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A table of contents for *Elim Evangel* can be found here:

[https://biblicalstudies.org.uk/articles\\_elim-evangel-01.php](https://biblicalstudies.org.uk/articles_elim-evangel-01.php)

# The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

*The Elim Pentecostal Alliance was founded by Pastor George Jeffreys, its Principal Overseer, in the country town of Monaghan in Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publishing Office, Elim Bible College, Elim Foursquare Gospel Churches, and thus, the "Elim Evangel," which is its Official Organ. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, higher criticism and new theology. It condemns extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.*

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## How to Receive Divine Healing

By A. B. SIMPSON

*"Roll thy way on the Lord; trust also in Him, and He worketh. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for Him."*

—Psalm xxxvii 5-7 (literal translation)

**H**OW may I receive the Lord as my Healer and my Helper in physical need? I suppose each of us, who has been through the experience, would be disposed to look back a little upon the way-marks, the stepping-stones along the way which we have passed, and to guide others somewhat by our own failures and victories. I dare say none of us came into it in quite the same way, and I am quite sure that none of us came into it without some failures, some false steps, some stumblings and restorations, and perhaps we have been helped most of all through these

**T**HERE must be first a conviction of need, then an apprehension of the truth, then a personal contact. That is very finely expressed here by the word "commit." It is a step that settles something. Confidence follows, "Trust also in Him." Then comes the realisation of it, the actual working out of it in our lives. "He worketh. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday."

If you are seeking the way to the Lord for healing, be very clear about the teaching of God's Word upon the subject, be thoroughly grounded in the Holy Scriptures, and settled and satisfied that this is taught, not by the traditions of men or the peculiar experiences of some favoured children of God, but that it is in the charter of the kingdom, it is in the statute book which the Lord has given to us all. That does not mean that it is there for some, there for the people that can take it, but it means that it is there for you and it is there for me, it is there without respect of persons, it is there as part of the bill of fare, it is not there as a special promise to special faith, but there as God's will for His suffering children, a part of Christ's redemption and a part of our common heritage to be claimed by simple faith in the Lord Jesus, even as we claimed our salvation.

**W**HEN you see your right to it, it is not hard to believe truly. "Faith cometh by hearing, and hear-

ing by the Word of God." It is so obvious, so unquestionably God's purpose and part of Christ's redeeming work. But you only get that from the study of His Word. The knowledge of a few Scripture texts, a little fragment here and there that you grasp as a drowning man would a rope, will not meet the temptations and tests that come. You need to be thoroughly grounded in God's Word.

I have had people come to me many times and say, "Now I know I am going to be healed, for I had such a beautiful dream" and the Lord seemed to stand by me and say He was going to do this for me." I have never known of any such person being healed. That is not deep enough. It is not the Word of God. It might be helpful as a stepping-stone to get on to the Word, but it will slip from under you. I have had others say, "I know it is coming because I have had such encouraging letters from my friends who are praying for me." That is not enough. It has to be God's Word to you, and you grasping it, putting your whole weight upon it and saying, God cannot lie, God cannot fail to do that which He sent His own Son to reveal and pledged His own Word and honour to carry out.

**I**N the next place, be thorough and clear about your own personal rightness with God. If there is a possible slip anywhere, if the adversary can get the point of his spear in under the scales of your armour, you will surely be overthrown and defeated. You must have on the breast-plate of rightness, absolute rightness, so that you can meet him and say "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died." "If our heart condemn us, God is greater than our heart, and knoweth all things. If our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

And then the use that Satan makes of your slips is to knock you down with them. He uses



## THE ELIM EVANGEL



them as a club. The slips themselves would not be so serious as the terrible use he makes of them. I wrote a letter this week to a lady who had eight years ago slipped in her Christian life and been in despair ever since. I said: "You have sinned a thousand times more every day a doubting God than you did when you committed that sin."

You do not claim the blessing on the ground of your rightness. But if there is the slightest doubt about your rightness, it destroys your confidence, it comes as a black cloud between you and the Lord, and the devil says: "How do you know you can ask that? You are not right." Perhaps God is dealing with you for this very thing, and perhaps that is the trouble; you are having his discipline, and so you are helpless; you are absolutely disarmed.

The question now is, How are you to get right with God? You can get nothing except by faith. Your own rightness won't stand a thrust of the devil's spear. You must clothe yourself in the righteousness of Jesus Christ, and then you can say: "Who shall lay anything to the charge of God's elect?" Here is a promise: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Put between you and the enemy the breast-plate of Christ's righteousness. Claim Him to be your sanctification. Take Him in to be your life and cease from yourself. Turn from the bad and the good and put on the Lord Jesus; claim Him who was made unto us rightness (for that is what righteousness means). Take it simply as a matter of faith, and you can say "Lord you cannot refuse me now, and the devil cannot question me now. I can meet all the conditions through Jesus Christ." Your faith can then sweep up and surmount everything. It is so necessary that you should cease from all self-condemnation. Self-condemnation is fatal. It crushes you. "Well," you say, "are we not to let the light in?" Yes, but the moment you let it in, let the blood in, too. Ask God to search you. Then rise up in Christ's perfect righteousness, accepted in the Beloved, and say: "Now I am all fair; there is no spot in me, for I am covered with Christ's own perfect righteousness."

Now, is this merely a put-on thing; something taken for granted? and does it in any way affect our actual personal spiritual life? Of course it does. You can't put on Christ's righteousness if you are living in any known sin. You will feel in your heart that you are a hypocrite. Your highest delight will be to walk in His will and in all things to please

Him. And if there is a doubt you will give Him the benefit of it. If there is anything you are not clear about, you will just drop it until you are sure. Take no chances, and walk with unclouded light, according to all that God shews you. It is not hard, but delightful to do that. "My yoke is easy, and My burden is light."

That is why we place the Lord's healing subsequent to the Lord's sanctifying grace. I believe God can heal and does heal people who have a very shallow and rudimentary experience; who have not got very far along in the way, but I do not believe they keep their healing unless they come and remain in close touch with the Lord. More than all, it is necessary to come personally in touch with Jesus Christ, to know the Lord; to have the Holy Ghost, to be awakened to spiritual realisation. There is a world of spiritual realities just as real as the world of sensible realities; there is a sense of sight inside just as true as the sense of sight outside, there is a spiritual eye that sees God just as well as a human eye which sees each other; there is a spiritual ear that catches His voice, not through an audible sound, but through a revelation within, there is a spiritual touch that is sensitive to Divine impressions and knows somehow, just as your cheek knows the breath of spring and the warmth of the sunshine, the Lord's presence drawing nigh. Spiritual sensibility; spiritual organism, a life that is not earthly, but heavenly and divine, and the organs of which God puts in us here, the sight, the hearing, the touch, the taste and the smell. Jesus Christ meets all these things in us and becomes real to us. "Grace and reality came by Jesus Christ." "That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. That which we have seen and heard declare we unto you" (I John 1:3).

Now in order to know Divine Healing, we need to have spiritual life, to come in personal touch with the Lord Jesus Christ. It is just as true to-day as it ever was. "As many as touched Him were made perfectly whole." When Christ was here on earth they touched Him in the flesh, but Christ is not here that way any more, and so He said to Mary "Touch Me not, Mary." You cannot get at Him now in that way; that was the old way. You must learn the new touch. "I ascend unto My Father and your Father; and to My God and your God." You must have Him that other way now. So Paul says: "Though we have known Christ after the flesh, yet henceforth we know Him no more."

I have no doubt Paul had seen Christ. But he adds: "Therefore, if any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new." Now that is the new

world, the divine realisation into which we have come; and so, in order to have the Lord's healing, we have to approach Him and He us, and two people meet, one all full of life and energy, and the other a poor, weak, sinking bodily frame, just as you have seen two clouds meet.

That is the way Jesus Christ meets you and me. He is charged with power. We are negative; He is positive, we are empty and He just pours into us His fulness until we are just like Him. So when we come to Him for healing, there is contact, personal contact with a real substantial being, and we know it. It is not like a flash of lightning or a great sweeping cyclone. It is a very gentle process. It is quiet, gradual, just as the tide laps the shore, flooding all the barren sand, or as the morning comes. It is such a luxury to go to Him when physically tired, nervously worn, spiritually weary, and just open the heart and drink for hours; and the longer you drink the more glad He is to fill, and pour His very being into you, until you are all filled and flooded, and you don't know where your troubles have gone. Your brain is clarified and your faith is springing up, and the wilderness and the solitary place blossoming like the rose.

