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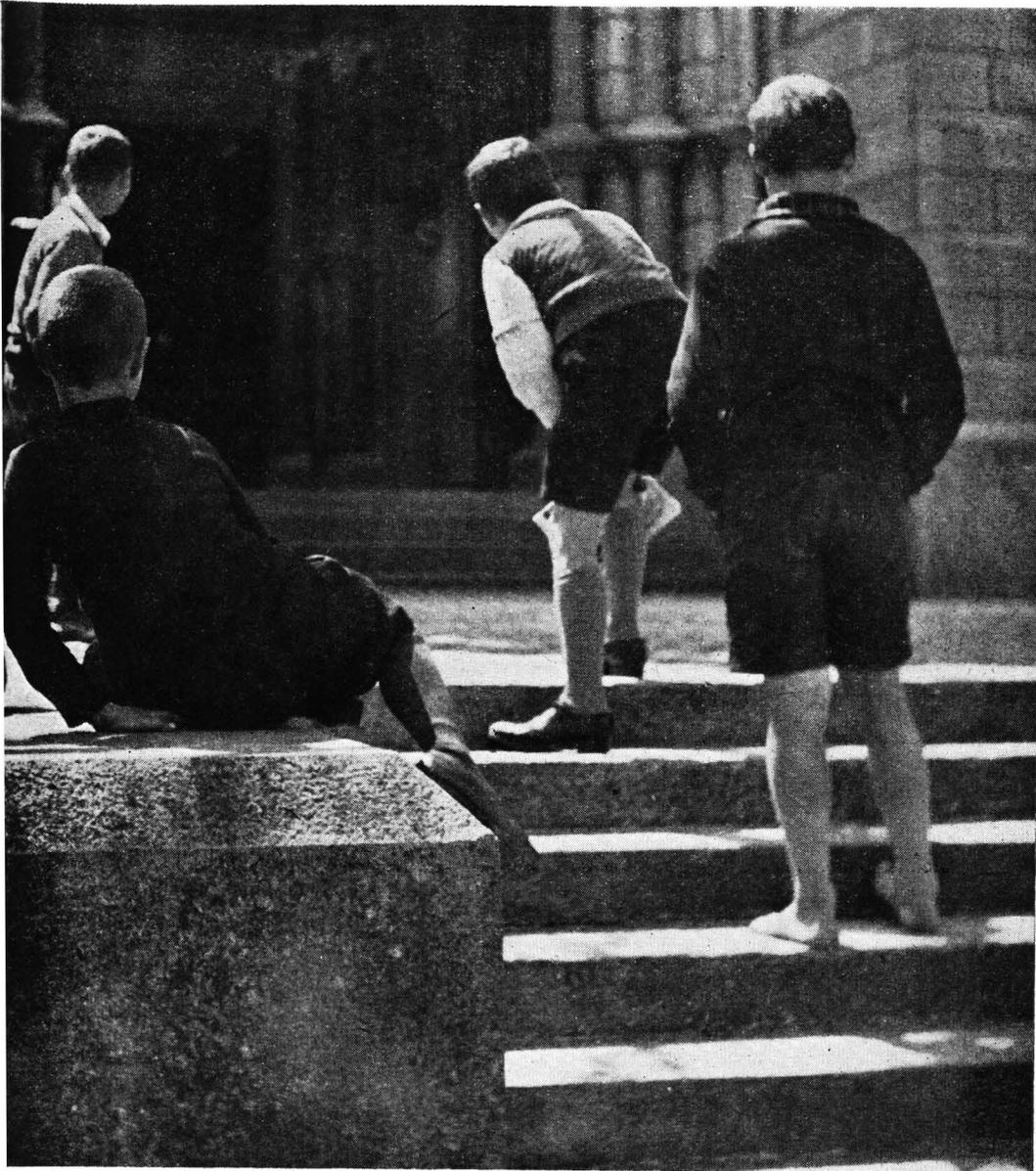
The
Elim Evangel

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

Vol. XXXVI. No. 39.

THREEPENCE

OCTOBER 8TH, 1955.



**INTEREST
IS
NOT
ENOUGH—
WE
MUST
GET
THEM
IN—**

**BY
ALL
MEANS
AVAILABLE**

SPECIAL ELIM YOUTH MOVEMENT NUMBER

Here they are . . . Our Area Youth Leaders

These men have been appointed to serve as leaders in our Youth Movement in their respective areas. Write to them and invite them to assist you with your youth work—they will be happy to help.



National Headquarters, National Youth Secretary.

Pastor J. Hywel Davies, a Welshman—home church, Swansea. Prior to entering the Elim ministry in 1948, organized successful youth rallies. Sunday School Superintendent. Secretary for Swansea branch of the N.Y.L.C. Served with the Royal Air Force for 6½ years during past war; whilst in Far East as personal Secretarial Assistant to Air Chief Marshal Sir Phillip Joubert.



London North, District Youth Commissioner.

Pastor John Lancaster, a Hampshire man—home church, Petersfield, where he was Church pianist, Sunday School Teacher, and Crusader Secretary. Entered Elim ministry 1946, after his release from the Royal Air Force during which service he travelled as far as India, Burma, and Rangoon with the 14th Army.



Bournemouth & District, District Youth Commissioner.

Mr. R. D. Ballard, a Hampshire man—home church, Winton, Bournemouth, where he is the Youth Leader and Sunday School Superintendent; he has also been a Youth Leader with the Campaigners. During the war he spent 5½ years with the British Army, and is now the Sales Manager of a Bournemouth Engineering Firm.



London South, District Youth Commissioner.

Pastor J. Atkinson, a Yorkshire man—home church, Hull City Temple. He entered the Elim ministry in 1946, after war service with the British Army as Company Sergeant Major! His present pastorate is Englefield Green where he has been for nine years.



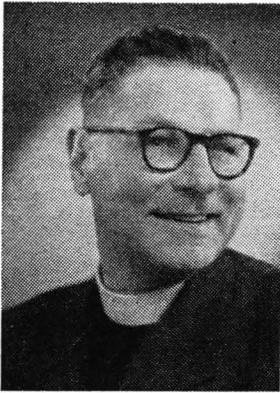
Devonshire & Cornwall, District Youth Commissioner.

Pastor Eldin R. Corsie, of Birmingham—home church, Sparkbrook, where he served as a Sunday School teacher. Prior to entering the Elim ministry in 1949 he was an Accountant, and served with the Black Watch and Royal Army Pay Corps.



