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# SPECIAL SCOTTISH NUMBER

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# The Elin Evangel

AND  
FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

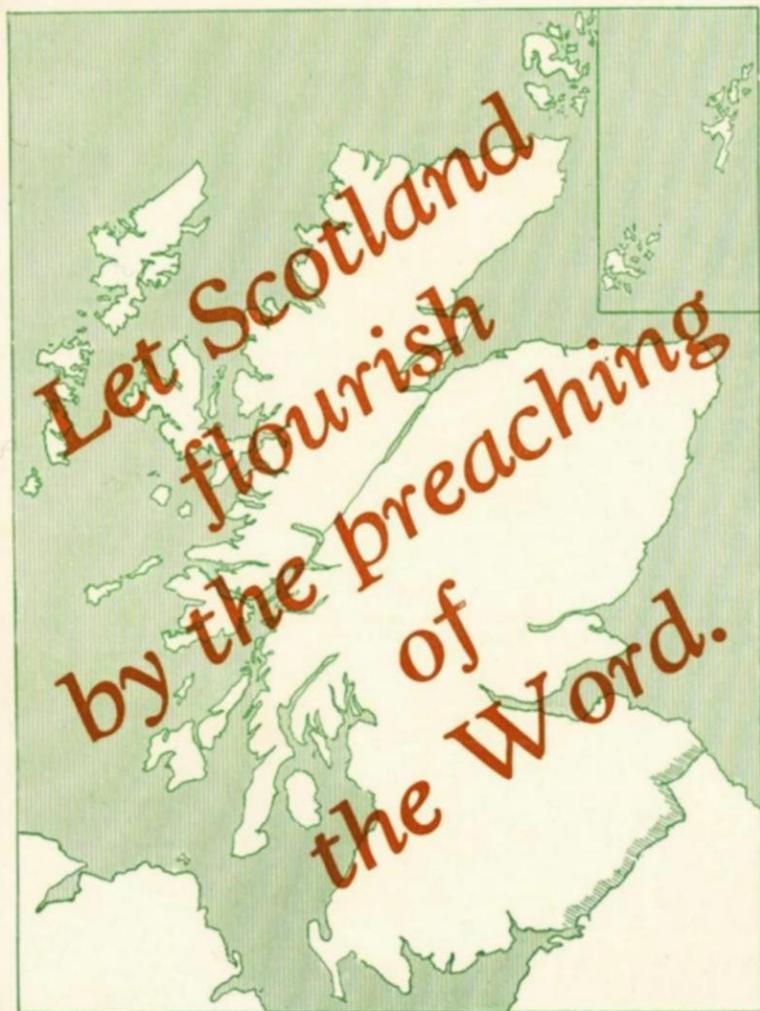
Vol. XIII., No. 47

NOVEMBER 18, 1932

Twopence

SAVIOUR

COMING KING



"I am come that they might have life."

John X. 10.

"I will come again."

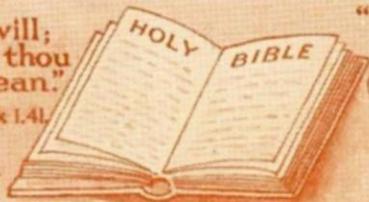
John XIV. 3.

HEALER

BAPTISER

"I will; be thou clean."

Mark I. 41.



"I will send Him (the Comforter) unto you."

John XVI. 7.

# The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader, Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4

Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIII

November 18, 1932

No. 47

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# THE FOURSQUARE GOSPEL TESTIMONY

consists of

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The membership badge is a neat design, in red, white, blue, and gold enamel, embodying an open Bible.

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# Bible Study by Post



## THE ELIM BIBLE COLLEGE CORRESPONDENCE SCHOOL

A postcard to the Secretary, E.B.C.C.S., Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4, will bring full particulars.

"I was glad when they said unto me,  
Let us go into the house of the Lord"

—Psalm cxvii. 1

# Christmas Convention at Glossop with House Party at Bethrapha

COME AND JOIN THE ELIM FAMILY PARTY

For particulars, apply to Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, London.

## WATCH THESE DATES

**CARLTON, Notts.** November 21—30. Conway Hall, Conway Road. Crusader Campaign by Nottingham Crusaders.

**GUERNSEY.** November 6—27. Elim Mission Hall, Vazon. Campaign by Pastor T. Tetchner.

**ISLINGTON.** Nov. 8—Dec. 13. Elim Tabernacle, Fowler Road. Bible School Lectures every Tuesday at 7.30 p.m., by Principal P. G. Parker.

**ISLINGTON.** November 27. Elim Tabernacle, Fowler Road. Cross Street. Visit of London Crusader Choir.

**LETCHEWORTH.** Nov. 10—Dec. 15. Elim Tabernacle, Norton Way North. Bible School Lectures every Thursday at 7.30 p.m., by Principal P. G. Parker.

**SHEFFIELD.** November 6—15. Friends' Meeting House, Hartshead. Special services. Speakers: Pastors T. H. Jewitt, R. Tweed, J. McAvoy, P. N. Corry, J. C. Kennedy, Pastor and Mrs. A. McCullough, and Mrs. Saxon Walshaw.

**STRATFORD, London.** Still proceeding. Elim Hall, Bridge Road. Campaign by Miss Linton. Convention meetings Saturdays at 7.30 p.m.

This space is reserved for local announcements

# The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles and have resulted in many thousands of converts to Christ, and notable miracles of healing. The movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim



Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. 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 extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XIII., No. 47

NOVEMBER 18, 1932

Fridays, Twopence

## Alexander Peden

The Prophet of the Covenant, 1626-1686

THE strangest and most interesting personality among the men and women of the Scottish Covenanters was without doubt that of Alexander Peden. The commonplace and the customary were not to be expected in him. The weird, the imaginative, the mysterious, and the eccentric, are the characteristics we think of when the name of Alexander Peden is mentioned. And yet if we knew him better it is likely that we should find that while he was all that has been written of him, he was also not a wizard, but a simple, devout, and lovable man. If he was a prophet, as undoubtedly he was, his power of prevision was due to his own spiritual insight and the closeness of his

### FELLOWSHIP WITH GOD

If he had adventures surpassing in their number those of his fellow-workers and fellow-sufferers it was because his faith was so real and sure and strong. If he had immediate and amazing answers to prayer beyond the experience of others, it was because he lived so near to God and prayer to him was such a reality.

Alexander Peden was born about 1626, in the Manse of Auchincloch in the parish of Sorn, in Ayrshire. His father was a small proprietor, and since Alexander is described as heir to the lairdship he must have been the eldest son. But he resigned his right in order to enter the ministry of the Gospel. Educated at Glasgow University he became for a while schoolmaster, precentor and session clerk in the parish of Tarbolton, where John Guthrie, brother of the martyr James Guthrie, was minister. Alexander was licensed in August, 1669, and late in the same year, or early in the next, he was ordained in New Luce, a quiet parish amid the glens of Wigtownshire. Thus began a career which for adventure and romance, fidelity and heroism, winsomeness and power, has not been surpassed, and rarely equalled, even in the story of the Covenanters.

### THE PREACHER.

Peden's ministry in New Luce was brief. At the most it lasted about three years. He did, indeed, succeed in prolonging it for a few months after Middleton's Ejection Act began to operate, but in 1663, like so many of his brethren, he felt compelled

to go into the wilderness for the sake of Christ and conscience. But Peden did not leave his pulpit without such a dramatic farewell that none who heard could ever forget it. Night had fallen before the minister left the church, the people clung to him in their loving eagerness to retain him. At length he opened the door of the pulpit, and, having passed through it, closed it fast behind him. Then, knocking the pulpit very hard with his Bible three times, he repeated thrice these words—"In my Master's Name I arrest thee that none ever enter thee but such as enter, as I have done, by the door." The singular thing is that it came to pass. No curate or indulgent minister ever entered Peden's pulpit. And no one entered until 1693 when the Revolution had been firmly established. But brief as was the ministry of Alexander Peden in the Parish of New Luce the power and the fragrance of it were felt long after the storm was stilled.

### THE WANDERER

It was, however, after his expulsion that the real romance of Peden's life commenced. It was not till then that the full power of his preaching found expression and won response. Dr. Alexander Smellie calls Peden "the chief and monarch of those wonderful heralds of God to whom in that era of death and silence the country owed the deepest debt. For three-and-twenty years the mountains and moors were his haunts, we pant in vain after his unresting footsteps." Peden's wanderings took him through all the southern shires of Scotland. And to this day, scattered over the south-west, are to be found such memorials as Peden's Stone, Peden's Cave, Peden's View, Peden's Thorn. But Peden did not confine his mission as a wandering herald of King Jesus to Scotland alone. Frequently did he cross to the north of Ireland, where he exercised a ministry as rich in fruit as was that among the people of his native land.

On one occasion he was threshing corn in County Antrim in order to provide for his own hunger. He slept in the barn, but through his prayers for the afflicted Church of Scotland his fellow-servant discovered who he was. He was at once received into the farmhouse as an honoured guest. And he was

used in that neighbourhood for the conversion of some and the instruction of many

Peden's preaching was with power and his prayers had a reality and a fervour that led to his being chosen as the leader at many of the great Conventicles of that period

During this wandering ministry Peden's adventures and escapes were innumerable. Often it seemed as if capture was inevitable. At one critical moment, fleeing from the pursuing troops among the mountains, and hard pressed, he prayed, "Cast the lap of Thy cloak, Lord, ower pair auld Sandy," and immediately a mist gathered and shrouded the fugitive. God covered His child with His pinions, baffling the pursuers

#### THE PRISONER.

This wandering and persecuted prophet did not always find a way of escape. He was captured after the Battle of Pentland, though he had left the army of the Covenant early in their march. He was condemned to imprisonment on the Bass Rock, where he was detained for four years and three months. For the succeeding fifteen months he was immured in the Tolbooth, Edinburgh. And then, to crown the cruelty with which he had been treated, he was sentenced to banishment with sixty others to America. Peden's sagacity and prevision, as so often before, came again to the reinforcing of his own faith and that of his fellows. He declared that the ship was not built that would bear them over the sea to any of the Plantations. It was a true prophecy, though at first it seemed as if it were falsified. They were actually taken by ship as far as London, but there they were liberated, and were allowed to return to Scotland.

For seven years longer Peden continued to exercise his effective ministry, dividing his time and energy between Scotland and Ireland. It was a ministry sorely needed in both lands, and it was rich in fruit for the Kirk of the Covenant and the kingdom of Christ.

