End Times' Messenger

Volume 26 Number 7

July, 1962

- ★ World Reports
- ★ A Friendly Church
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- ★ Space-Age Dilemmas
- ★ Pentecostal Pattern

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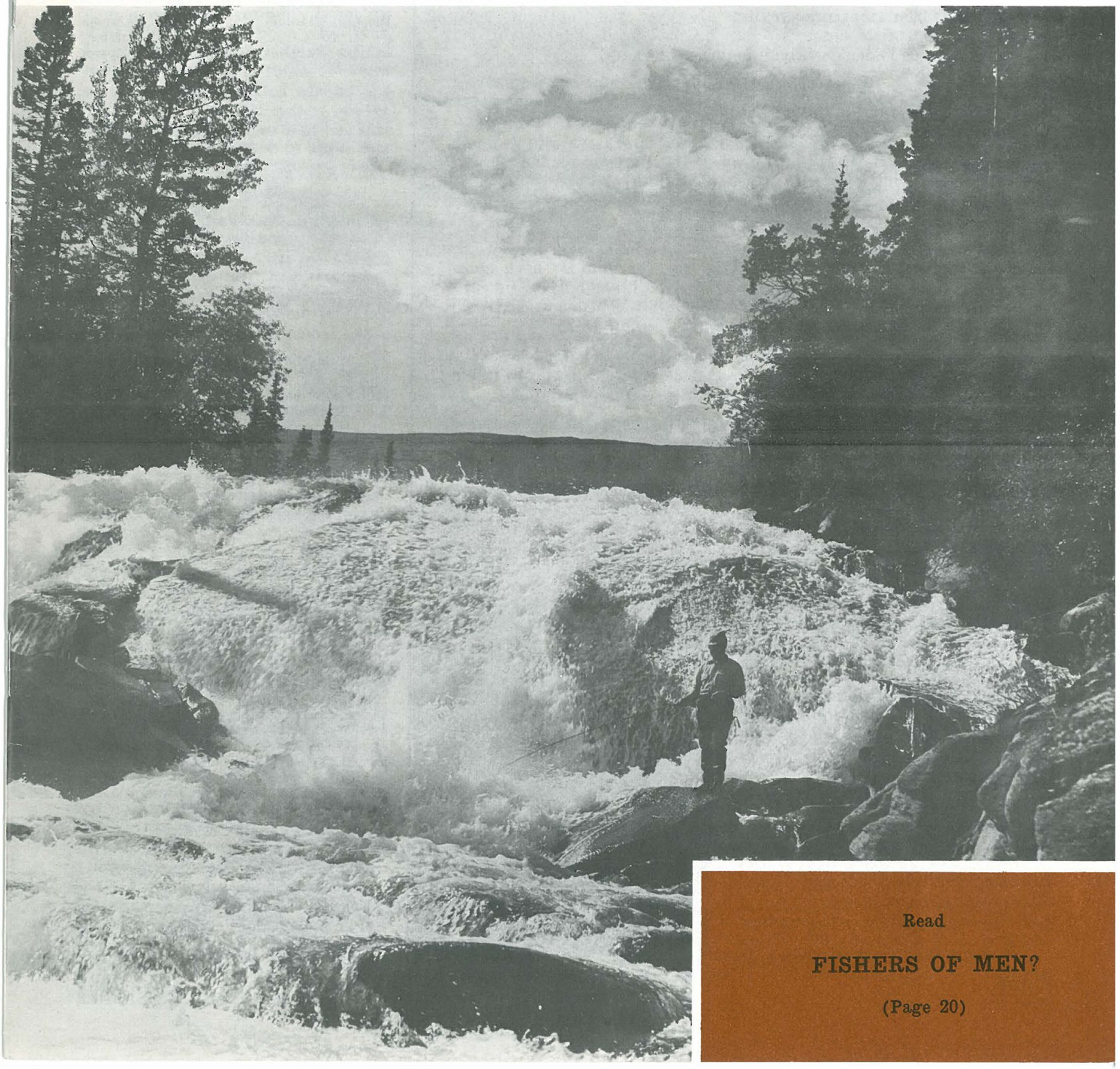
PUBLICATION OF THE APOSTOLIC CHURCH OF PENTECOST FELLOWSHIP



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FISHERS OF MEN?

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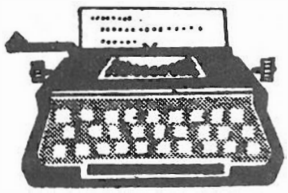

EDITORIAL COMMENT---

HOW TO LIVE FOREVER

"Whosoever liveth and believeth on me shall never die" (John 11:26).

WITH some, life may begin at 40, but spiritual life can only begin with personal faith in the work and worthiness of the Lord Jesus Christ.

Medical science in its study of the "aging process," anticipates some possible answers to this business of "growing old," and may raise the hopes of many for greater longevity. However, the "optimum conditions" where scientists claim life can be prolonged indefinitely, may prove as elusive as Ponce de Leon's fountain of youth.

Jesus Promises Eternal Life

What did Jesus mean by "shall never die?"

He did **not** mean that those who believe on Him as Saviour from sin, would escape physical death or the grave. The Bible makes it very plain that **only** those living when Christ returns will escape bodily death, for they shall be "**changed, in a moment, in the twinkling of an eye**" (1 Corinthians 15:52).

Jesus was teaching that he who believes in Him as Saviour and Lord will **continue living at death.** You see, the true Christian is "born again" of God's spirit and is already a citizen of Heaven, though living on earth. Death does not stop his conscious life and sweet continuous fellowship with God. "**Though he die, yet shall he live**" (John 11:25).

The occasion for this utterance from the lips of the Son of God, was at the tomb of Lazarus, who had died four days before. Jesus was talking with Martha, Lazarus' sister, and spoke these words of comfort.

"**I am the resurrection, and the life: he that believeth on me, though he were dead, yet shall he live: and whosoever liveth and believeth in me SHALL NEVER DIE. Believeth thou this?**" (John 11:25, 26).

The Lord Jesus Christ, as the God-Man, **IS** the power of the resurrection and **IS** "life." He gives "death-less" life to repentant sinners. Therefore, those who believe in Him shall not die, but shall continue to live consciously at death. While the believer's body is laid to rest in the grave, his soul is "at home" with the Lord (2 Corinthians 5:8).

Eternal Life Provided

Christ has broken the bonds of death and the power of sin. The grave has been "hallowed" for the Christian. Sin can no longer hold the believer as prisoner.

Jesus' redeeming death on the cross and the empty tomb has produced a "new life," a "spiritual" life that is "**death-less.**" Every true believer possesses this "life" by faith in Christ today. It is everlasting.

Today the resurrected Lord invites **you** to believe in Him as your Redeemer. He offers pardon from **your** sins, and peace for **your** soul. Death-less life is for **you** if you will surrender all to Him in genuine faith today.

Who Will Die?

Those who do not believe in Christ as "the resurrection" and "the life" **will** die. Their soul will continue consciously at death, but in everlasting **separation** from God. Eternal death is to "live" apart from God's favor everlastingly (Matthew 25:46).

Today is the day of salvation! Come to Jesus now and put your trust in Him.

—Irvin W. Ellis.

End Times' Messenger

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THE BIBLICAL ANSWER FOR SPACE AGE DILEMMAS

By **John D. Francis**
Edmonton, Alta.

THE Bible and this space-age are not unrelated! This imperishable Book has made its power felt in all generations, and the present will be no exception. Antiquity is not its doom, but rather its boon. For it is not the work of a Herodotus, a Socrates, a Plato or a Pericles, it is the message of the True God who within the compass of a few words sweeps past, present and future into one and thereby has the ability to make His ancient message sound like the fresh, crisp news of tomorrow.

If the last decade has yielded astonishing advances in the research, exploration and discoveries of the Celestial realm, then the Bible must be accorded the term phenomenal, for it predicted in broad outline, this age, and its consequent dilemmas! One may step further and declare that the ages beyond this age are clearly depicted and predicted within the confines of its pages.

Space age dilemmas are affecting the international, national and personal scene. For this reason varied approaches are being made to unravel the knots of perplexity at the summit and at the common dining table of a million homes. Leaders in world affairs are favoring the "jaw . . . jaw, rather than war, war." The layman is conducting himself into scientific research. The learned approach the scene philosophically, only to end in the superstitious reasonings of the ancient Epicureans and the Stoics who displayed their wisdom in the erection of an alter to **'The Unknown God.''**

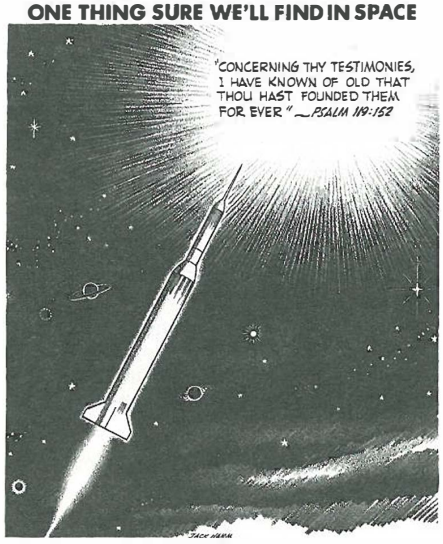
What is the answer to Communism's avowed objective, even the Atheistic subjugation of the world? Or the Frankenstinian monster created by science, whose strides of fantastic advance are alarming the world? And the corresponding domestic upheaval with its unprecedented iniquity, unparalleled delinquency and the insiduous evil of our soft-slippered ease? What of the political stupor, the toppling rulers, the disappointing Ecclesiastics? What of the dissention in the Western Camp?

The Bible provides an answer that is at once uncomplex as it is profound. **Faith**— is the answer! Faith in a Sovereign **Lord** who in all international, national and individual affairs intervenes, corrects, promotes, protects, permits, and punishes! Faith — in Him who has the ability to untie the knots and furnish the question's answer. Faith gives meaning and purpose to life. Life is mere existence apart from living faith which keeps you living!

Hark to the rustic prophet's ancient message. "The just shall **Live by Faith.**" Here is a word that LIVES. It is a perfect example of the manner in which God's message is at once to ancient, present and future generations, suited in every way.

Observe the seeming similarities of Habakkuk's age to the present. There was an appalling national condition. Upon this came an international threat. Synonymous with this was the seeming negativeness of God to prayerful enquiry. The prophet cried, "Why should the wicked com

ONE THING SURE WE'LL FIND IN SPACE



pass the righteous . . . I cry unto thee of violence and thou wilt not save." God made answer that He was not negative — He **was** working. Moreover He was going to raise up the Chaldeans that bitter and hasty nation. WHAT? — cried the prophet. This is too much. Then God replied the second time, "Write the vision on tables that he may run that readeth it." And what was this message? "Behold His soul which is lifted up is not upright in Him: but the just shall live by His faith!"

