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THE

# Elim Evangel

Vol. XXXIV. No. 4.

THREEPENCE

JANUARY 24TH, 1953.

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## TOMORROW

Today is the tomorrow, that yesterday you feared,  
You faced it with forebodings, and dreaded as it neared ;  
But when it came a-smiling, all filled with sunshine bright,  
You said, Why did I worry ? God is, and all is right.

Remember your tomorrows are hidden in God's will,  
So, fretting not, have faith in God, and patient be, and still ;  
Then when tomorrow is today, you'll find sufficient grace  
To guide you through in victory and with a happy face.

Count up all the tomorrows, in yesterdays you knew,  
You'll find as each became today, God led you safely through ;  
And He who led, will lead you on, till all your todays  
Will stand behind you, all arrayed, as blessed yesterdays.

—R. E. NEIGHBOR.

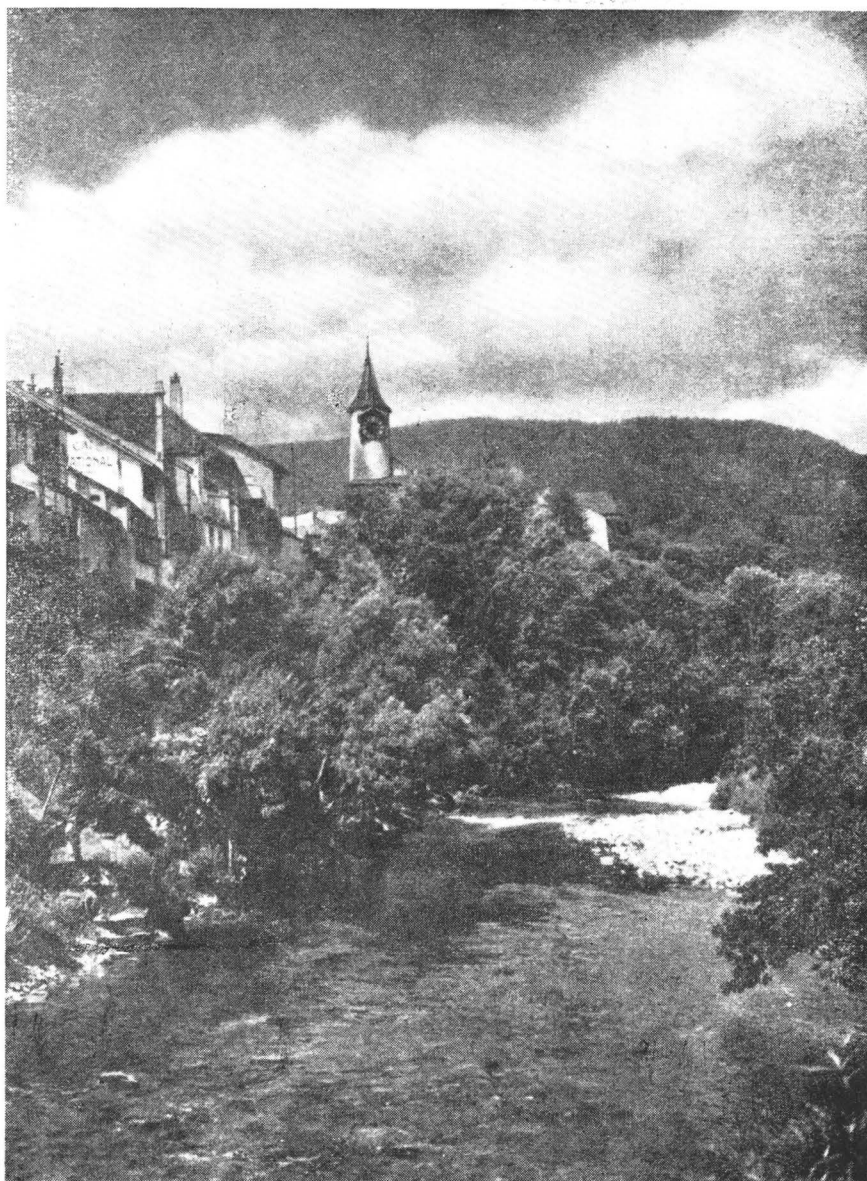
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## TEXT FOR THE TIMES

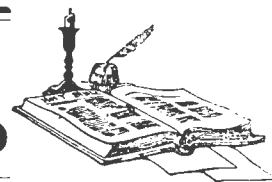
“Jesus Christ the same yesterday, and today, and for ever.”

—Hebrews xiii. 8.

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# Introducing Unique Texts of the Bible— A Revival on a Rubbish Heap



By **Pastor H. PALLISER** (Elim Church, Edinburgh)

"Will they revive the stones out of the heaps of the rubbish which are burned?" (Neh. iv. 2).

**N**EHEMIAH was one of God's great men, and the book bearing his name contains as fine a story of faith and courage as ever you may wish to read. He was a descendant of one of the Jewish families taken to Babylon in the great captivity. Some years later the Babylonian Empire collapsed, and was succeeded by the Medo-Persian. Cyrus, the new Emperor, issued a decree giving liberty to all the Jews who so desired to return to their own land. Many did so, and they rebuilt the Temple, but Jerusalem as a city remained in a sorry plight, as Nehemiah i. 3 reveals. News of the city's condition reached the ears of Nehemiah who was cup-bearer to the Emperor Artaxerxes. Distressed at what he heard, he fasted and prayed, and God wonderfully undertook, for the Emperor gave both leave of absence to visit Jerusalem, and authority to rebuild the walls. So Nehemiah went up, made a lonely midnight survey of the city and then told the rulers his mission. Next, the people were told, their help and co-operation obtained, and the work of reconstruction was pursued vigorously. But opposition arose led by Sanballat and Tobiah—an opposition both verbal and physical, and our text is part of Sanballat's sarcastic speech. But he lived to eat his words, for a new Jerusalem arose out of the rubble, and the rubbish heap became the scene of a revival. That rubbish heap has lessons for us all.

## I. What the Rubbish Heap WAS.

Now every rubbish heap has a past; for every rubbish heap is made up of the same things—the broken and the useless. Well, Jerusalem was a rubbish heap when Nehemiah saw it that night, but it had not always been so. There **used to be** fine streets and happy homes, busy shops and bustling markets, a beautiful temple with stately worship. There used to be . . . but now there were moss and ivy, bats and owls, and an uncanny stillness.