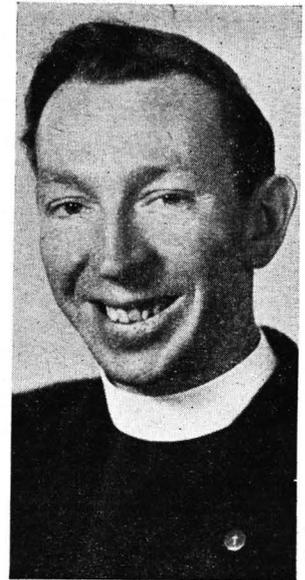
Portsmouth and District, District Youth Commissioner.

Mr. E. Eldred, another Hampshire man—home church, Portsmouth, where he is Church Secretary and Crusader Secretary, having been a member since 1927 when Elim arrived in Portsmouth. In secular work he is the Work's Foreman of a General building construction and commercial refrigeration company.



Birmingham and District, District Youth Commissioner.

Pastor Frank Shadlock, of Lincolnshire—home church, Grimsby, found Christ through the ministry of Pastor E. C. W. Boulton (the first National Youth Secretary) at Clapham during early days in the Royal Air Force which he joined "to see the world and get away from home restrictions." This life took him to India for four years when he heard the call of God to full-time ministry, which was realized in 1932.



North-Western, District Youth Commissioner.

Pastor Arthur Anstey, from the Midlands—home town, Leamington Spa. Converted at seventeen years of age whilst an apprentice engineer in the aircraft industry. Engaged in youth work and Sunday School Superintendent of the Full Gospel Church in his home town. He entered the Elim ministry in 1954 with the Full Gospel Testimony Churches.



North-Eastern, District Youth Commissioner.

Pastor W. Walter Kirkby, another Yorkshireman—home church, Sheffield. He took an active part in the Boys' Brigade, becoming a Colour-Sergeant. A cyclist enthusiast he toured England, Scotland and Wales on his bicycle, and in a reliability trial cycled 100 miles in 6½ hours (a valuable asset for his church visitation programme!). He entered the Elim ministry in 1938.



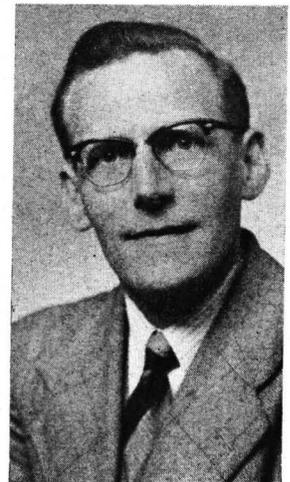
Lancashire, District Youth Commissioner.

Pastor F. W. Jones, of Birmingham—home church, Graham Street. He entered the Elim ministry in 1946. Before the last war (when he served with the Royal Air Force Medical Service) he studied medicine, intending to become a medical practitioner. The war, and later God's call, altered his life.



Scotland, District Youth Commissioner.

Pastor David J. Ayling, of Middlesex—home church, Ealing. Prior to entering the Elim ministry in 1949 he was engaged in Elim youth work at Hayes, with success in children's meetings. His youth activities in Motherwell are many, and the church is enjoying much blessing under his ministry.



Northern Ireland, District Youth Commissioner.

Pastor T. W. Thomson—home town, Croydon. A keen open-air worker, he later became the Bible-Class Leader, and leader of a branch work at West Wickham before he entered the Hampstead Bible School. His present pastorate is Elim's historic church—Melbourne Street.



South Wales, District Youth Commissioner.

Pastor Ken. Hathaway, a Londoner by birth—home church, Thornton Heath. He entered the Elim ministry in 1950, following in the footsteps of his father and brother. For two years he served as Chairman of the Breconshire Youth for Christ Committee, and now conducts services in five village schools monthly.



Swindon and District, District Youth Commissioner.

Pastor W. Ronald Jones, a Welshman—home church, Swansea. He was converted in the Central Hall, Swansea, where he became the Sunday School Superintendent and Church Treasurer. Whilst studying for the Methodist Ministry he was introduced to the pentecostal experience by Pastor Arthur Boston, and entered the Assemblies of God. In 1948 he entered the Elim Ministry.



North Midlands, District Youth Commissioner.

Pastor R. Hunston, a Yorkshireman—home church, Sheffield. Entered the Elim ministry in 1952, and prior to that year was engaged in the Sheffield branch youth work at Gleadless.

Channel Islands, District Youth Commissioner.

Mr. M. E. Barbe, of Guernsey—home church, Delancey. During the war he was evacuated to England when the German Forces occupied the Channel Islands, which meant five years of separation from his parents. On his return to his home he found Christ as his Saviour, and later returned to England for a period of ministerial work.

Essex, District Youth Commissioner.

Pastor Dennis W. Anthony, yet another Welshman—home town, Kidwelly. Prior to entering the Elim ministry in 1943 he was Foreman Engineer with the Ford Motor Company in charge of a large department. He is a keen musician and choir master.

Importance of Sunday School Organization—Continued.

vital facts will emerge, and the picture of the Sunday School will be seen as it really is. Information will be gleaned which will enable the Superintendent to decide where failure may be lurking—where a more intensified effort is required, and what steps are necessary to improve the work of the School.

2. ORGANIZED EVANGELISM.

No Sunday School system is complete without an organized outreach,—a methodical programme to reach those in the neighbourhood, who are not attending the school. For every child in our Sunday Schools, there are at least another two who ought to be there. It is the responsibility of the school to **go out and get them.**

Of course there are many ways to evangelize, but again, it must be methodical. A fully-planned recruiting campaign carried out in the district will always yield profitable results. With the district carefully divided up, the workers, after prayerful preparation should go forth first of all with the object of canvassing **every** home and ascertaining the number, age, and names of **EVERY** child within reasonable radius of the school. The information gained, when carefully compiled will be worth its weight in gold. A large list of prospective scholars will be on hand for further attention and visitation.

The Cradle-Roll will also benefit considerably—even prospects for this will be noted, and contacted **as soon as they are born.** Don't let the grass grow under your feet!

We must employ methods that work. The writer's own school carried out such a programme of evangelism and increased in two weeks from 30 to 120 scholars. Don't wait for them to come in—**Go out and get them!**

Finally, let it be said that no Sunday School, however highly organized will be successful and achieve results

unless there is a complete co-ordination of effort. Organization, however perfect it may be, cannot succeed without **TEAM WORK.**

Let us prayerfully develop this spirit of brotherly cooperation for—"We are labourers **together**—and with God.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance.

Executive Council: Pastors J. Dyke (President), P. S. Brewster, J. T. Bradley, S. Gorman, H. W. Greenway, W. G. Hathaway, J. J. Morgan, E. J. Phillips, J. Smith.

Editor: Pastor W. G. Hathaway.

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Robert Burns, the poet, was often in dire poverty. After his death his admirers built him a very beautiful monument of solid granite. When they had completed it, they took his aged mother to see it. Instead of going into rapturous admiration, she said, in her broad Scotch, with a tear glistening in her eye: "My Bobbie asked for bread and you gave him a stone." Sometimes we send flowers to people who need bread.