Campbell Morgan has drawn attention to the phrase in v. 2 of Hab Ch. 2 It is NOT he who reads may run, but he who runs may read! That is why the Prophet was told to write it PLAIN on tablets so that he who is in a hurry may be able to read it! And are we not a world in a mad hurry? Is this not the age of speed and acceleration? And is it not true that men are so hasty that a pause to consider things Divine is out of the question? That is why we write these words so plain and clear that in the racing moments of your life you may see that LIFE BEGINS WITH FAITH IN CHRIST AS YOUR SAVIOUR!

In this verse we have two approaches to life. There is the PUFFED UP life and then there is the life of FAITH. The literal rendering of "his soul is lifted up" is "his life is puffed or swollen." It is a graphic picture of pride and self-sufficiency. The ultimate of such is an Explosion. The more the balloon of life is puffed — the greater the chance of an explosion.

Remember the story of Alexander who went to Diogenes the philosopher. He called to him and a voice replied who art thou? He said, "I am Alexander the great, the master of the world!" "Is that so," said Diogenes, "get out of my sunlight! — and take no light that thou canst not give." Then there is the Life of faith. Habakkuk found it. Though all went contrary, the fields would yield no meat, no herd in the stalls . . . yet he would REJOICE IN THE GOD OF HIS SALVATION!" Hab. 3.17.

Faith gives certainty in the face of appearances to the contrary. Faith sees beyond the immediate to the ultimate! And the way to LIVE by faith is the opposite to the Proud and self-centered life. This is the Biblical answer for space age dilemmas. HAVE FAITH IN GOD!

«» A FRIENDLY CHURCH «»

By **A Visitor to Your Church**

JUST how friendly is your church? Did you know that God expects friendliness of His people? Friendliness, not only to those whom we know and have learned to love, but friendliness also to the stranger. God says, "**Be not forgetful to entertain strangers: for thereby some have entertained angels unawares**" (Heb. 13: 2).

Within the heart of a Christian church there is (or should be) a fellowship, a comradeship almost unknown to those outside of Christ. We have fellowship one with the other through Jesus Christ our Lord. But is this fellowship as extensive as it should be? Does it include all God's loved ones? Or only the few within our own intimate circle, those who most appeal to us? Those, perhaps, who interpret the Word of God similarly to ourselves? Those whose way of life conforms to our own?

God's family is a large one. It includes men and women, boys and girls from many denominations, and from many peoples. God's love has reached out to hungry souls and drawn them unto himself from every walk of life. Does our love, our friendship reach out to each one of these whom we meet? Or can our love encompass only the man or women whose ways and doctrines agree with our own?

Do you boast of being a "friendly church?" If so, it would be well to look to yourselves. Are you truthfully a friendly church? If you are a church composed of born again children of God, you should indeed be a friendly church, for God's people should be a friendly people. But are we?

I attended one, self-styled, "friendly church" in a nearby city. I entered its doors one Sunday for morning and evening services, and stayed for the after service prayer session. I felt the Presence of God's Holy Spirit, and enjoyed worshipping with God's people. But were they friendly to me?

I'm afraid not! I entered, and left again, a total stranger, unwelcomed and unnoticed except by one gentleman, who gave me a hearty handshake and a friendly smile. God's Spirit was pleased with his graciousness. But where were the rest of that large congregation? What of their welcome?

Men and women alike gathered in small clusters and visited amongst themselves, completely ignoring any strangers within their midst. God's Spirit must have been grieved with their unfriendliness. Were you, I wonder, amongst that group? Do you leave the matter of hospitality in your church to the smiling man at the door?

God says, "**Use hospitality one to another without grudging**" (1 Peter 4:9).

What if I had not known the Saviour? Had been a seeking soul? I would, doubtless, have left your grand city church and sought satisfaction elsewhere. My brethren and sisters, Think on these things! God will not hold you guiltless.

God is grieved when His children, seeking fellowship, leave the heart of the Christian church hungry and lonely. His heart aches when the unsaved, seeking peace and satisfaction find in his church only a group of people satisfied to visit amongst themselves without thought to the stranger in their midst. Who is to blame? The minister? Or the ushers?

The church is composed of members, and each member has a responsibility in the matter of hospitality. As Lorne Pritchard once said, "Perhaps God gave you no other gift, but the gift of a smile, then use it for Him." You may not have the ability to converse freely with the stranger, but, as a Child of God, you can speak a friendly word, offer a friendly smile or even ask the visitor to come back to another service. But do be hospitable. God expects it of each of us.

It may be that some day I shall visit your church again. Can I count on you to offer me, and every other stranger, Christian hospitality?

"**Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.**" (Matt. 25:40).

— Olive W. Mumert,
Youngstown, Alta.

Annual Missionary Rally

The Blackie Full Gospel Church held its Annual Missionary Rally on Good Friday, April 20th. Guest speakers included **Rev. E. L. McRae, pastor** of the Calgary Full Gospel Church, and **Rev. Wesley Schindel,** minister at the Bowness Full Gospel Church. **Rev. E. Siggelkow** is pastor of the Full Gospel Churches in Blackie and High River, Alberta.

Revival Meetings In Calgary

Evangelist Billie Spellman conducted a revival campaign in the Calgary Full Gospel Church during the month of May. Many were filled with the Holy Spirit, several were saved and others testified to physical healing. **Rev. E. L. McRae** is the pastor.

Have You Considered A Christian Will?

LET your influence and support of Christian work and missions continue even after you are gone by including the Apostolic Church of Pentecost in your will.

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Pastor Wanted

A pastor is needed for the Fauquier and Burton Full Gospel churches in British Columbia. Write to: **R. Tauber, Fauquier, B.C.**

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41st Annual
CONFERENCE REPORT

By **Lorne O. Pritchard**

THE best description of any preachers Conference is found in Acts 15. — The Conference began with "much disputing" and concluded with the words : "for it seemed good to the Holy Ghost and to us . . . ,"

The Pastors, Evangelists, Missionaries, Workers and lay-representatives of A.C.O.P. met together for their 41st Annual Conference in the Saskatoon Apostolic Church, June 5 - 9, 1962.

Host pastor **Rev. D. I. Gillett** welcomed the delegates to the Tuesday morning fellowship and communion service. The address of the morning was given by **Rev. G. A. Batke** of Vancouver.

Moderator G. S. McLean spoke to the conference before the first business session on Tuesday afternoon. After the reading of the minutes various reports were read to the delegates. **Rev. Assman, Clerk,** reported that the A.C.O.P. missionary council had channeled $ 105,803. to missions in the fiscal year ending April 30th.

The Moderator appointed **Rev. F. G. McRae, Rev. N. Neilson** and **Rev. G. Rosch** to serve on the conference committee. **Rev. D. I. Gillett** and **Rev. A. D. Marshall** were appointed to serve on the musical program committee for the conference.

By 7 P.M. Tuesday, 161 delegates had registered. Others were registered on Wednesday and Thursday.

During the afternoon the delegates to the Apostolic Ladies Missionary Fellowship met for their Annual meeting. — **Sister Spicer,** the Dominion President directed this meeting.

Wednesday was "Missions Day." The morning session was given over to the business of Home Missions, 'A.L.M.F.' Missionary Policy and the Revised Fereign Missions policy of A.C.O.P.

An open missionary service was held in the afternoon, under the direction of **Rev. E. L. McRae** of Calgary.

Music during the missionary service included a violin solo, "Follow Me," — played by **Sister Cheek** of Hanna; a solo by **Brother** Wallace of Japan and a solo at the conclusion of the service by **Sister E. Johnson** of West Africa. **Sister D. Thunberg** was at the organ and **Sister L. Batke** was at the piano.

The first speaker, **Rev. L. A. Pritchard** of Vancouver, gave a report of his recent tour of mission fields. He said that "today there is more freedom in India than there is in Canada to preach the gospel. In India they are allowed to use loud speakers, freely distribute literature and hold public street meetings." In his opinion India to-day is wide open for evangelism.

Sister Hunt and **Sister Sieker,** recently returned from their field in Nyasaland, were introduced. Because of limited time their reports were very brief.

Rev. S. Nemith, home from India, reported that in his 5 years on the field he was enabled to establish 14 self-supporting churches and 3 partially supported churches. "At the present rate of increase there will be a larger number of A.C.O.P. churches in India in a few years, than there are at the present time in Canada," Brother Nemith told the conference.

Rev. Wallace and **Rev. Bradley,** both from Japan, demonstrated how an interpreter is used in preaching the gospel in that land.

Sister Grace Collins then spoke briefly of her work in Japan after which **Sister E. Johnson** brought a brief report from West Africa.

Brother Wallace then spoke before the close of the afternoon service. He said, "we are not responsible for conversions but we are responsible for contact." He added: "we should not only pray, move amongst us, but also, Lord move beyond us."

In the Wednesday evening service **Rev. F. J. Kosick** of Winnipeg stated: "New Testament Evangelism is the only answer to the world's problems, the only antidote to communism and the only remedy for the anaemic condition of the church." He added: "whenever Evangelism has waned the church has become a mission field." "The burden of the Holy Spirit throughout the Book of Acts is Evangelism" he said, and "the keynote of this Conference has been Evangelism."

Brother Kosick concluded by saying that "to-day only 8% of the world's population is Protestant; by 1980, 4% will be Protestant and by 2,000 2% of a world population of perhaps 6 billians will be Protestant." The need of Evangelism and missions was never more evident.

Thursday was a day of 'much business'. Included were moments of silent rememberance of **Brother Lovick** and **Sister M. V. Brown** who, since last conference had departed to be with the Lord.

In the evening service four young pastors were publicly ordained to the ministry. They were **Pastor Ben Kirkpatrick,** Consort, Alberta; **Pastor George Shaw,** Flowing Well, Sask.; **Pastor Samuel Cheek,** Hanna, Alberta and **Pastor Robert Tauber,** Fauquier, B. C.

A large congregation had assembled for the service to hear former Saskatoon pastor, **Rev. R. E. S. Toms,** now of Victoria, bring the evening message. The meeting concluded on a very high note of praise, in an atmosphere of rich blessing. It was evident that hearts had been touched and warmed by the sweet presence of the Lord.

Friday morning was "election day."

Rev. G. A. Batke of Vancouver was elected by the Conference to be their moderator for the next three years.

Presbyters **Rev. R. A. Larden,** Swift Current, was re-elected in the S. W. Saskatchewan district and **Rev. R. L. Dean,** North Surrey, was re-elected in the B.C. district. **Rev. A. E. Sheppard,** Regina was elected to fill the vacancy in the S. E. Saskatchewan district, created by **Rev. E. L. McRae's** move to Calgary.