PERHAPS you don't know how to take Him, but take Him the best you can, and He will teach you. The thing that we have to recognise is that there is a personal Christ. In Him there is life. "I am come that they might have life, and that they might have it more abundantly." I have not much hope of teaching Divine Healing satisfactorily to anybody that does not know the Lord Jesus very well. Get acquainted with Jesus Christ. Receive Him into your heart. Learn to take Him for your spiritual need and by the very same process you can take Him for your physical need. It is all open to you.

He wants to fill every channel and need of your being. But there comes a time when there is a de-

finite transaction for your body, just as there was a definite transaction for your soul. "Commit thy way unto the Lord." That word "commit" expresses finely the point to which you come and after which something is settled.

These are some of the steps. I think I must add one thing more; that is, after you thus commit yourself to Him, perhaps you may have to stand some testing and trust through some experiences of very imperfect physical health. Just remember that it is not failure, it is just spiritual discipline that you need. After you say you believe God for a thing, God has got to prove it. He has got to let the devil come along and test you, and then watch and see what you will do. And God is delighted when the devil attacks you and you just quietly fold your arms and say "I am committed. I am trusting and God is faithful."

AFTER you have thus committed yourself to God, don't be watching for the healing to drop down on you from the sky, but take it by personal contact with the Lord Jesus. Now Jesus is the healing. It is not "it," but Him. Divine healing is just receiving Him to be your strength, your quietness, your antidote to pain. You have to receive Him by an act of faith and by the habit of constantly drawing in His life. When we begin to take the Lord Jesus first for our physical life, we have to do it by a little effort. We have to think of it and put our mind on it and to will it, and to say, "I take Thee, Lord; I take Thee for my life, I take Thee for this suffering." You must practice the presence of God. You must practice this receiving faith, and after a little while it will be as natural as breathing. I do not know any part of Divine healing that is so precious and so important as this habit of drawing life from the Lord Jesus Christ. The sixth chapter of John tells us all about it.

## Elim Evangelists in Foreign Fields

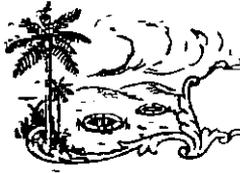
### Demon Power in Darkest Congo

By James E. Mullan

LAST Saturday, as usual, I went round the villages to invite them out to the Sunday meetings. One or two items concerning the visiting might be of interest. In one of my previous letters I mentioned the fact that I had prayed for the healing of an old lady who suffered from a loathsome disease on several parts of her body. Some time after praying for her, I missed her from the village, and did not see her again until last Saturday when she rushed up to me and accorded me a great welcome, at the same time shewing me her hands and parts of her body which were once affected by the disease, but which now, praise God, were completely healed.

She is now apparently anxious to attend all the meetings, and makes a profession of salvation.

In another part of the village I came upon a man with filthy, unkempt appearance, and glassy, staring eyes. He was busy burrowing a hole in the ground outside his hut with his talon-like fingers. I spoke to him and asked him what he was doing; he returned no answer, but commenced to chant a monotonous kind of dirge. A woman, presumably his wife, then came to me and told me that the "old ones" had laid hold on him. This meant, of course, that he had become "possessed" by the evil spirits, which are supposed to confer upon the "possessed" person the powers of a "witch-doctor." She told me (or at least, so I understood from her) that the



# THE ELIM EVANGEL



burrowing in the ground was one of the indications that he was in process of being "possessed." I could see clearly for myself that it was not ordinary madness that ailed the man, but that it was a case purely and simply of demon possession. I then spoke to him in a loud voice, warning him of the terrible evil of allowing these evil spirits to enter his body, and I told him that to continue in the practice of witchcraft meant that the wrath of God was abiding on him, and for as long as he rejected Jesus. I then began to pray aloud for guidance, and to ask God to deliver the man. Whilst I was praying, the man got up out of the hole and ran as for his life, howling at the top of his voice, and calling out what I was told was his own name. By this time a considerable crowd had collected, and I had a grand opportunity of telling them of Jesus and His power to save and to overcome the power of all witchcraft. The people seemed much impressed, and remarked how the possessed one had run away afraid.

In another part of the village I found a group sitting round a woman who was dying. They had various kinds of charms and images placed round her, but in spite of these, I could see that in a short time life was going to depart from the pain-racked body. I spoke to her, thinking that possibly she might hear me, if I told her about Jesus, she did not speak, but they said she heard me, so I told her the Gospel as simply as I could and urged her to believe on Jesus and be saved. She nodded her head as though she had heard. Did she believe? Who knows? Just then, the thought came home to me very forcibly of how terribly dangerous it is to put off the day of salvation until one is almost breathing one's last breath. I thought also of how many there are in this dark land, who, like this poor creature, are possibly passing out into an eternity of blackness and darkness without Christ. Hundreds are dying out here in Africa, daily, without even hearing the sweet name of Jesus. How terrible!

On the other hand we praise God for the increasing number who are every day coming under the sound of the Gospel. God is blessing here, and since I last wrote to you I have been enabled to open up two new out-stations, from which reports are already to hand of souls being saved.

## Training Evangelists for Mexico

By Mr. and Mrs. G. H. Thomas

**S**INCE we last wrote, we have started another work in the home of one of our Mexican Christians, on a ranch about ten miles from where our church is situated. It is right out in the country amongst the ranches, far from any trains or buses or other means of conveyance, except what the ranchers have for their own use.

There are numbers of Mexicans scattered over this district, who have no place where they can meet

together for worship, thus we have started these meetings, and are hoping to get in touch with these people and win them to the Master.

These meetings are held on Sunday mornings, and on our way out to this place we call and pick up some of the people and take them along with us, while the brother in whose home we hold the meetings goes off in a dilapidated looking Ford car which he owns, and brings in the children and sometimes their parents as well to the meeting.

The attendance at these meetings has been encouraging and a definite work has been started especially among the grown up children, who come each Sunday morning. At the close of this service, we have to return to see to our usual Sunday School, which is held in the afternoons in our church, this also is steadily growing.

During the past two or three weeks a few men have been to the altar seeking salvation, but we are still praying and believing for greater results.

As stated in a previous letter, our Bible School closed its first year at the end of last May, when the students returned to their homes to work during the summer to earn enough to carry them through school during the next school year, which commences on the first of October.

We have just received news from one of the students telling us how she has been used of God since returning home. Apparently she has been looking up her family and relations, and speaking to them about their need of salvation, with the result that at least seven have been saved and baptised in water. This sister did not say anything to these people about the baptism of the Holy Spirit, or speaking in tongues, as they were Roman Catholics, and she felt that she ought to deal gently with them, but she did tell them that the Lord had something more for them and they ought to pray for it, so one evening they got down to pray, not knowing anything about speaking in tongues, and very soon four of them were filled with the Holy Spirit and speaking clearly in other tongues.

Thus already we are beginning to see our hopes realised in students going from our school carrying the Gospel to their own people, reaching places and people that we never could. This is our hope for Mexico, that we may be able to train workers from among the Mexicans themselves to take to their own country and people the good news of salvation. Our school re-opens next October, when we expect to see last's year's students returning to finish their training, and also a number of fresh students. (Mr. G. H. Thomas will be in charge of the Bible School for the coming year—Ed) Until the doors are open for us to enter Mexico, we must do all we can along the Border, training workers that can go into Mexico. When our Lord sees fit the way will be again opened, because when He opens, no one can shut, and when He closes no one can open.

