church needs another Pentecost.

## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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## Tongues—Human and Divine! (continued)

sinks a well into the dumb profundities of the rejoicing spirit, liberating a jet of long-pent ecstasy that gladdens the heart of man.” What a wonderful explanation of this lovely gift!

Some people say that the Pentecostal Movement is too busy looking for the gifts of the Spirit, rather than seeking to manifest the fruit of the Spirit. This of course is entirely wrong, and a very weak statement for our opponents to put forward. We firmly believe that without the manifestation of the fruit of the Spirit in the lives of pentecostal believers we may just as well leave the gifts of the Spirit alone. 1 Corinthians 13 is wholly devoted to this theme. The operation of the gift of tongues in our pentecostal meetings is very often the barometer of our spiritual lives. It is an individual matter for every believer to have his or her heart in a right relationship with God, and only in this way can the gifts of the Spirit operate as Divinely intended. Praying or using the gift of tongues when a person is out of touch with God brings a meeting into bondage and frustrates the real work of the Spirit. On the other hand, a person with a heart on fire for God and a life endeavouring to exhibit the fruit of the Spirit day by day can set a meeting ablaze with the fire and blessing of God. It has been well said by Carl Brumback in his excellent book *What meaneth this?*: “Refuse ‘tongues’ and testimony if one does not complement the other.” Further, “speaking in tongues” gives an outward sign of an inward filling. James in his epistle stresses the outward working of Divine grace. Paul stresses, but never over-emphasises, the practical working out of grace in our lives. Both these truths converge on the building up of the saints. The truth revealed is that an inward work of grace will always reveal itself by outward signs. The sinful man's heart taken up with vanity, evil imagination, etc., will result in oaths and sinful actions, but the spiritual man “whose heart God hath touched” will rejoice in the outward workings of the Holy Spirit, and this is especially true of pentecostal believers

What then is the *Divine purpose* and use of speaking in tongues? Firstly, to confirm the ministry of believers in Christ (Mark 16:17). Secondly, that the Gospel might make its impact on an unbelieving people. The fact that the God of the Christians spoke through mere men and women amazed the pagans of Paul's day and convinced them of His Divine life (1 Corinthians 12:2). Thirdly, that God might speak through His people to the local church (1 Corinthians 14:1-5) for the purpose of edification, ex-

hortation and comfort. The entire use of the gifts of the Spirit is to the end that the Body of Christ may be "built up." Fourthly, that man might speak supernaturally to God in heavenly languages or tongues. Fifthly, that saints may be strengthened both as a church and as individuals. This is true both in the church meetings and during private devotions at home. (The writer would stress here that the latter-mentioned practice does not permit of pentecostal believers meeting as a group in the home for the purpose of a separate gathering from the church unless the pastor, elder or some officially appointed person is present.)

The result of all that has been written thus far will be a scriptural usage of tongues in our churches: (a) consecrated tongues, entirely devoted to God's service; (b) controlled tongues, devoted to His glory, not our own; (c) convincing tongues, devoted to the furtherance of the pentecostal testimony (1 Corinthians 14:16, 23, 25).

In closing, notice how the tongue of the regenerated has (or should have) changed from that of the unregenerated man as seen in the short list at the commencement of this article. Flattery (false praise) now gives place to the praise due to the Lord. Vanity (empty show) now manifests love to God alone. Pride and independence are lost in humble dependence on His Holy Spirit. Backbiting tongues are now used not to malign or criticise, but to help in the building up of the Church of Jesus Christ. The tongues which once revealed the indwelling evil now speak only of the "Lamb on the throne," and the lying tongue now speaks those things in the Spirit which are true.

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## IBRA RADIO

Radio Africa, Tangier

Listen to "This is Life," presented by the Elim Church on this station

SHORT WAVE : 20.2, 26.2, 32.3 metres

WEDNESDAY, MAY 28th, 1958

Programme : 10.15 to 10.30 p.m.

Speaker : J. T. Bradley (Dean of the Elim Bible College)

The programme also includes :

Elim Bible College Students' Quartet and London Crusader Choir featuring

"What did He do?" and "How sweet the name of Jesus sounds"  
Broadcast from the Elim Radio Studio, London  
Produced by Douglas B. Gray (announcer)

Medium Wave : 321 metres Sunday, May 25th, 1958  
"MEN AND THEIR MESSAGE"

Speaker : L. W. Green (Bradford). "The night feast"

Friends wishing to join the IBRA Listeners' Federation should write for full particulars. Meanwhile pray for the broadcasts, and we invite your financial help. Send your gifts and address all correspondence to: Elim Radio Department, 20 Clarence Avenue, Clapham Park, London, S.W.4.

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# Pentecostal Power at Pitsea

By G. Stormont

(Superintendent of the Elim Pentecostal Churches)

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"PRAISE the Lord." Salvation, healing, the fullness of the Holy Spirit, and baptism in water. All these things were witnessed during the campaign conducted by Rev. Vic Ramsey at Pitsea. It was a battle, but Satan was defeated. He had to be because the Name of Jesus will always prevail! What was accomplished cannot be measured by statistics. Sixty or more decisions were registered, backsliders were restored, and the concluding meetings were unforgettable. Among the many who were healed was a sister who had suffered for many years with paralysis due to a blood clot scarring the brain. She was instantly healed and her varicose veins vanished as well. A woman who had been bound up with arthritis was set free from pain and her limbs began to get free. She is doing things now that she has been unable to do for years. Another woman who had been bedridden for eight years was visited and after prayer got up and came to the meeting. She suffered from twelve different complaints, including two slipped discs, but she testified the same night to the healing power of Jesus Christ.