The world as a whole, and man individually are like Jerusalem: like a rubbish heap, and yet never made as one. Sin has played havoc with us all, and we are like the man on the Jericho road—robbed, wrecked, and ruined. The story of the prodigal son is repeated over and over again, and yet as you look at the prodigal in his rags you always come up against this—he wasn't always like that! Go to any "down-town" Mission where Society's wrecks are being saved, and how often the words are heard—"I wasn't always like this." Read books like *Down in Water Street*, *Broken Earthen-*

*ware*, *God in the Shadows*, and *Finding Men for Christ*, and the same fact is ever emerging—"He used to be."

## II. What the Rubbish Heap IS.

But here we may ask—how did so fine a city become a rubbish heap? Is the answer in Nebuchadnezzar's merciless armies? No—you must go further back! On precisely the same principle look at the prodigal in his rags. Is reckless spending at the root of the trouble? No—you must go further back. Or those two men—one at the Pool of Bethesda, and the other let down through the roof to Christ's feet. Was their paralysis the result of a germ, or a fall, or a shock? No—further back.

There was a windy night, and next day you saw a huge tree blown down in the gale. But the wind only finished a work which gnawing insects began. And with the prodigal and the paralytics the cause was SIN; and with Jerusalem's tragedy the cause was SIN. We live in a wrecked world, but many people seem hazy as to the cause of the wreckage. In 1914 they blamed the Kaiser; in 1939 Hitler and Mussolini were made scapegoats. Today—Stalin! But the real cause is far deeper, far more personal and intimate and individual—it is sin! When a nation (and this goes for the individual) becomes careless about God, it becomes careless about itself, and that nation heads for a disaster as terrible as anything experienced by Judah. History confirms this. Rome collapsed because of (i) moral decline of nobility, (ii) dislike of hard work by the masses; (iii) the growing demand for pleasure. France threw God overboard in preference for Voltaire the atheist and an Age of Reason headed by a prostitute—and collapsed. Germany discarded the Bible for the Gospel of a crazy man—Nietzsche—and crashed in flames. There is a drift in Britain today which has already assumed alarming proportions. My personal fear is that the drift is being ignored in the very quarter whence **real** concern should spring, viz., the Christian Church. If the drift is not checked—then we head for the rocks!

## III. What the Rubbish Heap CAN BE.

Sanballat surveyed the rubbish heap with contempt; yet out of it emerged a new city with streets and houses, markets and shops. How did the change come about? Because behind Nehemiah was a God with an eye which saw the possibilities and with a power to make possibilities into actualities.

An eye to see! The Lord sees both further and deeper than we do. In a mob of slaves He saw a nation, in a

pile of stones a new city, in some fishermen potential apostles, and in Cæsar's household possible saints. One of the crowning glories of our Gospel message is that we proclaim a Saviour who sees the possibilities in **every life**. Dr. Boreham tells of an English minister who took a scientist into his sphere of work amid squalor and slumdom. "Is there any hope for these people?" he asked. The old professor thought and said deliberately, "Pathologically speaking, there is none!" Yet into such areas went William Booth with the Gospel and thousands were saved.

A power to work! For what use is a seeing eye unless there is an accompanying power? The God who said of those slaves "I have seen," said also, "I am come down to deliver." And, in preaching the Gospel, we not only tell of a Saviour who sees possibilities, but also of One who has the power to change lives. Because of this power Paul wrote of "saints in Cæsar's household," and John of "saints even in Sardis"; while Wesley saw Britain's whole life changed. Through it India has had her Sunda Singhs; Japan her Kanamoris and Kagawas, and Uganda her ex-cannibal martyrs.

One thing only is needed—a yielded will. To the man who will hand over his life to Christ all things are possible, because "He is able to save to the uttermost." And as you believe so you will sing:

Lo! a new creation dawning;  
Lo! I rise to life divine.  
In my heart an Easter morning;  
I am Christ's and He is mine.

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## FOCUS on the CHURCHES

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### RYDE 21st ANNIVERSARY CELEBRATIONS

By C. C. Swift

Pastor E. C. Jones convened throughout this week-end. Saturday night, Pastor McBurney urged everyone to "Be filled with the Spirit" and his Portsmouth Choir sang, followed by Pastor J. J. Way who was identified with the opening of the Church in 1931. He gave interesting facts concerning those early important days. He also ministered at the Sunday Services, when the gifts of the Spirit were in evidence.

Many friends gathered on Monday, including the Church of England Vicar, the Methodist minister, Congregational incumbent, and Baptist representative. All paid warm tribute to Elim's standing in the town.

Mr. C. C. Swift, organist and secretary through the 21 years, recalled some early experiences and impressions.

A huge Birthday Cake which Pastor E. C. Jones artistically iced and decorated was a feature of the supper which followed, the 21 candles being lit and blown out, in turn, by two assembly babies of 18 years ago.

### GLASGOW CONVENTION

By Helen Hilliard

It was a real joy that, after many years, we were able to hold our convention in our own building. Speakers were Pastor E. Cole and Pastor T. E. Francis. God's servants came to us with spiritual power.

Every meeting brought blessing, New thoughts were drawn from old truths, and altogether the meetings were a time of happy fellowship. This convention has brought much blessing.



Pastor T. E. Francis

Regular meetings are going very well. A Sunday School has been formed. A number of children in the district attend (notwithstanding there are several Sunday schools nearby). They have had a fine Christmas party.

### WAVES OF PENTECOSTAL BLESSING

The third annual New Year Convention held in the Salford Elim Church is now history, but what blessed history! Speakers, Pastors John Dyke and H. W. Greenway arrived about the same time and were ushered right away to the Salford Revival Centre where people were already gathering.

The New Year's Eve services were well attended, the speakers commenced their ministries under a great anointing, each message blending into the other and conveying needed truths.

Musical items were rendered by the male voice quartet and ladies' sextet, and Mrs. Woodhead. Pastor L. E. Lambert brought a party of friends from Sowerby Bridge.

The Watch Night Service was the largest Watch Night congregation since the church opened. The congregation gathered round the church singing hymns of fellowship, after which each deacon and all the ministers present prayed.

New Year's Day, Friday, Saturday and Sunday, the preachers endeared themselves to our hearts. Their messages brought truths that were needed to lead us in paths of holiness, and failings were condemned. A trio was sung by Pastors J. Dyke, H. W. Greenway, and J. Woodhead, and an inspiring duet by Pastor and Mrs. Greenway.

During the convention eight men and women received the baptism in the Holy Spirit, souls were saved, and sick folk testified to healing. In addition to the convention services at Salford, Pastor John Dyke visited the Elim Church at Chorlton-cum-Hardy, where again a soul was saved and at least one baptised in the Holy Spirit.