# Glorious Revival at Hastings

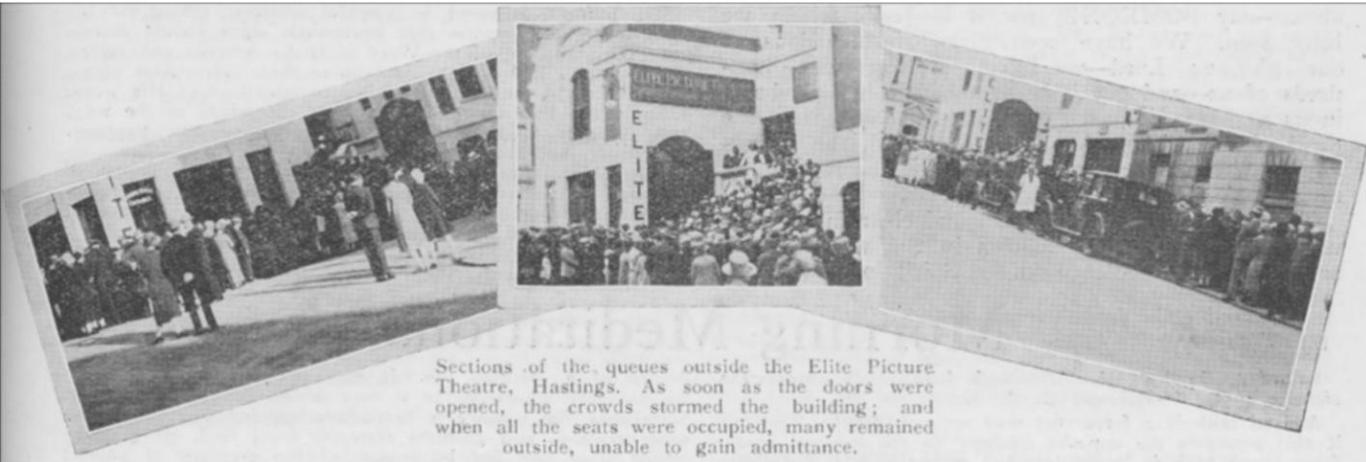
Principal George Jeffreys' Campaign

By C J SMALL (Hastings)

**T**HE Foursquare Gospel preached with the Holy Ghost sent down from heaven, by Philip in Samaria, which produced that thrill recorded in eight words in the eighth verse of the eighth chapter of the Acts of the Holy Ghost, has produced the same results in Hastings and the villages surrounding, through the preaching of Principal George Jeffreys with the Holy Ghost sent down from heaven—"And there was great joy in that city" Multitudes bear witness to the source of this new found joy as they sing "Jesus, Jesus, Jesus, sweetest Name I know, fills my every longing, keeps me singing as I go"

Jeffreys My salvation is a *miraculous* one—who wants one that isn't?

Under the plea of scholarship, men and women in our schools, colleges, churches, and pulpits, are tearing the Bible to bits in order to get the miraculous out of it They have flooded the sanctuaries with side shows, whist drives, bazaars, and worldliness of every description to get money, and the missioner has not spared them, nor the Modernist, nor the Higher Critic, in his declaration of faith in the Bible as the Word of God, though with great tenderness he has exposed them



Sections of the queues outside the Elite Picture Theatre, Hastings. As soon as the doors were opened, the crowds stormed the building; and when all the seats were occupied, many remained outside, unable to gain admittance.

How can we describe the huge gatherings day by day? They have been better "felt than telt"—"days of heaven upon earth" best describe them One man's testimony is that of hundreds more He says "Before the Campaign I know I was saved, but starved and shivering but *now* it is all glory in my soul."

At every meeting in the tent—afternoon and night—in the open air—in the Elitè Theatre, immediately the Principal made the appeal for an acceptance of Jesus Christ as Saviour and Lord, hands were held up to signify their decisions—often in scores

Who could ever forget the solemn hush at the close of every meeting—and especially after an exposition of the Word of God upon the Second Coming of the Lord when 51 passed from death unto life—or when the miraculous Gospel was proclaimed at the Elitè Theatre, when some 500 could not gain admittance, and over 90 entered the Kingdom of God, born from above that night? We have been thrilled about this miraculous Gospel proclaimed by Pastor George

Through the fearless preaching of the Word, many were saved of whom no record will be known "until the day"

Like the Ethiopian Chancellor of the Exchequer who met the evangelist in the desert, was saved, and seen no more, so one of our household who was at the door of the tent, saw a luxurious car stop, and a young lady alight, who came to the tent smoking a cigarette, which she threw away upon entering, and when the appeal was made, she raised her hand high up to signify that she accepted Jesus Christ, the Son of God, as her Saviour and Lord.

God has sent this gifted under-shepherd with his loyal and joyful helpers to search out the lost sheep, to seek until they find, and—blessed be God! yes, ten thousand hallelujahs! they have found them, to say nothing about the green pastures through which some of us old, grizzly sheep have been led and fed; and day by day, as we gathered to the tent, we found that we had forgotten to wear our denominational label, that we were all tethered by the tooth



# THE ELIM EVANGEL



Nothing should convince those on the outside, quicker than seeing the change that has come over the whole community—new-born souls in their first love (for over 800 have made confession of Jesus as Lord). Large numbers have testified that the Lord Jesus is still interested in our physical frames. Oh yes, the Risen Jesus has healed men's wounds, put smiles into withered faces, and set the joy-bells ringing in hundreds of His redeemed ones. It is wonderful how quickly the Holy Ghost can teach us the Hebrew language—"Hallelujah!" may be heard on every hand. The old Dorset woodman who preached on Sundays was explaining to his rural congregation the meaning of Hallelujah! Said he: "When you come across that word, it means you are to holloa louder!"

Through the banquet provided in this Campaign through the finest of the wheat we have been fed upon, we find we've got something to Hallelujah about—nay SOMEONE, for it is Jesus whom we have seen. We have been given fresh visions of our glorious Lord—we have got heart-burn—hundreds of us—and got it badly too. It has produced in us a shame of past failure to appreciate Him, the thrill of new discoveries about our Lord, the springing up of renewed confidence and joy, the re-kindling of a passion to go ahead at all costs.

The Principal has been lucid and clear in shewing us that divine healing follows in the wake of full salvation, and obedience to the Spirit in leading us,

*Gathered Gold from  
the Treasury of Truth.*

## Morning Meditations

By Pastor  
E. C. W. BOULTON

**Saturday, October 1st.** "Through faith . . . quench the violence of fire"—Hebrews xi 33, 34

And so faith is a force that may not only light a fire, but it also possesses the opposite quality. In the spiritual sense, fire without faith is impossible, and yet again it is faith that holds the flames in check. Faith is the only power that may resist the devouring, destroying violence of fire. The feet of faith will carry us through the midst of the fiercest furnace fire unscathed. Faith is fire-proof but it is even more than this, it is a fire extinguisher, and thus it is stronger than fire. O for more of that living faith that can successfully grapple with the deadly fires of error and superstition, utterly and finally extinguishing their unholy power!

**Sunday, October 2nd.** "We are not ignorant of his devices"—II Corinthians ii 11

Ignorance is always the ally of the enemy, it is under the cover of darkness that he carries out his evil designs and launches his attacks against the citadel of truth and righteousness. O my soul, do thou stand upon thy guard! Watch and pray lest thou enter into temptation! Think not that the foe will leave thee unmolested! He hath planned that thy feet should be caught in the snare which he hath set. Let thy mind be garrisoned by the Word of God! In thy moments of greatest achievement, beware lest thou art overtaken by spiritual pride. When lifted up to some pinnacle of revelation or spiritual ecstasy watch, for the adversary is at hand!

**Monday, October 3rd.** "My God, why?"—Psalm xxii 1

How often running throughout our prayers is this note of interrogation. Perhaps this may reveal the development or

and that He will not lead us apart from the Word of God. And many have been the wonderful testimonies from those who have been divinely healed of all kinds of diseases.

The following is a press report of the first Sunday meeting in the Elite Picture Theatre:—

### REVIVAL AND HEALING.

#### Overflowing Congregation at the St. Leonard's Elite.

##### REMARKABLE SCENES

A week ago the big tent at Ore Valley Farm, Hastings in which Principal George Jeffreys is holding his Revival and Healing Campaign, was not big enough. Yesterday evening's service was held in the Elite Picture Theatre, Warrior Square, St. Leonard's, and, though this building possesses three times the capacity of the tent, the attendance was so great that many people were unable to obtain entrance. Every available seat was occupied before the service was due to commence and by the time the first famous chorus "When Jesus came into my heart" had been struck up the platform was crowded, and every nook which permitted standing occupied, while, in the gallery, seating accommodation was found on the stairs.

Mr Jeffreys delivered a powerful address, taking as his main theme the promise that miraculous signs should accompany the preaching of the Word of God. Atheists and agnostics, he said, had a right to demand these miraculous signs. The Church in the past had failed to take God at His word. They of the Foursquare Gospel went the whole of the way. They believed in Jesus Christ as the Saviour, the Baptist, the Healer, and the Coming King.

When Mr Jeffreys invited those who desired salvation to take God at His word, ninety-five persons professed conversion.

About a hundred people rose to their feet in evidence of having been healed by divine power.

The services are being continued at the Ore Valley tent each evening—*Argus*, August 22nd, 1921

decline of a spiritual life. It may indicate healthy longing for heavenly knowledge or it may denote doubt and distrust. Sometimes that enquiry is Spirit-breathed and may meet with some gracious and glorious response from God. It may be wrung from our lips by reason of the pressure of painful circumstances, for the interpretation of which we have sought in vain. Be sure of this, that the Divine answer will remove all thy fears—He will make it plain.