On the last night of the campaign a couple who had been saved during the early days of the meetings brought their children to be dedicated to the Lord, and publicly renewed their marriage vows. Both had been baptised with several others the previous day. We feel that this is only the beginning of blessing in Pitsea, and many are praying and fasting for a heaven-sent revival. Hallelujah. It is on the way!

## LATE NEWS FLASHES

**Exeter campaign** conducted by Rev. P. S. Brewster and party. First night, splendid congregation. Seventy-eight decisions for Christ.

**Coatbridge (Scotland) campaign** conducted by Rev. Alexander Tee and party. At first meeting in Town Hall almost 1,000 people present. Many decisions for Christ. Fifty signed decision cards.

## Please note

We regret that through lack of space in this special Whitsun number we have been compelled to hold over a few of our regular features.—EDITOR.

# The Colchester Campaign

By **Richard Lighton** (Member of Campaign Party)

“ I NEVER SAW IT ON THIS FASHION ”

**O**VER 460 people made a public decision for Jesus Christ during the first two weeks of the Colchester Revival and Divine Healing Campaign conducted by Rev. Ken Matthew and party. These results are quite usual. However, this campaign is unique, for never before have I seen so many men and women instantly and miraculously healed. Scenes reminiscent of the Acts of the Apostles were taking place before my very eyes.

I wish the reader could have attended the first Sunday afternoon service along with the several hundreds that gathered. After fifty people had signified their acceptance of Christ, a man who for thirty-eight years had never been able to use his paralysed arm lifted it high above his head in answer to prayer. Another, with curvature of the spine, was instantly delivered. A lady who limped along the

platform to the evangelist walked off completely whole.

In the shops and stores, the public library and other public places the campaign was the topic of conversation. Even a newspaper board placarded the report of a healing. The usual opposition was encountered. One burly army officer said he would not be convinced unless he saw someone who had been healed. The one to whom he spoke retorted “ You are looking right at such a one.” The military man wept as his friend related the experience of healing.

Hundreds of people have attended nightly, and on each occasion there has been a great sense of the Lord's presence. Here are some of the results subsequent to the realisation of that Divine nearness. One lady confessed that she had lived in a silent world for fifteen years. Never had she been able to

*Rev. Eldin Corsie at piano.*



*Rev. Ken Matthew leading the singing.*



*Top (centre),  
Rev. Richard Lighton  
reads the  
Scriptures.*



*Bottom,  
section of the  
congregation.*

hear the preacher, but on this occasion she excitedly declared she had heard every word.

And so the testimonies can be enumerated. A lady with a terrible arthritis condition, an old man stone deaf and a boy suffering from polio were all immediately healed; a little girl completely deaf received her hearing on the platform—and dozens more.

About 400 people gathered for the first service in the Elim Church. Again men and women were saved even though the evangelist ministered mainly to believers. The Word was confirmed with signs and wonders and neither time nor space permits me to tell you more. One case, however, stands out. An elderly lady, stone deaf, loudly intimated her condition to Mr. Matthew. He, shouting back, tried to make her understand. After prayer she was asked by the evangelist, in a quiet voice, to cover up her worst ear. Immediately she replied, "Cover up my deaf ear?" The congregation began to laugh for joy at the miracle. The lady, suddenly aware of what had happened to her, turned to the congregation and cried, "It's lovely, I can hear!"

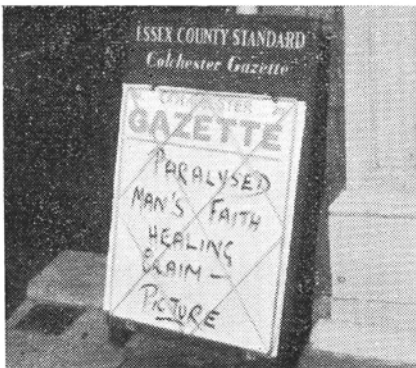
The campaign concludes on Thursday, but the work and blessing continue.

*The following report is from the front page of the Colchester Gazette.*

#### PARALYSIS CURED BY FAITH, COLCHESTER MAN CLAIMS

**S**INCE he was less than a year old, Mr. Frank Douglas Howe, of 17 Ridgewell Way, Colchester, has had paralysis in his right arm. For most of his life, Mr. Howe claims, the arm and hand have been practically useless.

Today, Mr. Howe, who is thirty-nine next month, can lift heavy weights above his head with the affected arm and all paralysis has gone out of it. And the cure has been made, Mr. Howe claims, through Divine healing at the campaign conducted in Colchester last week by Rev. Ken Matthew.



Mr. Howe attended the service on Tuesday evening. As he stood on the platform for treatment, he says, he felt warmth flowing from Mr. Matthew's hands during the laying-on of hands ceremony. "I felt something go into my arm," Mr. Howe told a reporter. "Then it went out again and I knew I was healed."

For most of his life Mr. Howe has been able to raise his arm only to a bent position slightly above his head. On the platform on Tuesday Mr. Matthew said to him, "Raise your arm," and the withered arm went straight above his head.