The Importance of Sunday School Organization

By Pastor J. Atkinson (D.Y.C. London South)

THE CHURCH OF JESUS CHRIST is the biggest business in the world—it is God's business. The Sunday School is one of the most important parts of the Church, hence, they who do its business are doing vital and essential work. They are dealing with human lives—they are working for eternity! Only then will be revealed how successful their work has been.

The key to successful business is **ORGANIZATION**. The systematic co-ordination of purpose—the methodical marshalling of every ounce of effort. Only this will promote efficiency and yield the largest results—and it is results that count!

The introduction of organization is considered by many to be a turning from Scriptural methods, to the use of man-made machinery. None would deny that, whilst nothing can be accomplished without the mighty Power of God, experience proves that very little will be accomplished, unless some arrangements are made to harness that power. Prayer-soaked organization is the machinery which puts the human instrument more fully at the disposal of the Power of God.

God Himself delights in organization—everything bearing the imprint of His fingers is evidence of Divine systematic planning. Every living thing is beautifully organized. Nature abounds with testimony to the ordered arrangements of the great Creator. Man himself is a marvel of complex organization, with every part of his being “fitly framed together.” The starry canopy at night adds its own witness with its perfectly planned arrangement of heavenly bodies.

The first chapters of the book of Numbers reveal how God systematically organized His nation of Israel, assigning to every man his place and his duty. When Jesus would feed the multitude, He methodically divided them into groups of fifty to ensure a more efficient distribution. The Early Church, too, recognized the need and possibilities of organized machinery, for within the first few weeks of its existence, a body of deacons was called, and the efficiency of oversight was ensured.

In our modern business world today, it is intense organization which brings the best out of man and machine. How true it is that “The children of this age are wiser than the children of light.” **ORGANIZATION IS EFFICIENCY!** We are left without excuse for conducting a Sunday School in a slipshod fashion.

The Sunday School Superintendent, in addition to being a man of deep spiritual life and able to lead and inspire needs this essential qualification—**ABILITY TO ORGANIZE!** Only in so doing will he obtain the utmost out of himself and his staff. The Sunday School is a soul saving agency, and a soul building agency—a life saving station, and a life building station. If this is to be achieved, two phases of work will be necessary: administration—and evangelism.

1. ORGANIZED ADMINISTRATION.

An efficient record system is essential to a properly administered school. It is often no more than sheer laziness or lackadaisical carelessness in this direction which is responsible for dearth and stagnation. Record keeping can do a real job, therefore we cannot afford to overlook it. They who are reluctant to use systematic records, on the grounds that it is a resort to human expedients, will do well to remember that perhaps the greatest record keeper of all is the God whom we serve.

His Word abounds with instances which necessitates the keeping of records. To classify His people of old He took a numerical census. The myriad of stars, we are told, are carefully counted. So meticulous is our God that Jesus declared that even the very hairs of our heads are numbered. So complete are His records that nothing is unnoticed—not even a sparrow falling to the ground. The shepherd of the Parable must certainly have counted his sheep, for he found that one was missing. Let us be well assured, that our Great Shepherd of the sheep does no less, for He knows each one of His, individually by name—and has promised never to lose one. So important to God is the keeping of records that the issues of eternal destinies will be decided at the Great Judgment Throne by the evidence of the Books which will be opened, and what will be found written therein. Evidently systematic records are an integral part of Divine efficiency! They can find an important place in the Sunday School.

It is not sufficient to know how many children attended School (this is generally the maximum information which most records reveal) it is just as necessary to know how many did not attend; how many visitors were present; how many of these were followed up and brought back. Every school which has no efficient programme of such follow-up evangelism will soon become “thin”, and every school which does not deal effectively with the absentee problem will soon be on the downgrade. No school can grow when scholars come in at the front door, and go out just as rapidly through the back. A programme which deals adequately with this will not only require a great deal of effort, but also carefully compiled records and constant checking up. A comprehensive follow-up file, to make sure that EVERY absentee is **immediately** visited and invited back to the school will be well worthwhile—remember, it is the personal contact which means so much. We are told the story of a teacher, who for several weeks had been sending cards to an absent scholar. On meeting the mother of the child in the street she was informed that it was no longer necessary to send any more cards, as the child had died. A personal call would have made all the difference.

Attendance figures—absentee figures—attending visitors—offering figures and other statistics can all be made to “talk.” When one set of figures are matched with another,

(Continued on previous page)



ETHICS OF YOUTH

By Pastor H. W. GREENWAY
(President)

NO SYSTEM OF EDUCATION is worth the name if it fails to recognize the need of training the young in moral standards and right conduct."

"Biologically adolescence is the stage between infantile dependence and mating. In this period sex develops. It is a time of urgent enthusiasms, elation and depression, affection, waywardness, faithfulness, faithlessness, when idealism begins to glow and spiritual fervour to burn. Personality is molten and according to its treatment in this plastic state it will be moulded into something beautiful or ugly, good or ill, perhaps irrevocably."

These two quotations from *Young Citizen*, by A. E. Morgan, emphasize for us the fact that Youth has its own particular problems, problems which those who have had anything to do with youth work will agree are of a highly complex nature. The developing life forces within the body and the changes taking place as a consequence create difficulties which those who have grown older are too often inclined to treat with intolerance. Adolescents are not only having trouble outgrowing their clothes, they are growing out of one idea into another, and changing ideas is not always an easy experience. The growing pains of the mind are more discomforting than those of the muscles.

If young people are to be helped they will need patient treatment designed to strengthen the personality along the lines laid down in the Word of God; and they themselves will need to recognize the necessity of making the life of Christ the norm of their ethical conduct. Too many are suffering as a result of training in an atmosphere of repres-

sion, which has by its very frustrations created a sense of inferiority; and nothing is more calculated to reduce efficiency in the young servant of Christ than this stranglehold of the dead hand of a wretched past. Like the little fellow who when asked his name replied, "Johnny Don't," these unfortunates have been the victims of constant antagonism and refusal.

Naturally the resentment of young folk becomes very violent at times, especially when they awake to a sense of their own power. In a state of transition from bondage to freedom, and without balancing experience to keep them steady during this acute period of growth, they often fly off in the wrong direction. Fanaticisms appeal to them as was illustrated in the rise of Fascism and Nazism in Europe. The perverted and maudlin sentiment of the German Youth Movement was almost unbelievable until we recognize the fact that they were seeking freedom from the restraints of foreign political oppression.

