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**The**

# ***Elim Evangel***

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Photo by

**"WHERE EVERY PROSPECT PLEASES"—FRIAR'S CRAG, DERWENTWATER**

Paul Harrison

## **Hearty Easter Greetings**

# Voices from Calvary

By John Dyke (Minister of Elim Church, Graham Street, Birmingham)

"The Cry of the Victor" (John 19:30)

SOME words are like human beings in that they change with the passing of time. Some of these, once forming part of the well-turned phrase used only by the fastidious, have degenerated to common use. Others, more coarse but vigorous, have forced their way to higher circles. Time and usage have modified the sense or changed the meaning. Some words have become obsolete and fallen into disuse.

There is one word, however, which will remain eternally dear and precious to the believer. It is the sixth word from the Cross—"finished!" It was the word which was in the heart of Christ just after the darkness had lifted (John 19:28, where it is translated "accomplished"). Now the word which was in His heart was upon His lips.

The atmosphere around the Cross after the giving of the vinegar was still that of stifling unbelief. The three hours of supernatural darkness had temporarily terrified the ungodly and stilled their mockeries. Now that the sun shone again, however, King Unbelief was on the throne once more and the multitude reverted to their former state.

Of the many people in the crowd who had heard the promise made by Jesus to the dying thief almost six hours previously, very few believed the promise would be fulfilled. To them Christ was One who had commenced to build without first sitting down to count the cost and who was now faced by an unfinished task which witnessed to His powerlessness (Luke 14:40). But He was not powerless. He did redeem His promise and finish the task, as this word witnesses. "It is finished!" He cried.

## WHAT WAS FINISHED ?

The pronoun, usually so stiff and inflexible, is here vibrant with rich meaning. It conceals and reveals. Actually in the Greek "it" is inferred rather than recorded, the one utterance of the Saviour being *tetelestai*, meaning finished, done, accomplished. What was finished is suggested by the Word of God itself.

There was the **accomplishing of the prophecies** (v. 28). These, of course, are the predictions referring to His humiliation at his first advent. They

do not refer to the sum of unfulfilled prophecies relating to the second advent, many of which have since been fulfilled or are actually in process of fulfilment. The minute and literal fulfilment of these is a startling witness to the verbal inspiration of the Old Testament and of the miracle of the forecasting of history. See the challenge of God made to the nations in Isaiah 41:21-26. Read Psalm 22 and Isaiah 53 as outstanding corroborations of this statement.

Not only were the direct prophecies fulfilled, but also great types and shadows of the Cross. Light is now thrown upon the meaning of the upraised serpent in the wilderness (Numbers 21:4-9; John 3:14), and upon the Kinsman-Redeemer, who has paid the utmost farthing in order to redeem His bankrupt brethren from their slavery and to restore the forfeited inheritance (Leviticus 25:47-55; Revelation 5:1-10). The animal sacrifices of the old economy, which were incapable of putting away sin (Hebrews 10:1-10), were but types of His perfect sacrifice which *does* put away sin. The imperfect Aaronic priesthood now ends with the appearing of the antitypical High Priest (Hebrews 7:23-28).

The great cry also **intimated the end of the dispensation** of the law and, naturally, the beginning of the dispensation of grace. The bleeding form upon the Cross was the boundary stone betwixt two dispensations.

A dispensation may be defined as "a definite period of time marked out by God during which His dealings with mankind are in accord with a specific revelation." Thus the dispensation of the law was dominated by doing and living, whereas that of grace is believing and living. Through every dispensation the cardinal demand of God is for righteousness, but it is the method of imparting righteousness which differs. Many Christians teach and act as though there had been no change in dispensation. The law was but temporary, "until the seed should appear" (Galatians 3:19; 4:4, 5). He has come! The following scriptures confirm this, showing that there was a change in dispensation when the Lord came: John 1:17; Luke 16:16; Hebrews 9:26.



The cry also indicated the **conclusion of His sufferings**. The cup has been drained to its last dregs. The tormented body has felt its last agony. The crown of thorns is to be exchanged for a crown of glory and the scoffing of the ungodly for the adoration of angels. The price of redemption which had its genesis in the mind of God in the eternal ages and which demanded such a gigantic sacrifice has reached its culmination in the bleeding heart of God on the Cross.

### TO WHOM WAS THIS WORD OF FINALITY SPOKEN ?

First, it was **addressed to the Father** and was the voice of the beloved Son, perfecting His obedience. In anticipation of this moment He has already said, "I have finished the work which Thou gavest Me to do" (John 17:4). Now He can say it in actuality. For the first time heaven sees Him lift His head. Twelve legions of angels have awaited His summons. Was this the appeal for rescue which would intimate an unfinished work? They listen and pass round the word—"He's finished it."

But how sad to consider the damage done to the ark of God in the accomplishing of the work. Merciful time takes the sharpness out of most wounds and kind nature begins immediately to cover the nakedness. Gazing at the centres of some of our cities now transformed by the planners, we can scarcely visualise now the havoc and desolation of the morning after the blitz.

Here are scars which will never be erased; "wounds now glorified above" which will be a perpetual reminder to the redeemed through eternity's ages of the price paid for redemption; wounds which will be the only evidence of the work of man in a city whose maker and builder is God.

Secondly, to **the kingdom of darkness** the cry was the voice of the victor. It was not the voice of one striving for mastery or the cry of one being overcome (Exodus 32:18), but the triumphant shout of the conqueror. From lip to lip the news was groaned, "He finished it," and the chill of eternal despair settled upon those entities who had opposed the plan of salvation from Eden onwards.

He destroyed with this word "him that had the power of death, that is, the devil" (Hebrews 2:14), and plucked the keys of death and Hades from his girdle (Revelation 1:18).

Thirdly, it was addressed to **all mankind**, and hearing, "the prisoners leaped to loose their chains." For, as the voices of Paul and Silas sounded through Philippi's jail, producing the earthquake, breaking open the doors and snapping the chains asunder, so

does the voice of God ring through the dungeon of sin break down its walls and free its captives.

Man! Do not be longer imprisoned by sin! The walls are down, the gates are open, Escape! The poor law-keeper vainly trying to keep that which condemns may rest from his labours; for Christ is the end of the law to everyone who believes.

The word has

### AN EMBRACIVE SWEEP

From the pinnacle of the Cross the course of time passed before Christ. His utterance had historical, topical and prophetic significance.

**Consider its connection with the past.** Glancing back, there could be seen the ending of the work of God in creation. "And on the seventh day God ended His work" (Genesis 2:2). Alas, as soon as it was finished sin ruined it as far as man was concerned; at least, God had to begin again. "My Father worketh hitherto, and I work" (John 5:17). The unfinished work was now completed.

One of the problems of redemption was that of the sins of believers in the Old Testament—"the remission of sins that are past, through the forbearance of God" (Romans 3:25). The penalty was not exacted of the individual, but temporarily passed over when he brought his animal sacrifice, which could not put away sin. The Old Testament offerings merely covered the sins until the more perfect sacrifice came which could put them away. This is not the place to go into all the details of this aspect of the work of God's Lamb. Sufficient it is to point out that the sins thus temporarily passed over could not be indefinitely ignored without reflecting upon eternal justice. The sufferings of Christ reached back into the Old Testament and bore the unexacted penalties. Thus, after the resurrection, the Old Testament believers who saw that their sacrifices were but types and shadows of Him who was to come, and who at death went to Hades beneath, had their place of waiting changed to the paradise above (Ephesians 4:8; 2 Corinthians 12:2,4).