Before the ceremony, Mr. Howe says, his arm was soft and flabby, with little muscle in it. Immediately he felt pains in his shoulder and the arm muscles "seemed to divide," he says. Now he proudly displays a swelling bicep when he moves his arm. The fingers of his hand could not be moved separately before the ceremony, but moved in a practically useless bunch. Since Tuesday evening Mr. Howe has been able to move his fingers separately and firmly. The flexibility and strength of his arm are improving all the time, he says.

Four years ago Mr. Howe consulted a doctor about his paralysis. He was told an operation might cure it, but treatment would not. . . .

Mr. Howe attended a second healing service on Thursday, but did not ask for treatment. "Once you are healed, you are healed for good," he says.

A photographer asked him to lift a scuttle of coal, to pose for a picture. Scornfully Mr. Howe said, "That's not heavy enough," and fetched a heavy bucket filled with two gallons of water to lift instead.

*(The Colchester campaign continued on page 330. See Colchester for Christ.)*



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# The Psychology

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*"Strengthened with might by His Spirit in the inner man" (Ephesians 3:16)*

**U**NDoubtedly the pentecostal baptism of the Holy Spirit introduces us to an entirely new phase in Christian experience. It is Christianity plus. It is the addition to human personality of the dynamic power of Divine personality. The human spirit—always the shrine of human personality—is supercharged with the Divine Spirit, so that our personality receives an upward surge as a result of the impact of the Holy Spirit upon us—an upward surge of Divine power which has no human limit in its potentiality. I cannot for the life of me understand why such efforts are made by folk outside the Pentecostal Movement to clamp down on this supernatural experience provided for in the Divine economy for every believer, when it produces such tremendous results in the Christian life. Looking away from the extravagances of our foolish and fanatical friends, let us see what this Divine surcharge of personality does for the surrendered believer—what this *psychology of the Spirit* does for us. I will outline it from my own personal experience of nearly half a century in the possession of this wonderful God-given gift.

## **1. It brings Consciousness of the Indwelling Lord**

When you receive the fulness of the Holy Spirit in the pentecostal baptism, He comes in as the indwelling Shekinah glory. Just as the *cloud of glory* came into the temple at its dedication by Solomon, and "filled all the house," so the Holy Spirit at His incoming fills "all the house." Our whole being, spirit, soul and body, is filled with His Divine presence and power. We are possessed by Him. As the Old Book has it: "I will walk among them, and they shall be My people, and I will be their God." Here is the Divine plan for integration into the life of God. In this fulness of His presence and power the Holy Spirit comes in, not only to possess us but to teach us all things, to lead us into *all truth*, to

guide us in the ways of God, in all to take charge of us and lead us as the Master led and taught His disciples.

## **2. It brings Consciousness of Power over Sin**

The Spirit of Pentecost is the *Holy Spirit*. He is the Spirit of holiness. All His direction, His tuition, His possession of us will make us more Christlike, more Godlike, in everything, from the highest service and witness in the kingdom of God to the meanest mundane things of our everyday lives. We shall be better husbands, better wives, better fathers and mothers, better sons and daughters, when the Holy Spirit of God possesses us. Most important of all, the sin which so easily besets us will, through the conscious presence of the indwelling Spirit, lose its grip upon us. Sin will not deceive you with its fascinating ways; it will appear in its satanic ugliness.

The conscious indwelling of the Spirit gives you a sense of superiority over sin. You know you can conquer it. You realise that in partnership with God—who by His Spirit dwells within you—you can be more than conquerors over the world, the flesh and the Devil. This consciousness gave me my greatest thrill in the early days of my pentecostal experience, a thrill which has lasted throughout the years. God's holiness will change carnality to spirituality, pride to humility, selfishness into selflessness, fear of man into fidelity to the Master. Sin will be expunged by the indwelling life of the Spirit just as the tree sheds its leaves because the new growth of next year's foliage cuts the flow of sap to the old leaves. The old is displaced by the new life. The baptism of the Spirit brings to you a hatred of sin in every form and a love of God's holiness.

## **3. It brings Consciousness of the Love of God**

Lovelessness was often rebuked by Jesus. His new commandment given to us is that we love one another. It is the badge of discipleship of those who

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By W. G. Hathaway, D.D.,

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# y of the Spirit

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follow Him. The whole Christian experience is expressed in that wonderful statement of the Apostle Paul when he writes to the Christians at Rome "the love of God is shed abroad in our hearts by the Holy Ghost, which He has given unto us."

At Pentecost that glowing experience manifested itself in one heart and one soul of those early disciples who, because they loved one another, had "all things common." The overwhelming love of God in their hearts overspread the boundaries of nationality and personality and made them love in the great consciousness of *the love of God*. In his Ephesian Epistle Paul cites his prayer for them that they might "be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

The pentecostal experience of the *indwelling* Holy Spirit in any believer of any clime or colour, of any tribe or tongue, will always produce a deep and lasting consciousness of the love of God, and the more the life is surrendered to that overmastering experience the more we shall be rooted and grounded in love.

#### 4. It brings Consciousness of Power

Prior to Pentecost Peter denied his Lord. All the disciples at one time forsook Him and fled. Even after His resurrection they made the upper room their rendezvous and kept the place bolted and barred. But what a transformation took place on the descent of the Spirit. The once cowed and frightened disciples stood up in the midst of the multitude and were fearless. Peter boldly charged the men of Israel with the murder of the Messiah, and fearlessly challenged them to save themselves from the consequence of their sin by turning to God. Why the change? The Divine *Energiser* had taken possession of Peter, who was now a man filled with the Holy Ghost. His personality, timorous, temptable and torn with emotion, had become charged

with the dynamic of the Divine *Paraclete*. After the healing of the lame man at the Gate Beautiful they were able to withstand their accusers and say, "We cannot but speak the things which we have seen and heard." The Apostle Paul could say on one occasion, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." There was in them a consciousness of power—power over their circumstances, over their captors, and over their critics. There was in them a Spirit-born confidence which raised them above all that came against them. The Spirit of the *Victor* over death had *imbued* them with a new sense of victory.