#### THE PROPHET.

While the majesty with which Peden preached, and the piquancy with which he spake, and the austerity of his manner of life were all remarkable, yet the most distinctive thing about him was his power to foresee and forecast the future. So many of his predictions were fulfilled that men in that superstitious age actually ascribed to him supernatural powers. The truth, however, is that Peden's marvellous capacity was due to the intimacy of his communion with God, the clearness of his discernment of the signs of the times, the soundness of his judgment and the strength of his faith. Often his forecasts were simply the convictions to which he had been led by the Spirit of God through his own keen observation and alert wisdom. This is certainly true of his predictions that at Rullion Green and Bothwell Bridge "the saints would be broken, killed, taken, and fled." If there are premonitions and presentiments like that expressed concerning the martyrdom of John Brown of Priesthill on the very day of his marriage, which seem inexplicable to human reason, is not the explanation that Alexander Peden was the friend of God? "And

the secret of the Lord is with them that fear Him."

Peden stands out among the preachers of the Covenant for the solemnity and sublimity of his preaching. He is remarkable also for the pithy, significant, and memorable sayings that fell from his lips. Who could fail to feel the piquancy and beauty of his statement that "grace is young glory"? What better delineation of the Church has ever been given than we have in Peden's words, "The Church is wherever there is a praying lad or lass at a dykehead in Scotland"?

#### THE SUPPLIANT.

There came a time, however, in Scotland's dark and cloudy day when the preacher and the prophet were merged in the suppliant. "A time had come," Peden said, "when ministers and people must dedicate their strength solely to pleading and entreaty; they must take no rest and give God no rest." And when the people begged him still to be their preacher, he would answer, "It is praying folk alone that will get through the storm."

One of the last and most pathetic scenes of his life is the well-known interview between him and James Renwick. For a while there had been some estrangement between these stalwarts of the Covenant. But as Peden felt the end approaching he purged his mind and heart from every shred of bitterness and sent for Renwick. At once the younger man responded to the call. The misunderstandings that had arisen on each side were completely removed. Then the dying prophet asked Renwick to pray for him, which he did with all his soul. It was then Peden's turn to supplicate, and he pleaded that "God might spirit, strengthen, support and comfort young James Renwick in all duties and difficulties." As the prophet realised to what trials he was leaving Renwick, and what he himself was soon to face he realised the need, the power, and the preciousness of supplication. It was by that way that Peden and Renwick and Scotland got through the storm.

Alexander Peden died in 1686, no more than

#### SIXTY YEARS OLD,

exhausted by the privations of the last twenty-three years of his life. He was buried by the Boswells of Auchinleck in their own family vault. But the soldiers discovered the gracious deed. They rifled the tomb of its tenant, they took the body to the hill above Cumnock and suspended it on the gibbet. After a while it was buried at the foot of the gallows. The common burying-place for the people of Cumnock was at the village in the valley. But after the Revolution the spot where the body of Peden was buried became the burial-place where the dead of many generations in that district have been laid.

In addition to the old grave-stone which covers the dust of Peden in Cumnock, there was erected a handsome monument in granite in 1891. At the formal inauguration of the monument Professor J. S. Blackie, of the Greek Chair in Edinburgh University, delivered a characteristic eulogy of Peden and the Covenanters. The inscription on the monument is as follows:

IN MEMORY OF  
ALEXANDER PEDEN  
(A Native of Sorn)

That Faithful Minister of Christ,  
Who for his unflinching adherence to the  
Covenanted Reformation in Scotland was  
expelled by tyrant rulers from his Church  
of New Luce Imprisoned for years on the  
Bass Rock by his persecutors and hunted  
for his life on the surrounding mountains

and moors till his death on 26th January 1686  
in the 60th year of his age, and here  
at last his dust reposes in peace awaiting  
The Resurrection of the Just

Such were the men these hills who trod,  
Strong in the love and fear of God,  
Defying through a long dark hour,  
Alike the craft and rage of power "

M A in *The Bulwark*

# I'm on a Shining Pathway

Scottish air

1 I am on a shin-ing path-way, A-down life's short'ning years,  
2 My soul hath had its con-flicts, With might-y hosts of sin,  
3 I am com-ing near the ci - ty. My Saviour's hands have piled

And my heart hath known its sor-rows, Mine eyes have seen their tears;  
With dead-ly foes with-out me, And dead her foes with-in  
And I know my Fa-ther's wait-ing To welcome home his child,

But I saw those sha-dows flee And the shin-ing light I see,  
But I saw those le-gions flee, And my soul found vic-to-ry,  
For un-wor-thy tho' I be, He will find a place for me,

While I'm trust-ing in the mer-it Of the Man of Gal - i - lee.  
When I trust-ed in the mer-it Of the Man of Gal - i - lee  
For He is the King of glo-ry—the Man of Gal - i - lee

These words may be sung to above tune

- 1 My soul is now united to Christ the Living Vine,  
His grace I long had slighted, but now I know He's mine;  
I was from God estrang'd till Jesus took me in,  
He freed my soul from danger and pardoned all my sin
- 2 Soon as my all I ventured on the atoning Blood,  
The Holy Spirit led me, and I was born of God  
My sins are all forgiv'n, I feel His Blood applied,  
And I shall go to heaven since I in Christ abide.
- 3 By floods and flames surrounded I still my way pursue;  
Nor shall I be confounded, with glory in my view  
Soul Christ is all to me, what can I covet more?  
In Him no condemnation, my Father's wrath is o'er

# Bible Study Helps

## A BALANCED BUDGET. (Acts xiii 39).

" And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses " (Acts xiii 39)

Financial difficulties and deficiencies everywhere, in homes, businesses and nations  
Skill is required to balance expenditure with limited capital

Human spiritual deficiencies were once the question in heaven and a successful plan was schemed to balance them

### Man's Method with Human Deficiencies

The religious system Justified by the Law of Moses

(a) Export more ceremonies Prayers, sacrifices, and rituals

(b) Import less carousals Fast from pleasure and feasts

Illustration The Pharisee in the Temple

### The Moral Method.

(a) Export good works Ostentatious charity

(b) Import less evil works Abstinence

Illustration Mr Morality in " Pilgrim's Progress "

### God's Method—by Grace.

" Justified by Grace "

(a) The channel of grace " Him "—Jesus Christ

(b) The condition of grace " All that believe "

(c) The perfection of grace " Justified "  
(d) The completeness of grace "—from all things"—J McA

## THE WORDS OF CHRIST.

" Let the word of Christ dwell in you richly in all wisdom " (Col iii 16)

### I Their Divine Origin

John viii 28, 38, xii 49, xiv 10, 24, xvii 8 14

### II Their Abiding Characteristics

1 Eternal (Matt xxiv 35, Mark xiii 31, Luke xvi 33)

2 Gracious (Luke iv 22)

3 Authoritative (Luke iv 32)

4 Spiritual (John vi 63)

5 Living (John vi 63)

### III Their Power in Our Hearts.

1 For cleansing from defilement (John xv 3)

2 For teaching us to pray effectively (John xv 7)

3 For instructing us in true discipleship (John viii 31)

4 For imparting eternal life (John viii 51)

5 For laying solid foundations of character that nothing will ever be able to shake (Matt vii 24, 25)

### IV Their Place in the Judgment that is to Come

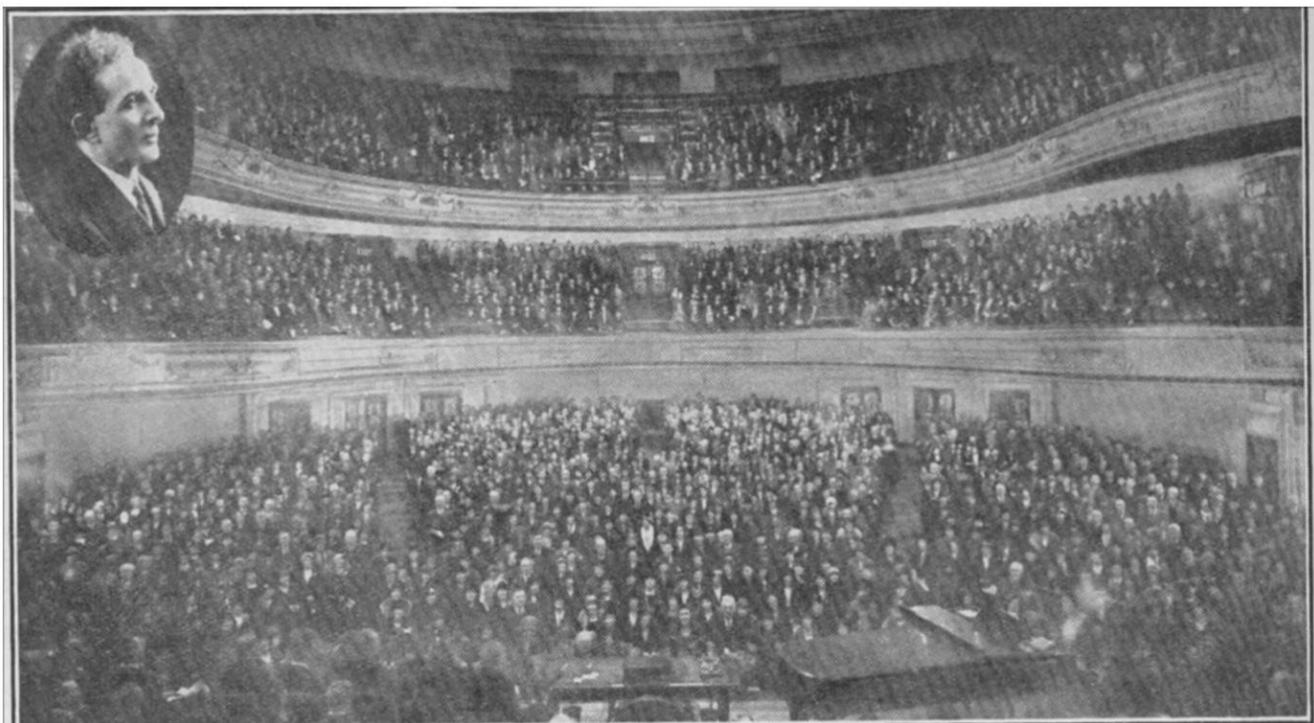
John xii 48

# Revival and Healing in Edinburgh

By Mrs C. HELEN EWART

**H**AVING already given my testimony of the miracles of healing that I have personally experienced in my own body, I feel it is only right that I should record some of the impressions that will always remain with me of the amazing things I have seen and heard at Principal Jeffreys' Revival and Healing Campaign in Edinburgh during the months of September and October, 1932.

feeling irritated and disappointed. This was not the case when Principal Jeffreys was speaking. I made a point of finding this out from the many who, like my friend and myself, waited in queues outside the Usher Hall. The time passed quickly to me in these queues—it was so interesting to hear of the heroic life that so many of these hard-working sisters in Christ were leading. What distances some of them



**REVIVAL IN THE USHER HALL, EDINBURGH**

The above photograph shows a section of the great congregation that poured into the vast auditorium night after night to listen to the Foursquare Gospel message and to witness the miracles of salvation and healing under the ministry of Principal George Jeffreys. Waves of controlled and sanctified fervour rolled over the great audiences.