**Tuesday, October 4th.** "Salute that choice Christian, Rufus"—Romans xvi 13 (Moffatt)

What a fragrant appellation! A believer, the very remembrance of whom, sheds a refreshing influence o'er the Apostle's life and ministry. One, the witness of life, is brimful of the beautiful and pure. Who stands in the place of shadows to give forth sweetness and strength to those who stagger beneath life's burden. A beacon light in the deepening darkness, scattering sunshine in lives that know not music nor mirth. O Lord, take this life of mine and make it choice in Thy sight! Prune the branch 'so rude and bare' until it yields the pleasant fruit of the Spirit. Strip it of all that mars its loveliness!

**Wednesday, October 5th.** "The heavens declare the glory of God"—Psalm xix. 1

What a soul-moving sight the heavens present to those whose eyes are anointed to see the shining glory thereof. The star-spangled sky all aglow with ten thousand dazzling witnesses to the power of Him whose hand created them and holds them in their place. Through every one of those sparkling orbs there seems to stream the light of the glory of that heavenly throne. How eloquently they attest the faith-

# THE ELIM EVANGEL

fulness of Jehovah—how truly they proclaim the wisdom and the wealth of Him that placed them there

**Thursday, October 6th.** *"Thou hast kept the good wine until now"*—John 11 10

Thus it is that God always reserves the best till the last. To-morrow's wine will be richer than that of to-day. The stream that has its source in God is ever widening and deepening as it moves on its appointed course towards the ocean of eternity. It is always Love's purpose to keep in store some pleasing surprise for those whose lips have tasted of its delights. It is the continuous miracle of that which is ever at its best and yet always getting better. Its value is increased rather than depreciated by constant use. Thus would the Lord make the wine of experience grow purer and richer as the days go by.

**Friday, October 7th.** *"He that believeth hath"*—John 11 36

Then the way to wealth is through faith. Faith is a possessive power which enables me to become rich in God. It is the Divine method of transmitting heavenly treasure. Here is a law of cause and effect, if I believe I possess. It is the heavenly condition to all God's gifts—believe and thou shalt have! Faith is simply that action of the heart that translates vision into experience—it is the hand of need closing upon promised fulness. O my soul, thy very poverty proclaims thy lack of faith! Believe and immediately thou hast that which God hath pledged Himself to give!

**Saturday, October 8th.** *"Waiting for the moving of the water"*—John 5 3

All around our path lie those who are morally impotent, those whose lives have been blasted and blighted by the deadly power of sin. They are waiting for the 'moving of the water'. They are looking for some hand to touch them into life, seeking some stream in whose waters they may bathe their poor bleeding wounds. O Master Divine, make my life like some healing pool into which the halt and the maimed among men may plunge their woe-stricken lives! Fill me so full of Thy Spirit of Life that when these broken lives come in contact with me they may realise new spiritual energy as a result of that contact!

**Sunday, October 9th.** *"They came to Jordan"*—Joshua 11 1

The place of separation, where the old ends and the new commences. Jordan marks the dawn of a new day of fruitful fellowship with Jehovah. Henceforth life is to be lifted on to a higher plane. The waters of Jordan roll between the wanderings of the wilderness and the Canaan life of conquest. Again and again has the hand of the Lord brought me to the brink of some spiritual Jordan, whose waters flowed 'twixt me and the goal of a larger life in God. As I have crossed over at His bidding so have I entered into unspeakable blessing and unexpected victory.

**Monday, October 10th.** *"So the children of Joseph Manasseh, and Ephraim, took their inheritance"*—Joshua xvi 4

That is to say they claimed what was actually their own. They were thoroughly prepared to encounter any who might dare to challenge their claim—they were in the mood for achievement—they were eager to enjoy their appointed portion. Would that the people of God would show a similar determination in these days to possess their inheritance. God would indeed honour their confidence. He loves the desperate soul that takes all that He offers—not merely a little of the legacy, but the whole of the inheritance.

**Tuesday, October 11th.** *"They spake in the name of David"*—1 Samuel xxv 9

Not so much the message that they carried, as the name in which they gave it. It was the name that gave weight to the message. How much that name implied! What triumphs

it recalled! What a future it portended! In that day it was the name. They spake with authority because the name of David was upon their lips. How much more is the power of those who speak in the name of an infinitely greater than David even in the name of Jesus! Name above all names both in heaven and earth, before which even the angels prostrate themselves! It is in Thy blessed Name that I am called to speak in the ears of the lost!

**Wednesday, October 12th.** *"Moses wist not that . . . his face shone"*—Exodus xxxiv 29

Blessed unconsciousness! Alas, how many are wholly occupied with their holiness—so completely taken up with their own spiritual exactness. It is so painfully evident that they are conscious of their acquirements and attainments in the Christian life. They are constantly labouring to impress others with their spiritual superiority. And yet true holiness is the opposite to this. It is too much engaged in the contemplation of Him whose beauty fills its vision, to spend its time in a morbid introspection.

**Thursday, October 13th.** *"He could not be hid"*—Mark 11 24

When Christ really enters a life, the fact of His coming will speedily make itself felt and known. There will be that which will betray His presence. The Master does not enter the life in order to conceal Himself therein, but rather as a means and medium of manifesting Himself to the world without. He comes as the Light whose beneficent beams throw themselves across the dark waters of sorrow and suffering. His presence is revealed either by voice or vision—men either hear Him or see Him.

**Friday, October 14th.** *"The word of God came unto John in the wilderness"*—Luke 11 2

What a strange and surprising place for the Word of God to reach John. And yet surely there is no place where the Divine Word is more needed than here. The hard, stern, wilderness experience has perhaps left us weary, weak, and wondering. We are well nigh exhausted with the protracted struggle against our uncongenial surroundings. And now comes the Word of God, the harbinger of victory, the herald of healing. Blessed Living Word that comes to me in my prostration and loneliness, turning my days of drought into refreshing showers.

**Saturday, October 15th.** *"Holy men of God spake as they were moved by the Holy Ghost"*—11 Peter 1 21

Therefore we are not surprised to find signs and wonders following their ministry. It is the God-breathed message that produces the God-desired results. When the messenger's lips are indeed moved by the Holy Spirit, then may we expect the miraculous to take place. In such ministry lies the required dynamic to create revival. The most derelict district will be aroused by evangelism of this type. It is irresistible! It commands attention! It demands obedience! O for more of this Spirit-impelled preaching!

Do not try to do a great thing; you may waste all your life waiting for an opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive—the glory of God, to win His smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valour at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ.—F. B. Meyer.



## FOUR SQUARE ON THE WORD OF GOD.

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## The Wrath of Man

*"Surely the wrath of man shall praise Thee"—*  
Psalm lxxvi 10.

**A** STRANGE instrument to accomplish a strange end. The Lord maketh the wrath of man to praise Him. Only God can make the impossible possible. How is it possible for the wrath of man, the anger, the spleen, to be turned to His praise? Our natural minds do not comprehend. Man is finite and God is infinite. Man's resources are limited, just the circle, the range, the limited range of his wrath. But God! His range is infinite! See that stream coming out of the mountain? It flows on pure and sparkling, obeying a divine natural law, seeking its level. It passes through man's habitation, it is polluted, it is fouled, it is discoloured. You say it is spoiled. Oh no! It flows on over sand,

pebble, rock, and it emerges pure again. So simple, so easy—it just kept going on.

The divine providences seemingly are thwarted, hindered and diverted by the wrath of man. Seemingly the plans of God are annulled—but the purposes flow on. The stream may be diverted, polluted, discoloured, but it still flows on. The diverted channel is the right channel, for it still reaches its destination—the ocean.

The wrath of man shall praise Him. See those high priests with Christ before them, in their power. They are vehement, hateful, blood-thirsty. The stream of God's blessing to the world was diverted, was stayed, was stopped. It went underground through the rocky tomb and came out as the River of Life, the River of God. Christ before those priests and elders, bound, condemned, bleeding, scourged, was an exhibition of the wrath of man. That spectacle, followed by the sacrifice of Christ Himself, has meant salvation to the world and the undoing of the powers of darkness and their ultimate overthrow.

Christ sacrificed, glorified, is the divine epitome of the wrath of man praising God. "Ye thought evil against me, but God meant it unto good" (Genesis 1:20).