**Observe its connection with the present.** His work was ending and He was entering into His sabbath of rest. In the Old Testament tabernacle and temple there was no place of rest for the priests because their work was never done. With them there were the continual offerings which could not put away sin. But here, with one offering, He has perfected for ever those who are sanctified and is now "sat down" (Hebrews 10:12).

Let this be a rebuke to the Romanist with his theory of the blasphemous sacrifice of the mass

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# Easter Greetings from the Editor

## WHO PIERCED HIM ?

"**B**EHOLD, He cometh with clouds; and every eye shall see Him, and they also which pierced Him," says the seer on Patmos's lonely isle. These startling words take us forward to that great day, long awaited by God's people, when through the clouds, triumphant and resplendent in glory, Christ returns to set up His kingdom. East and west, north and south, every eye shall see Him. We try in vain to fathom all the mysteries concerning that great day, to understand just how this miracle will take place. The sky today is full of portents. Strange new satellites speed out into space, and the eyes of many have been turned heavenwards to gaze upon them—not often with much success. For some who claim to have seen these phenomena it has been but wishful thinking—comparable maybe to the claims of those who say they have seen flying saucers, cigar-shaped space ships and the like.

Make no mistake, the return of Christ will not be like this, for every eye shall see Him. If man can envisage world-wide television coverage, cannot God, the creator of the starry spheres, do even more than this? God has said it, and His Word is true—that Word which so accurately depicts the heart of man, whose diagnosis of man's ills is as up-to-date today as ever.

Not all who see Christ at His return will rejoice, however, for among the viewers of that supreme royal occasion will be, says John, "they also which pierced Him." Many years before John, the prophet Zechariah said, "They shall look upon Me whom they have pierced," speaking prophetically of our Lord Jesus Christ. In his gospel, the apostle John tells us that this scripture was fulfilled when the soldiers who came to break the legs of the three figures silhouetted against the darkened skies over Golgotha's hill discovered that Jesus was already dead, and, instead of breaking His legs, plunged a spear into His side, that the scripture might be fulfilled, "They shall look on Him whom they pierced." Zechariah speaks in his prophecy of the sorrow that would fill the hearts of those who pierced Him. Maybe, like the hardened Roman centurion who saw Jesus die and cried out "Certainly this was a

righteous man," they too realised all too late the heinous crime they were committing.

Yet these men were but pawns in the game, tools of the Roman power that employed them. Rome pierced Him—that dreaded fourth kingdom of Daniel's vision, symbol of the godless powers of this world that were arrayed against the Lord, and will yet again one day align themselves against Him, until, by His coming, they are overthrown.

However, in spite of the persecutions of Rome, and the part she played in the piercing of the Saviour, we must go farther back to find the real culprits. It is true that Pilate, by washing his hands, could not escape complicity in the dastardly deed, but what of those who incited him, who cunningly contrived this situation, who had determined to do away with the lowly Nazarene whose teaching revealed their own sin and hypocrisy? I speak of Israel and her leaders as they cry in Pilate's judgment hall, "Away with Him, crucify Him!" "His blood be upon us and upon our children." Yes, Israel pierced Him. Their words were more cruel than the soldier's spear. "He came unto His own, and His own received Him not." Forgotten His miracles of healing, forgotten His compassionate love, His ministry to the poor and outcasts, His deliverance of the demon-possessed. Yes, that prophecy of Zechariah was fulfilled in part at the Cross, in the awe-stricken gaze of the soldiers, but only in part, for the real culprits, the nation of Israel, were responsible for the piercing, and one day, when He comes, among all those who see Him will be the multitude of Israel, brought at last to realise the enormity of their crime, their rejection of their Messiah. Israel look today for the Messiah, as they have done for centuries, but the only Messiah they will see is the one they crucified, with the marks of the wounds their perfidy inflicted still in His hands and feet and side. Down through the ages since that day Israel have borne a heavy load, one they sought themselves when, that far-off day, they cried, "His blood be upon us, and upon our children." However, God is merciful, and the Saviour who cried from the Cross "Father, forgive them, they know not what they do" will also have mercy on His people Israel when they turn to Him in true repentance and mourn for the pain and grief they caused Him.

I want to take you farther, however. The poet says "Blow, blow thou winter wind, thou art not so unkind as man's ingratitude." Man's ingratitude to man is very hard to bear, yet multitudes today look at Calvary's Cross and pass by unheeding. "Is it

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# “THE WOUNDED CHRIST”

By H. Fisher (Minister of Elim Church, West Bromwich)

“He was wounded for our transgressions” (Isaiah 53:5)

IT is a mistake to over-emphasise the physical sufferings of the Saviour at the time of His passion, for His greatest agony was of the soul and spirit rather than of the body. It is unwise to dwell too much upon the gory details of death by crucifixion—a mistake made by the Roman Church.

But, while acknowledging the need for caution, I believe that a reverent and careful consideration of just three words in the text chosen—“He was wounded”—should deepen our devotion to the Lord Jesus Christ.

This prophetic declaration is an evidence of both the succinctness and absolute accuracy of Holy Scripture, for five types of wound are classified by medical science, and our blessed Lord bore *every one* of them at the time of His self-offering for us!

In His sinless form He received every type of wound, yet suffered not a single fracture of the bones, for “when they came to Jesus, and saw that He was dead already, they brake not his legs.” Thus the Passover type (Exodus 12:46) and the prophetic declaration of Psalm 34:20, “He keepeth all His bones: not one of them is broken,” were fulfilled.

The breaking of the bones, the Roman *crurifragium*, was not done out of malice, or as an added indignity to the dead. It was usually a necessary part of the execution procedure, especially when the authorities wished to hasten the end of the unfortunate victim. Upon the cross a foot-rest (*sedile* or *cornu*) was mercifully provided, upon which the criminal might ease his weight, relieving the dragging pain and prolonging life. The *crurifragium* hastened the end by preventing this relief.

Since the Sabbath must not be defiled by the public display of the dead, the Jews (John 19:31) requested the *crurifragium*, which was carried out on the two malefactors but was found unnecessary for the Prophet of Nazareth, because “He was dead already”—a singular and marvellous fact in itself (cf. Mark 15:44).

## THE FIRST TYPE OF WOUND CLASSIFIED IS THE CONTUSION OR BRUISE

—a wound common enough. A contusion is defined as “a wound produced by a blunt instrument, causing subcutaneous hæmorrhage,” i.e. a bleeding under the skin.

Our text states that “he was bruised.” How? Micah 5:1 gives the answer: “they shall smite the judge of Israel with a rod upon the cheek.” The New Testament (Matthew 26:67) should read, “and others smote Him with *rods* in their hands.” He was bruised for our iniquities! Bruised that we might be blessed. Smitten that we might be saved. He was wounded, *we* are healed, for “Bearing shame and scoffing rude, in *my* place condemned *He* stood.”

## SECONDLY THERE IS THE LACERATION

A laceration is “a wound produced by a tearing instrument.” What better example than a Roman scourge?

Scourging was a fine art among the Romans at this time. The scourge itself was a diabolical instrument of torture, being a many-tailed lash tipped with pieces of sharp ivory or metal which tore into the flesh. How might one describe the results of scourging? Inspired Scripture provides the answer: “The plowers plowed upon my back: they made long their furrows” (Psalm 129:3). How effective the description! How graphic! How horrible! The body was stripped and flogged till the flesh hung down in bloody shreds. How cruel the perpetrators of this deed must have been! And yet, even as one reflects, the words of Gerhardt come to mind, both question and answer:

“Who, who, my Saviour, this hath done?  
Who could Thy sacred body wound?  
I, I alone, have done the deed!  
'Tis I Thy sacred flesh have torn;  
My sins have caused Thee, Lord, to bleed,  
Pointed the nail, and fixed the thorn.”