Exaggerated enthusiasm became a destroying fanaticism. Behind the blind loyalty was found a willingness to accept new and revolutionary ideas, to sacrifice parents on the altars of political hatreds, to betray the teachings of centuries. The protestantism of the German Church was undermined, and in its place there appeared the programme of the savage. "The teaching of mercy and love of one's neighbours is foreign to the German race, and the Sermon on the Mount is, according to Nordic sentiment, an ethic for cowards and idiots." This, taken from "Bolshevism in the Bible" reveals the willingness of these youths to absorb ideas completely at various with the forces of progress. They turned their backs on the great array of saints and martyrs who by their labours and sacrifices had brought inestimable benefit to humanity, and under the coercion of the new ideology dragged them down to the level of cowards and idiots! The new man must be a fierce, cruel, unfeeling beast.

What happened in totalitarian states on the grand scale can happen anywhere in a minor degree. Individuals, like nations are just as prone to go off at a tangent, and it is well to remember in times of irritation the injunction of the Scripture: "Stand fast in the Lord . . . Let your moderation be known unto all men . . . Be careful for nothing . . . And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv. 1, 5, 6, 7). Only the Christian ethic is simple enough and powerful enough to keep discontented youths sane, and to absorb their explosive energies in adventurous and constructive pursuits.

As a further result of its inexperience Youth is supremely egotistical. This is surely the secret behind the success of the Oxford Group Movement. Who but a crowd of bold youngsters would dare to make the programme of

- Absolute Honesty
- Absolute Purity
- Absolute Unselfishness
- Absolute Love



the standard of their behaviour? Not that there is anything wrong in their ideal; there is something very noble in it. In fact the New Testament has taught it all along: these four points are not new, but they have been smothered by professors of religion for centuries. It is a notorious fact that men will do almost anything in the service of religion but readjust their own way of living. It is always easier to pay twenty shillings in the pound than to make an honest assessment of self. Our judgments are biased, and it takes the confidence of youth to reaffirm the possibility of **Absolute** honesty. Youth is not satisfied with things as they are. It has world reforming ambitions. It wants to sweep away the excuses of the older generation, demand revolution and revival, and has sufficient faith in itself to believe it can reconstruct the Universe.

Of course, it is prone to make mistakes. When the hand of Youth is at the wheel it accelerates, it loves speed, it is impetuous in its decisions, it does not hesitate to act even though its judgment errs. Many of these blunders meet with bitter rebuff from those who regard themselves the guardians of virtue. But the path of progress is made on the mistakes of brave souls toiling forward to an ideal. He who never made a mistake never made anything. Science has made some of its greatest discoveries by the process of trial and error. Mistakes are only stepping-stones to triumphs if we learn to profit by them. Someone has said, "If you fall, don't give up—get up!"

Further mistakes of Youth are made because it is usually a time of selfishness. The acquisitive instinct is strong, and is only becoming subject to the demands of society by painfully slow degrees. The "my" and "mine" of a child's vocabulary are very difficult to eliminate, but not impossible when the life is surrendered to the claims of Jesus Christ.

Much backsliding could be attributed to the unwillingness to sacrifice personal desires for the good of others. Was it not on this very issue we find the Prodigal making his biggest blunder? He took his first step on the path of shame and misery when he said "Give me." The way of self is the way of degeneration. The Christian ethic conflicts with the modern ethic of self-expression at this very point. Paul says in his letter to the Romans, dealing with the matter of certain meats and drinks: "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. . . . It is good neither to eat flesh, nor to drink wine, **nor any thing** whereby thy brother stumbleth, or is offended, or is made weak" (xiv. 13, 21).

The self claim must be surrendered to the claims of others. This is the teaching of Christ's own example. The Cross was God giving His life for others. And we, too, are asked to take a cross, which means loss to self and gain to those around us. And yet in that loss we find our greatest gain. The words of Christ, "It is more blessed to give than to receive," have been proved true too many times to need any commentary.

It was, this very feature of the early Christian Church

which made such a deep impression on the ancient world. When a plague broke out at Carthage nearly all the inhabitants fled in terror: but the Christians remained to tend their sick, and not only their own sick, but the strangers who had been abandoned by their friends. Occurrences of this nature were fairly frequent in those days. This was the reason for the abounding joy which characterized those great saints. They shed their blessing on others and they were blessed themselves.

"A poor man served by thee shall make thee rich,
A sick man helped by thee shall make thee strong.
Thou shalt be served thyself by every sense
Of service that thou renderest."

—Mrs. Browning.

No life is more miserable than the self-centred life, no life more gay than the selfless life.

Perhaps one of the greatest difficulties confronting us occurs as a result of the rising tide of sex desire. It is impossible to ignore this subject in an article on Youth morals, and indeed the modern world is not in any mood to gloss it over with silly lies, nor smother it with hush-hush Victorian prudery. The era of the "dirty secret" of biological facts has gone for ever, and the demand for knowledge has helped dispel a good deal of the muddle-headed teaching which proposed the idea that the body was something indecent and bad. But a great deal of confusion still exists, for while on the one hand the very mention of the subject is sufficient to produce a storm of abuse, there has been on the other hand a new frankness which has chattered sex from one end of the land to the other. This has helped complicate the situation rather than solve it.

There is one very important fact we must not ignore and over which a great deal of modern teaching makes a fundamental mistake. It is that while ignorance of simple biological facts has sometimes caused untold misery, mere knowledge is not of itself a cure for all sexual perversions. The problem is much more complex than that. It is a notorious fact that immorality is as rife among the medical fraternity as it is among other professions, and they have more knowledge of the facts than most people. We might even go so far as to say how significant this outlook has been in creating much of the mess existing at the present time. One modern writer commenting on this says: "The trouble with our generation's present method of dealing with the sex problem lies in the endlessly repeated call to look down. "Look down," cry the books, "consider how appalling impurity is!" "Look down," cry the plays, "consider the terrible aftermath of impurity!" "Look down," cry the reformers, "see the horrible pit of impurity into which you are likely to fall!" Is it not about time that tune should be changed? How would it be if more voices were raised telling the young people to look up?"

This is exactly where much religious instruction has failed. There has been insufficient guidance and a lack of

direction given to those whose pent-up energies could be turned into profitable channels of usefulness for God. It is not enough to turn young folk aside who come to us with their tormenting conflicts, and merely tell them to go and pray about it. This is very often what many of them have been doing for years ; even praying through blinding tears of bitter remorse. Their minds have been gripped in a vicious circle and have become fixed on the very thing they would fain overcome.

Stanley Jones tells the story of an Indian Fakir who once came to a village with the astounding announcement that he could make gold. He called for a tub of water, and as the villagers began to gather round, muttered strange incantations while he busily stirred with a stick. While stirring, he made some remark to divert their attention and let some small nuggets of gold slip down the stick. He then told them to pour off the water, and sure enough they saw the gold at the bottom of the tub. Their eyes bulged with amazement ! A moneylender in the crowd and with an eye to business, approached the Fakir after his performance and offered him five hundred rupees if he would pass on to him the formula for performing this wonderful feat. The Fakir agreed and gave minute details how he should go on, and then he added after much care, "You mustn't think of a red-faced monkey as you stir, or the gold won't come." The baniya promised to remember what he was asked to forget, and sure enough, try as hard as he would, every time he stirred he could see that wretched red-faced monkey !