This is precisely what happens to those who have been baptised with the Holy Ghost. It is the same experience and produces in us similar results. The Christian filled with the Holy Ghost is unconquerable by the forces of evil and is fortified against the onslaught of Satan by this same power as was received by the 120 on that day of the descent of the Divine Spirit.

#### 5. It brings Consciousness of the Living Word

It is well known that there is a world of difference between the "letter that killeth" and the "Spirit that giveth life." The Word of God without the Divine unction can be dead and will produce no Divine results. But the Word made alive by the Spirit becomes a quickening Word and brings abundant evidence of life. When the Holy Spirit indwells the believer in His fulness the Scriptures become new, alive to one's understanding. John the apostle refers to this when he writes, "You need not that any man teach you: but the same anointing teacheth you of all things, and is truth." It is easier to understand the Word of God when the Author resides within you. He guides us into *the truth*. The baptised believer will be conscious of precious openings of the Scripture by the personal revelation of the Spirit. He opens up the truth; he illuminates it until from being a book of mystery it becomes the unfolded revealed Word and will of God. Only those

who have received this precious baptism of the Spirit, this second vital experience of the Christian life, can appreciate what this means.

## 6. It brings Consciousness of Power to Bless Others

"Such as I have give I thee" were the thrilling words of Peter to the lame man at the Gate Beautiful of the temple, and give he did in the name of Jesus. Only preaching and practising in the power of the Spirit brings pentecostal results. Holy Ghost preaching will always bring Holy Ghost evidences. It is one of the precious promises of Jesus that those filled with the Spirit will pour forth "rivers of living water" in their work and witness for Him. The believer energised by the Holy Ghost is conscious of that indwelling power and knows that if he "lets go" he will "let God" do the work through him. It is this consciousness of the fulness of the Spirit, this limitless fulness within you and working through you, which gives the baptised believer a great sense of his own inadequacy and of God's great sufficiency. God within us is sufficient for any and every emergency and contingency that arises. Every opportunity of service and witness for the Master brings a fresh outflowing from the *source* within us. We, as it were, stand back and see God working through us, and we give Him all the glory.

So, fellow believer, if you have not yet received this Divine empowerment, I would urge you to seek with all your heart to be filled with the Holy Ghost and begin to possess your possessions which the Lord Jesus Christ, our Master, has provided for you.

### ELIM NATIONAL SUNDAY SCHOOL EXAMINATION

We are pleased to announce that the following Sunday schools have been successful in winning the National Challenge Shield and Diploma of Merit respectively :

BANGOR, Northern Ireland  
GREENOCK, Scotland

The Shield is to be presented by Rev. T. W. Walker (date not known).

The Diploma will be presented by the National Youth Secretary on Sunday, May 25th, at Greenock. Special services are being arranged.

Full details of the examination will appear on next week's youth page.

## COLCHESTER FOR CHRIST

By Eldin Corsic

(Pianist in Revival Party)

**M**Y memories of Colchester were shrouded in gloom, for during the years I spent in H.M. forces this town conjured up thoughts of severe military detention within the walls of the Army prison, commonly called the "glasshouse." Thankfully, it was never my lot to be confined there.

Driving from London, my first impression of Colchester was the proud introductory sign which announced that this was the oldest recorded town in England. Here, then, was the "seedling" of our very existence; one of the sources of Britain's historic greatness.

The religious significance of the town is important; some pages of Colchester history have been stained with blood—the blood of martyrs who had paid the supreme price to preserve a Christian heritage which we now enjoy.

From the outset of the campaign the people responded heartily to the free atmosphere of the meetings. Indeed, the genial, friendly, hospitable climate of the Colchester temperament enhanced each service. The nonchalant attitude which usually settles upon the beginnings of campaigns was not to be found here.

Accustomed as we are to experiencing the great numbers responding to the appeal for salvation and the many who are healed in answer to prayer, it came as no surprise to see the evidences of revival not only present, but now surpassing the results of previous major campaigns. The Essex Pentecostal Churches are renowned for their zeal in prayer. They had prayed fervently for many months and their faith was not to go unrewarded.

The vantage point of the piano stool affords the writer the privileged opportunity of assessing and asserting the value of these campaigns. Looking down upon the uplifted faces of the congregation hungry for God, watching the evangelist wield every spiritual weapon in the armoury of heaven, one feels a surge of gratitude for every penny and prayer offered to God for the success of such a venture. It costs hundreds of pounds, but ministers thousands of blessings.

There is no hole-in-the-corner attitude to the results. The converts are urged to make an open and public decision. The healing line is conducted to the platform, where everyone can see the heart-breaking condition of the sick and their subsequent deliverance. Nightly, people are asked to give public wit-

(Continued on page 334)



THE FAMILY ALTAR  
and  
ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by Arthur V. Gorton.  
(Minister of Elim Church, Springbourne, Bournemouth.)