The torture and excruciating agony of the lacerations, with the subsequent loss of blood, often resulted in the death of the victim before crucifixion. It was not so with Jesus, for His death was to be no mere accident, but the fulfilment of ancient prophecy.

It was common for criminals to be dragged forcibly to the stake for scourging. It was not so with Jesus, for He “gave” His “back to the smiters” (Isaiah 50:6).

It was quite usual for the victim to scream out in agony, and understandably so, but though “He was afflicted, yet He opened not His mouth” (Isaiah 53:7).

Scripture records the facts, and much is left to the imagination. Remember: in mockery this lacerated back, red with gore, was covered with a scarlet robe; and after a while, when the blood had congealed and the robe stuck fast, it was torn away (Matthew 27:28; cf. v. 31). Then upon this back "He bore the burden to Calvary, and suffered and died alone."

### THIRDLY THERE IS THE PENETRATION

A penetration is "a wound produced by a sharp, pointed instrument."

John tells us that "the soldiers platted a crown of thorns, and put it on His head" (John 19:2)—thorns not as we know them, for the "Jerusalem thorn," of which this diadem was made, grows to a length of four inches.

Matthew tells us that this thorn-crowned head was struck with a rod (Matthew 27:30). The rod would doubtless drive the thorns into His peerless brow, creating a circle of wounds upon the head. But how wonderful to know—the reader will pardon the digression—that

"The head that once was crowned with thorns  
Is crowned with glory now;  
A royal diadem adorns  
The mighty Victor's brow."

### THEN THERE IS THE PERFORATION

The name of this type of wound is taken from the Latin *perforare*, which means "to pierce or bore through."

In Psalm 22 we find a graphic picture of death by crucifixion; e.g. the thirst and dehydration due to exposure and loss of blood (vv. 15, 16 and 17), which was possibly the worst torment of all; the shame of public nakedness (v. 17), which was no doubt felt keenly by the sensitive soul of the Son of God; and the piercing of the hands and feet (v. 16).

This description is truly amazing, for crucifixion was not practised by the Jews, who were commanded to execute by stoning; yet before ever the city of Rome was founded David wrote of the way in which the Saviour should die. The words must have puzzled David himself, as God signified through "the sweet singer of Israel" the death His Son should die. "For prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

The method of crucifixion is now well known. The victim was impaled upon a rough cross of wood—not the smooth beams the artist portrays—and held in position by iron spikes (not nails as we know

them) driven between the bones of hands and feet without breaking them. The cross was then raised from the ground and the base dropped into a prepared hole. The elevation of the cross is a detail often overlooked; but for the one crucified it was no mere detail, for as the wood thudded into its socket every sinew would shudder under the impact and every nerve become a white-hot thread of fire to send its screaming messages coursing to the tormented brain.

Thus the Lord Jesus Himself was suspended between earth and heaven—which is a parable in demonstration, for in that awful hour the Saviour was rejected by *both*. He was rejected by earth because He was the embodiment of holiness; by heaven because He became the embodiment of human sin. Peter declares, "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness" (1 Peter 2:24).

But we know it was not the nails which held the Saviour to the tree. "Nay, 'twas Thine everlasting love, Thy love for me, for me."

### FINALLY THERE IS THE INCISION

An incision is "a cut produced by a sharp-edged instrument," such as would be made by a surgeon's scalpel, or perhaps even a Roman spear! "But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water" (John 19:34)

This was not a blow at random, but was delivered by the practised hand of a Roman soldier, *after* Jesus was already dead, to make sure that all life was extinguished.

The sceptic's cavil that "Jesus did not die on the Cross, but merely fainted, and later revived in the cold atmosphere of the tomb" is shown by John to be the carping criticism it really is. The one verse quoted above deals the death-blow at such a notion, for it shows that the heart of the Saviour was pierced—ruptured by a Roman spear.

How wonderful! Blood flowed after death. The very spear which pierced the Saviour's side drew forth the blood to save and cleanse from sin—that of the unknown soldier who held the spear, and *ours*.

"Blood *and* water." Is this some trifling observation, or a significant statement? The words were plainly recorded by an eye-witness of the crucifixion, who paid close attention to every detail.

The heart is surrounded by an envelope of skin—the pericardium—which folds back upon itself and contains about one teaspoonful of clear fluid (5c.c.). This acts as a "lubricant" and facilitates the action



of the heart. It may be objected, of course, that even an eye-witness would not see so small a quantity of "water" flowing from an open wound.

But let us consider further evidence.

One medical authority states that "while the normal amount of pericardial fluid is about a teaspoonful, it may be increased to 100c.c. (twenty-four teaspoonfuls) where death agony is prolonged." Thus the apostle bears witness to the intense suffering endured by the redeeming Lord.

An objection has been raised by some to the expression "He died of a broken heart for you" as being sentimental and unscriptural. But the Bible makes it clear that, both literally and metaphorically, the words are true (cf. Psalm 69:20: "Reproach hath broken my heart").

The death of the crucified was usually caused by coronary insufficiency or heart failure. The position of the body causing the blood to collect in the lower region, pressure was halved and the pulse rate doubled, with ultimate orthostatic collapse.

But the primary cause of the Saviour's death was that inner compulsion, His love for a lost world,

and His desire, His passion, for its deliverance. His sufferings were secondary to our salvation. Oh, how greatly Jesus must have loved us!

There is a verse in Isaiah (1:6) which may be applied variously: "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores . . ." This was immediately a description of Judah's condition before God. Secondarily, the words may be applied to the sinner. They may also be applied to the Saviour, who was made so for us.

Charles Wesley is guilty of understatement when he speaks of "five bleeding wounds," for the Lord Jesus was a mass of wounds from head to foot; every wound a mouth to extol the grace of God; every drop of blood a messenger of love from the heart of the Eternal.

In the crucified Saviour we see sin at its worst (Isaiah 52:14)—He no longer looked like a human being—but we see also redeeming love at its best. Let us, by faith, "look upon [Him] whom [we] have pierced" (Zechariah 12:10), that we may love Him more deeply and serve Him more devotedly.

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## Calling BOYS AND GIRLS

By Bernard H. Norris

"Hello, Benny," I said to the chunky British schoolboy who had "adopted" me as his "uncle."  
"Here's part 10 of THE OUTLAW."

As Benny sprawled on the floor I began. "Once Michal saw that David had got away, she put an image in his bed and wrapped the clothes around it. In the morning, Saul's messengers banged at the door. She told them David was sick, and couldn't come to the king. Through the open door they could see the bed, apparently with someone in it, and went off to report to Saul. He was mad when they told him. 'Bring him along, bed as well,' he said, determined to kill David. So back came the messengers, and pushing Michal to one side they went to his bed, only to find a dummy there instead of David.

"Saul was simply furious. 'Why did you send him away?' he demanded. Michal said, 'He threatened to kill me.'"

"Hey!" butted in Benny. "That's not true."

"I know it isn't, but that's what she said, Benny."

He snorted. "Pooh, girls!" he muttered scornfully.

"Saul sent messengers after David, and even pursued him himself, but the power of God protected David and he got away.

"Now you remember David's great friend?"

"Yes, Jonathan," said Benny.

"Well, he wasn't going to let his friend spend the rest of his days as an outlaw if he could help it, so he met David and made a plan with him. Jonathan would try once more to get his father to see sense and have David back at the palace. He arranged that he would come out into a field for some practice with his bow and arrows. He would bring a boy with him, who would run and get his arrows back for him. If he called to the boy 'They are on this side' all was well, but if he called 'They are beyond you' it meant danger, that Jonathan had failed and David must get away. So it was arranged that David would hide in the field and Jonathan would get the message to him by this secret method.