This is exactly what a lot of people are doing with their temptation. What should be normal and natural has become an obsession, an evil tyranny ; and try as they will, they are desperately remembering what they should forget. They need to be led along the path of victory in Christ.

We do not imply by this that all those who suffer great conflict with this instinct should try to ignore it. This is utterly foolish and often leads to serious nervous collapse. But it is possible to redirect it, to use up the energy in some profitable pursuit. In this way it is controlled, finding a new outlet in activity beneficial to society and thereby losing its domineering grip on the mind. Somewhere it has been said : "The uncontrolled emotions are like a number of horses running away with a stage-coach, the driver sitting helpless on his seat and not dreaming of exerting his controlling power."

The first step then is to accept the possibility of victory in our lives. Paul wrote these unmistakable words on one occasion : "For sin shall not have dominion over you" (Rom. vi. 14). To realize this is to realize our ability to use our instincts for the glory of God. Remember, the urge of sex is not in itself wrong, it is our misuse of it that constitutes a danger. It is a God-given power of creation, and though it may not find its normal outlet in married life, it can still be used to create something for the glory of God. It then loses its potency as a carnal force and becomes instead woven into the design of our Christian experience.

This will break the first miserable habit of moping and whining about our difficulties. It will take our minds from

self. It will give us something beyond the mere animal nature to live for. It will give us a new interest in life. Lack of a spiritual objective can be named as the cause of some of our deepest problems. We must not only say "For me to live is Christ," we must also have a clear idea **how** we are going to live for Him ; what kind of service we are going to render. Haphazard theorizing about Christian service is just so much waste of time if it fails to find a real practical channel in human experience. We have got to **do** something, and not just **say** we are going to do something.

Therefore it is necessary to find some creative task in the Church of Christ. So many ways are open to the young Christian that no excuse can be offered for negligence in this matter. Children's meetings. Sunday Schools. Personal evangelism. Open air testimony. Tract distribution. House-to-house canvassing. Bible study. Helping in the maintenance of church property. Odd jobs of all kinds. Yes, there are a hundred and one things to be done for the Lord, there is a job for all of us if we only take the trouble to do it.

Now this is not written for those alone who have fallen to temptation ; it is possible for us to know the preventive power of the Life of Christ within. We often rejoice in the curative values of the Christian Faith, and it is quite right for us to do so, but let us not minimize its preventive power. When Christ is enthroned in the heart and made the sole director of our earthly affairs, his power as Jude says "is able to keep you from falling." Christians have in fact what psychologists would call "the expulsive power of a new affection." We realize it is better to keep the enemy away than to ask deliverance from his clutches. A man went to D. L. Moody on one occasion with a tale of moral disaster, and, after having told the harrowing facts, said, "Now, Mr. Moody, what would you do if you had gotten into such a situation?" to which the great evangelist replied, "Man, I never would get into it."

In the fight for purity, and if ever there was need for purity of life, it is this present age in which we are now living, it is the duty of every child of God to resist temptation as the fighting man is expected to combat an enemy attack. The Bible tells us to "Resist the Devil and he will flee from you." A vigorous struggle does not hurt any child of God ; in fact, if only we would deal with this trouble in its early stages, the agonies of after defeats would not arise. "I keep under my body," said one who was determined to retain moral control. And this is really the issue before us. Are we going to allow the urges of our physical nature to dictate our conduct, or are we going to keep them subservient to the highest spiritual authority?

We said earlier that a certain kind of prayer has not helped some who have suffered moral defeat ; it is the self-centred prayer. Nevertheless, the prayer of contemplation, with Christ as its objective, is the ladder to complete victory ; for the vision is so wonderful and soul-filling that there can be no room for the self-satisfying urges of the flesh. A great French freethinker once said : "Prayer is the inexhaustible source of moral power." For once the freethinker is right. It is.

My View of "Make-up"

Miss A. H. Rankin (An Assistant Matron).

AS A MEMBER of the Elim Foursquare Gospel Movement, I was very pleased to see the question of "make-up" raised in the Youth Magazine and later in the ELIM EVANGEL.

It would appear that many young Elim members and young converts have no clear understanding of the teaching of the Word of God on this matter. The Scripture does not leave us in any doubt as to how the Christian woman should adorn herself.

The arguments raised by those who seek to excuse the use of "make-up" are very futile. It has been argued that it is preferable to have "made-up" members in a church, rather than backbiting and gossiping members, but surely this is no warrant for ignoring the teaching of the Word of God. It is also suggested, and rightly so, that smartness in a woman's adornment commends itself to the Gospel, but smartness seems to have got hopelessly confused with "make-up"! The truth is that the "made-up" Christian woman causes the world to wonder and comment, because the world so often sets a higher standard for us than we set for ourselves.

However, apart from all these considerations, what saith the Scripture? In dealing with a subject such as this, it is important to take into account the whole bearing and teaching of the Word of God, rather than focus on an isolated text.

Right away back in Genesis we read that God "called out" a man named Abraham, who should be the father of all them that believe. In doing so, He drew off a rill, from the great stream of the human race, to be a people for Himself. That slender rill has grown, and will continue to grow until the great consummation. There we find that Abraham had many times to choose between the world and the pilgrim way—there we have the commencement of the line of separation from the world unto God, which runs right through the Bible.

Again, in Judges, we have Samson, who was "a Nazarite unto God from his mother's womb." The sign of his separation was that no razor came upon his head, and we have on record the sad story of how Samson forsook his Nazarite vow, and "became weak . . . and like any other man."

To-day, the great tendency is to forget that we are a "called-out" people, a holy people unto God—pilgrims passing through—to forsake the Nazarite vow, and thereby become as other people, as the world, and where this takes place we lose our power and our testimony, even as Samson did.

Let us see how the same theme is carried into the New Testament.

Paul, in his first Epistle to the Corinthians, chapter vi., verse 19, brings before us a vital and startling truth: "Know ye not that your body is the Temple of the Holy

Ghost . . . and ye are not your own . . . ye are bought with a price, therefore glorify God in your body and in your spirit which are God's." We are apt to forget that the body belongs to God, as well as the spirit, and we are called upon to glorify God in that body. This can never be accomplished by being conformed to the fashion and ways of the world, for Paul again exhorts us, "Be ye not conformed to this world, but be ye transformed by the renewing of your minds" (Rom. xii. 1). How careful we must be then of the manner in which we adorn the Temple of the Holy Ghost.