### BRITON FERRY FAREWELL

A good number gathered to wish Pastor W. J. Allen farewell at the Elim Church, Briton Ferry recently. The Secretary gave a glowing report of the hard work that Pastor Allen had done.

Pastor Allen challenged the Church to greater service for God in 1953.

Pastor V. J. Walker convened the service and also expressed regret at losing a dear friend in the ministry.

(Continued on page 47)

# THE ELIM EVANGEL

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## EDITORIAL

### MUDDLEHEADED EXEGESIS

The interest in the subject of Divine Healing and the truths of Pentecost is reflected in the questions which appear with an increasing regularity in various religious magazines throughout the world. Answers to these questions are sometimes fair, sometimes foolish; many of them hash up antiquated arguments which show not the slightest sign of exegetical prowess; some are confused and difficult to understand by the average reader.

A reply in this latter category appeared in an issue of the *Believer's Magazine* at the end of last year. This periodical circulates among the Plymouth Brethren, and so one naturally expects a biased interpretation of scriptures which have any bearing on the doctrines relating to present-day supernatural evidences. The question sent in and published in the December issue is as follows: "Please explain James v. 14, 15. Does verse 4 hold good today, especially, 'anointing him with oil in the name of the Lord'?"

The opening paragraphs of H. Bailie's solution to this difficulty seems to attempt to make two points: (1) that the epistle of James is applicable to those who will need it "after the Church has gone," and (2) that the Greek word for "anoint" as used in James v. 14 "is used indiscriminately" in the New Testament, while that used for the anointing "of Christ and of believers" is a special word.

The third paragraph opens with a suggestion that James v. 14 is applicable to the Jews: "The nearest to our verse—James v. 14 is Mark vi. 13. Here it is apostolic and limited to the Jew (see Matt. x. 1-6)." Although the writer does not actually state this as a fact, he infers as much by making this statement, which would have been left out if he had not intended giving this impression.

After this there is a personal opinion that the oil which the elders are instructed to use is applied in a medicinal

way: "The sick person, in his exercise, calls for the elders of the church, —men matured and who can be trusted. Having told his God, he tells the elders, who pray over him, having anointed him with oil in the name of the Lord, and the prayer of faith saves the sick. The oil, I believe, is used in a medicinal way, the same as the cake of figs in II. Kings xx. 7."

Finally a national application is used, which, in addition to the other arguments, makes it extremely difficult to understand what the brother really does want us to believe, except for the fact that he does not want us to accept it as a word for members of Christ's Church today: "Note the place that prayer has in James v.: The afflicted pray; the elders pray; Elijah prayed. In his day the nation was 'sick' and away from God. When there was humiliation and repentance with Israel, Elijah prayed again and the heavens gave rain and healing was granted."

We wonder if the writer is aware how much he has contradicted himself in these statements. His suggestion that the letter was written to the twelve tribes scattered abroad, and he asks us to note that fact, followed by the idea that it is for the remnant of believers "to use after the Church has gone," rather makes the whole epistle irrelevant in the present age. In this case it seems impertinent for the theologians who adopt this argument to use this letter of James's at all: it is presumptuous to pry into the business of other people for those parts of their correspondence which suits our own particular purposes, while acknowledging that that correspondence is not our concern. We have no right to treat the Scripture in such an arbitrary manner.

The writer is quite right when he gives the view that the Greek words indicate the general character of the anointing in James v. 14, and the special character of the anointing of Christ and His disciples. But when he says that the oil "is used in a medicinal way," he is ignoring a fundamental statement in this scripture. James distinctly states that "the prayer of faith shall save the sick, and the Lord shall raise him up" (v. 15). He is not delivered by the medicinal properties of the oil, he is saved through the prayer of faith. The anointing of the oil is a symbolic or sacramental act, signifying the obedience of the suppliant and the touch of Divine power.

The idea that "It would seem that the sickness here is the result of some sin that has affected the congregation," seems to be reading into the scripture what is not really implied. Verse 15 merely adds, "And if he have committed sins, they shall be forgiven him." This indicates that provision is made in the act of obedience for both moral and physical sickness.

We do not deny the great work of healing in two realms: the medical practitioner is able to bring healing to many distressing cases of sickness, and the prayer of faith has been rewarded in our own and previous generations. It is undoubtedly the work of the Christian minister to direct needy members to the source of all healing virtue—the Lord Jesus Christ. On this, the Rev. R. E. Higginson, M.A., B.D., Vicar of St. Peter, Halliwell,

Bolton, in an address on "Divine Healing the Pastoral Standpoint," delivered at the Southport Evangelical Convention in 1952, said, "Some ministers have the 'gift of healing.' Others have different gifts. But all are ordained to the care of the sick in their pastoral oversight. Those ministrants who desire anointing, laying-on of hands, or special prayer, should be given the benefit of such scriptural practices in obedience to James v. 14. These ordinances have never been withdrawn. Why should they be withheld? . . . Much may still puzzle him when prayer is not answered in the affirmative. Yet God will use his ministry for the spreading of the Gospel as men are arrested by the strange power at work in their midst through human instruments."

It is our conviction that God's answer to the infidelity and materialism of our age is a revival of supernatural power in the Church. Let us be faithful in the declaration of the truth, and seek God with prayer and fasting for His blessing upon the Word as it is delivered in its simplicity.

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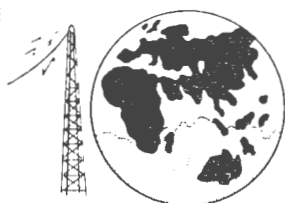
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## **This Passing World**

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### **The Most Important Happenings.**

A roving reporter stopped six people on the sidewalks of New York and asked, "What was the most important happening in history?" Five replies from two gentlemen and three ladies were as varied as might be expected:

"The settlement of Jamestown by the English."

"The defeat of the Saracens at Tours."

"The splitting of the atom."

"The defeat of the Japanese."

"The invention of the wheel."

It remained for the sixth person, a fourteen-year-old schoolboy, to give the correct answer: "The birth of Jesus Christ."

### **Anti-Semitism.**

Anti-Semitism is becoming more prevalent in the Soviet Union and its satellite countries. "It is thought that a vast purge is being conducted against Jewish citizens in these countries. The methods employed include deportation to Siberia, mass deportations from Hungarian cities, exclusion of Jews from government posts in Czechoslovakia, liquidation of Jewish organisations, refusal of free immigration of Jews to Israel, encouragement of anti-Semitic leaders."