(Continued on Page 7)

NEW APOSTOLIC MINISTERS: These four young men were ordained during the recent conference in Saskatoon, Sask. They are (from left to right) **Rev. George Shaw,** Flowing Well, Sask., **Rev. Bob Tauber,** Fauquier, B.C., **Rev. Samuel Cheek,** Hanna, Alta. and **Rev. Ben Kirkpatrick,** Consort, Alta.

The Scriptural Pentecostal Pattern

By Lorne O. Pritchard

THIS month we continue the subject of the "Products of Pentecost," as found in the Books of Acts.

To date we have pointed out only three. In Acts chapter two—"Powerful Preaching." Acts chapter three —"Genuine Miracles." And then in Acts chapter four—"Powerful Praying."

As we move on to Acts chapter 5, we learn that **Pentecost Produced** Separation. I quote two verses; 13, 14 "And of the rest durst no man join himself to them, but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women."

Notice two important facts in these verses. Unsaved people were afraid to **join** the early church! However, believers were **added** to it. Please observe the two ways of associating with a church, you can join it or be added to it.

If a church lives up to the standard of the Book of Acts, it is impossible to "**join**" it. You must be **added** to it by personal faith in Jesus Christ. You must be a believer to be a part of it.

This first Pentecostal church, of which we read in the Book of Acts, was so much alive and on fire that dead sticks were afraid to join it. People couldn't lie and go on living in this church. For you remember, Ananias and Sapphira went to church singing, "All to Jesus I surrender," and they were both carried out . . . dead!

When I was in Toronto at the World Pentecostal Conference, it was a delight to hear a Pentecostal Holiness preacher make the following statements. He said, "You talk to God about Power, and God will talk to you about Purity. You talk to God about Happiness and God will talk to you about Holiness."

When our standards of separation are lowered we are really departing from the Pattern of Pentecost.

There are certain things that are just wrong for a Christian. Children know they are wrong, for I have found that children have standards of conduct that they expect from Christians. The truth is, there are certain things which do not become a Christian, and we all know these things are just wrong.

I have observed that when people are born again in a real Pentecostal atmosphere, separation from the world is the natural result. A genuine experience with the Lord demands separation from the world.

The work of the Spirit will always be in line with the Word of God and Romans 12:1-2 teaches us about separation. It plainly states that we need not talk to God about service until we have first presented our bodies to Him, and this presentation includes, and I quote, "be not conformed to this world."

Some people seem to think that a church dies spiritually when it begins to serve coffee in the basement. I disagree. A church dies spiritually when it becomes too comfortable for 'goats' in the pews! And by goats I mean unsaved church members. People who join the church who have never been added to it by the Spirit

A Pentecostal church should be a place where the Holy Spirit can bring real conviction. A place where unbelievers are very uncomfortable. A place where the fear of the Lord is realized, for this is the beginning of wisdom. It should not be a place of lightness, nor a place of deadness, but rather a place of holy solemnness.

When unsaved people can attend any church regularly and not get saved, that church has departed from the pattern. For when a church is spiritually alive, people have to get in or get out. I want this fact impressed, so I will repeat it, it is a spiritually dangerous thing to have goats comfortable and at ease in the pews of our churches.

I pastored a church which I thought was comparatively dead, but one day I was encouraged because a family left us. To explain, it was on this wise. The father of this family told us why he left. He said I can go to other churches and feel saved, but when I attend your church, I don't even feel saved.

Now I was not too impressed about this "feel-saved" business, but the fact of what happened was an encouragement. The church was more alive than I was aware of. I am not sure that this man was saved, but I know that at the time he was not living a separated life; and he was uncomfortable. For this I was thankful. Not only unsaved, but unseparated Christians should be uneasy in spiritual churches.

Perhaps you have misunderstood what I have been trying to say. I am not contending for a form of fanaticism that will drive people away, I am rather contending for genuine Holy Spirit conviction which will not allow people to be comfortable if they are unsaved. Nor will it allow them to be comfortable if like Ananias and Sapphira, they are living a lie.

Today the standards of separation are so lowered, that many times it is difficult to tell a believer from an unbeliever. In matters of make-up and dress, standards are set, not by what the Bible teaches, but rather by Hollywood and Paris. And these two cities are certainly not known for their godliness!

Israel of old had been chosen to be different than the nations. But the time came when she desired a king so that she could be like the nations. This same spirit is evident today. Christians who have been chosen out of this world seem to have an unholy desire to be like the world.

There is a life that pleases God—see I Thess. 4:1. There is also a way of life that despiseth God. See I Thess. 4:8. When I am not separated from the world, I am not pleasing Him, therefore when I am not living a separated life I am really despising Him!

Many Christians want the experience of Acts, chapter two; they long for the miracles of Acts chapter three and four, but they do not want the Acts of God as found in chapter five. We must always remember that judgment must begin at the house of God.

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Rev. F. J. Kosick, Winnipeg was re-elected as chairman of the A.C.O.P. Missionary Council. Re-elected to the council were **Rev. D. W. Breen,** Moose Jaw and **Rev. E. L. McRae** of Calgary. **Rev. G. S. McLean,** Eston, Sask., was elected to the missionary council. **Rev. A. D. Marshall,** Eston, retired from the council.

Rev. Jock Wallace was elected to be missionary representative on the council for one year. **Rev. F. Assman,** Saskatoon, was re-appointed as Treasurer.

Credentials Committee members, to serve with the Clerk, elected were **Rev. G. A. Batke** and **Rev. R. L. Dean.**

Rev. R. Tauber, Fauquier, B.C. was elected as the Dominion Youth Leader of A.Y.M. **Rev. S. Arneson** had completed his term as leader.

An invitation to the conference to meet in Regina next year was then read by the Clerk. The conference business sessions adjourned about 1 P.M.

Rev. Norman Worth was the speaker in the concluding service Friday evening.

Easter Revival Meetings

Pastor A. H. Gillett of the Full Gospel Mission, Pangman, Sask., reports a blessed time of revival meetings with **Evangelist** and **Mrs. Billy Schuetz.** The special services began on Easter Sunday and continued through the following week. Many enjoyed the fruitful ministry of Evangelist Schuetz.

Cover Photo

This month's cover picture shows an angler trying his luck at Otter Falls, mile 996, one of many excellent fishing spots to be found along the Alaska Highway. Photo from the **Canadian Government Travel Bureau.**

(Continued from Page 6)

So often in our churches we hear part, and only part of Habakkuk's prayer, "Oh Lord revive thy work." That is the part of the prayer we hear repeated, but the rest of the prayer includes, "in wrath remember mercy."

If I read the prayer as it is, and if I follow the instructions in it, I learn that when I am asking God to revive His work, or if you will, revive His people, I am really asking for judgment. There cannot be a revival of God's people without judgment.

Do you want revival? Do you **really** want revival? If you do, pray for it. But always remember, revival will bring judgment upon God's people, for God demands separation.

A return to the Scriptural Pentecostal Pattern, would also mean a return to standards of Christianity that would be well pleasing to God. May the day soon come when it shall be so.

Ontario Needs Volunteers

By **Noel McNeill**
Haliburton, Ont.

ONTARIO is a province of contrasts. In the south we have cities and industrial complexes running into one another. In the north we have miles and miles of unbroken forests and lakes. We see on one hand the material wealth of the land being tamed; and on the other the natural tendencies of man going wild. We see children well fed and educated but with no spiritual knowledge.

Ontario is a province of challenge! Here we have six million people (almost one-third of all Canadians!) Toronto alone has more people than Saskatchewan. Numerous smaller cities and towns dot the lanscape and the interlocking highways hum with bustling traffic.

Yes, Ontario has contrast and challenge for the Christian. It has a special challenge for our Apostolic Fellowship. We can help to meet its spiritual need and it can help to meet our need for Home expansion.

When I was at Bible School in Eston and at Conventions in the West it was impressed upon me again and again that we have over-extended ourselves overseas and unless we grow at home we will have to retrench. None of us want to do that when we see the needs of the region beyond. Therefore the only alternative is to expand.

The Early Church under Paul's leadership expanded. To do so it picked the centres of population. We must do the same. True we don't want to step on any ones toes in the process. We don't want to harm other Gospel or Full Gospel works. In Ontario there is room enough for all.

When one considers that our Apostolic Fellowship has 40 churches along with an equal number of other full gospel churches, there are only two Apostolic churches and 20 others in Toronto, we can see that there is room for all. Within 100 miles of Toronto there are literally dozens of good sized towns with no Full Gospel works!

Churches if you want to expand, here is the place to look! Why not support home missionaries to open up works in needy Ontario? Young People, if you have a burden and are willing to sacrifice, here is a place worthy of your every effort! We need men and women of Christ-given conviction and stick-to-itive-ness to dare things for God.

Even now the Spirit is stirring. A new work is underway in Scarborough under Pastor Lyn Fairhurst. He needs your prayers! A new church was recently dedicated at Dwight and services are even now being held in Huntsville! Both pastors of the churches in Lindsay and Coboconk report a growing concern in their churches for the needed expansion. In Haliburton we are even now contemplating a much needed church building to give us a satisfactory base for expansion. **Pray** for your churches here that God will increase vision and supply needs. **Come** East if you are looking for a place of Challenge in God.

The world has yet to see what God can and will do in and by and through and for the man who doesn't care who gets the credit.

* * *

Anything in your life testimony or manner of life that in any way offends, drives away or embarrasses a sinner, besides the offense of the cross, is your own fault; don't blame it on Jesus.

* * *

There are some persons who are extremely independent as far as co-operation with others is concerned. They seem to be able to do a certain amount of good work only as long as they are allowed to work independently, without restrictions, and without consultation with others.

* * *

Men may spurn our appeals, reject our message, oppose our arguments, despise our persons — but they are helpless against our prayers!

NOTE!

Change of Office Address

Please take note that the general office address is now changed from 708 19th Street, West to 1612 Adelaide Street East, Saskatoon, Sask.

Please send all contributions for missions to **1612 Adelaide Street East, Saskatoon, Saskatchewan.**

GORDON *and* ANNE BLAND

Northern Rhodesia

I WAS born in October 1928, in a bamboo and thatch bungalow on the banks of the Rio Chapare, at Todos Santos, Bolivia, where my parents were missionaries with the Bolivian Indian Mission. When I was about two years old, my father, who had been on the field for about six years, was due to go on furlough to England and so we set off on the long journey by river boat, which was to take us along the great rivers through the heart of the Amazon Forest to the Atlantic. There my uncle Len, also a missionary serving in Brazil, met us and then we embarked on the ship which was to bring us to England.

My parents did not return to South America and my father remained a minister in England and there I received my education. I spent my High School years in the town of Ashford, Kent. These were the war years and we were never very far from the realities of war.

At a Christian house party for secondary school boys, Easter 1946, I rededicated my life to the Lord Jesus, but there was a notable lack of power in my life. The next few years I spent farming in England, culminating in a scholarship to Agricultural College. While there, I had the joy of leading my room-mate to the Lord during a holiday together at Capernwray Hall, the home of Major and Mrs. Ian Thomas, a noted British Evangelist.