All that has already been said applies to every form of worldliness, and certainly does not exclude "make-up." If, however, we want something even more definite on the subject, we can turn to Peter's first Epistle, chapter iii. and verses 3, 4, and 5, ". . . whose adorning let it not be that outward adorning of plaiting the hair and wearing of gold or putting on of apparel, but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit which in the sight of God is of great price, for after this manner in the old time the holy women also who trusted in God adorned themselves." Again, in first Timothy ii., verses 9, 10, we read, "In like manner also that women adorn themselves in modest apparel . . . not with brodered hair or gold or pearls or costly array." Surely these verses teach clearly, and beyond shadow of doubt, that "make-up" is "out of bounds" for the Christian woman.

Perhaps it is well to remind ourselves that in the Word of God we do read of a woman who used "make-up": "And when Jehu was come to Jezreel, Jezebel heard of it, and she painted her face and tied her hair" (II. Kings ix. 30).

Jeremiah, in his second message to Judah writes, "though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rendest thy face with painting, in vain shalt thou make thyself fair." Again, in Ezekiel in the parable of Aholah and Aholibah, "thou didst wash thyself, paintedst thy eyes, and deckest thyself with ornaments."

If Christian women stopped to think they would not wish to imitate such.

"Make-up" is something which is creeping into Pentecostal circles and which is spoiling our testimony and weakening our witness. It is something which needs to be dealt with lovingly and clearly in each individual church, lest we become conformed to the world, lest we become weak, even as others.

The very foundation of your spiritual life must be a great love for God. If you want this love then keep your mind on God, doing all things as unto Him, and be careful to reject every other thought.

Notes
by
Pastor
Ronald
Reid.

The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions.

SUNDAY, October 9th. Acts xiii. 42-52.

"The disciples were filled with joy and with the Holy Ghost" (v. 52). To be happy in a hard place is not natural. The preachers were being expelled, agitators were arousing persecution, yet the disciples were filled with joy. Such is the impact of Christianity on the human heart. Their hearts were filled with delight in the midst of difficulty. Like others, they rejoiced that they were counted worthy to suffer persecution for His name. The joy of the Lord was their strength and being filled with the Holy Ghost they received power to stand in the midst of strife "This is the Lord's doing and is marvellous in our eyes." "Blessed are ye when men shall revile you and persecute you . . . rejoice and be exceeding glad for great is your reward in heaven."

MONDAY, October 10th. Acts xiv. 1-18.

"And he leaped and walked!" (v. 10). Faith is the key that unlocks the power-house of God, from whence flows the mighty stream with healing in its wake. The Gospel is the power of God. Here is one man who needs no teacher in the art of walking or leaping. The Gospel of Jesus Christ is comprehensive, for spirit, soul and body. Nothing is too hard for the Lord. The word of faith was spoken. A miracle of healing took place and the people marvelled. "These signs shall follow them that believe and the prayer of faith shall save the sick."

TUESDAY, October 11th. Acts xiv. 19-28.

"Confirming the souls of the disciples and exhorting them to continue in the faith" (v. 22). Those that are converted need to be confirmed. Those that be planted need to be rooted. For this purpose Paul retraced his steps. It is one thing to plant a flower, it also needs tender care. Paul sought to establish and care for the new converts by confirming them through gracious words of exhortation. Tribulation was in their pathway and it was necessary that they press on and overcome. Let us continue steadfastly in the Apostles' doctrine, in breaking of bread and in fellowship. These are the true confirmatory evidences of true spiritual life. "He that hath an ear let him hear."

WEDNESDAY, October 12th. Acts xv. 1-11.

"We believe that through the grace of our Lord Jesus Christ we shall be saved" (v. 11). The conclusion of this dispute on circumcision—being necessary or unnecessary for salvation—is explained in our text. We are saved by grace alone, it is the gift of God and not of works lest any man should boast. Circumcision was to the Jew no advantage and the want of it to the Gentile no loss, in the matter of salvation. The grace of our Lord Jesus Christ must do all for both and the same for each. "If thou wilt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead thou shalt be saved."

THURSDAY, October 13th. Acts xv. 12-29.

"Men that have hazarded their lives for the name of our Lord Jesus Christ" (v. 26). Such were Paul and Silas. It was a noble testimony to these men. They were men who gave up their lives to the will and work of God. Such were recognized and respected in the Early Church. They readily understood the saying of Jesus: "He that findeth his life shall lose it, but he that loseth his life for My sake shall find it." To give is to get and to keep is to lose. Such is the great principle of successful Christian living. In what degree have we lost our lives for Christ? To what extent do we know this glorious truth.

FRIDAY, October 14th. Acts xv. 30-41.

"They encouraged and strengthened the brothers with many a counsel" (v. 32, Moffat). We have Judas and Silas in one place, Barnabas and John Mark in another, Paul afterwards taking Silas and in various places seeking to confirm, console and encourage the new established churches. Despite a difference of opinion on John Mark, it in no way reduced

their passion to spread the supernatural message of redeeming Grace. Is our greatest passion in life the spiritual welfare of others? Have we an encouraging word for others? Let us seek to excel!

SATURDAY, October 15th. Acts xvi. 1-10.

"Forbidden of the Holy Ghost to preach the Word in Asia" (v. 6). We immediately ask; Why were they forbidden to preach in Asia? No reason is given and my guess would probably be presumptuous. The more important thing is that they obeyed the Holy Ghost. He still leads. His redirections will always mean revival if we are faithful. Here the manifestation of a Spiritual Gift—"a word of Knowledge." These men stopped and started as they were directed of the Holy Ghost. The leading of the Spirit should always be sought for the correct doing of the Master's work. Howbeit, "when He the Spirit of Truth is come he will guide you into all truth" (John xvi. 13).

DO YOU READ THE ELIM SUNDAY SCHOOL TEACHERS' HANDBOOK ?

Obtainable from the—

National Youth Secretary,
Elim Youth Movement,
20, Clarence Avenue,
Clapham Park, London, S.W.4.

Single copies 1/6 each, plus 3d. postage.

One Sunday School Superintendent (not Elim) has written: "I should also like to take this opportunity of saying that this handbook is most comprehensive, and certainly seems to be the best one that I have come across yet."

Comprehensive is the operative word—you do not have to wade through hundreds of words to collate your facts for your lesson.

ORDER NOW!