### **Probe Into Indecent Literature.**

A Congressional investigation into sexy books and murder-strewn "comics" opened in Washington this month. Members of the investigating committee say that some of the material collected as evidence is "absolutely

shocking." Their reaction upon seeing what is being sold (often under the counter) to juveniles in many American cities is unanimously one of outrage.

### **Nobel Peace Prize Withheld.**

The Nobel Committee of the Swedish Parliament has announced that the Nobel Peace Prize will not be awarded for 1952. This is the eleventh time in 51 years that no one has qualified for the world peace prize. In 1951 the prize was awarded to Leon Jouhaux of France. In 1950 it went to an American, Dr. Ralph J. Bunche, for his mediation of the war in Palestine.

### **Housing for Jews.**

During the past three months the Israel Government has been engaged in a building programme to provide permanent housing for 50,000 immigrant families formerly lodged in tents. Some £18,000,000 was to be spent on the project.

### **Expecting a Demigod.**

*Scientific Monthly*, in an article on "The Messiah of Indonesia and Melanesia," showed how these peoples are expecting the appearing of some kind of a demigod who will shortly bring to them all the power the whites have gained through civilisation, enabling them to drive out all whites. The same leaven is working in Africa. This notion tends to hinder all missionary work.

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## ◀ **BOOK REVIEW** ▶

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**BIBLE PICTURE BOOKLETS, Nos. 3 and 4.** (Victory Press. 1/- each, by post 1/2d).

These two new Booklets in this series will undoubtedly prove as popular as their predecessors. The first includes stories of Peter at Pentecost, the lame man at the Beautiful Gate, Stephen's martyrdom, Philip and the eunuch, and incidents in the lives of Paul and Peter. The second tells of Jacob and Rachel, Mephibosheth and David, Solomon and the Queen of Sheba, and other well-known Old Testament characters. The narratives are in the beautiful words of the Revised Standard Version. Greta Jones's illustrations in full colour make these booklets ideal for Sunshine Corner and Sunday School rewards for recruiting, good conduct, answering questions, and the like. They should be as widely circulated as possible amongst our children and amongst unsaved children.

The titles of the booklets are *They followed Jesus*, and *Stories of Great Men of the Old Testament*.

—T. W. Walker.

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## *Thought for the Week*

**"No one can get rid of a temper by losing it."**

SOME years ago, while conducting a campaign in one of our large cities, a man who was in very great trouble came to me and said, "Mr. Brewster, do you really believe in miracles?" I suppose most people come face to face with this question at some period of their lives. Is God really willing to exercise Divine supernatural power on our behalf? Have we the right to expect Divine intervention in our personal lives? If this matter could be settled once and for all, I feel positive that life could be made smoother and more peaceful for many people. Of course, it is easy to dismiss this vital question by saying, "I do not believe in miracles," and merely leave it there, like so many other problems. On the other hand it is pathetically easy to say, "Yes, I believe in miracles," and then do nothing about it, allowing it to remain but a dead belief in our lives.

This evening I want to say to all our friends here in the Temple and to our listening friends everywhere, **I believe in miracles**, and in the short time that I have at my disposal I want to set out why I believe in miracles.

The whole fundamental structure of the Christian faith is based on the evidence of the supernatural, miraculous power that God answers prayer. The very Bible from which I read this evening is miraculous in its origin, its compilation, prediction, and preservation. A very large portion of the Bible is prophetic, and with amazing accuracy it has predicted world events. The entrance of Christ into the world, His birth, His life, His words, His death and resurrection, were all accomplished by supernatural power. To believe in Jesus Christ and His promises, is but to say that you believe in miracles. All the intricate details of Christ's birth were predicted hundreds of years before they ever took place. His perfect life, in doing good and healing all those who were oppressed of the Devil, was foretold by the Prophet Isaiah. Even when He did mighty miracles took place: the dead were raised, the sun was veiled and darkness covered the earth, an earthquake shook the whole area, and the veil of the Temple was mysteriously ripped from the top to the bottom by an unseen hand. Thus the whole structure of our Lord's first advent was supernatural.

In God's dealings with men and women following the advent of Christ, it is to be expected that we shall see the manifestation of Divine power. Did not Jesus promise that He would go before His disciples and confirm His Word with signs following!

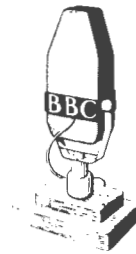
There are four main miracles in connection with the teachings of Christ which I am going to present to you: The first is: **The offer by Jesus Christ of a New Birth.** The greatest miracle that can ever take place in a life is the forgiveness of sin. By virtue of His death, Christ offered that upon repentance of sin and faith in His Cross every sin committed can be entirely blotted out and forgiven, and the sinner made a candidate for heaven. The intellectual religious expert to whom our Lord offered the New Birth said, "How can these things be: Can a man be born when he is old?" Of course, he was viewing it from the human standpoint, that a leopard cannot

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# Broadcast Sermon

## City Temple on January 1st



By Pastor P. S. B...

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change his spots, neither a black man the colour of his skin, or an old man his set traditional ways. Jesus then told him that it was a spiritual transaction and a revolution by the power of God. Hundreds of years have gone by since Jesus Christ was on earth: but He is just the same today, and His glorious offer of the forgiveness of sin and the New Birth still stands. Tens of thousands of people all over the world are enjoying this experience tonight. The gift of eternal life is offered to all, and faith is the hand that takes the gift. The closing words of the Bible are, "Whosoever will may come." Every sin committed against God and man can be forgiven in response to sincere humble prayer. Thus, I believe in the miracle of Divine forgiveness.

Secondly, **The miracle of Divine Healing.** A very large part of our Lord's ministry was taken up in dealing with the body as well as the soul. Jesus showed a compassionate understanding and a strong sympathy with the ills of mankind. To demonstrate His Divine authority, and to show people it was their day of visitation, He healed the sick and cast out evil spirits from the lives of those oppressed. The eyes of the blind were opened, the leper was cleansed, the cripple was able to walk, the deaf heard, the dumb spoke, and on at least three occasions even the dead were raised. Practically every well-known disease was cured by His word of command, or by the touch of His Divine hand. His creative word was irresistible. When later Jesus sent out His disciples He commanded them to preach the forgiveness of sin and to heal the sick: and in that great Christian charter of Mark xvi. they were told to lay their hands upon the sick and pray the prayer of faith, and signs and wonders would follow their preaching. The Word of God was to be confirmed at all times. Thus I believe in these last days, that God is willing to answer prayer and to give relief and healing to those that suffer. Miraculous healing is our heritage as the children of God. All over the world tonight people are being healed in answer to prayer, and God has a wonderful eye to detect faith wherever it may be found—and He is no respecter of persons.