**Sunday, May 25th.** Joel 2 : 21-32.

What gracious promises are contained in our reading. After the judgment of the previous chapter, we read the "fear not" and the "be glad" of verses 21 and 23. God promises to do great things, and who can compute the great things Omnipotence can do? This is a promise of a mighty outpouring of the Holy Spirit before the great and terrible day of the Lord comes. What a satisfying thing it is that Peter on the Day of Pentecost said, "This is that which was spoken of by the prophet Joel" (Acts 2 : 16). If he had not so said, many would have declared that it was not literal, or only had reference to Israel. This outpouring is to last as long as verse 32 is operative, which is repeated in Acts 2 : 21 and Romans 10 : 13. Have you received the Holy Ghost?

**Monday, May 26th.** Joel 3 : 1-21.

In the midst of the judgment of the nations (v. 12), God has promised to be a refuge (hope) and stronghold to His people, Israel. It is instructive in the light of present events to read verse 19. Egypt and Edom, the Arab countries, are specially mentioned and punished for their violence to the Jews. We must be on the verge of these world-shaking events that presage the setting up the kingdom on earth, the millennial reign of Christ. For almost 2,000 years the Lord's people have prayed "Thy kingdom come; Thy will be done on earth as it is in heaven." The time is at hand.

**Tuesday, May 27th.** Proverbs 16 : 1-16.

"Commit thy works unto the Lord, and thy thoughts shall be established" (v. 3). We are called to roll our affairs upon almighty God. Psalm 37 : 5 bids us roll our way, and Psalm 55 : 22 to cast our burden upon the Lord. The result: "our thoughts shall be prepared or formed" (Young's Concordance). How we need to enter into the secret of rolling our "way," our "burden" and our "works" upon Him. Only so will we know the full peace of mind that comes by directed and prepared thoughts; only so shall we be sustained and our desires happily accomplished. Think of this verse in connection with Philippians 4 : 6.

**Wednesday, May 28th.** Proverbs 16 : 17-33.

Much is said about the power of words from verse 21 onwards in the reading. We see that a gracious utterance edifies (v. 21). An understanding heart works eloquence in the speaker and is knowledge to the hearer (v. 23). Again, pleasant words delight the mind and are health to the body (v. 24). Then we read of the griping, growling utterance. It causes the speaker to be disliked (v. 26). The words of the wicked can burn and consume (v. 27), and lastly verse 28 tells us that there is no mischief like that of the tongue; it sows strife, separates friends, husband from wife, and breaks the closest ties. By our words . . . (read Matthew 12 : 37).

**Thursday, May 29th.** Proverbs 17 : 1-17.

"A friend loveth at all times, and a brother is born for adversity (v. 17). The worth of a true friend is that he or she loves at all times. Happy are we with such among our fellows. Life is sweetened thereby. And there should be no strife among brethren (Genesis 13 : 8; Psalm 133 : 1). Our thoughts travel on to Him, the Friend who sticks closer than a brother, who calls us His friends; more, He has made us of the same family as Himself and therefore is not ashamed to call us brethren. We remember that this Friend said, "Lo, I am with you always." Well might David Livingstone say, "Tis the word of a perfect gentleman and there's an end to it."

**Friday, May 30th.** Proverbs 18 : 10-24.

What a mine of spiritual wealth verse 10 is. **Castle Jesus.** Let us repair unto the **Name of the Lord** for all our necessities. We called upon His Name, in the realization of our sin, for salvation (Romans 10 : 13). Many have proved the power of His Name for their physical need; they were anointed with oil in the **Name of the Lord** (James 5 : 14). There is power for service, "the Holy Ghost whom the Father shall send in **My name**" (John 14 : 26). The consummation of all our hopes, ambitions and desires will be realized in that day, when "at the **Name of Jesus** every knee shall bow" (Philippians 2 : 10). For every need, for all our needs, let us take **John 14 : 13.**

**Saturday, May 31st.** Proverbs 20 : 1-14.

Alcoholic beverages are extolled on every possible occasion in these days. Hoardings, newspapers, films, theatre, radio and television all glorify strong drink, and yet it is the cause of broken homes and business failures, and as one of the chief adjuncts to crime fills our prisons and mental institutions. The terrible roll of accidents on our roads can be laid in a large number of cases at the feet of this curse. Wine is a **mock**er (v. 1); it makes the drinker a mocker and then mocks him. Secondly it is **raging**; it causes contention, brawling, and even murder. Thirdly, the one led astray is **not wise**. It robs man of his manhood and woman of her womanhood. We note that £906,000,000 was spent on intoxicating liquor in 1956. While we stand for regeneration by the Gospel let us pray earnestly for temperance work.

### A WEEK IN THE LOVELY LAKE DISTRICT

Year by year a Pentecostal convention has been held in a large tent pitched in beautiful surroundings at **Bowness-on-Windermere**, and this year the dates are July 19th to 26th.

We wish it to be known that the British Pentecostal Fellowship has accepted the responsibility of this Lakeland convention, and we are trusting that it will be a greater success than ever.

The three largest member groups of the B.P.F. are each contributing a leading speaker, and these are : James Salter (Assemblies of God), J. H. Hodgson (Apostolic Church), and John Woodhead (Elim Church).

You should plan to attend this B.P.F. convention in the Lake District. All inquiries should be sent to Convention Secretary, 26 Leyburn Avenue, Lightcliffe, Halifax, Yorks, enclosing stamped addressed envelope for reply.