I have seen the Music Hall and the vast Usher Hall packed with crowds of people, drawn by the various urgings awakened by the Foursquare Gospel, who when once the unusual and mystical service began, have lost their in-born Scottish reserve, and like their brothers and sisters over the border, have joined enthusiastically in the singing, waving of hymn sheets, and even clapping of hands. When Mr. Jeffreys began his address, a breathless silence could almost be felt. His wonderful melodious voice, a veritable gift of God, could be heard distinctly in even the back seats of the pit or gallery of the large hall. This in itself helped towards harmony and satisfaction. I have often been in the Usher Hall, and sat in the stalls, only twenty rows from the front, when notable men and women have been speaking, and have had, in common with others, the greatest difficulty in making out a word of what was said, and have left the hall

had come to attend the revival and healing services, and how grateful they were to God, when they or their relations had received miraculous healing. We were often deeply moved when they gave to us strangers the testimony of the cures, that they or their neighbours had experienced all so naturally and simply told, with hearts overflowing with joy and thankfulness to God's goodness in helping them. The surrendering of so many souls to Christ was a cause of great rejoicing, and there were hundreds of them. Some told us what a difference being saved had made in their lives and homes, and to those around them.

The way that Principal Jeffreys was able to unfold so clearly and convincingly the eternal truths of the Bible, and to make it a living reality, greatly impressed both men and women. One woman told me that she had "never realised before what a book of miracles the Bible is." Another, a man, said that

' Mr Jeffreys' way of shewing up the Bible, makes one turn to it for help in all difficulties ' "

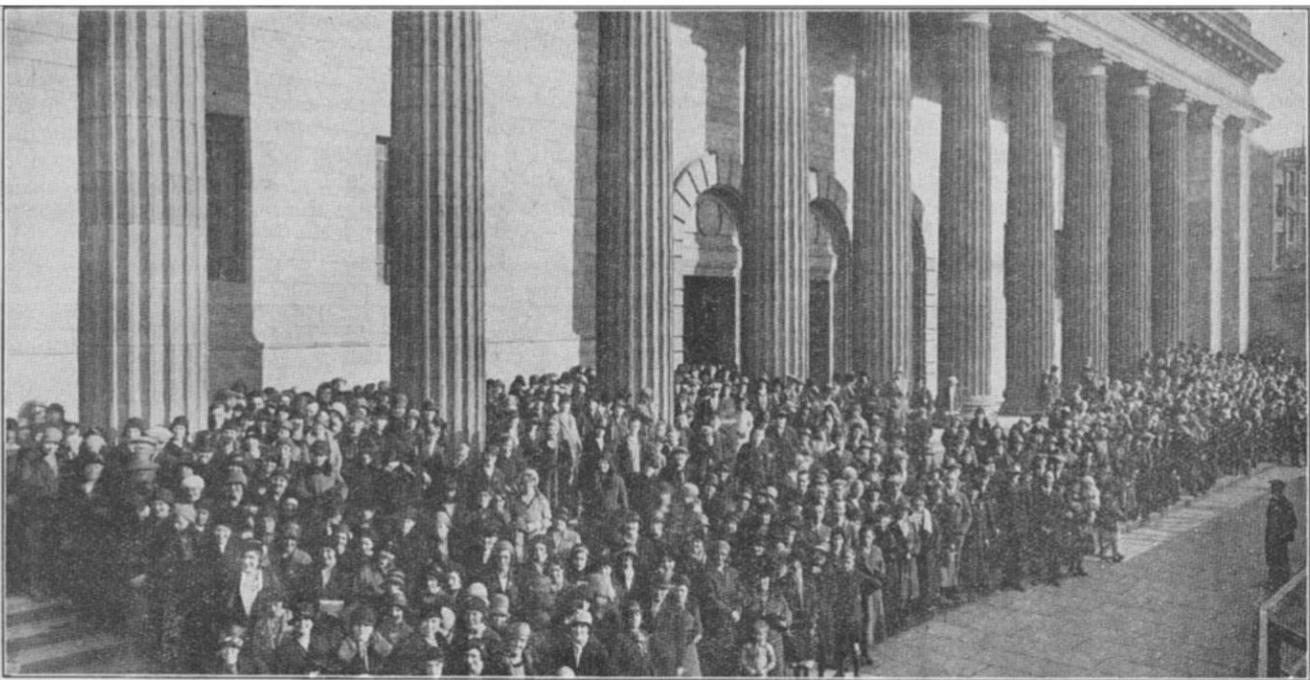
When the Divine healing services began, I for one felt that I was indeed in

#### THE PRESENCE OF GOD.

and that the atmosphere of one's mind ought to be pure, peaceful, joyous, and radiant with the love and glory of Jesus Christ the Saviour and Healer being in our midst. I was up on the different platforms for bodily healing several times, and have felt the mighty

power of the Holy Spirit. From the first I realised that the priceless gift of health and a sound body was to be bestowed on me, from the inflow of Divine life that coursed through my very being.

Up on the platforms, only a few feet from me, I have seen the blind receiving their sight, the deaf hearing, the dumb from birth speaking, paralytics and cripples healed, and many others healed of painful diseases, through the Name of our Lord Jesus. To Him be all the glory.



REVIVAL SCENES IN DUNDEE

Queuing up outside the massive Caird Hall for Principal George Jeffreys' Revival Campaign. Inside the hall unprecedented scenes of revival were witnessed at meeting after meeting, a harvest of the city's youth having been garnered for Christ. Over fifteen hundred converts decided for Christ, and many miracles of healing took place. In a single service the enthusiastic congregation of over 3,000 people witnessed 112 decisions for Christ. Multitudes rallied around the Foursquare banner, hundreds were baptised and a permanent centre established.

Mr Edwin Scrymgeour, M.P. for Dundee, 1922-1931, describes the scenes of revival enthusiasm that were manifested when the Principal closed his campaign in this great hall. "Out on the High Street a dense throng of happy folk surrounded the well-used motor car awaiting the Revival Party. These were Dundee citizens, moved by the mighty truth that 'God's Revival fire is falling, and uniting in spontaneous singing of psalms and hymns and spiritual songs, making melody in their hearts to the Lord,' knowing that 'His truth at all times firmly stood, And shall from age to age endure.' Thereafter Principal Jeffreys, acknowledging the spirit of the unique open-air assembly, was driven off for a few days' rest, leaving behind thousands of staunch and grateful friends and loyal supporters of the Foursquare Gospel movement."

## Children's Bible Educator

**We are giving a prize every month for the best answers**

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on the same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S.W. 4.

**WORD SELECTION PUZZLE** From each of the Scripture references below take the word indicated by the number in brackets after it, as for instance (13), (1), (7), etc. respectively mean that you take the 13th, 1st, or 7th word in the Scripture verse which the number follows, and so on.

The six words thus obtained are the principal words of a verse in the 128th Psalm. The selected words are not in the order in which they come in the verse which contains 13 words in all. Write out the whole verse, and give its number in the chapter.

Acts x 22 (13) Proverbs xxx 5 (1), Lamentations iii 40

(7) Zechariah ix 14 (3), Genesis i 22 (3), Revelation ii 1 (24)

**Solutions must arrive by first post Monday, November 21st.**

**SOLUTION TO BIBLE ACROSTIC, NOVEMBER 4th**

**Answer**

Attended to sheep (Genesis iv 2)

Brought in acceptable offering (Genesis iv 4)

Example of suffering for truth (Matt xxiii 35)

Lights us to the Lamb (Hebrews xii 24)

**Correct Solutions were received from** Tom Armstrong, Iris Astill, Joan Bradford, Allan Broomfield, Arthur Cheeseman, W. H. Gray, D. V. Hale, Alice Hirst, Olive Linnecar, Joe McConaghan, Mary Noble, Beatrice Paul, Mary Phillips, Patty Rogers, Winnie Stares, Gladys Whitney, Marjorie Wiltshire, Dennis Williamson, Alfred Yardley, Isabel Yuttle,

# The Foursquare Revival in Edinburgh

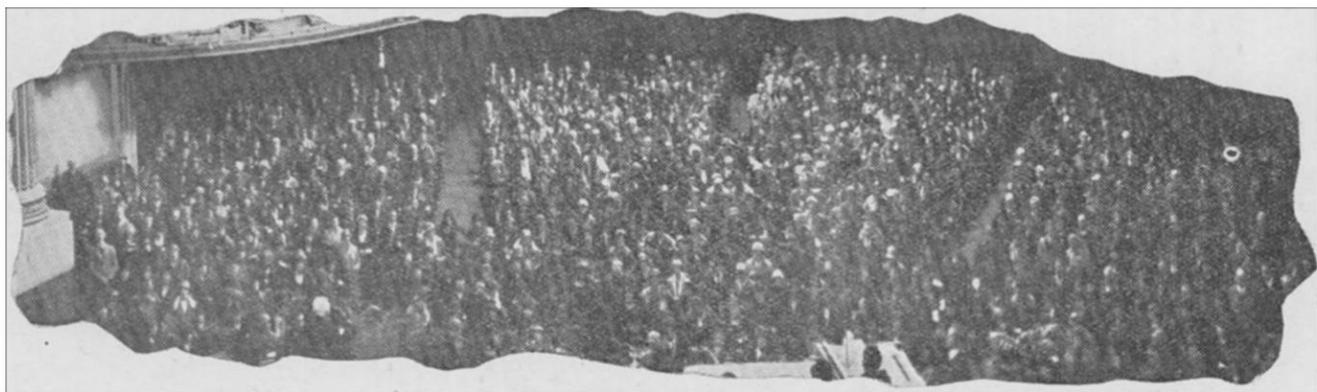
By ANDREW BELL (compiler of Songs of Victory)

**Q**UIETLY and unobtrusively, Principal Jeffreys' Revival Party began a short series of meetings in the month of April in the Music Hall one of Edinburgh's larger halls. Before the first week was over, great interest was aroused, and there was a stirring among the Christians in the city, many coming from outlying districts to attend meetings wonderfully stamped by Divine approval.

A very real revival atmosphere was created before the all-too-short visit of the Principal came to an end. The Music Hall resounded with songs and praises from hearts that responded to the touch of the Spirit of God, and many testified to bodily healing. One dear girl, a victim of several operations and tormented

At the beginning of October, the beautiful Usher Hall, the great concert hall of Edinburgh, which seats 3 000, was requisitioned, and for one week the great gatherings listened to the Gospel messages proclaimed from its platform.