*delivered at the*  
**City Temple, Cardiff**  
**May 18th, 1953**

**ELIM (Elim President)**

Thirdly, I believe in **The miracle of Divine Power.** Jesus spoke freely to His disciples about His death, although it is questionable as to whether they understood. He spoke of going away and sending another Comforter, and when this Comforter would come He would lead them, guide them, and open up all the truths concerning the Scriptures. He would bring conviction to the sinner and convince of unrighteousness and personal sin. He promised that if they received the Comforter into their lives they would have power. Power to preach, power to pray, power to stand in tribulation, and power in the times of testing. On the Day of Pentecost all that Jesus spoke about came to pass, and the disciples were filled and thrilled with this Divine Holy Ghost power. They spoke with tongues as the Spirit gave them utterance. The whole outlook of their lives was completely changed. The blessed power of the Holy Ghost had come to abide. From henceforth they went boldly preaching and praying in the power of the Spirit. That very same power is at our disposal this evening. Dear friends, Jesus Christ is the same yesterday, and today, and for ever. I would urge all struggling believers everywhere to seek the Word of God afresh, and pray to receive the power of the Spirit. The sacred breath of the Holy Ghost anointing would revitalise the whole of Christendom if it were sought after and the Holy Ghost honoured.

I believe in **The miracle of Christ's Second Advent.** In all their sufferings and pioneer evangelism the Apostles were inspired by a great hope. The Master had told them He would come again, and would take them to be with Himself. His first advent was in humiliation, shame, suffering, and death, but the second advent was to be as a reigning monarch with power and with great glory. He would come with the sound and sign of a mighty trumpet, with angelic beings, and it was to be the signal for the translation of the Church, the resurrection of the dead, and the entrance to the marriage supper of the Lamb. He would come as a Bridegroom for His Bride. This hope of seeing Christ and sharing His kingdom dwarfed everything else, and it became a supreme vital point in their lives. So today, over nineteen hundred years after,



the Second Advent is still the hope that burns in the soul and gives inspiration to the Church: "This same Jesus shall so come in like manner as ye have seen Him go."

Divine power and supernatural manifestation are for all who will come to God in true humility, sincere repentance, and faith. In answer to prayer, God will forgive our sins, He will heal our sicknesses, He will empower the weak life by His Holy Spirit, and He will place in every heart the burning hope of His triumphant Second Coming.

I appeal to men and women in this meeting tonight and to our friends wherever you may be listening—make life's greatest decision, and accept Jesus Christ as your own personal Saviour. Ask Him now with a simple prayer. During the war a man asked me how long it would take God to forgive him! Why, even before the prayer has left your lips the miracle can take place. That is why Jesus came to earth. From tonight you can become a new creation: old things will pass away and behold all things will become new. Father, mother, young man, young woman, boy or girl, the Lord Jesus is calling you!

If I can be of any help to those who are listening, please do not hesitate to write to me to the City Temple, Cardiff, and I can assure you that every letter will have personal attention and a prayerful sympathetic answer. May God bless you!

#### **ANOTHER BROADCAST.**

On Sunday, May 3rd, the London Crusader Choir and representative choirs (including other Elim groups) of the South of England Festivals of Male Voice Praise, conducted by Pastor D. B. Gray, will broadcast on the "Sunday Half Hour" programme of the Light and Overseas wavelengths. Announcer: Stuart Hibberd.



# OVERSEAS MISSIONS



## CHRISTMAS IN THE TROPICS

**Miss M. Topping** (Tanganyika).

Here in tropical Africa it is difficult to realise that Christmas Day really is Christmas. There are no gaily-decorated shop windows: there are no conventions to look forward to, and so far as the weather is concerned it is most unlike Christmas as we know it at home, for December is one of the hottest months of the year, nevertheless, we try to make it as much like Christmas as possible.

On Christmas Eve the African Christians with their children came along to the house and each child received a gift of a frock or knitted garment. These gifts were made possible through the kindness of friends in the home churches. The parcels we receive from time to time are very much appreciated, especially by our African friends!

A service had been arranged to commence at 8 o'clock on Christmas morning. We arrived at the church to find it filled with Africans who were giving full vent to their joy in the singing of the hymns. Pastor Bull brought the Christmas message.

After the service we set off to take the Christmas message to the prisoners in Kingolwira Prison some 25 miles from here. Two services were held simultaneously, one in the European prison, conducted by Pastor Bull, and the other in the African women's prison. Pastor Bull had a full attendance at his service, including some Roman Catholics. Mrs. Bull and I had the privilege of speaking to the women prisoners about God's great Gift. The women listened attentively as with the aid of the Flannelgraph we told them the Christmas story. At the close of the service a Christmas letter was given to each prisoner. Several of these women, including a murderess, have become Christians and are now seeking to live for Christ. After the services one of the prison officials invited us to lunch, an invitation we willingly accepted. We returned home late in the afternoon, feeling tired, but happy in the knowledge that the "Good Tidings of Great Joy" had once again been proclaimed. Some Syrian friends came along to spend the evening with us and thus ended another happy Christmas Day.

## MAU MAU TERRORISM

The situation in Kenya resulting from the Mau Mau

terrorism is still causing some concern as it directly affects the missionaries and their work among the Africans. Our missionaries there have sent an urgent request for earnest prayer on behalf of their work and workers. One of their most faithful and reliable African workers was threatened by the Mau Mau, so he was advised to leave the district for the present.

It is not possible to give details of what is happening in that troubled part of Africa, but native Christians have been murdered and others are living in dread of what may happen to them. We believe in the efficacy of prayer and earnestly request our readers to cover these missionaries and their work with prevailing prayer.

## MISSIONARY FINANCES

Following is the January statement of the financial needs of the Elim Missionary work and the amount of money received:

	Estimated Expenditure	Received
1953		
November	£1,100	£1,211
December	£1,100	£1,042
Total	£2,200	£2,253
Balance £53.		

## NEXT WEEK'S "ELIM EVANGEL"

will contain a special article on—

## *"The Second Advent"*

by

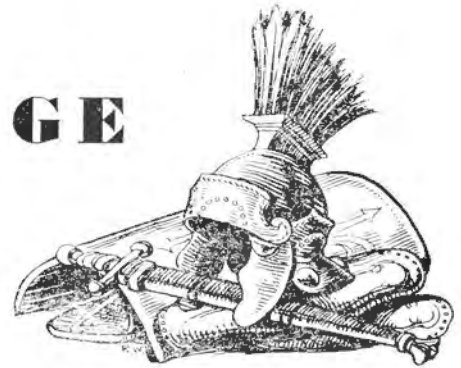
**Pastor Gordon Wright**

You can spread the truth by circulating and recommending this Magazine.