"Three days passed before Jonathan appeared. David watched anxiously for the sign . . ." I paused.

"Huh. I jolly well thought so," grumbled Benny. "You're gonna end there."

"That's right, Benny. More next week."

Cheerio and God bless.

UNCLE BERNARD.

PS. Happy Easter, everyone.



# THE IMPORTANCE OF CHRIST

**T**HE RESURRECTION of the Lord Jesus Christ is the keystone in the great arch of the Christian faith. It binds all other saving truths of the Gospel together. Everything depends upon it, for us it is a very real and glorious fact and not an idle speculation.

In Paul's first letter to the Corinthians he defines the full-orbed Gospel as embracing the Cross, the tomb and the resurrection: "Christ died for our sins . . . He was buried and . . . rose again the third day according to the scriptures" (1 Corinthians 15:3, 4).

The good news was received by the Corinthians. It was on these truths that they took their stand and, through their faith in the Gospel of the risen Lord, were experiencing the glorious salvation of God from the dominion and power of sin, as well as from its guilt.

## THE RESURRECTION VINDICATED JESUS CHRIST

It proved He was the Son of God. It proved His critics and enemies were wrong and He was right. He made claims which no ordinary man would dare to make. He professed to have power to forgive men their sins, to bestow rest of soul upon the weary, to be the Bread of life, to give eternal life to His followers. He claimed that He would rise again from the dead. These and many more statements made by Christ were staggering claims, and because of them His critics misjudged Him and called Him an impostor and challenged the validity of His claims. But by the resurrection of Jesus all these claims were fully substantiated.

## THE RESURRECTION PROVED THAT GOD HAD ACCEPTED HIS DEATH AS AN ATONEMENT FOR MAN'S SIN

Paul tells us in Romans 3:25 that Jesus Christ was not only delivered for our offences, but was raised again for our justification. The Cross and the empty tomb are tied together in God's plan of redemption. The risen Christ is as necessary

**By J. J. MORGAN (Minister)**

*"But now is Christ"*

(1 Cor.

for our salvation as the crucified Redeemer. By raising Him from the dead, God put His seal upon the redemptive work of Christ. The resurrection is God's "Amen" to the finished work of the Cross.

## THE RESURRECTION PROVES THAT THE WORD OF GOD IS TRUE

Twice over in Corinthians 15 Paul is at pains to tell us that the death and resurrection of Christ are according to the Scriptures (verses 3 and 4). The Word of God in the Old Testament as well as the testimony of Christ Himself proves the inspiration of the Word of God. The many Old Testament scriptures concerning His life, death and resurrection were amply fulfilled.

## THE RESURRECTION PROVES THE FAITHFULNESS OF GOD

God has kept His word. When Paul preached in the synagogue at Antioch in Pisidia on the theme of justification by faith, he said: "And we declare unto you glad tidings, how that



Photo by *Spring blossoms*

# RESURRECTION

**Elim Church, Sparkbrook)**

*“Risen from the dead”*

(Acts 13:32, 33)

the promise which was made unto their fathers, God hath fulfilled the same unto us their children, in that He hath raised us Jesus again” (Acts 13:32, 33).

## THE RESURRECTION PROVES THAT THERE IS LIFE BEYOND DEATH

The grave is not the end and goal of existence. “Because I live, ye shall live also” is our Lord’s promise, and the portals of eternal glory open up to the child of God when his lease runs out on this little earth. Death will not have the last word. The sky, not the grave, is our goal.



*Christ's resurrection.* C. Bean

## THE RESURRECTION PROVIDES US WITH A LIVING SAVIOUR

We have not only an empty Cross and tomb, but we have an occupied throne. He is our great High Priest who by His priestly intercession is able to save to the uttermost those who trust in Him

(Hebrews 7:25). Hallelujah! He saves to the uttermost heights of glory, from the uttermost depths of sin and ruin.

## THE RESURRECTION GUARANTEES TO US OUR RESURRECTION

Looking beyond death to the resurrection glory, our Lord said to His disciples in His farewell address to them: “Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also” (John 14:19). He holds out this sparkling, shining hope of eternal glory to all His children; a hope resplendent with the brightness of His return to gather His Church to Himself.

Easter Day proclaims to all the world, yea, to all the universe, that truth will ultimately triumph over falsehood, as Christ’s resurrection triumphed over the lies and falsehoods of His enemies; that good will finally conquer evil; that love is stronger than hatred; and that life is stronger than death.

A church in London was all set for the harvest thanksgiving service during the last war. Among the gifts stood a sheaf of golden corn. The service was never held. An air raid laid the old church in ruins. The months passed by and on the bomb site green shoots were seen among the rubble. The summer came, and the autumn, and there was a flourishing patch of corn growing. Not all the enemies, bombs or death-dealing powers could kill the life of the corn and its seeds.

That is the message of Easter; that is why it is so important; it makes the resurrection the great proof and pledge of our resurrection.

Finally

## THE RESURRECTION IS THE BASIS OF OUR PERSONAL FAITH IN CHRIST

Romans 10:9 says: “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.”

Our confession of faith in Christ and our belief in His resurrection are two essential conditions of our salvation.

We need to realise that only as we believe the record God has given us of His Son can we enter into all the abundance of the blessings Christ died to procure for us. We confess our faith in Christ’s Cross, but we confess also our faith in a living, risen, ascended and glorified Lord.



# The grave Christ never entered

By Keith L. Brooks

*"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth" (Isaiah 53:9).*

THE words of the text, in Isaiah's great prophecy, have presented difficulties to expositors and furnished material for the critics. At first sight the statements seem to be in the wrong order, and some would change about the words "grave" and "death," because naturally Christ's death came before the grave.

Careful students of the original have come to see, however, that the passage needs no altering as to order, and that the words in their present arrangement yield a startling truth fully borne out by the New Testament. There was a grave dug for Christ—a grave in which His body never lay.

The Revised Version comes somewhat nearer the correct sense in rendering it "*They* made his grave with the wicked," instead of "*He* made his grave." Hebraists agree that the verb "made" is here impersonal. Dr. Calkins translates it "*They appointed him* a grave with criminals." The simplest rendering seems to be "*His grave was made.*" Yet, when He came to die, He was buried in the tomb of the rich.

Who made this grave? It is a well-known fact that, according to Roman law, the bodies of crucified criminals were generally left hanging until they disappeared through exposure or were picked by ravenous birds, the bones then being burned. In Judæa, however, a religious problem presented itself. There would be no peace with the Jews if the law of Moses was needlessly trampled under foot. The law of Moses taught that the bodies of executed criminals must not be exposed after sunset. In the case of the death of Christ a second law came into effect, for the following day was the Passover ("an high day") and must not be profaned by the exposing of the bodies of criminals. The Romans, for the sake of peace, made certain concessions to the religious convictions of the Jews.

What would they do, then, with the bodies of Jesus and the two malefactors? They provided for the burial of three men, either by digging three graves somewhere in the vicinity of the crosses or by making one grave capable of holding the three corpses. "*They made his grave with the wicked*"—but God had another plan.

There was a man named Joseph of Arimathea, hitherto a secret disciple. Strangely enough, there came to him the thought of pleading for the body

of Jesus, that he might place it in his own new tomb. Officials were about to dump His body in a hole with criminals, but 700 years before God had declared that His suffering Servant should have a grave with the rich.

"Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus . . . he gave the body to Joseph" (Mark 15:43, 45). "He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand" (John 19:38-42).

Thus it came to pass, in literal fulfilment of Isaiah's prophecy, that instead of being laid *in a grave* the body of Christ was tenderly laid in a beautiful virgin tomb to await the resurrection.