Conducted by  
National Youth  
Secretary

# youth page



**Esteem others better: avoid**

## **The Sin of CRITICISM**

**O**NE of the most devastating sins of a Christian is the sin of criticism!

If we are not careful we will be guilty of this as we read. We can be saying to ourselves: "And don't I know who should read this article! As a matter of fact, I think I'll leave this lying around when she's here next time." Well, there's one way of stopping us getting that idea—let us see what we can learn for ourselves. Then, if you have a blessing shown, you may pass it on.

Of course, we are all guilty of this sin at some time or other, some more than others, but it occurs to me as I sit at my typewriter that we have had too much of it lately. The Devil has been having a good time wagging our tongues for us. He certainly leaves a bitter taste in our mouths; this miserable exercise does us no good.

With these thoughts in mind, Crusaders, I am passing on this article to you. It is written by Edward Adams, who has been a missionary in Korea, and first appeared in the *Moody Monthly* some years ago.

\* \* \*

On a dark night several years ago a man was driving an automobile along a road on which an unusual cloudburst had washed a gully six feet deep. The gully was hidden by a slight rise, and before the man could stop his car it plunged into space. The contents of the auto were scattered throughout the vehicle before it finally settled again on its wheels. The headlights were undamaged and continued to illuminate the damaged road, but within the car were indescribable confusion and darkness.

When man, through Adam, fell into sin, his interior life "went black." He is confused and has little power to see himself as God sees him, not to mention as other men see him. Yet his "headlights" continue to function, and as he looks out upon the

world he has considerable skill in noting its imperfections.

We are trained to be critical; our cultural advancement and the educational process tend only to sharpen our critical faculties. The study of the various sciences and other subjects requires us to tear things apart for minute examination in order that we may understand the structure. This is proper in its place. We could make no advancement without it. But when this highly developed critical faculty, untempered with love, is applied to our human relationships it damages our spiritual lives and those of our fellow men.

Probably more harm is done to the spread of the Gospel message and the advancement of the kingdom of heaven by our uncontrolled critical faculties than by almost any other sin, and it is among those against which Scripture warns most frequently. The sinner has difficulty in keeping his attention on the glorious Gospel of redeeming love when the person whom the Holy Spirit would use is in a critical or "holier than thou" frame of mind. Not always the spoken word of criticism, but the critical attitude of the heart, unexpressed, may exert an evil influence. Criticising is a besetting sin of Christians.

Why is a critical attitude wrong?

First, it is unfair to the one criticised.

It spreads damage to his name (Titus 3:2).

It can never be done fairly or righteously (John 7:24; James 4:12); there are too many uncertain factors governing the actions of the person criticised.

To what extent has God laid burdens or handicaps upon the one criticised, at birth (innate), or acquired later through sickness or accident? We may be in the position of criticising God.

To what extent has Satan bound, beguiled or imprisoned him? We cannot determine the degree to which he is bound by chains of habit.

I am too sinful myself (John 8:7) to be justified in criticising another.

When I criticise a person my criticism usually gets back to him, causing him to stumble, and making me guilty of producing anger and resentment in his heart (Romans 14:13; Matthew 13:26).

Though unexpressed, criticism affects my attitude toward him—an attitude which he senses and that creates a barrier marring fellowship and usefulness.

Second, criticism is unfair to the person criticising.

Criticism is in itself sin (Jeremiah 9:8; Galatians 5:20; John 8:15, 16).

It is Satan's method of bolstering my pride (Isaiah 65:5).

It proves beyond doubt that I know the act criticised is wrong, which sets the standard of God's judgment of me (Matthew 7:1, 2; Romans 2:1).

It causes bickering. Intolerance and impatience are contagious. Sitting in judgment is like a boomerang.

It is Satan's method of hiding my sin from myself. Satan uses another's character as a mirror to keep me from recognising that sin in my heart; this he accomplishes by fixing my attention on the other person (Romans 2:12).

Criticising creates an attitude of prejudice which blocks the avenue through which God would bless me. For example, how much I lose if I criticise an educated lay preacher or someone from a denomination of which we are critical, but to whom God may have entrusted some segment of His truth. We fail to get the blessing God wants us to have (1 John 2:9-11).

Third, criticism is not fair to God Himself.

When we criticise, the law of love taught by Christ and exemplified on the Cross is violated. Loving and "sitting in judgment" are opposites.

When we criticise we sit in judgment on God's handiwork. We do not know what the burdens are that God has laid on that one whom we criticise (Genesis 1:27; Psalm 119:73).

We touch the "apple of his eye" (Zechariah 2:8) when we harm one of God's own. The Father loves even the deepest-dyed sinner, the most leprous person as viewed from the human standpoint, and "gave his only begotten Son" for him. The Son loves and

"laid down his life" for such a one (John 3:16; 1 John 3:16).

Is a critical attitude ever permissible? Is it justifiable? What is the proper attitude to take when one sees another sinning or stumbling? Facts must be faced, and we must distinguish between right and wrong. What is the scriptural basis for this?

First, Calvary love covers (1 Peter 4:8). What is the attitude of the parent toward a child when it sins? To defend and cover is the normal reaction. Love does not enjoy having the "family laundry" on the line. When two motives are possible, love always attributes the better of the two until evidence proves otherwise (Proverbs 10:12; 1 Corinthians 13:4-6).

Second, Calvary love restores (Galatians 6:1, 2; Leviticus 19:16, 17). One must begin by searching one's own heart and severely judging oneself. The Holy Spirit must deal with sins in his life that may prove an obstacle in the humble approach to the one to be restored. Then only is one fit to be a co-worker with God, to take Christ's yoke upon him, to grieve for the fellow sinner and seek to bring him into relationship with the Spirit that he may repent, confess and be cleansed and restored through "the blood of Jesus Christ his Son" (1 John 1:7).