# ELIM YOUTH PAGE

Conducted by

Pastor DOUGLAS B. GRAY (National Youth Secretary)



## THE SCHOOL OF THE PROPHETS

The term "Elim Crusader" for more than a quarter of a century has become the synonym for all that is highest and truest in Christian life. The fellowship of Crusader meetings has been the sphere in which young people have found both stimulus and scope for service. Weekly Crusader gatherings have, in many instances, become a veritable "School of Prophets," where the elementary lessons of witnessing for Christ have been learned, and where ability has been discovered and developed. In addition to the varied types of programmes, Bible study is an integral part of the Crusader curriculum. At the present time many branches are availing themselves of the special studies prepared for this season's programmes. We feel assured that branches everywhere will continue this "School of the Prophets" and that ministers and Crusader secretaries will incorporate the studies in their plans and programmes. It is an essential aspect of our Crusaderism that Bible study is kept to the fore, therefore none will neglect these opportunities and responsibilities. Let all get down to the subject before us, i.e., **Studies in the Gospel of John**, and secure the excellent booklet prepared for everyone.

First and foremost, the aim of the Elim Crusader Movement is our stand—steadfast and solid—for the inspiration of the Bible from cover to cover, then we shall present a united front against all modern mutilations of the Word of God.

## SONGS TO SING

### Evangelical Songster, No. 2.

Good news! This excellent music publication can now be ordered from Elim Publishing Co., Ltd. Send your orders today. Sixteen pages of the newest and finest Gospel music for the price of only 1/- per copy (by post 1/2). Remember, the special Choir pieces for the Royal Albert Hall Choir singing on Easter Monday will be selected from this latest edition.

## SUNDAY SCHOOLS

We hear already of some morning Sunday Schools having commenced in some churches. Other centres doubtless are considering the matter and will at least endeavour to experiment with the project. We shall be glad to hear of others' success and of the particular method employed. It can encourage and help others.

## YOUTH RALLY AT LEICESTER

By G. W. Tate

Leicester is recognised as a "hard nut," so far as Gospel evangelism is concerned yet, we dared to believe that through prayer a positive result would be reached.

Meetings were held in the beautiful, spacious Y.M.C.A. Theatre. It was cold and bleak outside, but within was the warmth and blessing of God Himself. The sentiment of the opening chorus rang out our personal feeling—"Christ for me."

En route to the Campaign at Nottingham, and paying a fleeting visit to our city, came Pastor Ken Matthew to preach at our meetings. He delivered a forthright message in the afternoon which will long be remembered.

The Rally was strongly supported by neighbouring Elim assemblies—Loughborough, Beeston, Mansfield, Ashbourne, and Nottingham; and Pastors Tetchner, Brown, Banks, Wolmarans, Fisher, Lighton, and D. Hathaway took part in the services.

At the climax of the service, when the appeal was given, twelve decisions were recorded. How we glorify the Lord Jesus.

More than fifty sought prayer at the close of the meeting, and many felt the touch of a miracle-working Lord.

The blessing continued in Leicester under the ministry of Pastor D. Hathaway who conducted special services during the following week.

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## NEXT WEEK

we will announce seat reservation prices

for the

EASTER MEETINGS

in the

**Royal Albert Hall**

PLAN : TO : COME

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## The Family Altar and Elim Prayer Circle

A page for your daily meditations  
and prayer

Scripture Union Portions. Notes by Pastor J. A. Wright.

**SUNDAY, Feb. 1st.** Galatians i. 18-24; ii. 1-10.

"I went up to Jerusalem to see Peter" (v. 18).

The word "see" here means "to get thoroughly acquainted with." What a meeting! How he would drink in, from Peter's lips, the details of His Lord's life and ministry. "I went up again to Jerusalem" (v. 1). Long years of obscurity lay between the two visits, in the which Paul was prepared for his apostleship.

**MONDAY, Feb. 2nd.** Galatians ii. 11-21.

"The life which I now live" (v. 20).

J. Alexander Findlay says, "In this appropriation of the death and rising of the Lord Jesus, there are three stages, corresponding to the Friday, Saturday, and Sunday of Eastertide. Christ died for our sins, He was buried, He rose again the third day; so by consequence I am crucified with Christ, no longer do I live, Christ liveth in me."

**TUESDAY, Feb. 3rd.** Galatians iii. 1-14.

"O foolish Galatians" (v. 1).

Their folly lay (1) In losing sight of Calvary. When we lose sight of the Cross we are as storm-tossed mariners on a rocky coast who have lost the lighthouse; (2) disregarding the Holy Spirit, whose mighty power was even then working in their midst (v. 5). And isn't that just where all our spiritual troubles begin? "Jesus, keep me near the Cross."

**WEDNESDAY, Feb. 4th.** Galatians iii. 15-29.

"The Law . . . our schoolmaster" (v. 24).

Or pedagogue, i.e. the household slave who took the child in hand to educate him in primary things until he was old enough to "go to school." Chrysostom says: "If then the Law is a pedagogue, it is not hostile to grace, but its fellow-worker; but should it continue to hold us fast when grace has come (v. 23), then it would be hostile." "Ye are not under law, but under grace."

**THURSDAY, Feb. 5th.** Galatians iv. 1-16.

"The fulness of the time" (v. 4).

Our Saviour came to a world which was singularly ripe for His coming: socially, politically, historically, and prophetically. The general conditions of the time seemed to call for just such a One. Although they were the custodians of God's Word, the Messianic Hope was not exclusively Israel's, but existed in far and remote places of the earth. Other mystery religions of the East, as well as the Jewish faith, all expressed the longing for a Deliverer.

**FRIDAY, Feb. 6th.** Galatians v. 1-15.

"Who did hinder you?" (v. 7).

"Hinder" is a military word used for cutting up a road to make it impassable. We were familiarised with that practice in 1940! The Galatians had got into their spiritual stride and were running well, but someone blocked their way. Wrong teaching can often impede spiritual progress. Woe to those who cause a stumbling-block (Matt. xviii. 7). Cling to the Bible!

**SATURDAY, Feb. 7th.** Galatians v. 16-26.

"In the Spirit" (v. 16).

What a lot this chapter has to say about the Holy Spirit! We wait for the coming of the Lord by the Spirit (v. 5). We are to "walk around" i.e. in the daily round and the common task, by the Spirit. We are to be led by the Holy Spirit, away from all legal bondage and fleshly entanglement (v. 18). We are to live in the Spirit, since He lives in us (v. 25), and if we do all this we shall progress (v. 25) (walk by keeping step) in the Spirit. Then shall appear in our lives, in all its sweetness, the fruit of the Spirit (v. 22).