Calvary, the grave, the throne, is an exemplification of every tragedy in the world in which the wrath of man has attempted to overthrow the work of God. Every cross, every vexation, every onslaught of the enemy which the children of God have had all down the ages, is only a reflex of the wrath of man inspired by the wrath of the dragon against God's Son and the sons of God. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

The wrath of man versus the might of God! Set the case fairly. Don't magnify the wrath of man and lose sight of the praise that God can get out of it. Every time you see the wrath of man working in your daily circumstances, look twice to see how it is going to work for the praise of God and of course for your benefit. Stephen was stoned, but the stones coming on him did not prevent his seeing Christ standing on the right hand of God. Stephen saw the vision—Saul heard the words.

In that tragedy we see the exhibition of the wrath of man upon Stephen. By the prayer of Stephen, "Lay not this sin to their charge," it was made possible that he who had charge of the clothes of the murderers had no charge against him, because the charge was discharged against Saul by the prayer of Stephen.

And next to Calvary, Satan's kingdom had its heaviest blow through the conversion of Saul, who became a missionary to the Gentiles and turned the world upside down, and wrote the epistles which have been the bulwark of the Christian faith. The wrath of man praises Him. It has been, is now, and will yet be praising Him as long as sin remains.

## The Revival in Sweden

An Address Given by Pastor Lewi Pethrus on Friday Evening, August 26th, at our Weekly Meeting at the Memorial Hall, Farrington Street, London

I AM glad of the opportunity to be in London once more. I was here two or three years ago, and I met many friends then, and I am glad to come into the meetings and see you and hear your singing, and the praising of God. I am pleased to have been able to sit down and listen at your meetings, because it is more easy to listen and understand the English language than to speak it. I am glad, too, because I can give a testimony to you to-night. I am saved—the first and best of all. Praise the Lord! I became a child of God when I was about 15 years of age, and I was baptised in water only one or two months after. And so God called me to be a witness for Him, and at 18 years of age I started to preach the Gospel, and from that time I have been in the work for God.

I heard much about the revival in 1904 in Wales. I was then a preacher, and I was longing for revival. I was praying for revival, and I tell you this wonderful movement in Wales, started to move a billow of prayer over the whole of Sweden. Praise the Lord! All the people started to pray for revivals, and many preachers were caught by this billow. And I was one of them. Bless His holy name!

THE years 1905 and 1906 were really years of prayer. Many of us were praying late and early to God for the outpouring of the Holy Ghost, and so God came in the wonderful year 1907, and praise God I was one of the first of the preachers in the country who received the Baptism of the Holy Spirit, and since then I have stayed just in the centre of the fire the whole time. Praise the Lord!

I have seen much of the work of God. I have seen the Pentecostal work of Sweden from the inside. Many of the people are looking at it from the outside, and they can see many things they do not like, but I have seen it from the inside. Praise the Lord! And I love it more to-day than any time before.

I have much on my heart I want to say, but will spare it until I can speak English better.

THERE is a word which came to me to-night; it is one of the best words I know in the scripture, it is Psalm lxxxvii. 7. "As well the singers as the players on instruments shall be there—all my springs are in Thee." It is a wonderful word. If you read this psalm, you will find that the first thing it speaks of is the foundation. The whole psalm is speaking about Jerusalem, to shew forth the Church of Christ, and the first thing for the Church of Christ is the foundation, and "His foundation is in the holy mountains." Praise God! It is a good foundation.

So it goes on to speak about the people inside, and it is only the people who are born there that are in the real Church of Christ. You cannot buy this membership for any kind of money, and you cannot do anything of yourself to be a member of it, you must be born to be a member of this real Church of Christ. And so when you are there, you are on the mountains of Zion, and round you there is a wall, and this wall is called in scripture the foundation. Isaiah said "You shall call your walls salvation." It is the only wall the scripture speaks about concerning the people of God.



PASTOR LEWI PETHRUS

NOW the singer, when he is in this city, has his springs *inside* the city. It was a dangerous thing to have the springs *outside* the city. You

always know in the East where there is a good well, there always grows up a village or town near the well, and sometimes the well is some distance outside the wall of the town. It was very difficult and dangerous in war time when the enemies were round the walls, for then the people in the town could not get any water. There is a well just outside Jerusalem in the valley of Kidron called "Mary Well." The people of Jerusalem had to go and fetch the water, but when King Hezekiah came, he made a tunnel from this well to the Pool of Siloam, and the water from the well flowed into the Pool of Siloam, and the people took the water from that, so that they did not depend upon anything outside. Their enemies could girdle the city, but they had water.



# THE ELIM EVANGEL

This is a picture the psalmist gives of a good foundation. It is just the position the real Christian has to be in. He is in that position if he is really saved. The wells of the world are all dried up for us; we cannot get anything for our souls there. Thank God, we have a well which gives us all the water we need, and we have it inside this salvation—in God, in Jesus Christ. Yes, Jesus is the well. He said it Himself: He is the well with living, cleansing water.

**I**F you look in Zechariah, it is prophesied of Christ that there shall be opened a well in Zion for sin and uncleanness. If you are a sinner to-night, you can have all you need in Jesus Christ. Oh, it is wonderful to experience this cleansing from sin. I know my brethren and sisters it is a marvellous experience this full salvation, but when all is come to all, I think this is the most wonderful of all, that He could cleanse our souls from all sin. There is nothing so sweet as to be cleansed. It is wonderful to be baptised in the Holy Spirit, it is wonderful to be healed, but the foundation of these experiences is the cleansing of the blood, and if you want to have these experiences, you must start there. Begin at the cross, at Calvary. There you have a good start, and when you are cleansed in the blood of the Lamb, you can go further, for Jesus is the well of power.

It says in the Gospel according to John, in the 7th chapter and the 37th verse: "In the last day, that great day of the feast, Jesus stood and cried, saying, 'If any man thirst, let him come unto Me and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water,' (but this spake He of the Spirit which they that believe on Him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified)." Here is the well of power, the Holy Spirit. Praise the Lord! I thank God that this wonderful story came to us, that the Spirit of God is just the same to-day as in the Pentecostal days.

**S**OME people are not glad when we tell them about Pentecost. I cannot understand them. When I first heard about this amazing thing, that a man could be filled with the Holy Spirit, oh, there was a cry in my soul. I was a preacher from 1902, but I was in very dry surroundings, I would not condemn any church, but it was dry around me, and I was often dry too, and my spiritual life went down more and more. One day, I was really a backslider. The people around me did not know, but I knew, and God knew, and God waked me up, and I started to pray, and sometimes I prayed night and day. Then before Christmas, 1905, I had a wonderful meeting with God, and he cleansed my soul and my heart once more. Hallelujah, He took me up again, and

He gave me peace, wonderful peace. I will never forget the evening when the peace came into my heart. And so I got two books in my hands, one was the story of Charles Finney's life, and the other was a book by R. A. G. Gorcham about the two-fold life—I think it is called in English. It was about this: that you could not only be converted and born again, but could be baptised in the Holy Spirit. I was praying and longing for it, but first thought that this is a blessing for Charles Finney—he was a great man, and a great instrument that God used—but it is not for me, and I heard about Moody and men that God had mightily used, and I thought it was for them, but not for me. But one day I saw clearly that it was for me. It is for all of us. Hallelujah!

**I**N 1905 and 1906, God blessed me and used me, and I saw a marvellous thing—a revival in the south of Sweden, and then in one or two other places, and we also had a revival. I remember so well the people rejoicing. It was remarkable to see them coming to the cross—10, 15, 20 in the evenings. But there was in my heart a cry after God. After a revival meeting, when sinners had come to God, I went to my room, I threw myself on the floor and cried to God to fill this empty place in my heart. Praise God! He came.

In the beginning of 1907, the assembly where I was in the dust before God, and cried to Him for the Holy Spirit. He blessed me more and more. There are different experiences of the baptism of the Holy Ghost. My experience was that God filled me more and more, just drop by drop, until the cup was flowing over. Hallelujah! One day, I came from the city, where I had been round praying for sick people, and when I came into my room, I knelt down at the chair. It was just before the meeting, and when I started to pray, I started to speak in tongues. I did not know it myself, before I heard my own voice, and my heart overflowed with joy. That evening I could not preach, I could not read, I could not do anything. I could only speak in tongues.