It is impossible to tell what God has done by these meetings. When one knows that people were drawn irresistibly to the meetings who had never expected to be there, and discovers that from many miles distant leaders of missions came to gather inspiration for their work in difficult surroundings, one can be sure that deep and lasting blessing reached outside the city. In one day ninety persons signified their decision to accept Jesus as their Saviour. Enthusiasm



**AFTERNOON AT THE USHER HALL, EDINBURGH**

It was an amazing sight to witness the great gatherings at the afternoon services. Still more amazing the enthusiasm which was manifested by conservative Edinburgh audiences. At times when the power of God was mightily present they ejaculated "Amen" and "Hallelujah," sang to their hearts' content and waved their hymn sheets as they saw the miracles of salvation and healing.

by a severe nervous disorder was absolutely delivered after Principal Jeffreys laid hands on her and prayed according to Mark xvi. As a result of this deliverance salvation came to the entire household, and night after night the family gathered to the meetings to praise God for His wonderful love-dealings with them.

Others rejoiced in new-found energy, and in experiences that brought liberty and freedom of spirit hitherto unknown.

To a Christian of many years' standing, to see night after night hands quickly raised signifying that Jesus was now accepted as personal Saviour and Guide for life, there came a very deep sense of gratitude to God for the visitation of His Spirit. Not one night passed but souls were born again into the kingdom of God.

Many prayed that the Revival Party might speedily have the way opened up for a further visit to Edinburgh, and at the beginning of September they began what has proved to be a remarkable series of meetings. Hundreds responded to the call of the Lord Jesus to rise and follow Him. Spiritist mediums saw the error of their ways, and chose God's way of light and life, and Christians were helped and revived by the soul-stirring messages.

undoubtedly was marked, but excitement in the ordinary sense of the word was noticeably absent from the meetings.

The preaching was absolutely free from sensationalism, it was strictly and beautifully scriptural throughout, and was direct in its appeal to the heart.

Miss Holman, daughter of General Sir Herbert and Lady Holman, contributed beautiful solos with searching messages to many hearts.

Mr Darragh, the beloved praise-leader, shewed how community singing can be a tremendous means of uplift to people, and a great help in preparing an atmosphere for the speaker, while Mr Edsors, with his skill at the organ and piano, delighted all with his musical accompaniments.

Great enthusiasm was created by the announcement, at the end of the week, that the meetings would be continued in the Music Hall, and that afterwards they would carry on at the Dean Street Cinema. The Foursquare Gospel has come to Edinburgh to stay, and one thanks God for a fearless faithful presentation of the Gospel of Divine grace through Christ as He intended it to be preached.

# FAMILY ALTAR



## The Scripture Union Daily Portions

## Meditations by PERCY G PARKER

**Sunday, Nov 20th.** I Sam xxvi 1-12  
 "A deep sleep from the Lord was fallen upon them" (verse 12)

This was a miraculous sleep. In the book of Esther we read of a miraculous wakefulness. Saul could not wake up! Ahasuerus could not go to sleep! (Esther vi 1) One slept till the Lord's purposes were accomplished. The other kept awake until the Lord's purposes were accomplished. There is natural sleep and natural wakefulness. But there can also be supernatural sleep and supernatural wakefulness. When George Muller was buying land for his orphan homes the owner was kept awake at night until he had come down in price from £200 per acre to £120 per acre. It simply brings home the old, yet ever precious, truth that nothing is impossible to God. If God is on our side then, if needs be, He can make our enemies motionless. He can give us energy to do two hours work in one, and He can gather money and food from the most unlikely places and put the supply at our disposal. The crisis hour is God's hour. All things are possible—only believe.

**Monday, Nov 21st** I Sam xxvi 13-25  
 "Let my life be much set by in the eyes of the Lord" (verse 24)

The argument in David's thought was this. As I have counted Saul's life valuable and preserved it, so may the Lord count my life valuable and preserve me. It is a beautiful thing to know that we are valuable to God. We are not worthless worms to God after we have been saved. Before salvation we were worthless anything but it is not for us to call ourselves worthless worms now. When Scripture says that we are children of God by faith in Jesus Christ, why should we call ourselves worms and a host of other unpleasant names? No! No! Once we were vile and full of sin, once we could rightly say we were hopeless and helpless and worthless. But, now salvation has altered that. We are sons and daughters of God! We are co-labourers with Jesus Christ! We are co-heirs with Him also! We are indwelt by the Spirit of Christ, we are temples of the Holy Ghost, we are living stones in the temple of Christ's mystical body. We are counted His jewels. We are the Bride of Christ. We are to adorn the eternal throne. It is good for us to remember that grace has made us valuable—very valuable—to God.

**Tuesday, Nov. 22nd** I Sam xxviii 1-14

"When Saul inquired of the Lord, the Lord answered him not" (verse 6)

There are times in the experience of us all when God answers our prayers by saying nothing. Parents sometimes answer the requests of their children like that. It is the rare method, but on oc-

casions children's requests are met with silence. Usually the children know that it is because they have previously grieved mother or father by disobedience. When Saul received no answer from God his proper course was to have enquired of his heart the reason why—and then deeply repented. But one failure led to another. Instead of repenting he added iniquity to iniquity by enquiring, through the witch, from the enemy of God, the Devil. How terrible to think that some are doing the same to-day. They grieve God—God is silent. Then because God is silent they consult the Devil. In other words they go over to Spiritism. Lesson. Have nothing to do with the spiritist seance and so-called Spirituism.

**Wednesday, Nov 23rd** I Samuel xxviii 15-25

"And Samuel said to Saul, Why hast thou disquieted me, to bring me up" (verse 15)

This was an extraordinary spiritist meeting. Even the witch herself was amazed and cried out with a loud voice. Samuel actually appeared. It was not a demon impersonating Samuel—but Samuel himself. But Samuel did not appear to satisfy the craving of Saul. He appeared in order to pronounce judgment in the Name of the Lord. It was an absolute exception. It was by the direct intervention of God whereby He used this spiritist meeting to confound the king who had given himself over to spiritual adultery—for such spiritism is. Spiritism is using the spirit for purposes God never intended. It is an abomination in His sight. It is demons who are familiar spirits that appear at the spiritist seance. It is strange—incomprehensibly strange—that spiritists use the incident of Samuel to justify their seances, yet it says, "So Saul died for his transgression, and also for asking counsel of one that had a familiar spirit, to inquire of it" (I Chron x 14)

**Thurs, Nov. 24th** I Samuel xxx 1-15  
 "But David encouraged himself in the Lord his God" (verse 6)

It is a delightful touch. The people spoke of stoning David, but David encouraged himself in the Lord his God. In different ways those who move forward in the path of God sometimes find themselves surrounded by antagonistic forces. Antagonistic forces are all the more painful when they are composed of our friends. The opposition of enemies is bad enough, but the opposition of friends is the most painful experience of all. It is a bitter experience when we know that even our friends are gathering together in groups and talking critically concerning us. When father and mother, brothers and sisters, friends and followers are against us, what shall we do? Answer. Prayerfully consider

whether we are in the right. Then, if satisfied that we are, let us encourage ourselves in the Lord our God—and go forward.

**Friday, Nov. 25th** I Sam xxx 16-26  
 "David recovered all" (verse 19)

David recovered all! So will our greater David. An enemy has laid his cruel grasp upon this world. Men have willingly yielded to that grasp. Mankind has become a vast slave. His mind is enslaved by the enemy, with the result that thoughts, actions, words respond to that enslaved mind. Man has so yielded his mind to the Devil that body, soul, and spirit have become enslaved, and are simply the tools of Satan. But the Devil has been faced by a David, not the David. On Calvary the ransom price was paid for the redemption of the whole man. The heavenly David crucified mankind for his own. Now He is in the midst of the battle. The fight is not over, but the end is sure. David will recover all. All that the Father hath given Him will come to Him. The victory has been won—the fruits of the victory are still being gathered. Man lost all, but the Lord will recover all.

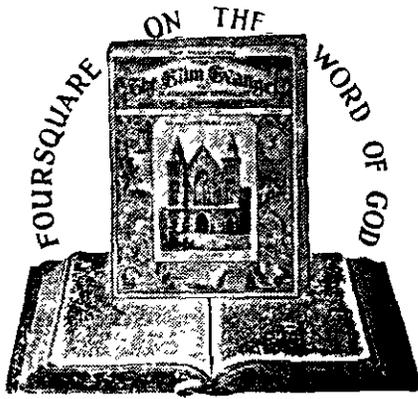
**Saturday, Nov 26th** I Samuel xxxi 1-13

"So Saul died" (verse 6)

So Saul died! In these three tragic words the end of the man who turned his back upon God are described. No intelligent tears of sorrow were shed when Saul died. There were tears—but they were only the sentimental tears of a polite custom. The formalists wept, but the thoughtful rejoiced. Saul was a "might have been." But all the vast possibilities of his life were smashed because he turned his back on God. When Saul died, about the only thing that he left was a warning to posterity concerning the man who rejects God. Children read Saul's life not to discover how they must live, but how they must not live. If the Lord tarries, and we die, our death will either be a tragedy or a triumph. People will either say we are dead, or they will say we have passed into life. Let us so live that death will be a sun-rising, not a sun-setting.

## "He Tore the Bars Away"

A stanza from an old hymn says that Jesus Christ "burst the bars" of the grave and "tore its bands away." If a man bursts the bars of a state prison all the police force is after him to bring him back. If, on the contrary, he has served out his full time, all the power in the state cannot retain him a single hour longer. Jesus Christ must remain in the grave three days "according to Scripture," but after the three days had expired there was not power enough in heaven or in hell to retain Him another moment.



## EDITORIAL

### Scotland for Christ.

SCOTLAND! The land of the Covenanters. The land of martyrs. What a thrill runs through our veins as we think of the noble men who made Scotland's name great in the annals of the history of the Church of Jesus Christ—of Welsh, Peden, Knox, Rutherford, McCheyne, Craig, and many others who in the midst of religious tyranny held aloft the torch of freedom, freedom from the thralldom of those who sought to press their minds and methods upon men who had been gripped by the thralldom of a satisfying Christ. To read the history of those memorable times is to feel again the fire that burned in their breasts to feel the pulsation of the power with which they were mightily endued.

Inborn in the Scottish people is a love of freedom, produced probably by the atmosphere of the hills and glens and rugged contour of their native land. One feels nearer to God among the hills that were the scenes of many and many a secret conventicle of the hunted Covenanters than in the crazy whirl of our modern cities. Nowhere is this Scottish love of freedom more nobly expressed than in the cause of Christ, and apart from the covenanting days Scotland has produced some spiritual giants whose influence upon the Church and the world is incalculable. Characters like David Livingstone, Robert Moffatt, and Mary Slessor stand out as examples of what God can do with consecrated lives.

Although cautious and reserved by nature and tradition, it only

takes the love of God shed abroad in their hearts to melt them into the most warm-hearted, hospitable, and enthusiastic people.