The Elim Youth Movement has a Forces Fellowship

Send us the names of Elim young people in H.M. Forces and we will include them in our Forces Fellowship by mail. Here is a typical letter we receive from our boys—

"Dear Pastor Davies,
"Having now received the second of your Forces letters, I thought it time I wrote to you to let you know how much they are appreciated by one here in Germany. It is an excellent idea and must be a help and a great blessing to numerous other Elim members like myself in Her Majesty's Forces, not by our own choice, but due to National Service. Together with the ELIM EVANGEL they help to keep me in touch with the realization that we are all members of one great family . . .
"Although I've always realized what a privilege was mine, it's when one can't attend the Sunday and week-night meetings that one appreciates what the fellowship of fellow-Christians means. The Lord is wonderful to me here, but I naturally look forward to my leave . . .
"With this I'll say cheerio, and God bless you and your effort on behalf of the Forces." —From an Airman.

We are glad to help, but this is what you can do—

1. Send them a copy of the ELIM EVANGEL each week.
2. Send their names and addresses to the N.Y.S. (It may serve to hold them in the Christian life).

Any member of H.M. Forces may write to the under-mentioned, supplying his name and address, and it is important that changes of address are notified immediately.

National Youth Secretary, Elim Youth Movement,
20, Clarence Avenue, Clapham Park, London, S.W.4.

The pains and pleasures of this world are as nothing compared to the pleasure derived from loving and serving God.

COMING EVENTS

BARRY. Oct. 8-12. Elim Tabernacle, Upper Pyle Street. Annual Convention. Speakers: Pastor F. J. Slemming and Pastor W. J. Maybin. Week-nights 7. Suns. 11 and 6.30. Convener: Pastor Haydn Jones.

BELFAST. Commencing Oct. 2. Ulster Temple, Ravenhill Road. Campaign conducted by Pastor John Woodhead. Suns. 11.30 and 7. Week-nights 8 (Fri. excepted). Special invitation extended to all Elim Ministers, members and friends.

BIRMINGHAM. Graham Street. Oct. 14. Elim Tabernacle, Graham Street. United Choir Practice in connection with National British Pentecostal Fellowship Rally. 7.30.

BIRMINGHAM. Oct. 18, 19. Carrs Lane Church. Great National Rally of the British Pentecostal Fellowship. 3 p.m. Conference open to all Pentecostal Ministers (Tues. in Elim Tabernacle, Graham St.; Wed. in Carrs Lane Church), 7.30. (Service of Song, 7 p.m.): Public Meetings in Carrs Lane Church. Further particulars later.

BLAENLLECHAU (Rhondda). Oct. 1-20. The Welfare Hall. Pioneer Campaign, The Rhondda Crusade. Conducted by Pastor Reginald W. Smith and Party. Suns. 6.30. After-church Rally, 8. Week-nights (Fris. excepted), 7.30.

BOWERS GIFFORD, Essex. Oct. 9-23. Evangelistic Crusade conducted by Pastor C. Kingston. Suns. 11 and 6.30. Week-nights (except Fri.) 7.30. Sats. 7.

BRADFORD. Oct. 15-23. Elim Church. Southend Hall, Leeds Road. Annual Convention. Speakers include Pastors A. Anstey, S. Beresford and J. MacInnes (British Guiana). Suns. 10.45 and 6.30. Week-nights (Fri. excepted) 7.30. Sat. 15th at 7. Sat. 22nd, Presbyterian Rally at 3 and 6.30. Cups of tea provided. Convener: Pastor J. J. Morgan.

CAERPHILLY. Oct. 15-20. Elim Church, St. Pagans Street. Annual Convention Services. Sun. 6.30 and 8. Week-nights 7.15. Special speakers: Idris Davies and Rees Brothers (Tredegar).

CATERHAM. Oct. 22-Nov. 2. Elim Church, London Road. Campaign for the Deepening of Spiritual Life. Suns. 6.30. Week-nights 7.30 (Fri. excepted). Speakers: Pastors G. Hillman, 22nd; A. E. Stringer, 24th; F. A. Hodge, 25th; J. J. Way, 26th; J. H. Davies, 27th; E. C. W. Boulton, 29th; W. Plowright, 31st; J. T. Bradley, 1st; H. Burton Haynes, 2nd. Sun. 23rd, Minister's 15th Anniversary. Sun. 30th: Croydon Male Voice Choir.

CLAPHAM. Oct. 9, 10. Elim Central Church, Clapham Crescent. Youth Rally Continuation Services. Sun. 11 and 6.30. Mon. 7.30. Pastor J. Hywel Davies (National Youth Secretary), Pastor J. Atkinson (South London Youth Commissioner), Miss Sunny Blundell, direct from her African tour. Forseth Trio with electric Guitar, etc., direct from successful Continental tour. All seats free. But you must be early to get one. Services broadcast to overflow meeting in Minor Hall.

CREWKERNE, Somerset. Commencing Oct. 8. Victoria Hall. Evangelistic and Divine Healing Campaign, conducted by Pastor F. S. Bristow and Party. Sat. 7.30. Suns. 8. Week-nights (except Fri.) 7.30.

GRIMSBY. Oct. 8-23. Elim Church, Tunnard Street. Evangelistic Services conducted by Evangelist W. J. Martin (Ireland). Suns. 10.45 and 6.30. Week-nights 7.30 (Fris. excepted).

GUERNSEY. Oct. 15-28. Candie Auditorium, Candie Gardens. Revival and Divine Healing Crusade conducted by Pastor Alexander Tee and "The Forseth Trio" (Canada). Week-nights 7.30. Suns. 8. Thurs. at 3.

ISLINGTON. Oct. 16-20. Elim Church, Lennox Road, Finsbury Park. Annual Bible Study Week. Speaker: Pastor S. Gorman. Sun. 6.30. Week-nights 7.30.

KINGSTANDING. Oct. 22-30. Elim Church, Warren Road. Great Youth Week. Services nightly at 7.30 (Fris. excepted). Special Items by Coventry, Smethwick, Erdington, Graham Street, Oldbury, Yardley, Great Barr and Kingstanding Young People. Oct. 29 and 30. Pastor Lambert (Kidderminster) Suns. 11, 3 and 6.30.

MANSFIELD. Oct. 1-16. Co-operative Hall, Clerkson Street. Visit of Pastor W. George.

PORTSMOUTH. Oct. 8-23. Elim Church, Arundel Street. Revival and Divine Healing Campaign, conducted by Pastors A. A. Biddle and James McAvoy.

SMETHWICK. Oct. 8-16. Elim Church, Oldbury Road (near Smethwick Junction). National Youth Week. Guest speaker: Pastor Jack Gardiner 8th to 10th. Other Youth Groups taking part: Langley, Selly Oak, Muntz Street, Kinkstanding and Smethwick. Special visit of East Ham Youth Group, Sat. 15th at 7. Week-night services 7.30. Sundays 11 and 6.30.

ST. HELENS. Oct. 9-15. Elim Church, Duke Street. Annual Pentecostal Convention. Sun. 11, 6.30. Week-nights (Fri. included).

at 7.30. Special speakers each night, also items from various churches. Convener: Pastor W. G. Britton.