**G**OD swept just at that time the whole of Sweden with this revival. There was a young man who came from Los Angeles. He was a workman, not a preacher, but was baptised in the Holy Ghost. He came to his home in Sweden—a little, poor home—and he started to pray. He got someone to pray with him, and there in that place was the first man who received the outpouring of the Holy Ghost in Sweden. It was not through this man, because the whole country was prepared through prayer. Just as one of our professors, who has written about the Pentecostal Movement, said, the Pentecostal revival started in all places at one time. We heard that it started in the middle country, in the south and in

# THE ELIM EVANGEL

the north, the fire was everywhere, people speaking in tongues and praising God. At that time the blessing was mostly amongst the Baptist churches. I was a Baptist preacher then, and many of the Baptist preachers were baptised in the Holy Ghost.

I believe I know why God started to work through this revival amongst the Baptists. We had a man in Sweden about 15 years or 20 years ago, who preached the holy life and the Baptism of the Holy Spirit. He was a Baptist, and he worked just on this line, but he had not the experience himself. He saw it in the Bible and preached it, and it prepared the assemblies for this new movement, for this spiritual movement which came in 1907. The Pentecostal Movement touched all the churches in Sweden, but it was not a *free* Movement yet, and the work was growing inside several denominations.

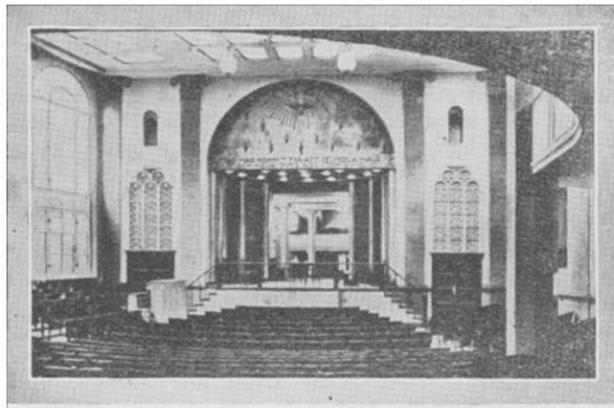
**T**HE church I serve has specially been an instrument in this revival. I have been in this church for 17 years now—it was started in 1910. It was founded only of Baptists, but they were baptised in the Holy Ghost, and they stood for this real Pentecostal life. They thought that they should belong to the Baptist Denomination anyway, and they founded a church, and I came there and took up the work, but we preached the full Gospel, and after two days we were excommunicated from the denomination.

In Sweden, the Baptists were of the opinion that only Baptists should come to the Lord's Supper in the Baptist churches. I preached and taught, and the assembly agreed also, that other people who believe in Jesus Christ should take the Lord's Supper with us. But we only took this small step, that all believers could come to the Lord's Table, and this was the reason given for our excommunication. But the real reason was Pentecost, and from that time on, we became a free Movement in Sweden. This was in 1913.

**I**N 1915, we started in connection with our church a small Bible School, there were 30 young people, and we met around a table. God blessed us wonderfully and saved all these young people, some of whom are now good missionaries and wonderful preachers. Afterwards the Bible School grew, and last fall our Bible School had 600 students. Praise the Lord! They are not all preachers, but most of them are. They are all workers, either preaching the Gospel, Sunday School teachers, elders in the churches and so on, and we have a wonderful time during the Bible School term. Oh, I would like to get you there, and you could see this.

The last evening of the last day of the Bible School, we closed with an invitation for friends from the assemblies to come together. We closed the convention with the Lord's Supper, and we had over 3,000 people present. We had the largest hall we could then get in Stockholm, seating 2,200 and they

were sitting two on one chair. I remember when I came, I found my wife outside and my elders' wives outside, and they asked me if they could come inside, but I had to refuse. So many people had come a long way from the country, and it was hard. You see our hall is too small in Stockholm. Six years ago, we opened a new hall. We started the work in Stockholm in a hall that had room for about 450 or 500 persons, and so we built this hall, seating 1,500, thinking it would be big enough, but this was too small when it was built, and now we are going to build a large place.



A view of the platform and front seats of the present building at Stockholm, which is now too small. Principal George Jeffreys ministered in this hall four years ago, and this summer the Editor of the "Elim Evangel."

I had a hard fight about a year ago as to whether I should leave Stockholm and go round preaching the Gospel. A man that did not belong to our church (he belongs now, but did not then) came to me and said "I have something to say to you; God has worked on my heart, and I will give 100,000 Kronen (about £5,600—Ed) for a new hall in Stockholm." So we started to gather for a new hall, and in half a year—I praise the Lord for it—we got 100,000 Kronen more, so we now have 200,000 Kronen. We have a wonderful site, one of the best in Stockholm. It will be very expensive to build, but we are going on with faith in God, and you can help us in prayer.

**T**HE wonderful revival is going on in Sweden. From the beginning people said "It will soon stop. We have seen so many revivals, but in six months—" But the six months passed, and the revival was growing. Praise the Lord! One of the elders of the denomination I then belonged to said in a preachers' meeting "After two days I will give you an address, and in that I will shew you the truth of this awful movement", and the two days passed, and the movement was still growing, and I think he has not given this address yet. It is wonderful how things

have moved in Sweden to stop this, but it has grown. I tell you the Pentecostal Movement in Sweden is a prayer movement. The people pray very much, and it is the power. Hallelujah! And God has touched all the churches.

It has been a hard time for the people who have been fighting this work. At first they said it was from the devil, but the people in the churches said, "How can the devil do things like this? The people become saved and happy and free, and the sick are healed, and the backsliding Christians are filled with the Holy Ghost, and they are going on as pure and wonderful Christians—how can the devil do things like that? Others said that it was not from the devil, it was man's work, it was from the soul and the inner power of man. But the people said "It cannot be from man, for then what Jesus said is from the man, and what Paul did is from man also." And they had to change again, and then they said "It is from God, we will have it in our churches now."

God is working wonderfully, and I think I can say there are about 400 Pentecostal churches in Sweden now. I think there are more, but I will say 400, and many of them are really strong. We have many churches that have 600, 500 and 200 members. Some are larger, and one has 3,000 members. It is wonderful, and the small and humble Evangelists, we love them. They come from all callings, and they have a humble testimony about Jesus Christ, they are going to the dark places.

During the past year, the papers have written very much about the Pentecostal Movement in Sweden. We have two universities in Sweden, they have studied and said wonderful things about it,—so wonderful that we ourselves could not believe them.

I WENT one day in Stockholm to hear one of the most well-known professors in Sweden—he is in the bigger of the two universities and his subject was

"The Pentecostal Movement." I went there, and had a friend with me, the editor of the *Evangelist Harold*. He was saved in 1921, came into Pentecost and really moved the whole of Sweden. This big man spoke about the Pentecostal Movement, and about us two who sat there, and when I came out, I said to my wife "I never thought that the Pentecostal Movement was so wonderful." Praise the Lord!

This Movement in Sweden is a revival, it is a real revival amongst the unsaved. It has been from the beginning. For my part, I saw from the beginning that when people get into a little room and pray, only speaking in tongues, interpreting, and prophesying by themselves, it is wrong. God does not wait it. I feel I did not get this for myself.

We have had revival in summer and in winter, people have been saved in meeting after meeting, and in assemblies in Sweden, there have been revivals for 10, 12, 15 years, the whole year round. We do not see hundreds and thousands at one time and then a drying up, no, it is always flowing, a continual revival. Praise the Lord! and I believe that it should be so. I think that God would have it so. We are trees planted by the waters, we always carry the fruit, twelve months in the year. Hallelujah! I thank God for this wonderful thing. I have seen so much of this work that I can praise God for it.

What God has done in Sweden, I know is only the beginning. It is only a start. I thank God. He will not finish His work until He comes.

God bless you here. I have heard much of the work in England, and I know that God has done wonderful things for you. Praise His holy name! Praise God for what you have in your midst, and you will get more. It is the way to get the fulness. God bless you all. "All my wells, all my springs are in Thee." Hallelujah!

## Listening in to God

By HENRY PROCTOR, F.R.S.L.

THE Spirit that fears to speak out its own, that listens for God to speak, and speaks only when God speaks, is the Spirit of Truth. For He does not speak from Himself but receives everything, moment by moment, step by step, from God in heaven. He is silent and cannot speak, except and until He hears. "He will not speak of His own accord, He will say whatever He is told, and He will disclose to you what is to come" (John xvi 13).

If such is the attitude of the Spirit of Truth, how essential it must be that we, believers, should also maintain continually

### A LISTENING ATTITUDE

There are many indications that the prophets and

psalmists of old maintained such an attitude. The prophet Habbakuk received his message in this way.

On my watch-tower I will stand,  
At my post on the turret,  
Watching to see what He will say to me,  
What answer He will offer to my plea.