The sound and sane presentation of the Word of God in the Principal's Revival Campaigns has won the hearts of the people. The love of God shed abroad in Scottish hearts by the Holy Ghost has melted away reserve and it is a joy to see them aglow with enthusiasm for Christ. There is a new bond uniting loyal hearts again, not the bond of the Covenant but the bond of the Christ of that Covenant. Again the watchword, "Scotland for Christ," is resounding in hill and glen.

### Cinema Converted.

THE following is taken from a recent issue of *The Scotsman*

"An unusual experience—the reverse of what has frequently taken place in some cities—of cinema buildings being converted to the purpose of a church, has to be recorded in Edinburgh. Following upon the recent revival and healing campaign which was carried on in Edinburgh, latterly in the Usher Hall and in premises in Dean Street, under the auspices of Principal Jeffreys, the cinema premises in Dean Street have been secured as a permanent branch of Mr Jeffreys' organisation, the Elm Foursquare Gospel Alliance. This new church will be the fourth of the order established in Scotland.

The transition is the more interesting from the fact that the Dean Street cinema premises were at one time in occupation as a church. Immediately after the war a considerable number of churches, which for some reason or other were abandoned, were converted into picture houses. The fact

created considerable misgiving amongst a large number of the public. The wheel has gone full circle, and in this instance we have a picture house being reconverted into a place of worship.

The picture house tradition may be said to be carried on to some extent in respect that the premises are to be occupied most nights of the week. There are regular services on Tuesdays, Wednesdays, Thursdays, and Saturdays, as well as on Sunday. The minister who is conducting the church in the meantime is the Rev James McWhirter, who was associated with Mr Jeffreys in his campaign in Edinburgh, but under the Alliance there are periodical changes in the ministerial charge, and Mr McWhirter will be replaced shortly by another trained man from the London headquarters. At special services during the week-end the speaker is to be Mr E Scrymgeour, formerly M.P. for Dundee."

### To be Near

There is a story of a young artist in the studio of a great painter at Rome many years ago. He had much talent, and his friends urged him to establish an independent studio of his own, and predicted for him wealth, success and fame. But he said "No, I have found my master. I want to paint like Raphael, and to do that I must be near him so that I may study his method and catch his spirit and listen to his instructions. I have no other ambition than to be like him."

This is the Christian ideal also, to be near Christ that we may be like Him, finding greatness in service with Him who came not to be ministered unto, but to minister

### Scottish Readers Say:

"I enjoy very much reading the 'Elim Evangel' You have most interesting and instructive articles themem"—M. N., Ayrshire

"I feel I must just write a wee note to let you know how very much I have enjoyed reading the 'Elim Evangel.'"—J. R., Perthshire.

# God Moves in Healing Power in Scotland

"**G**OD anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the Devil, for God was with Him." This can be said of the Scottish Campaigns under the ministry of Principal George Jeffreys, for day after day the Lord manifested His presence in doing good, healing the sick, delivering the oppressed. With grateful hearts some healed ones have sent in written testimonies to deliverance from all kinds of diseases, as here shewn.

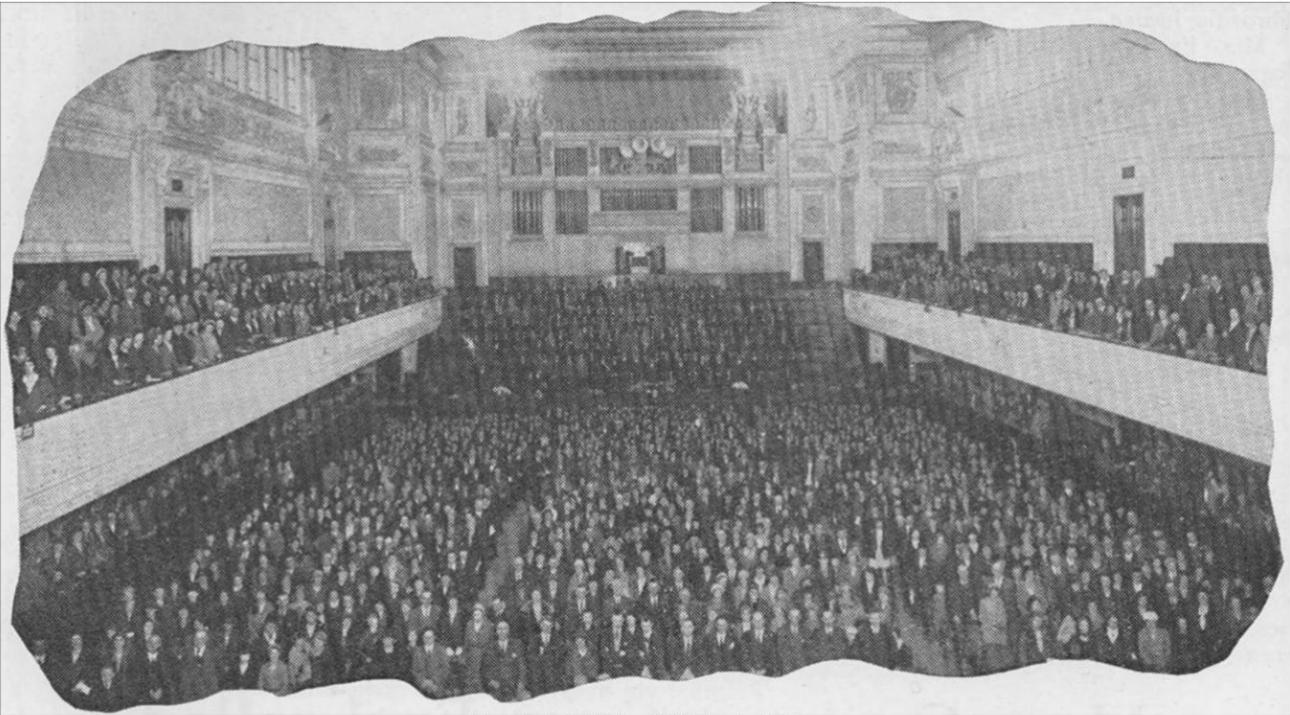
Mrs McDonald, Edinburgh Her little girl was healed of St Vitus' dance Her son was healed of tonsilitis

Mrs Buinside, Edinburgh Healed of blood pressure

Miss Matt, Largo Healed of stomach trouble, nervous disorder, constipation

Jean McKenzie, Edinburgh Healed of defective eyesight

Mrs McGill, Edinburgh Healed of goitre and



**IN THE CAIRD HALL, DUNDEE**

A glimpse of the platform and front section. The astounding general effect of the Four-square Gospel Revival conducted by Principal Jeffreys is that men and women representative of the community have been so strongly welded together as one great big family. Every part of the city, more or less, has felt the influence of the revival that has come to stay." —Edwin Scrimgeour (M.P. for Dundee, 1922-1931)

Mrs Ewart, Edinburgh Healed of rupture, curvature of the spine, rheumatism, and varicose veins

Miss Crowe, Edinburgh Healed of double-fractured wrist and several misplacements, had suffered awful pain. She felt everything go back into place when prayed for.

Miss Doris E. E. Wright, Edinburgh Healed of skin disease and bronchial asthma

Isabella K. Ross, Edinburgh Healed of throat trouble

Mrs Pitlithly, Edinburgh Healed of blood pressure and kidney trouble

Mrs Annie McCallum, Whitburn Healed of skin disease

Mrs Grosset Portobello Use restored to arm and leg of her little girl

Miss Jessie Robertson, Perth Healed of ulcerated stomach—she had suffered for twenty years

Mrs Gilchrist, Ayr Healed of paralysis

heart trouble

Mrs Thomas, Newhaven Healed of rheumatism. She had suffered for ten years.

Mrs McKay, Dundee Healed of internal weakness. Her son's eye trouble and crippled foot were also healed.

Mrs Lynes, Dundee Healed of deafness in one ear.

Mrs McLeod, Dundee Suffered fourteen years in the knee through a fall. Healed.

Mrs E. Mackintosh, Ayr Healed of blood pressure.

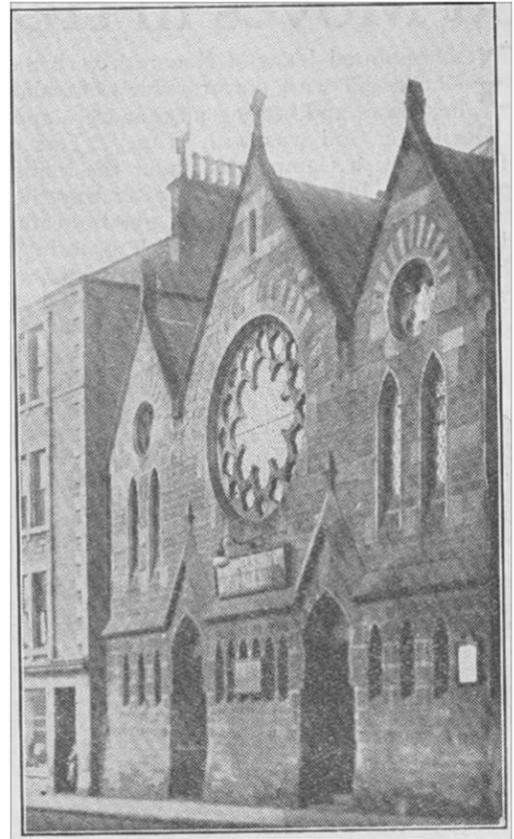
Mrs Anna Bremer, Dundee Healed of internal trouble after suffering thirty years.

Mrs Margaret Gray, Edinburgh Healed of an internal complaint from which she had suffered ten years.

Mr John Forbes, Dundee Impediment in speech for fifteen years. Healed.

Miss Kyle, Abbeyhill Voice restored  
 Mrs P Weir, Dundee Healed she had lost the use of her legs  
 Mrs Bond, Dundee. Her little boy had never walked He is now walking  
 Mrs B Cameron, Dundee Use restored to hand after suffering ten years from paralysis  
 Miss H J Strang, Portobello Healed of a displaced bone in foot.  
 Elizabeth Noble, Dundee. Healed of heart trouble  
 Mrs W Scott, Dundee Healed of neuritis after suffering fourteen years  
 Miss Rose A Calvert, Edinburgh Deep-seated fibrositis healed  
 Mrs Farmer, Edinburgh Healed of swellings in legs  
 Miss Robinson, Edinburgh Healed of double rupture and defective eyesight  
 Gertrude Sword, Dundee Suffered internally through an accident Healed  
 Irene Blackie, Dundee Healed of internal trouble  
 Mrs M Skinner, Dundee Healed of bronchitis and congestion of the lungs  
 Janet Robertson, Lochee Healed of rheumatism  
 Miss G Davidson, Dundee Healed of internal trouble  
 H Smith, Dundee Healed of heart trouble  
 Mrs A Coleman, Dundee Healed of rheumatism  
 Mrs Currie, Edinburgh Healed of rheumatism and neurosis  
 Mrs Dow, Edinburgh Healed of blood pressure  
 Mrs F. Massy, Portobello Healed of fractured cheek-bone  
 Miss H J Macartney, Carnoustie Healed of insomnia

When we read these testimonies, we join with the healed ones in praising the Lord and rejoicing with them in their great deliverances Hallelujah!