'51 was a decisive year. Just when I was ready to take up a post on Piara Singh Farms in Amritsa, India, war broke out between India and Pakistan over Kashmir and of course, I did not go. Instead, I was appointed an Agricultural Officer to the Nyasaland Government that same year. After three years, I resigned my post in order to return to farming proper and after a short leave in England, I returned to Nyasaland again as Assistant Manager, and later Manager, of Kakuyu Estates, Namitete.

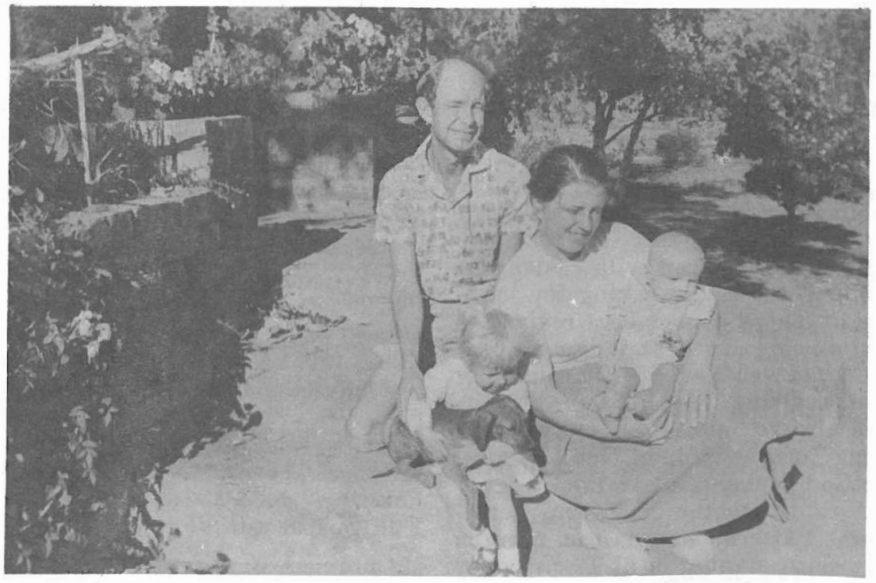
These were lonely years, spent far away from God, but God had not forgotten me. His loving hand was on my life, and so it was that in His great wisdom and love, the Spirit of the living Christ chose to lead Sisters Seiker and Hunt of the Apostolic Church of Pentecost of Canada to settle in Namitete. They even stayed in my guest house for several months while they were building their own mud hut. Thus I became acquainted with most of our missionaries in Central Africa, and started a chain of events which brought me back to God and a life of greater service.

This article provides me with a wonderful opportunity to express publicly my sincere thanks to Sisters Seiker and Hunt, Brother and Sister Schuetz and Brother and Sister Jamieson and family and the others, for their spiritual help and concentrated prayers on my behalf. May the Lord richly bless each one of you.

As I drew nearer to God, the Devil began to start to fight back. The first big test was when I had to choose between my unsaved girl friend and the Lord Jesus. The Lord greatly helped me make the right choice.— Soon after that, the Lord mightily baptized me with the Holy Spirit one Sunday evening in my home, where the missionaries and I were gathered together. What joy was mine as the floods of living water poured over my hungry and thirsty soul. I drank deeply. Now I was receiving the power for which I had so often longed for to stabilize my Christian life and give me strength to serve Him. Luke 11:9-13, Acts 1:8, 2:4, 38, 39, are the scriptures which helped me most at this time. Now I needed a lesson in humility. This was indeed the case when the Lord led me to be baptized in the Name of the Lord Jesus Christ in the Namitete River with many of my African Brethren, as I had not been baptized before. Brother Schuetz and Jamieson baptized me in the presence of about four hundred witnesses.

After this, the Lord called me to leave work and train for full time service. The Devil was not slow to counter-attack and immediately I was offered a 2,000 acre estate and $ 6,000.00 to run it on for the first season, which was quite a temptation. But how wonderfully God moves. That property is worthless to-day. How important it is to obey God and to be willing to leave material securities for the cause of Christ.

In 1957 I left Nyasaland and proceeded to England where another great event took place; my marriage to Miss Anne Baylis, a building contractor's daughter from Warwickshire. We spent our honeymoon at Capernwray Hall. Anne and I have been married 5 years now and they have been the happiest years of both our lives. Young people, ask the Lord to help you choose your life partners. We did! He knows what is best for us.



MISSIONARIES GORDON AND ANNE BLAND with their children, Joanna Grace and Duncan Stuart.

Anne's father was very ill at the time I sailed for Canada on my way to Bible School, but we parted sure that our faith in God's promises would be fulfilled. Anne joined me in Canada in the following spring. I sailed on faith, for at the time I had not enough money for the train fare across Canada to Eston, but while I was at sea, the money came through and Anne had my ticket arranged for by the time I reached Montreal. I spent one term at Eston, where Anne joined me in time for Convention. The Lord led us to go to Diamond Valley, Alberta for the summer, where I assisted Brother Louis Peskett by pastoring a little assembly at New Raven while Anne worked in the local hospital.

Towards the end of the summer, we knew the Lord was calling us back to Africa, and we knew that obedience to His voice was more important than anything. I mentioned this to several people, who promptly reminded me that it was impossible for me to even think of going to Africa, since there were others before me more qualified and there was no money to send me anyway. But the call was so strong and we knew that if the door opened, we were ready. We said in our hearts, "If the Lord wants us to go, He will find a way and we will go." With God NOTHING shall be impossible.

About a week later, we had a telephone call from Sister Small in Winnipeg asking us whether we would be willing to leave Canada and fly to Bulawayo, Southern Rhodesia, immediately to relieve Brother Albert Roberts. We prayed that night and the Lord gave us the assurance that this was His will. The following day we confirmed arrangements with Sister Small over the telephone and within four days we left Alberta behind and were on the train to Winnipeg. There the Lord moved swiftly. In the farewell service for me at Zion Church that following Sunday, when I was ordained, Anne was filled with the Holy Spirit in mighty confirmation as we had prayed for this sign to seal our step forward into God's service. The following morning I left Canada for Bulawayo by air. Anne followed via England to visit with her family and help out while her father had an operation and then she joined me two months later.

We stayed in Bulawayo fourteen months looking after Brother Roberts' work and there our daughter Joanna Grace was born on October 25th 1959. Although we were burdened for Lusaka, we felt it was the Lord's will for us to proceed to Kitwe to give a helping hand to Brother Schuetz until Brother Jamieson returned from furlough. We were introduced to a wide variety of missionary work during the fourteen months we stayed in Kitwe. All this has proved to be of inestimable value and we praise the Lord for the opportunities and experiences He has afforded us.

The Lord opened the door for us to open up a work in Lusaka and we moved here in February 1961. We have a particular burden for literature work and for spreading the Gospel by the printed page throughout Northern Rhodesia. Our son, Duncan Stuart was born here in Lusaka on May 24th 1961.

The field is vast, the scope is tremendous, the labourers are few, but we pray that the Lord will thrust forth labourers into His harvest.

"I" is always found in the center of anxiety..

* * *

We stumble over pebbles, not mountains.

* * *

If a thing will go without saying, then let it go.

* * *

Prayer must mean something to us if it is to mean anything to God.

* * *

We should use every day as carefully as we use the last match.

* * *

Some people have heads like matches, flaring up at the least bit of friction.

* * *

A soft answer may get you out of a hard situation.

Come to . . . *Cowichan River Bible Conference*

Near Duncan, B.C.,—on Beautiful Vancouver Island

July 1-11—**Youth Camp**
July 12-22—**Family Camp**
July 23-29—**Intermediates** (12-14 yrs.)
July 30—Aug. 5—**Girl's Camp** (6-11 yrs.)
Aug. 6-12—**Boys' Camp** (6-11 years)

A CHRIST-CENTRED VACATION for the WHOLE FAMILY

B.C. Ministers of Camp

★ **July 1 — Rally Day — A.Y.M. Quiz Play-offs.**

★ **A fine group of able Bible Teachers, Evangelists and Missionaries are expected.**

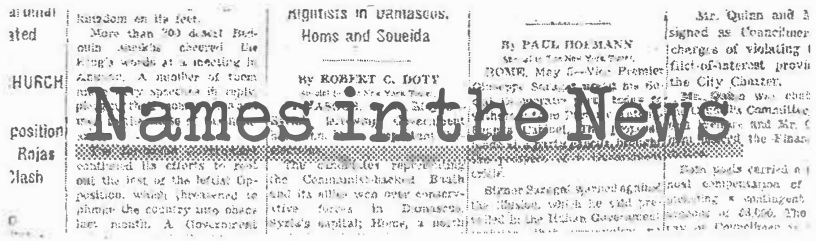
★ **Reasonable rates. Strict Supervision. Restful Christian atmosphere.**

Camp Pastor: Rev. R. E. S. Toms, 1625 Hollywood Crescent, Victoria, B.C.

Camp Director: Rev. R. Tauber, Fauquier, B.C.

Swimming in Cowichan River

Write today for Camp Folder: **Cowichan River Bible Conference, General Delivery, Duncan, B.C.**



South-West Sask. A.Y.M. Rally

GOOD FRIDAY was the date of the anticipated South-West Saskatchewan Apostolic Youth Rally at Mankota, pastorate of **Rev. & Mrs. William Calderwood.** A very gusty day with some dust in the air, and a forecast for rain, no doubt altered some plans for attendance. However, guests from most of the assemblies of the area, and some from Moose Jaw, were on hand to share in the blessings.

Pastor Breen of the Apostolic Temple, Moose Jaw, and director of The Sun-set Gospel Hour over CHAB, was guest speaker at all three services: 10:45 A.M. 2 P.M., and 6:45 P.M. God spoke to the hearts of those present through His Word, and a time of spiritual enrichment was experienced. In the interval between noon lunch and the afternoon service, an orchestra was organized, which assisted in the joyous rendering of praise to His Name.

The ladies of the Kincaid assembly and the Mankota ladies provided supper at 5 P.M. in the Legion Hall, also lunch after evening service.

During afternoon and night services, four teams took part in Sword Drills, winners of which were: **Jim Stevenson, Bina Magee, Carol Snape,** and **Bonnie Swatzki.** Those four young people comprise the team for the final contest, in which **Jim Stevenson** attained highest score. It is always a thrill to see young people so alert and enthusiastic about the Word of God.

Special numbers, vocal and instrumental, were much appreciated. These included :

Swift Current — Ladies' Quintette; Ladies' Trio.

Kincaid — Ladies' Duet.