Then answered the Eternal —

Take down this on your tablets,  
Plainly that one may read it at a glance  
The vision has its own appointed hour.  
It is ripening, it will flower.

(Hab ii 1-3, Moffat)

The visions of the prophets did not come to them spontaneously, but were the result of waiting upon God. They were prepared, in many cases, by



# THE ELIM EVANGEL

## A LIFE OF DEVOTION.

as was certainly the case with John the Baptist, who spent his life in the wilderness till he was thirty years of age. This was no doubt the case also with Elijah (*Alyah*) and for that reason we know nothing of his youthful days, but he appears on the scene with meteoric suddenness, with the announcement that "As the Lord God liveth

## BEFORE WHOM I STAND,

there shall be neither dew nor rain, but according to my word" (I Kings xvii 1) He established also as Samuel had done, Schools of the Prophets. The pupils in these Divine Colleges were called "*Beneha-Nevi-im*" or "sons of the prophets" (I Sam. x 5-24) Of such as these Obadiah hid one hundred, "by fifties in a cave," from the wrath of Jezebel, who would have destroyed them.

Daniel did not have this prophetic training, but in Babylon he lived a life of prayer, abstinence and devotion to God. And before the greatest and clearest revelations were made to him and

## HEAVEN WAS OPENED

so that he had open (day-time) visions of God, he had fasted "three whole weeks" (Daniel x 3)

This attitude had become a habit, even before this, as he says "I sought the Lord God, applying myself to prayer, with entreaty and fasting in sackcloth and ashes" (Daniel x 3) For this reason Gabriel and other heavenly beings appeared to him and revealed matters which are of vital importance to-day, for they are taking place before our very eyes.

Not only the prophets, but our blessed Lord Himself maintained the listening attitude, for thus speaks the Spirit of Christ in Isaiah, concerning Him —

The Lord God hath given me the tongue of them that are taught—the ear of a disciple, that I should know how to speak a word in season to him that is weary, He wakeneth me, morning by morning, He wakens mine ear to hear as a learner" (Isaiah i. 4) "The Lord God hath *opened* mine ear" Thus He knew at every step the will of the Father, so that He could say with confidence. "I do always those things which please Him."

This opening of the Inner Ear, the hearing organ of the Inward Man, is essential for every Christian. "But how rare it is," cries Fenelon, "for a Christian to be quiet enough to hear the Voice of God." Inspiration is always possible, but the noise of the creature without and the clamour of our passions within, drown the still small voice,

## THE VOICE OF GENTLE STILLNESS

and we become *deaf* to the voice of the Spirit. We become such as have need of milk and not of solid food, because the senses of the Inward Man have not been brought into use through exercise of this silent communion with God (Heb v 12-14) We

must practice the presence of God, by an attitude of listening for something that is going to be said, of seeing something the like of which has never been shewn. The canvas of the mind must first be cleansed of all its preconceptions before the sacred impress of the Spirit can be placed thereon. "Be silent unto God and let Him mould thee", let Him write His laws upon your heart "Keep the soul open for the sacred message with a greater intensity than the astronomer at the moment of deepest expectancy, fixes his gaze upon the eclipse, giving his undivided attention to the supreme moment" By this means we shall attain a spirit of wisdom and revelation in the full knowledge of God, the eyes of our heart being enlightened "If any man HEAR My voice and

## OPEN THE DOOR

I will come in and feast with him and he with Me" Madame Guyon speaks of such a state, thus — "When years and months had passed away, God erected His temple in my heart, and I learned to pray in that Divine retreat, and from that time I went no more out"

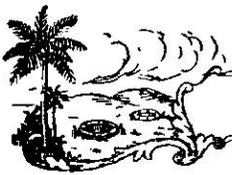
The leading characteristic of the saints of that era was the silent waiting upon God, for the direct teaching of the Holy Spirit, by means of "the anointing (Chrisma) which abideth in us" She was able to convey this teaching without words "Those that are my true disciples, love to continue in my presence without a word being spoken, and I am enabled to discern and supply their spiritual need in perfect silence. Those that have tasted this method of communion desire no other."

The early Friends (Quakers) held meetings of three hours duration in which not a single word was spoken. Yet they arose, mightily refreshed and strengthened. Their enemies who came in to blaspheme and persecute were so laid hold of by the power of the Spirit, that they remained to pray and to testify that "God is among you of a truth" The power in the silent meetings reached out even to the salvation of little children.

We need more "practice of the presence of God in

## THE SECRET CHAMBER,

that each of us may become power-houses and dynamos, which add power to our assemblies without a word being spoken. The very building in which we meet will then be filled with the power of God, as at Pentecost, when "it filled all the place where they were sitting"; for "the waiters on Jehovah exchange strength (LXX) they put off the human and put on the Divine, and mounting up with wings as eagles, they realise what it means to sit with Christ in heavenly places, and becoming filled with the knowledge of His will in all wisdom and spiritual understanding. They walk worthy of the Lord unto all pleasing, until they are "filled unto all the fulness of God"



# Elim Summer Bible School

**T**HIS new enterprise has been carried out with great success, and we feel confident that every dear friend who has been present would like to ascribe a glad assent to this statement

Everything in the house seemed to run on greased wheels, and it was very evident from the start that the Lord was undertaking what had been entrusted to Him. Peace reigned, and in spite of all the pressure of work which such a full house meant for the superintendent and staff, there was no look of worry or care on any face but of joy, in their constant and gracious ministrations of house comforts, and every kind of thoughtfulness to every member of our large, united, and very, very happy family.

It was a home of freedom and pleasure, and of joys of such deep things which could only have been imparted in the power of the Holy Ghost.

Our hearts were unanimously captivated as our able and experienced teacher, Mr. Myerscough of Preston, opened up to us the precious Word of Life and the wonderful grace of the Father of our Lord Jesus Christ, and surely his heart must have been satisfied in seeing his hearers become deeper lovers than ever of our peerless Lord.

There was no dry doctrine, but a living Christ, and behind Him a loving, gracious God—the Source and Spring of every blessing. Great prominence was given to the subject of “Christ in you, the hope of glory” (Col. 1. 27) which seemed the golden thread that ran through all the other teaching, and, as the understanding and glory of this truth awakened or deepened in hearts, every face became radiated with

the glory of the indwelling Saviour, mighty in power to save and keep and bless. Again and again there issued from hearts melted by the love of Calvary such a pæan of praise and adoration that must have refreshed the listening ear of Him who travailed there for us—that Corn of Wheat who died to bring forth a rich harvest for His God and Father!

Truly the glory of God was resting upon the house, and the Lord, our blessed Melchisedec, was leading to a place where there is no straitness, and that which He set upon our table was full of fatness (Job xxxvi. 16). Several times, as some of us were assembled to wait upon Him, a great wave of power and blessing broke over us, and everyone of us received an anointing of holy oil, while quite a number were baptised in the Spirit, and several received gracious healings of the body.

It is scarcely likely that any of us will ever forget that fortnight of holy joy and fellowship, and links have been formed which will last for all eternity. It awakens a note of deepest praise to our precious Lord for bringing us into this glorious revival of Pentecost, and makes us yearn that all God's children may share in it and have the like experience of Psalm cxxvi. “Then were our mouths filled with laughter and our tongues with singing then said they—the Lord hath done great things for them. *The Lord hath done great things for us, whereof we are glad.*”

*Elim Woodlands* is a most ideal house for the purpose to which it is put. It is very commodious and contains two large sitting rooms for visitors besides the dining and lecture halls, and has the advantage of a number of small single bedrooms besides the larger ones. It is run in a surprisingly comfortable way and to some, who have spent several years knocking about, it has proved a veritable haven of rest and an abode of contentment and blessed fellowship.

The situation, on a gentle rise out of Clapham, is very pleasant, and with its great asset of extensive grounds, is as quiet as the country.

We do praise God for all He has been to us there and for all the love He showered upon us through His dear ones—B and A Watkins.



Visitors at *Elim Woodlands* during the first Elim Summer Bible School, August, 1927. (Mr. Thomas Myerscough is in the middle of the front row).



# The Pruning Knife

By ANDREW MURRAY.