ELIM TABERNACLE, DUNDEE

Hundreds of joyful Foursquare Gospellers in bonnie Dundee are rejoicing in the permanent home that has been established in the city

## Vast Congregations Enthralled

### Incidents of the Edinburgh Revival

By Mrs F W WYNDHAM

I RECENTLY attended many of the revival meetings both at the Music Hall and Usher Hall, in company with a dear friend of mine who, after twenty years of intense suffering and many ineffective operations, was seeking Divine healing through Principal George Jeffreys, as a last resource

As she went on to the platform several times in company with crowds of others hoping for the same relief, I watched her gradual healing from the beginning to the end, the final act coming when the Principal, who this time was quite alone on the platform, breathed to God a prayer for healing, to the accompaniment of soft singing by the people who thronged the Usher Hall, over those who desired the Divine touch, and stood up to receive it at his appeal

#### THE EFFECT

in her case was miraculous She was instantly and completely healed, as she stood at my side All pain from double rupture, fibrositis, and other ailments vanished, and she was made whole!

She tells me now that even the very scars left by

her former operations have all disappeared from her body as the result of her recovery

What impresses me also so much is that Principal Jeffreys appeals, but never compels He is full of compassion, like the Master he so truly loves and faithfully serves Also, like the disciples of old, he makes no charge for any cure effected through his ministry on the sick and suffering, and one feels thus very strongly the great depth of his sincerity, faith, and earnestness in his work, while also in his deep rich voice, from which never a single word is lost, for it penetrates to the uttermost corner of the vast auditorium of the halls, he expounds the Scriptures in such an arresting way, that it must create in many unbelievers belief in this wonderful and inspired book—the Bible—to which we owe so much

The wholehearted singing of the hymns in perfect unison by the crowded congregations, led by Mr Darragh, with Mr Edsor at the piano or organ, was a great feature of the services, filling the huge buildings first with a great volume of joyous sound, then

gradually diminishing to a hushed whisper at the bidding of Principal Jeffreys. One forgot the outside world and its troubles under the spell of the peaceful devout atmosphere created by this ardent man and his devoted helpers—one of whom,

**MR. JAMES McWHIRTER,**

an able preacher, is at the time of writing in charge of the revival at the Dean Cinema during the temporary absence of the Principal for much-needed rest

The next great and lasting impression came through the holy communion, as administered by Principal Jeffreys to a congregation filling the Music Hall one Sunday evening, an occasion when I and my friend attended

Its beauty, reverence, and impressiveness pass description. With simple, unsurpassed eloquence he held his vast congregation enthralled, while he gave a vivid word picture of

## MIRACULOUSLY HEALED

at Principal George Jeffreys' Edinburgh Campaign

THIS is my testimony and to express my most grateful and humble thanks to the Divine Father, Son, and Holy Ghost for the miracles that have been so lovingly showered upon me. I first went to hear Principal Jeffreys on Sunday, 11th September, 1932, in the Music Hall, George Street, Edinburgh. On the 13th September I went up on the platform and was anointed and prayed for. As soon as the Principal laid his hands on my head I felt my body quickened, and then knew that Divine power was healing me. That night I had natural sleep without pain-relieving drugs and the next morning found that for the first time since I can remember my back was without pain. Since the 13th September the following bodily troubles have left me: curvature of the spine, pains and swellings in head, neck, and shoulders, pains at the back of my eye-balls, constant returns of pain in my ears, which had been left tender from suppuration and repeated attacks of influenza rheumatism in my knees, the after effects of an accident to them in 1925, also varicose veins. Since 1913 I had had five operations upon different parts of my body, and was due for two more for rupture and bladder trouble. But now, glory be to God, there is no need of more operations as my rupture is cured. I feel a woman renewed in mind, body, soul and spirit, and have no need now to fight against fits of depression, my heart is so full of joy and happiness—(MRS) C HELEN EWART (Edinburgh)



MRS. C HELEN EWART

Mixing with the waiting queues outside the halls one heard of nothing but the remarkable cures by Principal Jeffreys, many of these cases being detailed to me by the individuals themselves, who were full of love and gratitude to the gentle preacher and healer, who makes no claim to doing these things of himself, but simply through the power of prayer to God for His Holy Spirit to work through him, as He did through the disciples of old.

If we believe our Bible at all, we must believe that under the *right conditions* this miracle is quite as possible to-day as then,

### THE LAST SUPPER.

bringing it home in such a way that the event might have happened yesterday, and while the bread, which was crumbed on plates, and the wine, which was served in individual glasses on safety trays, was handed down from the Supper table on the platform to the elders who passed it round to us all, at the bidding of Principal Jeffreys, the vast congregation sang softly and in perfect unison a verse from a well-known hymn, repeating it till the end of the service—many of us being filled with the deepest emotion.

One felt it was truly a Supper of remembrance as

commanded by the Founder of our faith before His crucifixion, and the influence of such an experience should have a lasting and telling effect on those privileged to be present and partake of this solemn sacrament as administered by Principal Jeffreys

My advice to those who have not already attended

these revival meetings is to go, and go often, to hear Principal Jeffreys. He will bring out, foster, and nourish the best in all who care to listen in the right spirit, shedding a lustre on our daily lives, for it is impossible to imbibe anything but what is pure and good under his powerful teaching and preaching

## Revival Scenes in an Edinburgh Cinema

By Mrs ANDREW BELL

**I**T is the hour of service at the Cinema in Dean Street. Every seat is occupied, and only by requesting young visitors to sit on window sills could my two friends and myself secure seats in the large gallery facing the platform.

Mr. Paragh leads the song service, and Mr. Edson's fingers literally fly along the keys of the piano.

To register in writing one's impressions of the meetings is not very easy, for thought and feeling seem far beyond one's power of expression. It was one of the most impressive gatherings I have ever attended.

The atmosphere was charged with a holy awe, as the preliminary service ended, and the Principal stood up

"Bow your heads," came the request from the preacher, and under the love-compelling power of the Holy Ghost in possession of that cleansed cinema, there rose to heaven the breath of quiet prayer mingled with the gentle words of Mr. Jeffreys, offering the gift of eternal life to troubled souls. Then as hand after hand was raised to shew that salvation was needed and asked for, the song was raised, "Just as I am, without one plea." It was the old, old story over again, that for long years has won its way to the hearts of seeking souls in dear old Scotland. Sixty-two souls registered their coming to Christ in that one meeting, and the old Cinema swelled out the glory rapture of hundreds of hearts as they sang in holy joy, "It is well with my soul."

The gallery sang the first words, and response followed from the area, then altogether came the last line of the chorus in a mighty swelling sound.

The Principal was like an inspired musician touching the chords of a giant harp, and the audience was like a choir trained to watch every movement of the leader's baton.

Then quickly but without sign of haste, the scene was changed. A communion service began. The thrilling scene was described when the veil of the temple was rent from the top to the bottom. Once more the audience sang, "No more veil, God bids me enter by a new and living Way."

Again we visited Calvary, and then the upper room with its lessons from the Last Supper of our Lord.

A sister in a seat on the right broke into weeping as she realised the sorrow of her Lord in His last earthly hour with His disciples. Another lady in a seat behind, obviously overcome, when spoken to said, "It is my first meeting. I shall never forget it."

No, I have never been at a meeting like that one in the cinema. I have been at revival meetings scores of times. I have seen meetings like battlefields of slain, but never such a gathering of

### CONTROLLED EMOTION

for nothing was out of hand, no one but was under the compelling power of the Spirit.

The very suggestion from the Principal that he might be back soon again raised a storm of applause by clapping of hands such as a concert celebrity might have won by a magnificent solo. But here was clapping that made one think of the psalms and holy joy and gladness told of in the Old Book, but seldom finding expression of that sort in a Scottish gathering on a Sunday.

Ah! yes, Mr. Jeffreys, we would bring you back again. You have brought life and health and glad-



**PERMANENT ELIM TABERNACLE**  
in the Scottish Capital

During the Principal's campaign in the Dean Street Cinema the crowded congregations witnessed moving pictures of a more real and startling character than had ever been seen there before. Miracles not produced by the art of photography but by the power of the Holy Ghost. This spacious building has now become the permanent home of the Foursquare Gospel in the beautiful city of Edinburgh.