Another remarkable confirmation of Scripture appears in this same prophecy. His grave was made with "the wicked"—the word is plural and undoubtedly refers to the two malefactors. Actually He was in the tomb of "the rich" in His death. The word "rich" is singular, meaning "a rich man." Joseph was that man.

And now, what was the reason for this honourable burial, so different from what was planned by the executioners? "Because he had done no

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: H. Burton-Haynes (President), P. S. Brewster, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Smith.

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violence, neither was any deceit in his mouth.”

His sufferings were vicarious. When they were ended His humiliation was for ever ended. Up to this time all manner of indignity had been heaped upon Him. No further insults should now be permitted. He died in the midst of sinners. In His burial He was separate from sinners. He was laid in a sepulchre “hewn in stone, wherein never man before was laid” (Luke 23:53). No indignities were possible upon the glorious person of the risen Saviour; and after seasons of fellowship with those who loved Him He ascended into the heavens.

Joseph of Arimathæa has not been given the credit due him. Obeying a Divine leading, he cheated a grave of its intended occupant. It was not an easy thing to accomplish. It took nerve. He “went in *boldly* unto Pilate, and *craved* the body” (Mark 15:43). Matthew’s account says “he begged” for it. John’s account says “he besought Pilate.” It was a big thing to ask and a big thing for Pilate to grant. Why was the permission given? Why would Pilate surrender this body to Joseph? Perhaps he did not know himself why he did it—but God had spoken!



## Women's Column

By Gladys Gorton

### THERE STOOD BY THE CROSS—WOMEN

“NOW standing close to the cross of Jesus were His mother, and His mother’s sister, Mary the wife of Cleopas, and Mary Magdala” (John 19:25, Weymouth). Some commentators suggest that there were three women, but I incline to four by the straightforward reading of the Authorised Version and other translations.

This little group, four women and one man, standing near the Cross, poignantly and pathetically portray the proportion of love and zeal poured out for Christ by people of all generations until this present time. More women become Christians than men, and more women than men are devoted to Him and to His cause. There are approximately four women missionaries to one man.

All the disciples, apart from John, had forsaken Him and fled. Only John stood by His Master, with the women. This loyal, loving and sorrowful little band were the only ones in the last dark hours of the Saviour’s life who showed their deep sympathy for His intense suffering.

The eyes of Jesus wandered over the motley mob below Him and then gazed upon this small group standing quietly and sadly nearby. Did He recall when the multitudes gathered to hear Him and to make Him their king and many professed to be His disciples? But when He showed them the essence

of salvation and Christian living, “Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you” (John 6:53), many of His disciples went back and walked no more with Him. Only the twelve remained. “Will ye also go away?” He asked. Then Simon Peter answered Him, “Lord, to whom shall we go? Thou hast the words of eternal life.” But where was Peter now? Not with that little band below. Did Jesus remember the cleansing of the ten lepers when only one returned to give Him thanks? Where are the nine? That little company loved Him with all their hearts. He knew it. He felt it. And so it would be in the future. The nucleus of His church on earth would consist of those who loved Him with all their hearts—on the average four women to one man.

Unknowingly these women represent women who follow Him from all walks of life down through the ages of time. Mary, the mother of Jesus, the saint; and, as a contrast, Mary Magdala, the sinner. These are representative types of those who have been converted and have made Him the centre of their lives; the good, the bad and the unknown.

I have always wished that I were a man. I imagine that with the advantages of manhood one would do so much more for Him, and my heart is sad when I see young men with such promising talent spending their lives for the immediate—the “mess of pottage.” But the woman’s heart, so much greater than her size and strength, eagerly responds to His call.

“Women oftentimes surpass men in courage, and they did at the crucifixion. Thus God chose the weak things of the world to confound those who think themselves strong. Thomas had once said, ‘Let us also go that we may die with Him,’ but where is he now? Peter had avowed that though he died with his Lord he would not deny Him—but neither is he at the foot of the Cross. Yet the women are there, and thus God’s strength is made perfect in human weakness” (F. Edward Vaux).



Conducted by  
National Youth  
Secretary

# youth page



## IT WILL BE WORTH IT ALL!

**I** FIRMLY believe that the Church of tomorrow is the Sunday school boy and girl of today, and, as I see it, the only answer in forming this Sunday school is personal evangelism. Personal evangelism is the heart of the Sunday school. The heart of the Sunday school is the teacher's voice! It was a voice that awakened little Samuel. It will take "voices" to awaken our Samuels in this wicked twentieth-century world.

I say this because the teacher's "voice" of today is the Church's Gospel of tomorrow. The teacher's Gospel of today is the Church's epistle of tomorrow. That is right. Someone once said, "The pastor is across the street, the superintendent is at arm's length, but the teacher is face to face!" Therefore Sunday school work becomes the greatest institution for personal evangelism.

A certain organisation made a survey of its Sunday school work covering sixty-four years. This is what it discovered—ninety-five per cent of its preachers, eighty-five per cent of its workers, eighty-five per cent of its converts and seventy-five per cent of its organised churches were direct results of their Sunday school work! This was wonderful, but an even more amazing find was made. It was discovered that the pastors, superintendents and teachers had given only ten per cent of their time to this work! Here is the point: they had received a ninety-per-cent reaping for a ten-per-cent sowing. What an investment! What an opportunity! We ought to attack it vigorously.

Marion Lawrence once said, "Save an adult and you save a unit. Save a child and you save a multiplication table!" How true. The following is just one example of her statement. A teacher once went into a shop selling footwear, and there he gave twenty minutes of his valuable time to the lad serving behind the counter. The result was that the lad was gloriously saved. Now here is the point. This lad eventually became the "father" of millions. Yes, that's right; he was D. L. Moody!

Do you know these facts? Polycarp was converted when he was nine years old, Bishop Taylor at ten, Bishop Simpson at four, Richard Baxter at three, John Fletcher at four, David Brainerd around ten, Robert Moffatt at ten, Matthew Henry at ten and Adam Clarke at four! Then, of course, there are the thousands who have been converted at a young age but of whom nothing has ever been heard.

It has been said that sixty per cent of all living Christians were converted before they were fourteen years of age. Only one in every thousand ever gets converted after he has turned twenty. If this is correct, I am afraid we shall have to change our views and ideas about child evangelism. We must now realise more than ever before that here is a golden opportunity.

Child evangelism is a long-term policy, and that is just where the Devil has blinded us. Let me put it this way. When an adult gets saved there is an immediate change, and the evidence is seen (2 Corinthians 5:17). The individual stops blaspheming, cuts clear from the world and lives an upright, honest life. The result is that he is the talk of the town, and everybody goes about talking about his conversion and praising God. This is good, and all is fine, but here is the point: the new adult convert has left behind a dirty, sin-stained trail, maybe forty or more years long, and has been a hindrance to many finding salvation. Even though he may now be baptised in the Holy Ghost and blaze a new trail, he can never undo what was previously done. Remember too that the new trail will be so much shorter than the old.

On the other hand, if a child gets converted, very few get excited, few shout and praise God. It is usually a case of "Oh, I see the Jones boy got saved last night. I hope it's genuine—he's so young, you know." Why is it that people adopt such an attitude? Well, it may be that when a child gets converted there appears to be no immediate change externally, but I would ask, "Why should there

be?" The child has not wallowed in sin, blazing a trail of unrighteous living forty years long; he has not been associated with the world in so many of its evil practices. But I tell you what he can do. He can, with your help, blaze a trail of righteousness fifty to sixty years long in the future, and you will have less trouble with him than you will with some who have known what it is to live in the cesspool of iniquity all their lives. Child evangelism is the greatest need of the hour!