“Already ye are clean because of the Word I have spoken unto you”—John xv. 3

**W**HAT is the pruning knife of this Heavenly Husbandman? It is often said to be affliction. By no means in the first place. How would it then fare with many who have long seasons free from adversity; or with some on whom God appears to shower down kindness all their life long? No; the Word of God is the knife, sharper than any two-edged sword, that pierces even to the dividing asunder of the soul and spirit, and is quick to discern the thoughts and intents of the heart. It is only when affliction leads to this discipline of the Word that it becomes a blessing, the lack of this heart-cleansing through the Word is the reason why affliction is so often unsanctified. Not even Paul's thorn in the flesh could become a blessing until Christ's word, "My strength is made perfect in weakness," had made him see the danger of self-exaltation, and made him willing to rejoice in infirmities.

The Word is God's pruning knife, Jesus says, "Ye are already clean, because of the word I have spoken unto you." How searchingly that word had been spoken by Him, out of whose mouth there went a sharp two-edged sword, as He had taught them. Except a man deny himself, lose his life, forsake all, hate father and mother, he cannot be My disciple, he is not worthy of Me. Or, as He humbled their pride, or reproved their lack of love, or foretold their all forsaking Him. From the opening of His ministry

in the Sermon on the Mount to His words of warning in the last night, His word had tried and cleansed them. He had discovered and condemned all there was of self; they were now emptied and cleansed, ready for the incoming of the Holy Spirit.

It is as the soul gives up its own thoughts, and men's thoughts of what is religion, and yields itself heartily, humbly, patiently, to the teaching of the Word by the Spirit, that the Father will do His blessed work of pruning and cleansing away all of nature and self that mixes with our work and hinders His Spirit. Let those who would know all the Husbandman can do for them, all the Vine can bring forth through them, seek earnestly to yield themselves heartily to the blessed cleansing through the Word. Let them, in their study of the Word, receive it as a hammer that breaks and opens up, as a fire that melts and refines, as a sword that lays bare and slays all that is of the flesh. The word of conviction will prepare for the word of comfort and of hope and the Father will cleanse them through the Word.

All ye who are branches of the True Vine, each time you read or hear the Word, wait first of all on Him to use it for his cleansing of the branch. Trust Him as the Husbandman. Yield yourselves in simple childlike surrender to the cleansing work of His Word and Spirit, and you may count upon it that His purpose will be fulfilled in you.

## Items of Interest

The first report of Principal George Jeffreys' Tent Campaign at Portsmouth will appear in our next issue.



Pastor Lewi Pethrus, who is in charge of the assembly at Stockholm, has just paid a visit to this country, and we had the pleasure of his fellowship at our Bible College at Clapham during his fortnight's stay. His ministry at the Memorial Hall, and at the Elim Tabernacle, Clapham, was much appreciated, and a report of one of his addresses appears in this *Evangel*.



Pastor T. B. Barratt leaves Norway at the end of this month for special meetings in the United States of America.



On Thursday, August 4th, Mr. Arthur Kemp and Miss Mary E. Simpson were united in marriage at the Elim Hall, Grimsby, by Pastor W. Henderson.

Two wedding services were conducted last month by Pastor H. T. D. Stoneham at the Elim Hall, Barking, the contracting parties on August 13th being Mr. Leslie Northcote and Miss Nora M. Harper, and on August 20th, Mr. Richard A. Paul and Miss Winifred M. Jewiss.

## Daily Bread

being the "Scripture Union" portions for 1927

October	1st, Saturday	I Samuel	xvii	32-44
"	2nd, Sunday	"	xvii	45-58
"	3rd, Monday	"	xviii	1-16
"	4th, Tuesday	"	xix	1-11
"	5th, Wednesday	"	xi	12-24
"	6th, Thursday	"	xx	1-15
"	7th, Friday	"	xx	16-26
"	8th, Saturday	"	xx	27-42
"	9th, Sunday	"	xxii	1-18
"	10th, Monday	"	xxiii	1-14
"	11th, Tuesday	"	xxiii	15-29
"	12th, Wednesday	"	xxiv	1-15
"	13th, Thursday	"	xxxiv	16-22,
"	14th, Friday	"	xxv	1
"	15th, Saturday	"	xxvi	1-12
"		"	xxvi	13-25.



## Campaign Converts *and* Assemblies' Advances

Tent and other Campaigns—More Baptisms—Elim Hall to be Enlarged

**Barking.** The work is prospering at Barking, where Miss Kennedy is labouring, assisted by Miss Buchanan. Souls are being saved week by week. The work of enlarging the hall, which was built rather more than two years ago, has just been commenced.

**Iford.** This church is prospering under the care of Pastor and Mrs Stoneham. During the past few weeks a good number have been saved, healed and baptised in the Holy Spirit, and over 40 new members have been received into the church.

**Clapham.** Another baptismal service was held on Thursday, August 25th. Mr T Myerscough ministered the Word, and 17 believers were immersed by Pastor E J Phillips. Amongst them was a brother 83 years of age, who testified to the keeping power of Christ for 60 years.

**Parkstone, Bournemouth.** Pastor E C W. Boulton of Hull recently paid a visit to the Parkstone Church preaching twice during a day's special Crusaders' services. In the evening service he presented the local brigade of Crusaders with their new banner. Between the afternoon and evening meetings a very happy company sat down to the tea which had been provided for the occasion. A truly blessed time of spiritual refreshment was enjoyed by those present.

**Liverpool.** God is continuing to bless the work at Liverpool, where Mr J McAvoy is in charge. At a recent open air meeting, four men decided for Christ.

**Morrison.** The August Convention was a great success, and Pastors Roderick and T James were much blessed in the ministry of the Word of God.

**Boscastle.** Regular services have been commenced in this district by Pastor A Robins. A two days' visit from Pastor W J Jeffreys last month was the means of real spiritual uplift. A baptismal service was held on August Bank Holiday, and the work is progressing.

**Launceston.** Continued blessing rests on the work and God continues to confirm His Word with conversions, healings and baptisms in the Holy Ghost. In a recent service twenty-five signified their desire to follow the Lord through the waters of baptism. The special services held by Pastor W J Jeffreys in the Town Hall were well attended and souls were saved.

**Devonport.** Pastor W J Jeffreys visited the Devonport Assembly last month, and his ministry was greatly blessed. The Oddfellows' Hall was packed each night. Conviction rested on the unsaved, and twelve souls decided for Christ. Many testified to bodily healing.

**Battersea.** For some time past the friends at the Elm Hall at Clapham Junction have been praying that God's power would be manifest in this district in the saving of precious souls. It was therefore with much joy that they heard of the tent campaign which was to be conducted at the Station Approach by Miss R Coleman. The campaign was preceded by a large procession in the district advertising the meetings, and open airs at certain points. On the first Sunday evening quite a good number were present. But as the campaign went on the numbers increased, and the tent has been filled with souls hungering after the Word of God. The meetings have been attractive, the messages have been faithfully delivered not only in word, but in the power of the Holy Ghost. Many precious souls have been saved and backsliders have been restored. The meetings are still in progress as we go to press.

## When Will You Decide for Christ?

“*WILL you decide now?*” was the question I put to an elderly man, but no answer followed. His head was bowed in thought. I waited, and still waited, but no reply came.

“*When will you decide?*” was my next interrogation, but yet no response.

“*Will you decide twenty years hence?*” Twenty years, twenty years, and the man already old!

“No,” said he; “it is not likely that I shall live twenty years!”

“*Then will you decide ten years hence?*”

“No,” said he; “I dare not put it off ten years.”

“*Then will you decide five years hence?*”

“No,” he replied, “I dare not delay for five years.”

“*Then will you decide this time next year?*”

“No,” said he; “I might die before next year.”

“*Then will you decide this day next month?*”

His answer was delayed.

It may be that the devil suggested that four weeks would soon roll round, and that he might

safely wait that length of time, but at last, after mature consideration, he said—

“No, I should not wait a month.”

“*Then will you decide this day next week?*”

Again he said “No.”

“*Then will you decide this time to-morrow?*”

To-morrow, so near at hand! To-morrow, only a few hours away! To-morrow! “No,” said the old man. “I ought to decide now!”

*Why now?* Age, wisdom, conscience, time, eternity, Scripture furnish the reason why. Their combined and unanimous, their long, and loud, and only cry is *Now! Now! Now!*

Undecided reader, say when shall it be? When? It may be *now* or *never*. God places a period before you. He says, “*Now* is the day of Salvation.” Nay more, He says, “*Now* is the accepted time.” *Decide for Christ now!*

† The above is one of 14 of our new Gospel Tracts in the Open-Air series, just off the press. Price 6d per 100 (by post 8d), 4/- per 100 (by post 4/9). Assorted packets of 16 kinds (96 in packet) for 6d (by post 8d).