to give the message of God to the people—such a message, sent forth in

### THE POWER OF THE SPIRIT

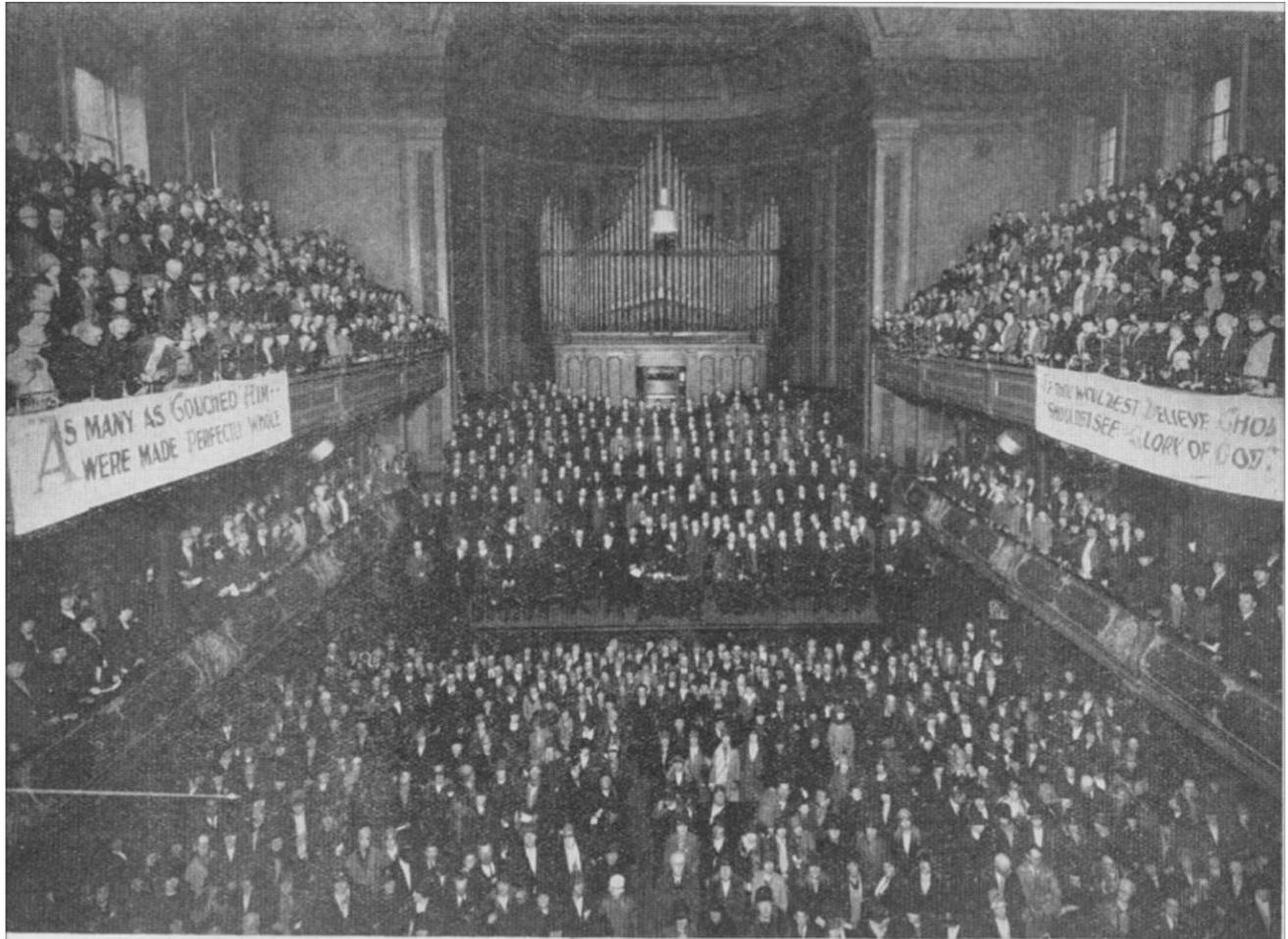
If a literal curtain had rolled back and the living characters had stepped on the stage, they could not have appeared more vividly to the mind than those from the Bible who were discoursed upon to one cinema audience. Spellbound everyone listened to the thrilling story, and saw enacted once more the scene of long ago.

ness You have cemented broken friendships, swept barriers away put courage into faint hearts, and revived downcast ones Come again, for God is with you

Now we are outside The Revival Party are getting into cars and as the Principal stands on the

footboard of his car and looks around the crowd assembled to wave him goodbye he begins to sing the dear old 23rd Psalm Windows are rused, and Dean Street witnesses something unusual

"Jesus of Nazareth passes by" Once more the Spirit of God is visiting the city



IN THE TOWN HALL, GREENOCK

"The Foursquare Gospel Revival and Healing Mission was brought to a close last night so far as the Town Hall meetings are concerned. During their time in Greenock some remarkable cures by Luth have been reported, and there have been about nine hundred conversions. Principal George Jeffreys and his colleagues have put in a power of work, and have had the satisfaction of seeing excellent results."—*Greenock Telegraph*

"The mission has started the whole district. Many hundreds have been saved, and wonderful things can be related of the effects in many homes. This is a great encouragement to all interested in the uplift of their fellow men."—Thomas Baxter, Esq., J.P., Ex-Provost of Greenock, 1921-4

"If I be tired up I will draw all men unto Me," was evident, because each night the crowds increased until the hall which seats about 3,000 was picked to its utmost capacity, and on the closing Sunday evenings, when all the church services were going on at the same hour, hundreds were unable to gain admission."—Police Judge G. H. Patterson

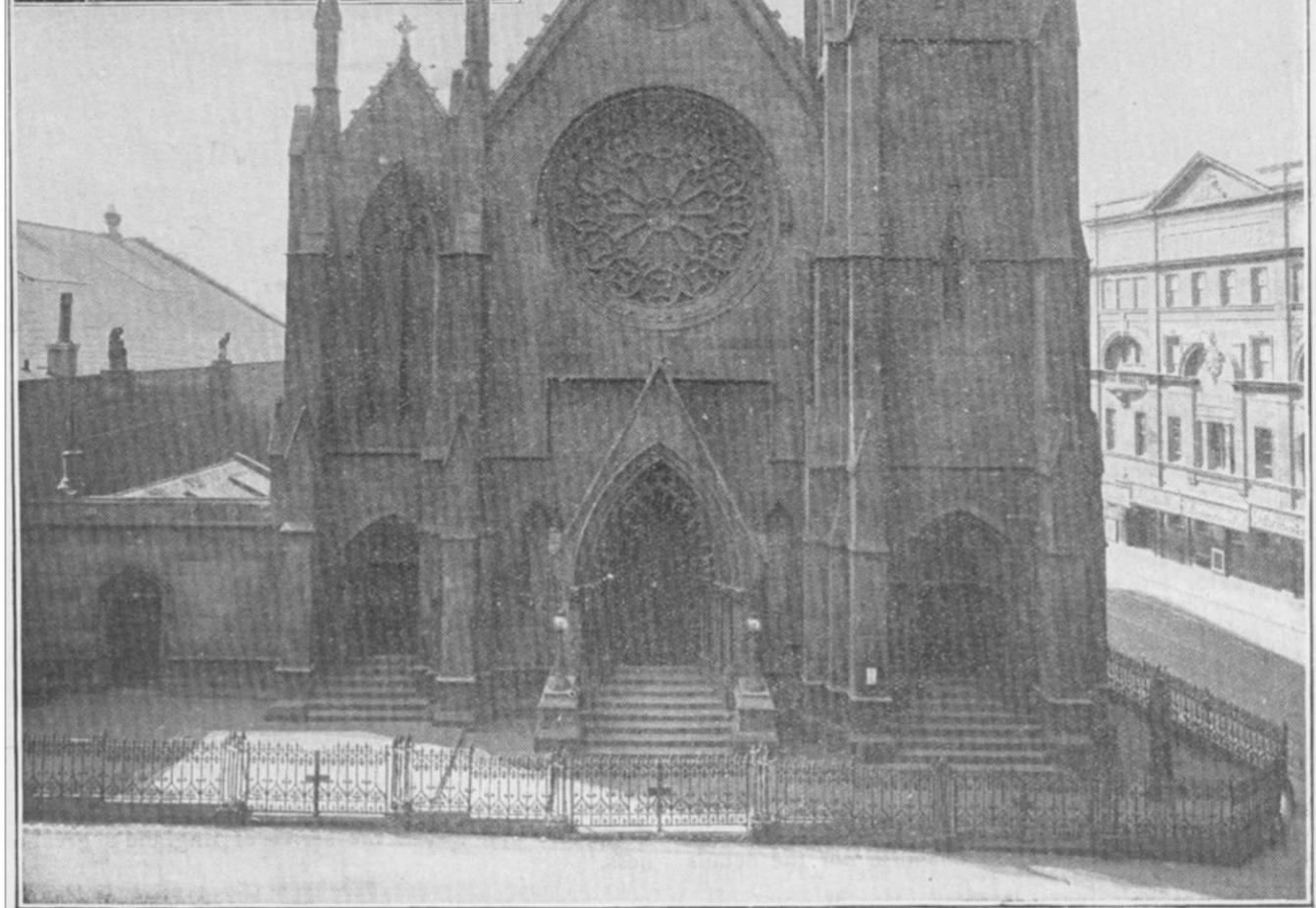
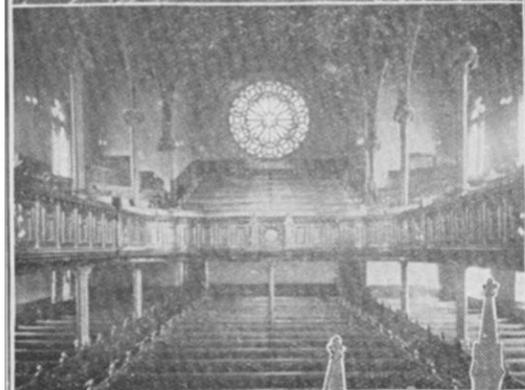
## Queen Victoria and the Bible

An African prince sent an embassy with costly presents to Queen Victoria, and asked her in return to tell him the secret of England's greatness and glory. The beloved Queen sent him not the number of her fleet, nor the number of her armies, not the amount of her boundless merchandise nor the details

of her inexhaustible wealth. She did not, like Hezekiah, in an evil hour shew the ambassador her diamonds, and her rich ornaments, but handing him a beautifully-bound copy of the Bible, she said, "Tell the prince that this is the secret of England's greatness."

**THE CITY TEMPLE, GLASGOW.**

This magnificent building, right in the heart of the second largest city in the British Isles, is now the Headquarters of the Elim Foursquare Gospel Alliance in Scotland



# Studies in The Acts

By P. N. CORRY

## ACTS XXVI

Festus had promised that Agrippa should hear Paul for himself. In fact he made a great show of this occasion, so that for the day Cæsarea must have seemed to have a public holiday. Suppose that we had been invited. Close your eyes for a moment and open them in the first century, not the twentieth, and in Cæsarea, not in your own room. What a lovely place it is, and how the streets seem crowded with people in the brilliant sunshine as we come along. Before we take our seats in this crowded auditorium let us look round and see in what sort of building this mock trial is to take place. The Prætorium is built in the form of a basilica, rather like one of our churches with two or four rows of marble pillars, so that there is a central aisle with two aisles on each side of it. The end is semi-circular in form, and in this is a raised platform or dais for the judges, with seats, and on either side more places for the tribune, the jurors, etc.

Herod, like all his race, was exceedingly vain of his race, and pomp, and Festus certainly went out of his way to make this a great occasion. Let us take our places and watch them come in. Roman troops in ceremonial dress are moving everywhere, and as we sit we see the captains and chief officers of the army arriving, either to superintend or to take their places in the seats reserved for them. We cannot help but notice the nodding plumes in their helmets, the many coloured togas or loose outer flowing garments fastened to the shoulder, and the gleam of breastplates and armour. It's a brave sight. Now come the civilians and principal men of gay, pleasure-loving Cæsarea, if anything they look more colourful than the soldiers, white linen or coloured cloth all make a many-hued picture which we should have to go far to equal.

As I stir through the crowd guards at the entrance spring to attention, a blare of trumpets and clash of arms as the escort gives the royal salute with right arms upraised, and here comes the royal procession. Festus in his scarlet mantle of office and gorgeous uniform, with his bodyguard and special band of rod-bearers leads King Agrippa and his sister up the central aisle. Agrippa is in royal purple with jewelled girdle, and head-dress encircled with the crown of royalty, while Bernice is a blaze of jewels—both look perfectly wonderful in their magnificent clothes. The officers in attendance upon them are a sight to see, and across on the other side of the hall we see the high priest and the chief rulers of Israel, richly dressed, but looking like a thunder cloud. Splendour seems to flood the hall, wherever you look you see officers and chief men from every walk of life all there to make this royal trial as great a display of pomp as is humanly possible.