Assiniboia — Instrumental Duet; Vocal Duet **(Bro. and Sis. Jonat).**

Moose Jaw — Vocal Duet **(Bro. & Sis. Breen).**

In the evening service, **Baby Dona Ruth Calderwood,** infant daughter of **Pastor** and **Mrs. Calderwood,** was presented in dedication to God. In this beautiful devotion, hearts were drawn close to God as Pastor Breen conducted the dedication, assisted by **Pastor Arneson** of Kincaid, who offered prayer for the parents.

The evening service was recorded to be sent to the **Curries,** who visited Mankota during furlough.

Your prayers are asked for the efforts of the Calderwoods at Mankota —that they may see more souls come into His Kingdom. A worthy work is being done with a small group of Young people and chidren, also a few adults. An invitation has just been accepted to start a rural Sunday School. (Thank God for this answer to prayer!) But much prayer is needed, especially for a greater adult interest.

Sincere thanks to all who assisted with the Rally, remembering the Kincaid ladies' bountiful contributions of food, and the Moose Jaw church's loan of their dishes, also **Bro.** and **Sis. Spicer's** kindness in conveying them to and from the Rally. A hearty "God bless you" to you all.

—Reported by **Miss Emily Hall,** Mankota

Springside A.Y.M. Rally

Pastor G. Laggo of Yorkton, led in the opening service at the Springside AYM Rally, Monday afternoon, May 21st. — Visiting Pastors at the Rally included **Pastor** and **Mrs. A. Mortensen** of Punnichy, **Pastor** and **Mrs. G. Groves** of Kipling, **Pastor** and **Mrs. V. Jonat,** ofStoughton, **Pastor** and **Mrs. M. Fuller** of Fort Qu'Appelle, **Rev. Ron Hooper** and **Rev. Jack Reid. Rev. L. O. Pritchard** of Eston was the speaker for the two Rally services.

It was at this Rally we learned that "**Baby Douglas Mortensen**" had arrived on March 18th.

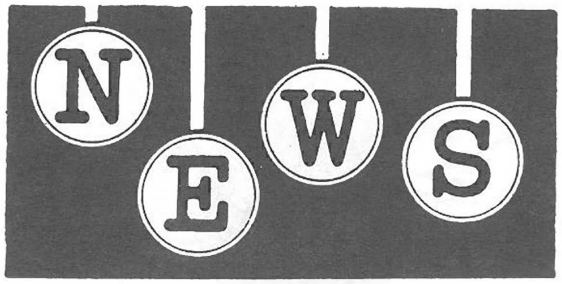
Rev. L. O. Pritchard conducted a series of meetings with **Pastor** and **Mrs. H. Roberts** in North Battleford, May 23-27.

Pastor Roberts has been greatly used of the Lord in bringing the gospel to "Little Pines Indian Reservation." A work comparable to that recorded in Acts chapter eleven at Antioch, has been done at "Little Pines."

These Indian families have been saved, filled with the Spirit, delivered from tobacco, alcohol and their lives have been gloriously transformed. One has to witness the grace of God in operation among them to realize the great work which has been done. The testimonies of these people of what God has done for them in their spirits as well as in their bodies, for many have been healed, blesses one's heart.

Pray that the work shall increase. Our Indian brethren are planning on building their own church on the reservation Pray that the work may go ahead unhindered.

HOME AND FOREIGN MISSIONARIES ATTENDING THE 41st ANNUAL CONFERENCE: From left to right: **Rev. Leonard Simcoe,** Vancouver Island, B.C., **Sister Grace Collins, Japan, Sister Hunt,** Nyasaland, **Rev. D. G. S. Wallace, Japan, Rev. E. Bradley,** Japan, **Sister E. Johnson,** West Africa, **Sister L. Sieker,** Nyasaland and **Rev. S. Nemeth,** India.



from our LADIES' MISSIONARY FELLOWSHIP

. . . Calgary Rally . . .

ABOUT 45 delegates from Ladies' Missionary Groups in southern Alberta gathered for a rally in the Calgary Queen's Park Church on Saturday, May 5.

Sis. Elsie White, president of the southern district, welcomed the delegates. **Sis. F. Kernick** was secretary.

The meeting opened with prayer by **Sis. Pearl Fenwick,** and Scripture reading and a new missionary chorus by **Sis. A. Pasternak.**

This was followed by a session of prayer for foreign and home missionaries, led by Sis. Myers, Parsons and Haase.

Reports of work done by their group was presented by **Sis. R. Beeston,** High River; **Sis. Robinson,** Blackie; **Sis. Haase,** Banff; **Sis. Parsons,** Forest Lawn; **Sis. Schindel,** Bowness; **Sis. Tiegen,** Calgary; and **Sis. Shirley Lahnert** of the Calgary "Saved to Serve" Group.

Sis. Grace Ansley then sang, "Now I Belong to Jesus."

Sis. Alice Pasternak presided as nominations for president of the southern Alberta district took place. It was moved by Sis. Tiegen, seconded by **Sis. Skibsted,** that the term of office for president be three years. Carried. Sis. Parsons, moved that Sis. White return to office as president for another two years. Carried.

The meeting voted to set up a central missionary cupboard in Calgary, where groups may send linens and clothing for distribution to missionaries. A list of the articles will be sent to Sis. Spicer. Each group was requested to send postage money every third month to Sis. White for mailing these parcels.

Sis. Grace Worth sang, "No Man Careth for my Soul," after which **Sis. E. L. McRae** closed the meeting in prayer.

Supper was served in the lower auditorium.

Another rally of ladies' groups is planned for this fall, during Calgary's annual missionary convention.

* * *

Newest Missionary Group

AGAIN we have the happy privilege of welcoming a newly-formed group into our Ladies' Missionary Fellowship, this time from Kamloops, B.C. **Sis. Anne Kurtz** informs us:

"Our first missionary meeting was held at the home of **Sis. Goodhey** on Mar. 21. Eight women from the Full Gospel Tabernacle at Kamloops attended.

Sis. Kurtz was elected president, and **Sis. Smeaton,** secretary-treasurer. We decided to meet once a month.

Some of our first projects will be collecting coupons (Nabob, etc.), to furnish our nursery beds, making bandages from old sheets, and collecting Christmas cards for making baskets at V.B.S. this summer. We also plan to bring an item of food to each meeting, for packing a parcel.

We had a very precious prayer time together, as we remembered the special requests mentioned in the circular letter.

Refreshments were served by our hostess.

Several have been saved here recently, and others were healed. About 25 were filled with the Holy Ghost and spoke with other tongues as the Spirit gave utterance. We truly praise the Lord for this outpouring of His Holy Spirit."

Pray for Sister **Anne Bland,** Lusaka, N. Rhodesia, as she begins women's meetings and work among the African women and children, assisted by their interpreter's wife. "It helps so much to know that your prayers are behind us every step of the way in this battle for souls," Sister Bland wrote.

Sister **Mitchell,** with her drastic physical affliction, appeals for further prayer and intercession, as she and Sister Maynard supervise two main mission stations, their own and that of Sister Sieker and Hunt, ten out-stations, twelve workers, plus the Bible School and their building program. Because of her severe arthritic condition, Sister Mitchell can no longer stand to preach and to pray for the people, but is compelled to minister sitting down.

Sister **Grace Collins,** Japan, requests that we pray for:

1. Her Japanese worker left in charge of the work at Mizunami.
2. Former worker Atsuko San who is not walking with the Lord.
3. Young people contacted through English classes, that they might experience genuine salvation.
4. Watanabe San, a young Christian man in Mizunami who is not walking with the Lord.
5. For a work of the Holy Spirit among the women in the Mizunami area who have been contacted with the Gospel.

Pray for strength and wisdom for **Sister Duncan, in** Kitwe, N Rhodesia, and for the children she helps care for, many from broken homes.

Christmas began in the heart of God. It is complete only when it reaches the heart of man.

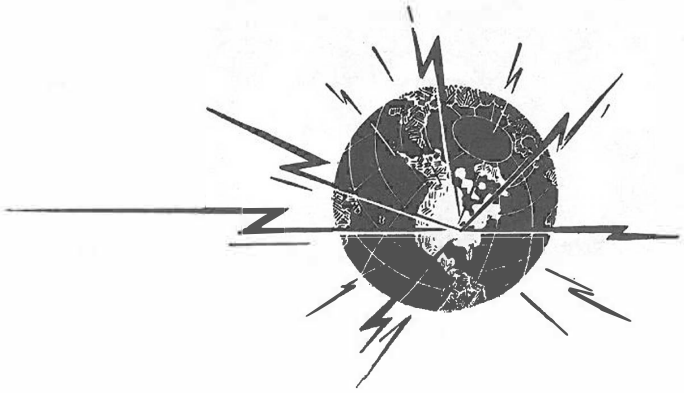
* * *

Nothing can be a greater tragedy than a Christless Christmas.

* * *

Selfishness makes Christmas a burden; love makes it a delight.

Press-time News from
Around the World



WORLD REPORTS

VOLUME 26 JULY, 1962 NUMBER 7

Missionaries Abducted by Communists In Viet Nam

Saigon, Viet Nam (MNS)— On the evening of May 30 an armed Communist guerrilla band attacked a leprosarium in a remote region 150 miles north-east of Saigon and kidnapped three American missionaries. The Christian and Missionary Alliance leprosarium was located 14 kilometers from the town of Ban Me Thuot and was served by a staff which included 12 Americans.

The three missionaries abducted by the Communists were the Rev. A. E. Mitchell of Bly, Oregon; Mr. Daniel Gerber of Pennsylvania; and a woman, Dr. E. A. Vietti of Houston, Texas. The nine other Americans at the loprosarium, including four women nurses and Mr. Mitchell's wife, were not molested. Mrs. Mitchell and the children escaped to the town of Ban Me Thuot, eight miles away, and gave the alarm.

Units of the Viet Namese army were sent to look for the kidnappers. The Rev. T. G. Mangham, Jr., director of the Christian and Missionary Alliance work in Viet Nam, said the Communist Viet Cong attacked the camp in strength, stealing food and supplies.

Capitalists Disobey Christ's Teachings Says Khrushchev

Moscow (EP)— The premier of Soviet Russia declared here recently that capitalists do not follow the teachings of Christ.

Reverting to an oft-used reminder that he was a good student of religion, Khrushchev told an audience at a reception in Moscow given by a Mali government delegation :

"I can quote to you from the Bible. It says that Christ once took a stick and started to chase the traders from the church. That is in the Scriptures."

The Red boss said also that "capitalists thus have no excuse" and "do nothing but rob" while talking about Christian brotherhood.

In other random quotations during a 40-minute impromptu speech Mr. K said if the peoples of the world turned to socialism the earth would be transformed in 10 or 15 years.

"It would be a paradise," he said. "Christians promise it after death but we will have it on this planet, on the planet earth."

Khrushchev accused former colonial powers of shedding "crocodile tears" about the present state of their former colonies and offering to help them. "No . . . we must take back what they have taken." he shouted. "They have only to give back what they have taken."