**Please Pray:**

For a sister suffering from heart trouble (Halifax); for a sister suffering from blood pressure (Co. Down); for a sister that God will undertake in her difficulties (Chartham); for blessing on the coming Easter meetings in the Royal Albert Hall.

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## *Mended Earthenware*

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The following unsolicited testimony was sent to the Pastor of the Elim Church, Rye Park.

Dear Sir,

On the eve of the New Year may I say a personal "Thank you" to your members, who, during a very serious attack of kidney trouble, prayed that I might be cured. With God's aid I was.

Perhaps I'd better give you a few details in order that another who may be doubtful may cast away such doubts and believe in the power of prayer and Divine healing.

I was taken ill on July 28th, 1952, and suffered very terrible pains; I saw my own doctor who promptly sent me to a specialist by car as I was unable to walk. He, in time, sent me for an X-ray in order to decide if the trouble was operative. I had a horror of being operated upon, and whilst waiting the X-ray results I confided my fears to a member of your church; she asked me if I would like your members to pray that I might be healed, and in despair I said, "I'll try anything." So you see I didn't really believe they could help.

I again saw the specialist and had to go for an X-ray, but here the miracle happened. The day before I was due to be X-rayed the pains went and have not returned.

## COMING EVENTS

The sister in charge of the X-Ray unit asked if I would be an in-patient. I consented and spent a week in the Metropolitan Hospital. Then I had some more X-rays. Finally I saw the specialist who told me that "whilst the first series of plates showed two obstructions, the last plates showed no sign of these," and that as I was suffering no pain and beginning to put on weight (which I had lost alarmingly) he now considered I was cured. If, however, any pain recurred I was to go direct to the hospital.

That was last September, and I have had no recurrence of this trouble. Please let it be clear in your members' minds that I had no medicine except some drugs which I took to relieve the pain in the first week, and which the doctor stopped me taking.

Please accept this as a testimony to the power of prayer. May God bless the work you and your members are doing for the sick.

Yours sincerely,

Mrs. E. R.

(Name and address supplied.)

**WEEKLY WORSHIP**

**The Hymns we sing -**

**the Tunes we love**

**MUSIC IN THE CHURCH**

***Our Musical Meditation***



### Tunes of Rev. John Bacchus Dykes, Mus. Doc.

We have used some eighteen tunes of Dr. J. B. Dykes in REDEMPTION HYMNAL. In all it is said that he composed or published about 300 tunes, many of which are amongst the most popular used in worship.

The Rev. Dr. John Dykes, M.A., was born at Kingston-upon-Hull in 1823. He was the son of a banker and grandson of a well-known evangelical clergyman in Hull, although Dr. Dykes himself was highly ritualistic in his worship. At ten years of age he played a church organ, and took Holy Orders in 1847. Durham University conferred on him a doctorate of music. By some he has been called the prince among hymn-writers because of the beautiful refined melodies and scholarly part-writing that flowed from his pen. In such melodies we find everything that satisfies mind, heart and soul.

Dr. Dykes always preferred his tunes to be kept for the words to which they were composed. It has been recorded: "On Sunday evenings his children and friends would try over the new tunes he had composed, offering frank criticism, and if any tune did not meet with approbation he nearly always altered it. The charm of his tunes lies largely in the freshness of the melody." "St. Agnes" (No. 89) is a great favourite. It was written especially for the beautiful words attributed to Bernard of Clairvaux. "Jesus the very thought of Thee, with sweetness fills my breast," and was published about the year 1886.

Enrich your weekly worship with the stately tunes of this great servant of God.

**BLANDFORD.** Elim Meetings are held at the Labour Hall every Sunday at 8 p.m.

**COULSDON.** Jan. 25-Feb. 1. Elim Church, Chipstead Valley Road. Campaign conducted by Pastor C. J. E. Kingston. Subject: "What the Pentecostal People Stand For." Sun., 6.30. Week-nights (except Mon. and Fri.), 7.30.

**ERDINGTON.** Feb. 7. Six Ways Baptist Church, Birmingham Presbytery Rally. Speaker: Pastor L. W. Cowdery. 3.30 and 6.30 (cups of tea provided).

**FINCHLEY.** Feb. 7. Elim Hall, Christchurch Avenue. Elim West London Rally. Speaker: Pastor A. J. K. Magee. 3.30 and 6.30.

**ISLINGTON.** Jan. 31. Elim Church, Lennox Road. Missionary Colour Film shown by Mr. F. B. Phillips. 7.

**KINGSTANDING.** Jan. 17-25. Elim Church, Warren Road. Special Meetings conducted by Mr. and Mrs. W. Ll. Bell. Sun., 6.30. Week-nights (except Fri.), 7.30.

**LOUGHBOROUGH.** Feb. 2. Elim Church, True Lover's Lane. Special Study on "Public Speaking." Speaker: Pastor L. W. Green. 7.30.

**MERRIOTT.** Jan 31-Feb. 3. Pastor's Anniversary Services. Speaker: Pastor F. S. Bristow. Sat., 6.30. Sun., 11, 3.15 and 6. Mon., and Tues., 7.30.

**PONTYPRIDD.** Jan. 31-Feb. 1. Elim Church, Thurston Road. Visit of National Crusader Secretary, Pastor D. B. Gray. Convener: Pastor K. Matthew. Sat., 7. Sun., 11, 6.30, and 7.45.

**PORTADOWN.** Jan. 26-Feb. 1. Elim Church, Clonavon Ave. Children's Campaign conducted by Miss S. Blundell. Sun., 7. Week-nights, 6.30. Sat., 8.

**QUEENSWAY.** Feb. 7, 8. West London Christian Fellowship. Visit of Idris Davies. Sat., 7. Sun., 11 and 6.30.

**READING.** Jan. 31-Feb. 1. Elim Church, Waylen Street. Missionary Week-end. Speaker: Pastor D. C. Lewis (India). Sat., 7.15. Sun., 11, 2.45 and 6.30.

**ROTHERHAM.** Feb. 4. Elim Revival Centre, College Road. Special Study on "Public Speaking." Speaker: Pastor L. W. Green. 7.15.

**RUGBY.** Jan. 24-29. Elim Church, Windsor Street. Visit of Karel R. Kulik (Czechoslovakia). Convener: Pastor C. G. Latham. Sun., 11 and 6.30. Week-nights, 7.30. Sat., in Brotherhood House, 7.30.