It is later than we think. Our boys and girls are drifting and desperately in need of the message of Christ which it is our responsibility to pass on to them.

REV. A. R. NIPPER,  
South Africa.

VOICES FROM CALVARY (continued)

upon his altar. The redemptive work of the Son of God is sufficient in itself without the addition of saints' prayers, human merits and unbloody sacrifices.

And then His keen eye pierced through to the far future to see the consummation of this finished work. All the future dealings of God with mankind will be on the basis of the Cross alone. All the great revelations of God, yet unrevealed to the saints, will be through the prism of this crucified but now glorified Saviour.

"Hark! the sound of love and mercy  
Sounds aloud from Calvary,  
See, it rends the rocks asunder,  
Shakes the earth and veils the sky.  
It is finished! Hear the dying Saviour cry."

You can have a part in  
**LETCHWORTH'S**  
**REVIVAL and DIVINE**  
**HEALING CRUSADE**  
conducted in  
**THE ELIM CHURCH**  
Norton Way North, Letchworth  
by  
**Rev. Ronald Jones and party**  
Commencing Sunday, April 24, at 8 p.m.  
Continuing weeknights, 7.30 p.m., Sundays, 3 p.m., 6.30 p.m. and 8 p.m.  
Please pray for us.

We begin at  
**TRAFALGAR SQUARE**

**11 a.m.**

**Easter Monday**

and continue at

**3 o'clock and**

**6.30 p.m.**

in the

**ROYAL ALBERT HALL**

**Be sure to come — it's  
going to be a great day!**

EDITORIAL (continued)

nothing to you, all ye that pass by?" He died on the Cross freely and willingly—He was not driven to that death. He said "I have power to lay down My life, and to take it again." He died that we might be forgiven, that by the shedding of His precious blood you and I might be saved. Yet so many reject or scorn His salvation. Is not this a spear in His side? The scripture warns of the sin of crucifying the Son of God afresh and putting Him to open shame.

When our Lord comes again, as come He surely will, many will mourn because of Him as they look on Him whom they pierced, by their sin and their indifference, their rejection of God's one and only way of salvation. Then it will be too late—the last gospel call will have been sounded, and the doom of coming judgment will be at hand. The day of opportunity will be past. If you, dear reader, have not accepted Christ as your Saviour, your rejection is a wound in His side; you must share the guilt, for your sin nailed Him to the Cross. Will you not come to Him today, confess your sin, look to Him now, dying on Calvary for you, to cleanse you from your sin, and ask Him to forgive you, cleanse you, save you? You will hear Him say, "Father, forgive," for "with Him there is mercy, and with Him there is plenteous redemption."



# The Family Altar and Elim Prayer Circle

Scripture Union Portions, Notes by C. J. Watkins  
(Minister of Elim Church, Bolton)

**Monday, April 18th.** Matthew 28 : 11-20

The resurrection of Jesus robbed the priests of their supposed victory. They thought as they sealed the tomb where His body lay that the affair of Jesus of Nazareth was closed once and for all. But He rose from the grave and began something much bigger than those priests had ever imagined possible. The followers of the despised Nazarene would soon commence a witness which would result in thousands joining their number. The news of salvation through faith in Christ would quickly spread across the Roman empire. Note here: (a) the authority of Jesus—"All power is given unto me in heaven and in earth"; (b) the command of Jesus—"Go ye therefore, and teach all nations"; (c) the promise of Jesus—"Lo, I am with you always." We are told by one of the other writers that the disciples went forth in obedience to Jesus and His blessing rested upon them. It still holds good today. He has all authority and power and manifests His presence to those who obey Him.

**Tuesday, April 19th.** Jeremiah 1 : 1-19

Jeremiah's reaction to the call of God reflects the attitude of others mentioned in the Scriptures. It savours of an excuse and a shrinking away from doing the will of God. He says, "I am a child"—in other words, too young, for he felt the lack of power because of his youth. In verses 7-9 we notice that he is rebuked for making his youth an excuse for not responding gladly to God's call. He is then commanded to be obedient and to go where he is sent, and to speak as he is directed. Further, he is encouraged by the assurance of God's presence and is entrusted with God's Word: "I have put My words in thy mouth." After seeing two visions and learning the nature of his ministry he appears to be filled with dismay (v. 17). The chapter ends with the young prophet being strengthened for the task with the knowledge that God will be with him to deliver him always. If dismay fills our hearts today at the thought of the immensity of the task of winning souls to Christ and through fear of the opposition we may receive, let us take heart that the Lord is always near to help and to deliver us.

**Wednesday, April 20th.** Jeremiah 2 : 1-19

The young prophet left the village of Anathoth and went up to the city of Jerusalem to commence his ministry. His first task was not a cheerful one. He had to remind the nation of what it used to be when the people heartily sought God. It was a time when the nation was precious to God. Sometimes it is good to remember what we used to be so that we may better understand what we are at present. The history of God's people was marked by many periods of falling away and of much sinning. They even did an unheard-of thing inasmuch as they changed their glory and their God for gods who were no gods. Now in their present uncertain condition no one thought of seeking God or of national repentance. They had forsaken God, who alone could satisfy, and had sought help from gods which neither heard, spoke nor saw. We might pray today for our nation as we see people far from God seeking for life and peace where it cannot be found.

**Thursday, April 21st.** Jeremiah 3 : 11-25

Jeremiah here appears to be addressing broken and exiled Israel rather than the nation of Judah, still with its king and vainly looking to Egypt for military help against an invading

force. Judah's position was worse, because she had seen what had happened to Israel, who had persisted in sin and had not repented. Judah had ignored the warning and refused to repent herself. So the prophet, as if to stimulate Judah to repent, cried out to exiled Israel, assuring her of God's mercy if she would acknowledge her sinfulness and in repentance return to God. The people are here pictured first as children who have left the father's home and care, and later as a wife who has left her husband and his faithful love. But following on confession and return there would be restoration and blessing. The prophet can almost hear the sincere returning of the people of God and can envisage the blessing which would follow. May we remember that it is in returning and repentance that we find rest and peace. We should, as someone has said, keep short accounts with God.

**Friday, April 22nd.** Jeremiah 5 : 15-31

We have a picture here of people who live in a false world. Wicked men prospered and grew rich, while the poor and needy were neglected. The prophets deceived the people and the priests took control of affairs. Wickedness had for so long been the way of life that nobody wanted a change; they liked to have it that way. But doom hung over the whole scene, for a mighty invader was on the border of the land, making final preparations for invasion and conquest. Folk made light of it as the politicians dashed to and fro. Notice verse 25. All the good things of God were withheld from the people because of sin. Perhaps here is an opportunity to look into our own hearts and to ask ourselves why all the good things of revival blessing are withheld from us. We know that if we regard iniquity in our hearts the Lord will not hear our prayer.

**Saturday, April 23rd.** Jeremiah 6 : 9-21

Before the people lay captivity in a strange land. The reason for this is summed up in verse 10: "the word of the Lord is unto them a reproach; they have no delight in it." The outward appearances of religious practice were maintained (v. 20), yet the hearts of the people were far from God. They refused to hear God's message (v. 17), neither would they walk in godly ways (v. 16). A love for God's Word and a willingness to obey it are vital to the growth of real spiritual life. Covetousness was a leading sin in the land. The prophets deceived the people and refused to interpret the signs they saw correctly, but assured the nation that all was well. Jeremiah knew that the road to peace led directly to God. There could be no peace without a return to old paths, the well-known ways of godliness. Let us allow the Prince of peace to rule in our hearts even though masses of people about us refuse to accept Christ.