He prophesied that "capitalism cannot survive. It cannot develop . . ." He said he did not know when capitalism would die, "but the day is not far distant."

Christians Admonished to Stay In Algeria

Algiers (EP) —Christians in Algeria do not have the same alternative as non-Christians do of staying or leaving the strife-torn country, according to Pastor M. A. Chevallier, president of the regional council of the French Reformed Church.

In an open letter directed specifically to Protestants, he said they have no alternative but to remain, "not through egotism or resignation, (but) to pray, to love and to serve Christ in this country, each in his own way and in his own place."

100,000 Gospels Distributed in Colombia

Englewood, N.J. (MNS)— With the Pocket Testament League campaign partially concluded 100,000 Gospels of John have been distributed in Colombia, South America, it was announced here by Mr. Alfred A. Kunz, the League's international director. In the city of Medellin, where fanatical opposition to the Gospel has often flared, the mayor granted permission to hold open-air meetings. Other meetings were held in universities, high schools, army barracks, and a naval base.

Student Missionary Conference in France

Paris (MNS)— The Sixth Annual Conference of the European Student Missionary Association held recently at the European Bible Institute in nearby Lamorlaye attracted some 80 delegates from 16 schools in England and on the Continent. At the public rally on the closing Sunday the crowd exceeded all Institute facilities as many came from Parish churches to join the conferees. The students represented twelve countries.

Japan Council of Evangelical Missions to Meet

Tokyo (MNS)— The Japan Council of Evangelical Missions, organized last year in an attempt to provide for evangelical co-operation in Japan on a mission basis, will sponsor a strategy conference and educational leaders' conference in connection with the annual meeting of the plenary council to be held in Tokyo, June 11-13. Dr. Merrill Tenney of the graduate school of Wheaton College will address two sessions of the conference. Twenty-three missions are currently members of the co-operative missions body and new applications will bring the number close to the thirty mark. President David J. Hesselgrave of the Evangelical Free Church and Secretary Hubert Helling of the Church of the Nazarene are among the outgoing officers of the organization.

Report On the Billy Graham Greater Chicago Crusade

Chicago (Special)— Mammoth McCormick Place on the lakefront near Soldier Field suddenly became a huge temple of worship on Memorial Day as a near-capacity crowd of 33,500 gathered for the opening thrust of the 19-day Billy Graham Greater Chicago Crusade. The great choir of 3,500 voices spilled onto the main floor. The evangelist's earlier fears of an indifferent reception in the Windy City quickly disappeared.

Actually, the opening night attendance had set a crusade record for an initial meeting. At the invitation, the 532 persons responding included entire families, many in tears and tightly clasping hands for the long walk to the front of the platform. Usually blasé press representatives gave extensive coverage to the Crusade. On the second night, the evangelist referred to the newspaper treatment of the opening meeting as the biggest and most sympathetic of any Crusade he has held in this country.

Meanwhile, a Quaker minister from Indiana, the Rev. Samuel E. Smith, personally invited the top 13 of Chicago's crime syndicate hoodlums to attnd the Crusade. "I felt compelled to call on these men personally and ask them to hear Billy Graham," Smith said. "It was my conviction that it might please God to save one of these men. It would serve as an example of what the grace of God can do for any man. It would be an encouragement to others."

On the day before the Crusade's opening, Graham talked to 1,700 inmates in the Bridewell House of Correction. About 25 men responded to his invitation to receive Christ. Meanwhile the evangelist kept up a heavy schedule that included an hour-long appearance on Don McNeill's Breakfast Club May 30 and a television appearance on Irv Kupcinet's At Random June 2.

On the second night of the Crusade, a fine crowd of 20,500 attended — "much better than normal for a Thursday and a second night," Graham said.

By the end of Dr. Graham's sixth meeting, June 4, aggregate attendance at the Greater Chicago Crusade has exceeded 190,000 with 5,147 recorded decisions for Christ. (EP)

Christian and Missionary Alliance Celebrates 75th Anniversary

Miami, Florida (MNS)— Meeting in its 75th Annual General Council, the Christian and Missionary Alliance laid plans for continued missionary advance by setting forth a program which will this year cost a record $4,500,000 — a 15% increase over last year. Today there are 860 Alliance missionaries, who serve in 24 fields and preach in 180 languages. They publish about 91,000,000 pieces of literature a year and conduct 162 radio broadcasts per week in 16 languages. The report of the Foreign Secretary, Rev. L. L. King, also showed that about 10,000 have been baptized in the overseas branches of the church during the past year.

Biblical University Alliances Meet In Brazil

Sao Paulo, Brazil (MNS) — Approximately one hundred students from Central and Southern Brazil met near here in April for the sixth National Camp of Biblical University Alliances.

The program for the gathering included Bible Studies by Professor Samuel Escobar of Cordoba, Argentina. Professor Ruth Siemens, national secretary of the organization presented practical suggestions for conducting an effective witness among university students.

During the gathering the university alliances represented organized themselves into the Alianza Biblica Universitaria (ABU), a national organization which will serve as co-ordinator for the 25 local groups. The Alianza is related to the International Fellowship of Evangelical Students.

Communications and Evangelism In Latin America to be Subject of Meet

Lima, Peru (MNS) — The vacation center of Huampani (some 30 kilometers from here) will be the scene of a ten-day convocation of evangelical leaders from all over Spanish-speaking America from September 17-26, 1962. It is expected that between 300 and 400 will gather for the study on communications sponsored by LEAL and DIA, and studies on evangelism under the sponsorship of a committee of 22 outstanding leaders in evangelical endeavors, including 12 from Latin American countries, 8 from the United States and 2 from England.

The conference will discuss the effective use of literature, radio and a strong evangelistic program in challenging Latin America, under the theme: "The Good News Through New Media for the New World."

World Evangelical Fellowship Moves Headquarters to London

Hong Kong (MNS)— During its recent meeting here the general council of the World Evangelical Fellowship took action to move its headquarters from the United States to London, England. At the same time plans were laid for the immediate establishment of a regional office in Asia. Prospects for opening regional offices in Latin America and Africa were discussed.

The Reverend Gilbert W. Kirby, general secretary of the Evangelical Alliance of England was chosen to direct the London office. He succeeds the Reverend Fred Ferris of Muscatine, Iowa. The WEF general council is made up of delegates representing the fellowships and associations of evangelicals in various countries of the world. The 27 delegates to the Hong Kong council meeting came from 12 different countries. Other fellowships were unable to send delegates.

Report 192 Turkish Moslems Become Christians

ISTANBUL (EP)—Since the beginning of this year, 192 Turkish Muslims in Istanbul and the surrounding area have been converted to Christianity, according to a report in the Turkish daily **Yeni Sabah** (New Morning).

The total included 76 women, 75 men and 41 children. **Yeni Sabah** noted that thousands of Greek and Armenian Christians in Asia Minor became Muslims to avoid persecution in the 19th and early 20th centuries. Now, it said, children of many of those converted to Mohammedanism have returned to Christianity.

Malagasy Protestants Hold Joint Service

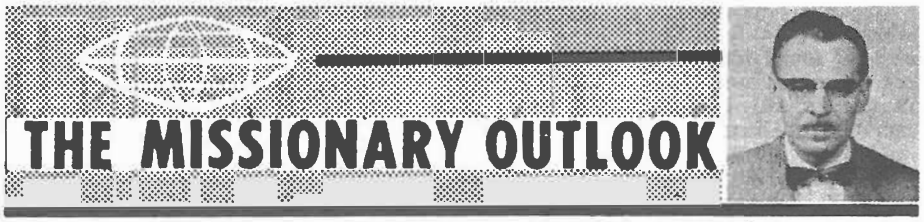
Tananarive, Madagascar (EP)— A congregation of 5,000 persons from the 67 Protestant churches of Tananarive attended a recent annual united service in the open-air theatre in the grounds of the headquarters of the YMCA.

The sermon, which was preached by Pastor Daniel Ralibera of the Evangelical Church of Madagascar, was a virile call to evangelism of the capital. "The Gospel, which is the power of God unto salvation," the preacher said, "is a 'dynamism'. Through the Holy Spirit this power of God impels the Christian to go out and speak the Word in season, not merely concerning the life of the spirit, but also concerning all aspects of the life of modern man, in politics, in social life, and in the family. In the words of Paul, we are not ashamed of the Gospel of Christ."

40-Year Missionary to India Retires

Calcutta, India (EP)— Miss Doris I. Welles, an American Methodist missionary honored by the Indian government for her heroic services during the great Bengal famine in 1943, has returned home to California after 40 years in India.

A fluent speaker in the Hindustani language, Miss Welles did outstanding evangelistic and educational work among women and children. She was also personally responsible for the admission to hospitals of scores of sick Christians, for finding employment for many Indians and for other humanitarian services.



By F. Assman
(Missionary-secretary of the A.C.O.P.)

Methods of Evangelism

THERE SHOULD be no question or doubt about the greatest need in missions today. The conviction of every true evangelical church will find it to be evangelism. To evangelize is a work in which all believers are to be participants. It may be that the greater scope of evangelism is and should be carried out in mission fields where there are thousands who have never heard the gospel.

Where it is practical, mass evangelism and open air meetings can be carried out. In some mission fields this is the chief method to reach large numbers with the gospel. Again in other fields a different method has to be employed. Personal evangelism may have to be almost the only means of reaching souls with the gospel. One of the other effective methods of evangelism is through literature distribution. In recent years literacy has increased at a very high rate. Those using the method of evangelism through literature have found it to be very effective. With this method care must be taken to keep in contact with the people among whom the literature is distributed. In this way, those that become interested or come to a knowledge of saving grace can immediately be helped in the Scriptures to become established.

One method that is also vitally important is the training of workers. This may not produce a work of evangelism on the spot, but has a far reaching effect once workers are trained and sent out to evangelize among their own people. In fact, the method of trained workers reaching their own people holds top priority. Missionaries therefore who follow this method usually find the work to grow very rapidly.

There are still other methods to be employed that I have made no mention of. We must know the mind of God in following out His will to rightly employ the method that will be most effective. In some fields it may be practical to use all known methods, whereas in some only one or two prove practical.

In every proven method the principle is the same, that of getting the gospel out. When the sole motive is to spread the gospel, methods will always harmonize and never clash.

There is a real need for proper coordination of individuals and churches to successfully carry out the work of evangelism. The Bible gives us a beautiful record of the early church functioning as an organism motivated by the Holy Ghost through which the world was evangelized. Not in all areas reached with the gospel did all the people get saved, but hundreds, yea thousands, turned to the Lord and were saved. There were those who rejected the gospel and will give an account on the day of judgment. Their rejection was first based on having heard it, thus the church had fulfilled the commission of going into all the world and preaching the gospel to every creature.