Third, Calvary love prays (1 John 5:16). There are times when efforts to restore seem only to create more sinning in the form of resentment. This may be because we are not yet spiritual (Galatians 6:1-3), or possibly Satan has too firm a grip on the sinner. Prayer should be employed under every circumstance.

When I am criticised, what is to be done?

When the tables are turned and I am the victim of criticism, there are some definite principles which should be followed.

First of all, guard against self-defence. The Pharisees sought to justify themselves. When someone calls me "stubborn," Satan is liable to urge me to dig a trench and suggest that I shoot the same or similar accusations at the offender, whom Satan then encourages to procure sandbags and think of new words to fling back at me.

Why hit back? The person has already done him-

**Elim youth movement** CRUSADING FOR CHRIST

self more harm than I can possibly do by retaliating. In the long run, reputation does not depend on words but on deeds and the heart condition out of which deeds issue. We can trust our reputations with the Lord. It is sometimes desirable to correct misinformation, but that differs from retaliation, and does not violate the law of love.

I must avoid resentment or bitterness with all the help I can get from the heavenlies, for it creeps in like dust under the door-sill, is harder to detect than poison gas, and its roots go deep.

When you are criticised, say, first, "Thank you, I will think it over!" Then take the matter to God in prayer and thank Him for permitting this test of love for Him and your neighbour to come into your life.

Ask God if that is true of you, or what part is true. If any part of the criticism is true, make it straight, and thank Him again for sending this person to you. If it is not true, rejoice and forget about it, but let love and compassion flow to the one whom Satan sought to use.

The attitude of the psalmist is to be coveted: "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be as oil upon the head; let not my head refuse it: for even in their wickedness shall my prayer continue" (Psalm 141:5, R.V.).

Christ's attitude, "Father, forgive them; for they know not what they do" (Luke 23:24), was also that of Stephen. When this first Christian martyr died he was living so close to the Lord that he could pray, "Lord, lay not this sin to their charge" (Acts 7:60).

Jesus' use of the word "enemy" in the command "love your enemies" was a concession to the vocabulary developed from our human attitudes. Actually, to the spiritually minded person there is no enemy outside of Satan and self. Let us be our own most severe judges and our neighbours' best lovers.

**WANTED. Trained school teachers for Elim mission fields in Southern Rhodesia. Splendid opportunity for Christian service. Apply to Missionary Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4.**

### Prayer Request

Prayer is requested for Pastor R. Blythen (Transvaal), who is seriously ill.—EDITOR.

### Colchester Campaign (concluded)

ness to their healing, and many have stood each evening and affirmed their belief in Divine healing through personal experience.

A change in the complexion of future campaigns? I believe so. An indefinable "plus" has been apparent in the Colchester Crusade. This is a blessing we feel must remain in the progressive Elim campaign policy.

Your prayers are imperative, your gifts are essential, for without these the Colchester blessing will never be multiplied.

The Colchester campaign has been astounding for a number of reasons. It was a church campaign, conducted in the Town Hall. Normally one does not get such great results from church endeavours as one does from pioneer campaigns. Colchester has surpassed many of the pioneer campaigns in blessing, attendances, conversions and healings. There were nearly 500 converts in sixteen days, with packed congregations night after night. On the last Sunday in the Town Hall we ministered to three capacity crowds. Miracles and healings have taken place in every service. It has become quite impossible to keep check on the scores of people who have been delivered. At least thirty completely deaf people have been instantly healed and many have been set free from arthritis conditions and other painful complaints.

We still meet those who question the truth of Divine healing. Any such people should visit Colchester, walk into the local newspaper offices and inquire there. All the evidence required will be found. People are talking of what the Lord is doing.

The fact that we have witnessed more miracles and healings than on any previous campaign is due no doubt to the eighteen months of prayer that preceded this mission. What remarkable things have happened, and what wonderful things we have seen! One is bound to reflect on the wonderful workings of God. It now seems so long ago that Rev. G. Stormont visited our Hastings campaign with a view to arranging the Colchester Crusade, yet in the interim there has been steady and constant prayer. Rev. A. Greaves and his congregation have done all that was possible in practical work and advertising the meetings. Once again we recognise that we are just co-workers and humble instruments of the Master.

Thank you readers for your prayers.

And now for Norwich; this pioneer campaign commencing June 2nd.

KEN MATTHEW.

# COMING EVENTS

(Please pray for these services)

## MISSIONARY TOUR

**Pastor J. K. McGillivray**, missionary on furlough from Formosa, will visit the following churches: May 24-26, Leigh-on-Sea; 31—June 1, Gloucester; June 2, Lydney; 3, Swindon; 4, Cheltenham; 5, Bath; 6, Bristol; 7-12, Channel Isles.

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

May 24 & 25, Colchester; 26, Leigh-on-Sea; June 7, Royal Albert Hall (Male Voice); 8, B.B.C. broadcast, Wormwood Scrubs prison (Silver Jubilee prison service) and Holland Park; 15, B.B.C. broadcast and Maidstone prison; July 13, B.B.C. broadcast; October 18 and 19, Portsmouth; November 8 and 9, Leeds.