Burnished steel, clothes and garments worth a king's ransom, gold and silver, flashing jewels, fine men gloriously dressed, women. Oh for the brush of an artist to capture this sight before the people disperse.

Now Festus gives the command for the prisoner to be brought forth, and into the midst comes Paul, pale after over two years in prison, shabbily dressed and in chains. He does not look much of a man, but in his eyes as he scans the crowd is something that is absent from all the others. Isn't it wonderful? This king and queen, these lords and ladies, governors and officers, men-at-arms and men of leisure, priests and rulers, learned and unlearned, preening themselves like so many peacocks in the sun, have all been gathered together so that Paul might

### Give them his testimony

Now read Acts xxvi 1-23, and notice how perfectly at home the apostle is. Swords and armour, pomp and pride had no terrors for this man, and he tells them the same message of power that had already moved men's hearts in many of the great cities of the world. His past authority wielded at the request of the Sanhedrin (Acts xxvi 4-10, 12) was touched upon so that his present enemies are plainly shewn to be his late friends, and then he tells of the marvel of his conversion on the Damascus road, and of the commission that he received. He, who had been the messenger of death, now became (1) a minister and a witness for Christ, (2) to open people's eyes, (3) to turn them from darkness to light, (4) and from the power of Satan unto God, (5) that they might receive forgiveness of sins, and (6) an inheritance among them which are sanctified by faith that is in Christ. Paul had no small vision of his work and calling, he saw in the largeness of his commission and the greatness of the work committed to him, that his witness was vital.

Do we realise that this same high calling is ours? and that in making known the salvation of God to men we also are called upon to put into operation all the six things mentioned by Paul? WE are to open people's eyes to the truth, WE are to be lights in the world, WE are to turn men from darkness, and from the power of Satan to God, that they might receive forgiveness and an inheritance.

Paul now deals with his obedience to the vision, and shews that in carrying it out he had been present in the Temple, but that there were no witnesses to prove that his conduct had at any time been disorderly, for he had constantly witnessed to the law and the prophets and to the risen Christ which they proclaimed.

Festus was getting out of his depth—this talk of lights from heaven, visions, voices, prophecies, books, and of One who was risen from the dead, was beyond him, and his startled utterance, "Paul,

thou art beside thyself, much learning doth make thee mad!" breaks the order of Paul's speech, but does not disturb him, for his courteous reply, "I am not mad, most noble Festus, but speak forth words of truth and soberness," shews the skilled speaker who could not be put off by interruptions. He now appeals to Agrippa's knowledge, in that the king knew the law and the customs, believed the prophets, and was conversant with the questions (Acts xxvi 3) that were disturbing the whole of Jewry at that time. Moreover, none of the things Paul was speaking of were hidden from the king, or done in a corner. It was the king on the throne who was on trial now, not the prisoner at the bar, and the witnesses called up by the apostle had been moving the heart of the king to the truth. Since boyhood he had lived in a society that was vile and corrupt, but before that, had been taught, as the future king of Israel, to know the Scriptures. This truth is now brought before him once again and at once there escape from his lips the famous words, "Almost thou persuadest me to be a Christian." Some say that this does not mean all that it sounds in our translation, but it certainly seems that Paul understood him well, for his answer, "I would to God, that not only thou but also all that hear me this day, were both almost and altogether such as I am, except these bonds," makes the exclamation clear. The plain meaning was that Paul the prisoner could not change places with any of those present, it was he who was the happy man not they and with this thought present to all men the trial breaks up after that Agrippa had given his judgment that Paul had done nothing worthy of death or of bonds, but that having appealed to Cæsar he must proceed to Rome.

Once more Paul had by manifestation of the truth commended himself to every man's conscience in the sight of God. The gay throngs depart, kings and governors proceed on their way, but the message that they had listened to must have remained in their thoughts, demanding as it still does, an answer. Are we almost or altogether for Christ or against Him?

### AN INSPIRATION FOR THE CHRISTIAN

On the façade of the United States Postal Building in Washington, there is this legend, carved high above the nearest portal, describing the United States mail service:

Messenger of Sympathy and Love,

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Bond of the Scattered Family,  
Enlarger of the Common Life

Does this not also describe the disciple of Jesus Christ, especially as you think of him as a "letter of Christ"? Does it not make life seem bigger and more worth while if a fellow can be all that?

# Concise Comments & Interesting Items

No gliders can be recognised in the Church. So says the "Prophetic News". The full paragraph is this:

"Gliders officially recognised," states a daily paper. It is officially announced in the Air Navigation (Amendment) Order, 1932, issued recently that gliders are now recognised. The definition 'glider' means an aircraft heavier than air, not fixed to the ground, and having no means of mechanical propulsion, but having means of directional control.

"Gliders" as individuals cannot be recognised in the Church. Each one there must have some propulsion within, instead of being carried by the impulse of one act of 'starting off'.

Be not carried about by every wind of doctrine. Battle against adverse 'air currents' by the inward power of the Holy Spirit. No gliders can be recognised in the Church."

While the world is troubled with many troubles there are indications that a real revival is more or less quietly sweeping over the face of the earth. The following report concerning Germany seems to be having a counterpart in several countries.

A traveller in Germany reported the other day that he arrived one Sunday night in a small industrial city. On the station billboard he read the announcement of a Sunday night dance—free—at a nearby beer-garden. He strolled over. There were only six couples there.

"Where is the crowd?" he asked the waiter.

"In church."

"Whereupon he went to church—the nearest church to the beer-garden. It was packed to the last seat, and a 'testimony meeting,' in Methodist style, was in progress. He visited four other churches. They were all packed. He wandered back to the beer-garden. The six couples had dwindled to three.

Germany is being swept right now by a Bible reading movement. In thousands of families daily prayer and Bible reading have been re-established. Hundreds of thousands of pieces of literature have been published as aids in Bible reading. In practically all of the universities there is a small but very zealous group of religiously minded students—most of whom are exceedingly conservative in their religious outlook."

Wesley's prayer life has been brought into beautiful prominence by a recent speaker. He says:

"I read the other day the story of his last Conference held in the New Room, Bristol, in July, 1790. Charles Atmore says:

'Mr Wesley appeared very feeble, his eyesight had failed so much that he could not see to give out the hymns. But during the eleven days of the Conference Wesley's diary has no fewer than forty-six references to his times of prayer. On several days almost every hour has its interval of prayer.'

"What a picture! How deeply moving it must have been to have seen the old man not able to give out the hymn, but in constant communion with God in private prayer. Here was surely the secret of his strength."

Charles H. Gabriel, at the age of 76, has passed on into the glory of which he has set the world singing. He has been spoken of as the king of hymn-writers. "I stand amazed in the presence," and "His eye is on the sparrow," are two very well-known hymns of his. Altogether he is said to have been the author of 8,000 Gospel songs. But the hymn that has received the greatest approval, and been sung to the greatest extent, is the "Glory Song." Charles M. Alexander popularised this hymn wherever he went. Mr Gabriel also wrote the music of "Brighten the corner where you are," and "Since Jesus came into my heart."

The origin of the Glory Song is very beautiful. There was a wonderfully bright old Christian known as "Old Glory Face." In praising the Lord he loved to cry out, "Glory!" He uttered it with such a charm of earnestness that it carried conviction to all who heard it. He was a mighty power in prayer. Heaven was very real to him, and he usually ended up his prayers with the words, "And that will be glory for me." Mr Gabriel was so impressed with these words that under the constraint of the Spirit of God he wrote the Glory Song.

## An Answer Demanded.

By W W FEREDAY

WHEN the Roman Senate sent the Consul Popilius to warn Antiochus Epiphanes (King of Syria) not to continue further the siege of Alexandria (BC 168), that monarch desired a little time in which to consult his friends before returning an answer. The Roman and he were standing at the moment upon the seashore, four miles from the beleaguered city. Popilius drew a circle round Epiphanes with the stick that he held in his hand and peremptorily demanded of him an answer before he stirred out of it. Epiphanes, knowing something of the might of Rome, capitulated forthwith.

Other persons besides this king of 2,000 years ago, need to be brought promptly to the point of decision. Let us apply the lesson to ourselves. It is no light matter that a Gospel magazine such as this is put into the hands of the people. It is at once a privilege and a responsibility. In its pages we draw attention to some of the words of God, and to these an answer is Divinely demanded. A newspaper may pass unheeded, with perhaps little harm resulting, but if messages from God pass unheeded, eternal ruin will inevitably ensue.

Let us come to the point. It is our habit to emphasise the guilt and offensiveness of sin. God says, "All have sinned, and come short of the glory of God" (Rom. iii. 23). Reader, have you yet acknowledged the application of this tremendous statement to yourself? If not,

why not? Is it not time you confessed your sins to your God? Can you with safety continue to neglect what you know to be vital to your own everlasting happiness and peace?

It is also our habit to draw attention to the blood of Christ as that which alone could remove sins from the eye of God. God says men are "justified freely by His grace through the redemption that is in Christ Jesus whom God has set forth to be a propitiation through faith in His blood" (Rom. iii. 24, 25). A justified man is one who stands clear of every possible charge of sin. Is this your happy position? Have you yet claimed an interest in the Saviour who died and rose again? If not, why not? People are ready enough in coming forward when temporal benefits are in question, why this awful slowness when eternal good is involved?

God asks for a definite submission in faith to His beloved Son. This is what He says about it: "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii. 36). This is put plainly and strongly enough, surely. Reader, we ask you in God's Name to act promptly. Delay no longer. This very day abase yourself at His feet as a confessedly guilty sinner, and seek pardon and salvation in the Saviour's Name. In Christ is salvation found, but in no other.

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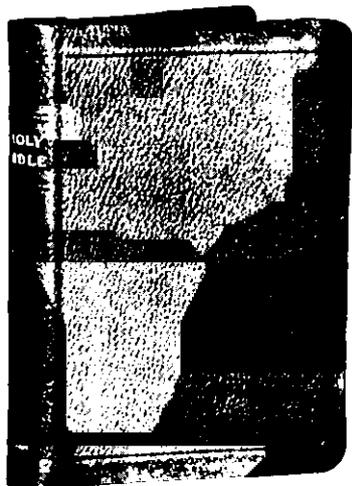
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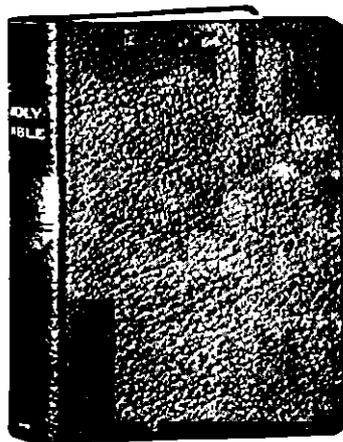
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