**RYDE, I.O.W.** Feb. 7, 8. Elim Church, Warwick Street. Visit of Eastbourne Gospel Quartet. Sat., 7.30. Sun., 11 and 6.30.

**SOUTHEND-ON-SEA.** Jan. 24, 25. Pier Pavilion. Pastor D. B. Gray and London Crusader Choir. Sat., 7. Sun., in Elim Church, Seaview Road, 11 and 6.30.

**SYDENHAM.** Jan. 25. Elim Church, Southend Lane. Visit of Pastor W. F. South. 6.30.

**WEOLEY CASTLE.** Jan. 17-29. Elim Church, Castle Square. Revival and Divine Healing Campaign conducted by Evangelist L. Barry. Sun., 11 and 6.30. Week-nights, 7.45.

**WINSON GREEN.** Jan. 25, 26. Council School, Foundry Road. Sunday School Prize-giving. Speaker: Pastor A. S. F. Horne. Sun., 3 and 6.30. Mon., 7.30.

## Focus on the Churches—(cont.)

### BAPTISMS AT BRADFORD

By D. Jackson

Following our convention a special visit of Mr. Idris Davies proved a very blessed time. Monday evening the Spirit fell, and many knelt at the communion rail to dedicate their lives afresh.

On the first Sunday of November, 11 went through the waters of baptism, 6 being our own young people. This service coincided with the week-end visit of Mr. Phillips who had come to show us his coloured films on missionary work.

Since October, 19 new members have been added to our Church.

## Classified Advertisements

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

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

Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

### BOARD-RESIDENCE, ETC.

**Bournemouth.**—Christian Guest House, 3 minutes sea, buses, shops; highly recommended; Slumberland beds, h. & c., good food, moderate terms. Mr. and Mrs. L. G. Rugg, "Maranatha," 11, Southern Road, Southbourne. Tel.: 48738. C.145

**Cornwall, Newquay.**—Delightfully situated Christian Guest House. Happy fellowship; excellent catering; own farm produce; Guernsey cows; modern amenities; tennis, putting. Special welcome to the Lord's people. Apply:—Mr. and Mrs. E. W. Hooper, The Place, Newquay. 'Phone: Newquay 2526. C.141

**London.**—Visitors welcomed for long or short periods at the Elim Bible College; spiritual fellowship and home comforts; a limited number of residents received.—Apply enclosing stamped addressed envelope to The Matron, Elim Woodlands, Clarence Ave., Clapham Park, London, S.W.4.

**Newquay, Cornwall.**—Large hall available for Christian Holiday Camp: ideal situation. Apply Mr. and Mrs. E. W. Hooper, The Place Guest House, Newquay. C.135

**Ramsgate.**—Homely Guest House, 3 minutes sea, very central; terms moderate; full board or bed and breakfast. Send stamped addressed envelope. Miss F. Webster, 85, West Cliff Road. C.139

**Torquay.**—Christian Guest House; near sea, shops, buses and assembly; happy fellowship; good food; every comfort. Mrs. Bawtree (née Miss Booth, Beeston, Notts), "Bethany," 14, Sherwell Lane, Chelston. 'Phone: Torquay 65555. C.136

**Walton-on-Naze.**—The Christian Guest House, 5, The Parade, Lovely sea view.—Pastor and Mrs. G. W. Wood. C.132

### HOUSES, FLATS, ETC., FOR SALE, TO LET AND WANTED

**Accommodation** for man and wife, or two friends; permanent if desired. Comfortable home; half an hour from Liverpool Street Station. Box 729, "Elim Evangel" Office. C.143

### SITUATION VACANT

**Good home** offered to Christian woman in return for light services in the Sparkhill district of Birmingham; quite near to assembly. Box 730, "Elim Evangel" Office. C.144

### MISCELLANEOUS

**For Sale,** Thompson Reference Bible, dark blue binding, yapp edges, in nice condition. Cost £5 5s. 0d.; best offer over £4 5s. 0d. Box 731, "Elim Evangel" Office. C.146

### BIRTHS

**Braden.**—On December 21st, to Mr. and Mrs. David Braden, of Elim Church, Melbourne Street: the gift of a daughter, Linda Anne.

**Wardley.**—On December 28th, to Mr. and Mrs. Bernard Wardley (née Audrey Melver), Elim Crusaders, Sheffield: the gift of a son, Trevor Bernard.

### ERRATUM.

The birth notice in the ELIM EVANGEL, Dec. 25th, 1952, should have read:

**Smith.**—On December 5th, to Pastor and Mrs. A. R. Smith, of Elim Church, Huddersfield, the gift of a daughter, Elizabeth.

### WITH CHRIST

**Asson.**—On December 23rd, Charles Asson, aged 70, faithful member of Graham Street, Selly Oak, and Weoley Castle Churches. Service conducted by Pastor Osman and H. F. Mackenzie.

**Dykes.**—On January 10th, Thomas Dykes, aged 56, Treasurer for many years of Elim Church, Malton, and father of Kathleen Dykes now on the North African Mission Field. Funeral conducted by Pastor R. B. Chapman, assisted by the Rev. Mr. Barnard.

**Pitchers.**—On January 4th, Elizabeth Pitchers, aged 68. Funeral conducted by Pastors G. Hopkins and George Backhouse.

**Watkins.**—On January 4th, Mrs. Alice Watkins, faithful member of Elim Church, Pontypridd. Funeral conducted by Pastor Ken Matthew.

**Wiseman.**—On January 4th, after a very short illness, Mrs. Margaret Wiseman, aged 70, faithful and long-standing member of Elim Church, York. Funeral conducted by Pastor R. B. Chapman.

# Popular Pentecostal Publications

By Donald Gee

## THE PENTECOSTAL MOVEMENT. Price 7/6 net (by post 8/-)

An enlarged and revised edition of this important work on the birth and growth of the Pentecostal Movement in this country.

## CONCERNING SHEPHERDS AND SHEEPFOLDS. Price 3/6 net (by post 3/9)

This is a series of studies dealing with Pastors and Assemblies written with great lucidity.

## KEEPING IN TOUCH. Price 2/6 net (by post 2/8)

Why do some Christians backslide? Why do some Converts fail to stand? This book answers these questions and many more.

## LAUGHTER AND TEARS. Price 2/- net (by post 2/3)

This is a fine series of Bible studies on Family Life—a book to help us all.

## TROPHIMUS I LEFT SICK. Price 1/- net (by post 1/2)

Our problems of Divine Healing.

Obtainable from Elim Publishing Company, Ltd., Clapham Crescent, London, S.W.4