WINTON, Bournemouth. Oct. 8, 9. Elim Church, Hawthorn Rd. Visit of Pastor George Newsholme (A.o.G.). Sat. 7.30. Sun. 11 and 6.30.

WOOD GREEN. Commencing Oct. 8. Elim Church, Russell Rd. (off Bowes Rd), Palmers Green, N.13. For two weeks. **Evangelistic Campaign** conducted by Pastor A. J. Chuter (Scunthorpe). Weeknights 7.30 (except Fri.). Sun. 11 and 6.30. From Wood Green Station, Trolley Nos. 629, 641 or 29 Bus. 2d. fare to Bowes Road.

MISSIONARY ITINERARY

Pastor A. Nicolson, Elim missionary on furlough from Senegal will visit the following churches:

Oct. 8-9, Oxford. 11, Reading. 12, High Wycombe. 13, Swindon. 15-16, Neath.

Elim Year of Continuous Prayer, 1955.

"POWER FOR THE HOUR"

Oct. 8th. Midnight to Oct. 15th, Midnight.

"Elim Pentecostal Churches," Liverpool, Penzance, Bishop Auckland, Driffield, New Zealand Churches.

GREAT FULL-SCALE REVIVAL AND DIVINE HEALING CAMPAIGN

conducted by

Pastor W. RONALD JONES & PARTY

at

THE TOWN HALL, HOLYHEAD

commencing

SUNDAY, OCTOBER 2nd at 7.30 p.m.

Continuing each Week-night at 7.15 p.m.

Sundays at 6 and 7.30 p.m.

P R A Y - F O R - U S !

GREAT NATIONAL RALLY

of the

BRITISH PENTECOSTAL FELLOWSHIP

will be held in

CARRS LANE CHURCH, BIRMINGHAM

on

Tuesday and Wednesday, Oct. 18th and 19th, 1955

at 7.30 each evening

(Service of Song at 7 p.m.)

All bus routes pass within a few minutes.

Speakers:

Tues.: H. W. Greenway (Elim), H. Butler (C.E.M.)
Chairman: John Carter (A.o.G.).

Wed.: R. Barrie (A.o.G.), J. Phillips (Apostolic).
Chairman: J. Dyke (Elim).

SPECIAL MINISTERIAL CONFERENCES

open to all Pentecostal Ministers, in the afternoons of both days at 3. The Tuesday afternoon meeting will be held in the—

Elim Tabernacle, Graham Street, off Newhall Hill.
The Wednesday afternoon meeting in Carrs Lane Church.

Subjects:

Tues.: The Holy Spirit in relationship to the Church.
Speakers: John Dyke (Elim) and T. N. Turnbull (Apostolic).
Chairman: P. J. Brooke (U.A.F.C.).

Wed.: Consideration of the reasons for the relatively slow progress of the Pentecostal Movement in Britain.
Speakers: L. F. W. Woodford (A.o.G.), F. A. Gilmore (P.J.M.).
Chairman: C. C. Ireson (Apostolic).

On both afternoons there will be open discussion.

Classified Advertisements

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive WEDNESDAY 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.

Eastbourne.—The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms; special off-seasons rates. A limited number of winter residents can be received. Illustrated brochure from: Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. 'Phone 633.

PROFESSIONAL

Oldchurch Hospital, Romford, Essex.—(722 beds). Student Nurses, female, between ages 18-35, are required to enter the Preliminary Training School at this large modern hospital for three years' general training for State Registration. This hospital which is within easy reach of London and also the East Coast affords experience in all branches of nursing. Spacious Nurses' Home. Facilities for sport and recreation. Training allowances: £240 first year, £250 second year, £265 third year. Charge for board and lodging £113 a year. Uniform provided. Additional single cash payment of £5 made on passing Preliminary State Examination. Superannuation Scheme applicable. Apply in writing to Matron for illustrated prospectus, quoting this paper. C.285

SITUATIONS VACANT

Copy Typist.—There is a vacancy for a Copy Typist at Elim Headquarters. Application should be made in own handwriting, stating age and details of previous employment to the Secretary, Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4.

Vacancy occurs for a Builder's Estimator with a Christian firm near London. Replies to Box 9, "Elim Evangel" Office. C.289

Wanted, middle-aged woman companion-help, in exchange for good Christian home, or small furnished bungalow offered in exchange for services. Mrs. W. L. Tolley, Ebenezer, Chorley, nr. Bridgnorth, Salop. C.290

MARRIAGES

Coates : Lee.—On September 17th at Elim Church, Graham St., Birmingham, by Pastors John Dyke and C. J. Watkins; Charles Coates to Joan Lee; both Elim members.

Laverty : Hamill.—On September 21st at Elim Tabernacle, Ballymoney, by Pastor Wm H. Holohan; Daniel Laverty to Elizabeth Hamill.

Rammell : Little.—On September 10th at Elim Church, Graham Street, Birmingham, by Pastor John Dyke; Peter John Rammell to Elsa Muriel Little; both Elim members.

Storey : Wicks.—On September 24th at Elim Church, Lowestoft, by Pastor George Backhouse; Arthur John Robert Storey to Pamela Winifred Wicks; both Elim Crusaders.

Titterington : Carson.—On August 31st, in the Elim Church, Lurgan, by Pastor W. J. Martin assisted by the Rev. H. Hughes and Pastor G. Harpin; Herbert Titterington to Dorothy Laura Carson.

WITH CHRIST

Fearn.—On September 10th, suddenly, Bessie Louise Fearn, aged 60; a faithful member of the Church since 1939. Funeral conducted by Pastor George Backhouse.

Lockwood.—On September 13th, Herbert Lockwood, aged 72, beloved husband of Mrs. L. Lockwood, Huddersfield, passed to his eternal reward. Funeral conducted by Rev. Mr. Swain (Vicar of Moldgreen), and Pastor G. K. Steele.

Ramsay.—On September 14th, Amos Ramsay, aged 73, member and ex-Deacon of Elim Church, Southend-on-Sea. Funeral conducted by Pastor J. A. Wright.

We are glad to announce that the Morocco editions of

REDEMPTION HYMNAL

are now available.

These two special editions, together with the Rexine edition of the words only, make admirable presents or presentation copies.

The following editions of REDEMPTION HYMNAL are obtainable through your church bookstall.

WORDS ONLY EDITIONS

Red Cloth, Stiff Board Covers	4/6
Rexine, round corners, gilt edges, title in gold letters	7/6

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Printed on ordinary paper, full bound in Red Cloth Boards	15/-
Printed on India paper, full bound in Morocco limp, round corners, red under gilt edges, title in gold letters, glacine jacket, each book in a separate box	40/-
As previous description, with the addition of a Yapp edged binding and leather lined	50/-