There is today a greater force of missionaries than there ever has been in the history of the world. There is today also a population where the figure almost staggers the imagination. A recent statistical news release gives out that the world's population now numbers over three billion people. What a tremendous mission field this is to work among.

In Acts, Chapter 19 we learn of Paul, whom we can look upon as our great example for missionary work, teaching the believers at Ephesus. From here emanated forth the gospel and within two years all they that dwelt in Asia heard the word of the Lord Jesus. It is evident that Paul single handed was not the one who reached the people of all Asia, for he stayed in one place for two full years teaching, instructing and persuading others in fulfilling the commision. The spread of the gospel still works very effectively the same way today. To best spread the gospel is to work in a systematic way. Not only is this a good policy to follow, but to work in united efforts both here at home and on the foreign field is desirable and is a method that produces good results.

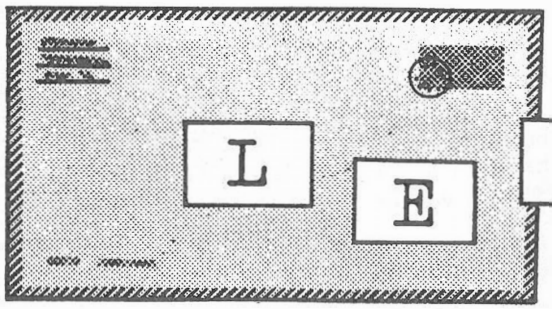
During World War II, had the Allied countries worked independently of each other without any kind of co-ordination, it could have meant confusion among themselves as well as defeat. Their aim was to achieve the victory which they did through unified efforts. That means to say, that every contingent had the knowledge of one another, recognizing that though they were in different areas, they still were workers together in the the purpose of defeating the enemy.

There is a situation among the churches today that may not be so much for the good as we think it to be. To resort to such secret independence can result in losing the rich blessing of God as we once knew it and also that church become as an isolated monument void of the warmth of true inter-church fellowship that is so vital if the Holy Ghost aflame for the spread of the gospel is to be kept alive.

It is easy to do things in an independent way. How this effects other effort for God there may not be too much concern. However, to work together in unified effort it takes careful planning and can actually only be successfully accomplished in the power of the Holy Ghost. Yet I believe the Lord is pleased and has greatly blessed the churches who have done things together in a coordinated way. May the Lord ever lead us so that we shall never lose sight of the fact that we are contingents working together to evangelize the world in our generation.

Kelowna Project

THE church building has rapidly progressed in Kelowna, B.C. This is almost totally a home missionary venture with a small number locally who have helped and supported. Much help and finance is yet needed to see the building completed. If you have concern for a work to become fully established in the interior of B.C., here is a real opportunity to help in this responsibility. Your investment in the gospel work could mean the salvation of many precious souls. Send your contribution now to the missionary office at **1612 Adelaide Street E., Saskatoon,** marked, "**For Kelowna Project.**"



LETTERS from the field

At Sea Aboard the "African Rainbow"

WE are dropping a line as we leave North America after another year of furlough, from New York.

First of all, on behalf of Sister Currie and myself, we wish to thank all those in the homeland for their kindness to us during the past year. The pastors and saints in all the churches and Camp Meetings and Missionary Conventions we attended for their prayers and offerings, and ask that you will all please continue to hold us up before the throne of grace as we enter into another five year term on the mission field in these perilous times.

So far we have had fair weather and we are both enjoying the trip immensely. We have had services the first two Sundays aboard ship and the people requested them each time. Brother and Sister Samuel Jenson (friends of ours who are missionaries in Capetown, South Africa) are also sailing on the same ship and we are enjoying the fellowship very much.

The news that we are receiving over the radio at sea tells of continued trouble in our area, but we trust that in the midst of it all the Lord will continue to work as He has in times past.

So in closing again we want to thank all the churches as well as individuals that have helped to make it possible for us to be again on our way to the mission field of Salisbury, Southern Rhodesia, and to again meet those in Northern Rhodesia and Nyasaland that are still on the field of spiritual battle for the Lord of Hosts.

— Brother and Sister C. S. Currie.

Five Fruitful Years

BY the time you read this in our End Times' Messenger we should be in the Homeland, after five more years spent in the Master's service in the land of our calling — Africa. Lord willing, we leave Salisbury on May 2 for London, arriving in Montreal, Canada on May 4.

They have been happy years, even though at times there have been dark days, discouragements and testing times. But through it all God has been so very faithful. We thank Him for the triumphs too, precious souls have been saved and snatched as brands from the burning. A goodly number have been filled and sealed unto the Day of Redemption by the Holy Spirit of promise.

There have been some defeats too, some have turned back to the beggarly elements of the world. Please pray with us that God will restore in His great mercy. Others have been called to preach the glorious gospel and have been sent. They do need all of your prayers desperately. These are very dark and trying days in Africa, but as the three Hebrew children said, "**Our God whom we serve is ABLE to deliver and He WILL deliver.**" So as we agree in prayer together God is able and will deliver, thank God.

Please especially remember our preachers and their families. Brother Mcenga is Station Pastor, as well as school teacher. Brother Chiole is Pastor in our newest area, where God has saved several and filled some with the Holy Spirit. Brother Slambah, who every week bicycles many weary miles to different villages preaching the gospel. Brother Buki, our youngest Pastor, at Fort Jameson.

We want to thank everyone who has given and prayed for us during these past five years, without which we could have done nothing for Jesus in this dark land. We are workers together with God. Thanks to our faithful Missionary Groups who have been so faithful with their prayers and the work of their hands in helping us in so many ways. Also, please remember Sisters Mitchell and Maynard, who will have the added burden now of overseeing our Mission Station, etc. while we are absent. They do need your prayers in a special way. God bless you all until we see you face to face and thank you personally for your faithfulness to us, your missionaries.

— Sisters L. B. Sieker and G. O. Hunt

Opposing Forces Defeated

AT present we are enjoying the beauty of the Hills and having a little rest away from the terrible heat on the Plains. The last few weeks before leaving were extra busy ones, and the damp heat this time of year is rather trying and weaking, but the Lord never failed to give strength as needed.

As we experience great opposition against the gospel from those who call themselves Christians, we are reminded many times that when Jesus was here on earth it was the religious people who opposed Him most. And often lately I think of that verse in Philippians which says we are to be blameless and harmless and shine as lights in the world, the sons of God without rebuke in the midst of a crooked and perverse generation. Truly, those who oppose the gospel many times are crooked and perverse.

In order to get a church well established in this land you need a cemetery and we have recently bought a cemetery in Alwaye, but there has been a great deal of opposition from a group of people who are nominal Christians. We did not buy the land until we had the required permission from the Government Officer in the district to use it as a cemetery, but our enemies have left no stone unturned to make it miserable for us, even to the extent of pulling wires with the government. So I was advised by the Officer in the District to go to Trivandrum and interview the Health Minister who is in charge of these things and take a petition to him. I dreaded this long trip in the heat, but we felt it should be done. Then the Lord overruled in such a wonderful way and the District Officer found out about an important meeting in Ernakulam at which this Health Minister would be and told me how I could meet him there and save the trip to Trivandrum.

The Lord was with me in a real way and made the way for me to

have the required interview with this important man before the meeting began. He was very kind and promised me he would see that the hindrances imposed because of our enemies would be removed. Now we are just waiting for the order from the government as I feel sure the Minister will keep his word. Please pray with us that this will all be worked out according to God's will. I also had the privilege of witnessing to this government minister and giving him a tract. The Lord does give such wonderful opportunities.

The Hindu tailor who was saved recently has been very faithfully coming to all the meetings and also attended the morning worship service and said he would come regularly. Please pray for him and also for the other new converts that they will go all the way with the Lord.

We had a very good meeting last Sunday evening before we came up here. Quite a good number attended and one young man gave his heart to the Lord. He had heard the loud speaker, so was drawn into the meeting and the Spirit of God moved upon his heart. He is well educated, but evidently had been quite bound by sin. Please pray for him that he will have complete victory in his life, and be a real testimony to the saving grace of our Saviour.

Wishing you God's richest blessing.

— Sisters E. Steeves and I. Ashley.

* * *

Many Victories

SINCE last writing we have been strengthened by the return Brother and Sister Schuetz to Northern Rhodesia. The enemy has busy in our midst as usual and to be making use of much local with the result that many are severely tried and tested and yield to his persuasion and drawn away. However, God is the Great I AM, and is many victories in the name of

Several trips have been made to Limaland and a real work for God is being established. Over 30 have taken a stand for the Lord, 22 have been baptized in the name of the Lord and 14 filled with the blessed Holy Spirit.

We do praise God for this precious ingathering of souls. We trust God that this is just the beginning of a great work for Him in the Lamba, Limaland area.

Plans are being made to build a church in this place and the Copperbelt churches are being asked to contribute to the expense. We don't know how well they will do, but are going ahead believing God will speak to their hearts.

Plans are also being made for a united Pentecostal campaign first in Kitwe and then in Mufulira and, if they prove successful, wherever God may lead. One of our workers, Filipo Mbewe, has been chosen as the speaker with several others helping in various capacities. Please pray with us that God will grant a real Holy Ghost revival here in Northern Rhodesia. We are experiencing continued growth and blessing but time is so short, we need a supernatural move of God to reap a multiplied harvest of souls.

The political situation remains unsettled, but we are being made to realize that we are not waiting on a political situation, but on the imminent return of our Lord and Saviour, Jesus Christ. Therefore, we must labour while it is day, moving forward with God regardless of gathering storms, till Jesus comes.

— Brother David Jamieson.

* * *

Japan Tent Meetings

THE past five days have been a real joy to us and, of course, a very busy five days with children's meetings and adult meetings. With the co-operation of the other Apostolic churches there was a good work done and the meetings were highly successful. The evangelist was Brother Murata who preached under the anointing of the Holy Spirit. The one in charge of the children's meetings was Sister Murayama who is a very excellent children's worker.

Each morning we gathered at the tent for prayer and a time of singing and meditating upon the Word. Then we would prepare lessons and songs for the services. Each afternoon we went with loudspeakers mounted on top of the car and with tracts and advertising pamphlets. At 6 p.m. the large tent was like a beehive, activated with children. Attendance averaged between 60 and 100 children or more and with Sister Murayama's capabilities she had them well under control. The Japanese children learn Scripture very quickly and retain it. From these meetings, the Lord willing, we are starting children's church in the church room. Every Friday after school we will gather the children together for a time of teaching God's Word. Praise the Lord for these opportunities. Pray for the children of Inazawa. I suppose if it were possible to keep a tent going for a month or so, that every night it would be filled with children. Children are the ones you don't have to go looking for.

The adult services were well attended also and I am rejoicing particularly in the way the believers from the tent meetings last year entered in and rejoiced openly. We do give God all the glory for the way these ones have grown in the Lord. There was a good spirit in the services and in the prayer services after the meetings. I brought some mats to kneel on and the seekers and believers came together to pray. I saw many people with tears in their eyes as they witnessed the presence of the Lord.