**Sunday, April 24th.** Jeremiah 7 : 1-20

Jeremiah was made to stand at the entrance to the temple at Jerusalem and to speak to the people who went in and out. They were a people who honoured God with their lips but their hearts were far from Him. Their deeds also were not according to godliness. The people had been deceived into thinking that because the temple of the Lord was there nothing could happen to them and they were quite safe. Some folk today have a similar idea; they think that their church membership and religious observance make them secure. It is hard to win these people to simple faith in Christ for salvation. See in verse 13 the wonderful mercy of God. He had tried every means to turn this nation to Himself, but they would have none of it. His mercy is still the same today as daily the Gospel is preached to people everywhere. But judgment is also sure to those who reject mercy continually. Jeremiah was even told not to pray for the people any further. Their exceeding wickedness had called down God's wrath upon them. Let us be thankful that we live in an age of grace. We can pray for people and preach the Gospel to them and expect to see many won to the Lord. We must take full advantage of our opportunities, because, though judgment is sure to those who reject Christ, now is the time when mercy reaches out an arm to all and invites them to salvation.

# COMING EVENTS

(Please pray for these services)

**CARLISLE.** April 16, 23, 30 and May 7. City Hall. Evangelistic rallies. Speakers: G. Ladlow and D. Ayling. Convener: A. J. K. Magee. 7.30.

**COULSDON.** April 23. Elim Church, Chipstead Valley Road. Monthly United Pentecostal rally. Speaker: J. E. Hindmarsh (A.O.G.). Leader: G. H. Thomas (Elim). Singing items by Thornton Heath Elim assembly. 7.

**ILFORD.** April 27. Elim Church, Clements Road. Ilford Free Church Federal Council. Induction of T. H. Stevenson as President. Singing by London Crusader Choir. 8. April 30. Monthly Rally. Programme by Elim Bible College students. 7.30.

**LEYTON.** April 30. Elim Church, Vicarage Road. Saturday Night Special, conducted by the Leyton Gospel Youth Team. 7.

**LONGTON.** May 1. Elim Church, Fiveways, Lightwood Road. Special visit of Geoffrey Percival and members of Eric Hutchings's "Hour of Revival" Team. 6.30.

**ROCHESTER.** April 30—May 3. Elim Church, Star Hill. Spring Convention services. Speaker: F. D. Byatt (Birmingham). Convener: J. Hyde. Sat. Faith Tea 5.30, service 7, Sun. 11 and 6.30 (Water Baptismal service), Mon. and Tues. 7.30.

## ITINERARIES

**The President.** April 23, Cardiff; 24, Caerphilly; 25, Pontypridd; 26, Mountain Ash; 27, Trealaw; 28, Ebbw Vale; 29, Dowlais; 30, Barry; May 1, Bridgend; 2, Aberdare; 3, Neath; 4, Swansea; 5, Llanelly; 6, Pontardulais.

**Miss Marion Paint.** April 23, Dundee; 24, Aberdeen; 25, 26, Edinburgh; 27, Shotts; 28, Alloa; 30, Motherwell; May 1, Coatbridge; 2, Paisley; 3, Glasgow; 4, Greenock; 5, Kirkintilloch; 8, Dumfries; 9, Whitehaven; 10, Carlisle.

## LONDON CRUSADER CHOIR

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

April 18, Royal Albert Hall; 23, Royal Albert Hall (Male Section); 24, Brixton prison; 28, Caxton Hall, Westminster; May 1, Holloway prison and Brixton Town Hall; 14, Elim Bible College (Bible College Day); 15, Ilford (all day); 17, Bloomsbury Central Church; 22, Wormwood Scrubs prison and Clapton; 28, 29, Bristol (Colston Hall and City Temple. B.B.C. Broadcast Sunday, 8.30 p.m.); June 4-12, Channel Islands (Guernsey).

## EASTER CONVENTIONS

**BELFAST.** Ulster Temple, Ravenhill Road. Speakers: T. H. Stevenson (Ilford) and John Harris (Lurgan). Convener: T. W. Thomson. Sun. 11.30 and 7, Mon. 11.30, 3 (Baptismal service) and 7, Tues. and Wed. 8. Refreshments between services on Monday.

**BIRMINGHAM.** Elim Church, Graham Street. Speakers include S. Gorman and A. Caple. Good Friday 11 and 7.30, Sat. 7.30, Sun. 11 and 6.30, Mon. 11, 3 and 7, Tues. 7.30.

**BOURNEMOUTH.** Elim Church, Hawthorne Road, Winton. Visit of London Crusader Choir, conducted by D. B. Gray. Easter Sunday, 11 and 6.15.

**BRADFORD.** Southend Hall, Leeds Road. Ritchie Evangelistic Party. Great musical programme, Gospel films and ministry. Wed. April 13th and Thurs. 14th 7.30, Good Friday 7, Sat. 7, Sun. 10.45 and 6.30.

**BRIGHTON.** Elim Tabernacle, Balfour Road, Preston Park. Speakers: W. West (Essex) and J. J. Way (Hove). Good Friday 3.30 and 6.30, Sat. 7.15, Sun. 11 and 6.30.

**CARLISLE.** Elim Church, West Walls. Speakers: Gerald Ladlow (Belfast), E. Spence (Carlisle) and H. Postlethwaite (Whitehaven). Convener: A. J. K. Magee. Good Friday 11 and 7, Sat. 7.30 (City Hall), Sun. 11 and 6.30, Mon. 3 and 6 (tea provided).

**CHELMSFORD.** Elim Church, Mildmay Road. Speakers: John Carter (London) and E. J. Shearman (Manchester). Choir will sing. Soloist: E. J. Shearman. Good Friday 11, 3 and 6.30 (full tea provided), Sat. 7.30, Sun. 11, 3 and 6.30.

**CLAPHAM.** Elim Central Church, Clapham Crescent. Speakers: J. Lancaster, J. Sainsbury and H. Palliser. Soloist: Sonia Griffiths (Southport). Convener: J. Craig Kennedy and John Smyth. Good Friday 11 and 6.30, Sat. 7, Sun. 11 and 6.30.

**COATBRIDGE.** Masonic Hall, Wood Street. Speakers: F. Frost, J. Kay and E. Forsyth. Sat. 7.30, Sun. 11.30, 3 and 6.30, Mon. 7.30, Tues. 7.30.

**CROYDON.** Elim Church, Stanley Road. Speakers include H. Palliser. Convener: H. Burton-Haynes. Thurs. 7.30, Good Friday 11 and 7, Sat. 7, Sun. 11 and 6.30.

**EALING.** Elim Church, Northfield Avenue. Speaker: D. M. Chuter. Convener: A. J. Chuter. April 14-19. Sat. Youth for Christ 7, Sun. 6.30 Baptismal service.

**ISLINGTON.** Elim Church, Lennox Road, Finsbury Park. Speakers: Eldin Corsie, A. Lambie and John Smyth. Convener: F. H. Coleman. Good Friday 11 and 7, Sun. 11 and 6.30.

**LEEDS.** Foursquare Gospel Church, Bridge Street. Speakers: G. Backhouse, J. Dyke, J. F. Hardman, F. Newcombe and Miss N. Bennett. Singer: J. F. Hardman. Good Friday 7, Sat. 7, Sun. 10.30, 2.30 and 6.30, Mon. 3 and 6.30, Tues. 3 (Missionary) and 6.30, Wed., Thurs. and Sat. 7.30, Sun. 24th, 10.30 and 6.30.

**LEYTON.** Elim Church, Vicarage Road. Speaker: A. S. F. Horne. Convener: L. Knipe. Thurs. 7.45, Good Friday 3 and 7, Sun. 11 and 6.30.