## SUNNY BLUNDELL TOUR

May 24-29, Torquay; 31—June 5, Bristol. C.669

## WHITSUN CONVENTIONS

**BIRMINGHAM.** May 24-26. Graham Street. Presbytery Whitsun Convention. Sat. 7. Speakers: W. G. Hathaway (Field Superintendent), R. D. Bradley (Neath), G. Canty (Gloucester). Mon. 3 (Divine healing) and 6.30 at Carr's Lane Congregational Church. Also taking part—Gloucester Male Voice Choir, Birmingham United Choirs. C.831

**CAMBERWELL.** May 26. Camberwell Elim Church, Benhill Road, off Camberwell Church Street. Whit-Monday Convention. 3.30 and 7. Preachers: S. and Mrs. Gorman (Letchworth). C.812

**SOUTHAMPTON.** May 24-29. Elim Church, Park Road, Freemantle. Great South Coast Pentecostal Convention. Sat. 7 p.m., Sun. 11 and 6.30. Whit-Mon. 2 p.m. United Open Air and March of Witness (meet at church 1.45). 3.30 and 6.30 Convention meetings. Tea provided. Tues.-Thurs. 7.30. Speakers: F. Coleman, J. Atkinson, Dr. Lorne Fox (U.S.A.) and others. Great Holy Ghost and Divine Healing meetings.

## PRESIDENT'S TOUR

The President will visit the following churches: June 1, Alloa; 2, Motherwell; 3, Shotts; 4, Stoneyburn; 5, Edinburgh; 6, Dunfermline; 7 (Sat.) and 8 (Sun. a.m.), Dundee; 8 (evening), Aberdeen; 9, Kirkintilloch; 10, Glasgow; 11, Greenock; 12, Carlisle.

Commencing Saturday, May 31st, at 7.30 p.m.

## REVIVAL AND DIVINE HEALING CAMPAIGN

in large marquee, Huish, Yeovil

Conducted by Rev. Laurie Lambert and Revival Party

Week-nights (except Friday), 7.30; Sundays, 6.30 and 8

## BELFAST FOR CHRIST CRUSADE

Ulster Hall, Belfast

SUNDAY, JUNE 1st, to SUNDAY, JUNE 15th

Sundays, 3 p.m. and 8.15 p.m.

Week-nights, 8 p.m. (except Fridays and Saturdays)

Conducted by

## EVANGELIST FRED SQUIRE

and the International Quartet

(Note Saturdays, May 31st, June 7th and 14th at 8 p.m. Ulster Temple, Ravenhill Road, kindly loaned)

PLEASE PRAY FOR A GREAT INGATHERING OF SOULS

## Annual Whitsun Convention of the ELIM PENTECOSTAL CHURCHES

in the

Elim Church, Glendale Gardens, Leigh-on-Sea  
May 24th to 26th

Saturday at 3.30 and 7.0 Sunday at 11.0, 3.0 and 6.30  
Whit-Monday in the Wesley Church, Elm Road, Leigh  
3.30, Missionary Rally 7.0, Convention Service

Speakers:

REV. J. C. KENNEDY (President)  
REV. and MRS. J. K. MCGILLIVRAY (Formosa)  
Singing by the LONDON CRUSADER CHOIR  
on Whit-Monday

Cups of tea between services

A welcome awaits you at Leigh

## PETERSFIELD

### 25th ANNIVERSARY SERVICES

Whit-Sunday, May 25th, 11.15 and 6.30

Preacher: **MR. L. LANCASTER**

MONDAY, MAY 26th:

11.15 Communion

3.30 Convention Meeting

6.30 Convention Meeting in Congregational Church

J. Lancaster (Eastbourne) and G. Barker (Ryde)  
will minister the Word

Conveners:

Mr. J. Lancaster (senior deacon) and Mr. T. Waddington

Cups of tea between the services

## Elim Woodlands

Visitors welcomed during the summer months, June to September.

For particulars apply to:

**Mrs. J. T. Bradley,**  
Elim Woodlands,  
30 Clarence Avenue,  
London, S.W.4.



## CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

### BOARD-RESIDENCE, ETC.

**Bournemouth.** Christian hotel; good food; happy fellowship; interior sprung beds; hot/cold all rooms; very near sea; personal supervision; well recommended; moderate terms. Crosbie Hall, Florence Road, Boscombe. Phone 34714. C.647

**Blackpool.** Adjoining promenade, comfortable guest house (Pentecostal), for happy holidays with Christian fellowship; families welcomed; h. and c.; from 5 to 5½ guineas. Mrs. Goacher, 5 Alexandra Road. Telephone 25843. C.807

**Cornwall, Newquay.** Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.637

**Cardiff.** Young couple welcome Christian visitors to their home. Easy access City Temple and seaside resorts. Apply: Mr. and Mrs. B. Harris, 1 Pantbach Avenue, Birchgrove. C.820

**Eastbourne.** A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

**Elim Crusader Holiday Centre, North Wales.** A few vacancies for weeks July 11th—25th, £4/7/6 per week, in country mansion by sea and mountains. Apply K. Hathaway, "Ty Clyd," Alexandra Road, Brecon. C.816

**Hove, Sussex.** Homely, happy holidays; near sea; h. and c. in all rooms. "Rosmede," 20 Lawrence Road. Phone 33455. C.744

**Hove.** Ideal holiday accommodation, nice locality; h. and c. basins, gas fires; near sea and shops; good food; moderate terms. Mrs. Gubbins, 50 Rulland Gardens. Phone 38910. C.741

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