**LONGTON.** Elim Church, Fiveways, Lightwood Road. Speaker: J. R. Brown (Stockport). Good Friday 11 and 7.30, Sat. 7.30, Sun. 11 and 6.30.

**PALMERS GREEN.** Elim Church, Russell Road. Good Friday 11 and 7.30, speaker: R. Oliver (Worcester), Sun. 10.45 and 6.30, visit of London Pentecostal News Team.

**SCARBOROUGH.** Elim Church, Murray Street, Londesborough Road. Speakers: Brian Garrard and A. T. Harries. Convener: T. W. Walker. Thurs. 7.15, Good Friday 11 and 6.30, Sat. 7, Sun. 10.30, 2.30 and 6.30, Mon. 3.30 and 6.30.

**SHEFFIELD.** Elim Church, Lee Croft (off Campo Lane). Speakers: L. P. Cowdery (Birmingham) and W. J. Maybin (Worcester). Convener: R. B. Chapman. Good Friday 7, Sat. 7, Sun. 10.45 and 6.30, Mon. 3 and 6.30, Tues. 7.15.

**SOUTHEND.** Elim Church, Seaview Road. Speakers: George Jeffreys Williamson (A.O.G., Bury) and Selwyn Hughes (Colchester). Good Friday 11, 3 and 6.30, Sat. 7, Sun. 11, 3 and 6.30.

**SWANSEA.** Elim Church, New Orchard Street. Speaker: W. J. Hilliard. Convener: Edward F. Cole. Good Friday 11 and 7.15, Sat. 7.15, Sun. 11 and 6.30.

**VAZON.** Elim Foursquare Gospel Church. Speaker: A. C. Jarvis. Convener: T. E. Francis. Good Friday 10.45 and 7, Sun. 10.45 and 6, Mon. 3.15 and 7. Tea at 5.15. Tues., Wed. and Thurs. 7.45. Easter Monday services at Eldad.

**WESTCLIFF.** Elim Church, Electric Avenue, corner of Fairfax Drive. Speaker: A. R. T. Whittall (Woolwich). Sun. 11 and 6.30.

**WIGAN.** Elim Central Hall, Station Road. Speakers: I. R. Moore (Kidderminster) and Eddie Smith (Glossop). Convener: H. W. Fardell. Good Friday 7, Sat. 7.15, Sun. 11 and 6.30, Mon. 3 and 6.30, Tues. 7.15.



# CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

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

## BOARD-RESIDENCE, ETC.

**Blackpool.** Christian Guest House, adjacent promenade; highly recommended; excellent food, comfort, and Christian fellowship; lounge. Your happiness is our business. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Tel. 45843. C.258

**Bournemouth.** Crosbie Hall, 21 Florence Road, Boscombe. Phone Bournemouth 34714. Happy Christian fellowship; every comfort; excellent food; spring interiors; hot/cold; near sea. Early booking necessary to avoid disappointment. C.267

**Bournemouth.** A 65-bedroomed hotel offers excellent cuisine; friendly atmosphere; resident directors Christians, Mr. and Mrs. John Yates; resident chefs, night porter; excellent squash bar, and every facility. Brochures sent on request. Mr. and Mrs. J. Yates, Westbrook Hotel, Christchurch Road, Boscombe. C.232

**Bournemouth.** "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight mins. Misses H. Broomfield and L. Howarth. C.221

**Cleethorpes.** Overlooking park, near Elim Church; convenient for shops, sea and buses. Happy fellowship with Elim members. For terms write: Mrs. Hickson, 27 Park View. C.240

**Cornwall.** Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.215

### "CROYLANDS"

Holidays with real fellowship. Delightful house; all modern amenities; near sea; good food. Holidays or residence. Also modern four-berth caravan on beautiful site overlooking sea. "Croylands," Isca Road, Exmouth, South Devon. C.278

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

**Iffracombe.** Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.212

**London.** "Elim Woodlands," set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

**North Wales.** Pastor and Mrs. Garratt offer homely accommodation near the sea and town; reasonable terms. Write: "Lyndhurst," 17 Erskine Road, Colwyn Bay. C.231

**Old Colwyn, N. Wales.** Lovely surroundings; excellent food; grand fellowship; three minutes sea, shops. Open from Easter. Write: Pastor and Mrs. Gough, 25 Station Rd. C.244

**Paignton.** It's not too late to book your holiday at Torbay Court, Paignton. Vacancies during the peak periods. Send your requirements today. Brochure by return. E. J. Maggs, Torbay Court, Steartfield Road, Paignton, S. Devon. Tel. 57835. C.284

**Walton-on-Naze.** Great Summer Convention holiday. A.O.G. and Elim ministers. Particulars: May Jeffreys, Gothic House, Saville Street. (Stamp.) C.243

**Weston-super-Mare.** A warm welcome awaits you at 21 Stanley Grove. Bed, breakfast, evening meal; full board Sundays. Terms moderate. Mrs. Johnson. C.259

## SITUATION VACANT

**Junior** Lady Clerk required by Victory Press for general office duties. Write, giving full details, to Managing Director, Victory Press, Clapham Crescent, London, S.W.4.

## BIRTHS

**Gallienne.** On March 17th, to Mr. and Mrs. G. Gallienne, Vazon, the gift of a daughter, Collette.

**Hills.** On March 7th, to Pastor and Mrs. Gordon Hills, Belfast, God's precious gift of a daughter, Angela.

**LeTissier.** On March 10th, to Mr. and Mrs. C. LeTissier, Vazon, the gift of a son, John Clifford.

## MARRIAGES

**Aston : Woods.** On March 26th, at Elim Pentecostal Church, Green Lane, Becontree; Allan John Aston to Eunice Woods; both Elim Crusaders. Officiating minister: S. Rawlings.

**Poultny : Grant.** On March 19th, at Elim Church, Barking; Arthur Ronald Poultny to Mavis Grant. Officiating minister: T. H. Stevenson.

**Walker : Ayres.** On April 2nd, at Elim Church, Longton, Stoke-on-Trent; Eric Walker to Patricia Ann Ayres; both Elim Crusaders and members of the Sunday school staff. Officiating minister: John Coleman (resident minister).

## WITH CHRIST

**Lancaster.** On March 19th, John Lancaster, aged 76, member of Elim Church, Petersfield, from its commencement. Officiating minister at funeral: A. A. Biddle. "Death is swallowed up in victory." C.285

**Pickett.** On March 16th, Eliza Ann Pickett, the beloved mother of Walter Pickett, deacon of Elim Church, Grimsby. Officiating minister at funeral: James McAvoys.

**Sims.** On March 12th, Mrs. Mary Sims, aged 73, beloved and faithful member of Elim Church, Thornton Heath, Surrey, passed into the presence of her Lord. Officiating minister at funeral: T. J. Broomhall. "With Christ, which is very far better."

**Whybrow.** On March 24th, James Samuel Robert Whybrow, aged 62, of Westcliff-on-Sea. Officiating minister at funeral: George Backhouse.

## EASTBOURNE and sunshine

### Appreciation:

"We really had a very wonderful holiday in every way, and came away refreshed in spirit, mind and body, and the thoughtful way in which everything was done for our spiritual welfare and for our comfort did much to prepare the way for that refreshing of spirit and body. Thank you very much and very sincerely for all you and your staff did to make our holiday such a wonderful one. We certainly hope we shall be privileged to visit you again."

Well! What about YOU?

Write today to Miss D. Phillips, Elim Guest House, Lascelles Hotel, Lascelles Terrace,

## EASTBOURNE