For the future we want to see more meetings like these and we could press forward in a greater way if it wasn't for the many circumstances that are involved. May I ask you to bear with us the burden and that these circumstances will be removed and souls that are hungry for something real will hear the gospel of Jesus Christ.

— The Bettschen's.

MISSIONS AT HOME

The Pas, Manitoba

"For a great door and effectual is opened unto me, and there are many adversaries (I Corinthians 16:9).

GOD has granted definite progress in this pioneer work. The year 1962 began with a very fine spirit in the annual meeting, at which a constitution was adopted and a board of deacons elected. The official name of the house of God was chosen as "Grace Apostolic Church."

Increasing spiritual interest has been manifested in both the Sunday School and young people's group. We are happy to report that four carloads of young people from the Pas attended the Youth Rally in Hudson Bay on Good Friday and at least one was definitely saved there. Others were greatly helped.

Contacts for the Lord are continually being made through the jail work. A service is held every Thursday and personal evangelism follow-up work done among the men the following afternoon. Some have been saved and have gone on to other places, then write back indicating the change of heart. Others who have known Christ years ago have received a renewal of faith. This is a distinct mission field in itself.

At present Brother Gary Penner and Brother Willard Mitchell are conducting a series of youth and children's meetings. The enrolment in the "Children's Hour" is approximately 100 and there is much blessing as souls have received Christ.

Work on the church building is progressing slowly. The basement is not usable and washroom facilities are not yet available. But we are grateful for the help and prayers of the assembly and of many Christian friends. Above all, we thank God for spiritual progress.

— Pastor L. K. Martin.

The Problem Clinic

Rev. E. L. McRae

"Will you please comment in your column on the trend to-day to resort to the use of slang in our pulpits. Is it not wrong for ministers, who are called to preach the Gospel and, in doing so, to present Christ in a language that seems so unbecoming to the Son of God? My problem is, am I too old fashioned when I think it is wrong for a minister to refer to children as 'kids'? Do we not lower the dignity of the Gospel by doing so?"

YOU are not alone in your feelings — this has been brought to my attention before. I can concur with you that it is a trend of the times. I have seen good sermons spoiled by the use of slang, and am sure that the message would have been more effective if it had been given in plain and proper English.

However, we must not be too critical of the language of the man of God. It may be he has never had the opportunity to acquire good language, and he is doing his best with what he has to draw from. I think we can more readily excuse grammatical errors — this can be overlooked — but the use of "slang" falls into a different category. Because slang is a mild form of swearing, it should have no place in the life of a child of God. Let us also keep in mind that the pulpit is a sacred desk, and from it must issue the oracles of God. Surely these sacred oracles are worthy of the purest language.

The real danger lies in the fact that to preach with the use of careless words will give the wrong impression; that the message is to be taken lightly, when it must never be so. We can, by the use of slang, give our children and young generation the idea that the Gospel is not important, when to the contrary it is most important.

God has ordained that by the preaching of the Gospel he would save those that believe. The Bible makes it clear that by "words" men will be saved. Acts 11:14, **"who shall tell thee words whereby thou and all thy house shall be saved."**

If words are to be the vehicle of salvation, then it would certainly behoove us to choose them wisely. We preachers need to realize as never before that there are solemn days and dark days, and we must employ words that are weighty and powerful.

Someone will counter with this thought, "Well our modern generation will not understand the preacher if he fails to speak in the language of the campus. It will be necessary for him to use slang to be understood." My answer is the pulpit must not come down to the level of the street, but it must lift up to the language of the Bible.

The most beautiful and the most pure language (English) is to be found within the covers of the Holy Scriptures. I am sure if you will read your Bible much, and let its language saturate your mind, the result will be that loose and slang language will disappear from your vocabulary.

Can anyone imagine the blessed Holy Spirit referring to children as "kids?" By no stretch of the imagination can you entertain this thought. Then a minister who is anointed by the Holy Spirit should refrain from this common practise.

My last thought centres around the Lord Jesus Christ. Of him the Bible says, **"never man spake like this man."** His words were not only powerful and weighty, but no doubt they were free from anything that would savor of slang (if they used slang in that day).

As much as possible let us use proper language. Let us not imitate the world, for we are not to be like the heathen, but different in every respect.

Let preacher and people always seek to imitate the Master, for we want the world to see Jesus in us. It is most difficult for me to find Jesus in a slang expression.

Meet the Grads of '58

"It took God to change our motives and our aims in life to bring us from secular work, together as a class of students in the fall of '55. Pray for us that spiritually speaking, we will be "GLEANERS" by name and by nature." So the record of the class history commences and finishes. Has God done this very thing? Does Bible School pay its rich dividends in spiritual help to the individual and ultimately to the cause of Christ. Let me introduce them to you.

Front row : left to right :

Mrs. Mary Switzer (nee Kerr) happily working with her husband, Mervyn at Fruitvale, B.C. — Mervyn is Pastor there.

Miss Ruth Martin — Our cook at Bible School for the past few years here at Eston. At present at Manning, Alta. helping in the Clare Home.

Miss Agnes Hall — After some time in home missionary work, Agnes is in Calgary in the Bank. A real help in the Assembly there.

Mrs. Joyce Roberts (nee Silvester)— In the Lord's work with her husband, Harry in North Battleford. Their work among the Indians is thriving.

Mrs. Jean Giles (nee Lockie)— Now in Lloydminster with Don who is welding but helping in the Pentecostal Church there. Their baby needs a touch from the Lord.

Miss Hazel Wilkin — Taking further study in University in her teaching profession. Did you read her article in this paper last May ?

Mrs. Mildred Campbell (nee Sauer)— Helping Gordon in his outposts from Regina, making Christ known.

Back row : Standing left to right :

Miss Bea Gross- Last we heard of Bea she was at Port Kells, B.C.

Maurice Fuller — A Pastor at Hudson's Bay for a while. Last winter a teacher in the Ft. Qu'Appelle Indian Full Gospel Bible Institute.

Ronald Hooper — The call to Home Missions has never left but grown more intense than ever. Aside from his reserve work Ron works indefatiguably in the Bible School for the Indians at Qu'Appelle. One of the Founders and the Principal and teacher at the School.

Ross Reid — Pastor of the Assembly at Souris, Man.

Donald Hooper—Working in the mines at Thompson Lake, Man. in the winter. Helps the Indian Bible School when it is in session.

Ronald Greaves — Happily married and enjoys living in Regina.

John Abraham — Back in Ireland. When health permits he is in evangelistic work, otherwise helping Dad in the Linen works.

Melvin Hanson — President of the Student Council when here but now happily married and pastoring the Assembly at Ardmore. He spent some time in the Elk Point Assembly.

Charles Upshall — Charlie is at the Bob Jones University aspiring to attainment in scholastics that will make him a better servant of the Lord.

Clayton Moorman — Clayton is at Nipawin, Sask. doing stellar work in that Assembly.

Mrs. Grace Reid (nee McClelland)— an able assistant to her husband Ross in their work at Souris.

Grads of today are filling the pulpits of tomorrow. Pray for them.

NEWS and VIEWS

☆ We are so pleased to have a large percentage of our student Body in the Lord's work this summer. Reports from Manitoba to Victoria have been received and the Lord has prospered many of them in their labors with precious souls.

☆ The basements are dug for the new Administration Building and another Faculty home. As I write this the footings are run already for the home. A carload of lumber has been piled near the basement of the Administration Building.

☆ Some promotional work has been done in Manitoba and Sask. by Bro. Pritchard and yours truly. More will be done in Camps and in the fall, D.V.

☆ Did you get your copy of the YEARBOOK. It is one of the finest endeavours yet by our students. Do get one and give to an interested young person in Bible School.

☆ The NEW PROSPECTUS IS OUT. Send in for one if you can use it.

B.C. TEENERAMA

TEENERAMA 2 for '62 went into orbit on April 24 at the Burton Full Gospel Church. Teenagers and older folks gathered from Fruitvale, Trail, Oliver, Kamloops, Kelowna, Fauquier and Burton for the three day event. The theme of this special A.Y.M. rally was "Reaching a gene ration in peril with Christ constantly in command and Christ completely in control." **Rev. Ed Bradley**, returned missionary from Japan, spoke to the young people at the first service, and challenged them to be the kind of young person God could use.

The sessions the following day began at 10 a.m. at the Fauquier Gospel Church. After a time of singing and testimonies, **Bro. E. Kurtz,** pastor of the Kamloops Full Gospel Church spoke and the remainer of the morning was spent around the alter in dedication with young people weeping before the Lord.

At 2:30 p.m. a special missionary service was held. Bro. Bradley unburdened his heart and depicted with message and colored slides the needs of Japan. A special missionary offering for the Japan camp work was received. In the evening service the Lord came forth in mighty power confirming His word. Bro. Trevor Harris of Belfast, Ireland spoke under the mighty annointing of the spirit. Seven were gloriously filled with the Holy Ghost in the after service .

On Thursday, April 26 our Teenerama moved back to Burton. It was our unexpected privilege to have with us **Bro.** and **Sis. Spellman,** evangelists from Texas. Bro. and Sis. Spellman ministered to us in the morning and again God confirmed His word. The first part of the Thursday afternoon session was given over to open discussion on four special teen topics; witnessing, evolution, dancing and dating. Various young people shared their views which proved to be profitable to all. The remainder of the afternoon was taken up with the Bible School promotion. **Norman Walker,** a 1960 F.G.B.I. grad. and **Myrna Cross,** a first year student told what Bible school had meant to them. Colored slides and a tape recording from F.G. B.I. were presented and Bible school literature distributed. A challenging message from **Rev. Merv Switzer,** pastor of the Fruitvale Full Gospel Church, concluded the afternoon.

The closing rally of Teenerama will long be remembered by the capacity crowd that attended our little log church that night. The first item was a quiz on Acts 13-15, between Burton and Fruitvale. The Burton Bouncers were victorious in this interesting quiz. The testimonies and special numbers from the young people were also blessed of the Lord. As **Bro. Harris** spoke, the convicting power of the Holy Spirit was doing its office work, and at the close of the message it was our joy to see some come to know Christ as their own personal saviour. At 12:30 a.m. teenagers were still praying and rejoicing together.

As we stood in a circle during those wee hours of the morning singing "Bless be the tie that binds," we were made to realize once again as the tears flowed down our faces that Jesus Christ is still the same, yesterday, today and forever. We would like to thank all who prayed, labored and gave to make Teenerama 2 for '62 possible. But above all we say, "To God be the glory, great things HE hath done."

—Reported by **R. Tauber**

It is not how long you live but how well you live that counts.

* * *

It takes a big man to sympathize; any little man can criticize.

* * *

If you would be happy you must be holy.

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Church Chuckles

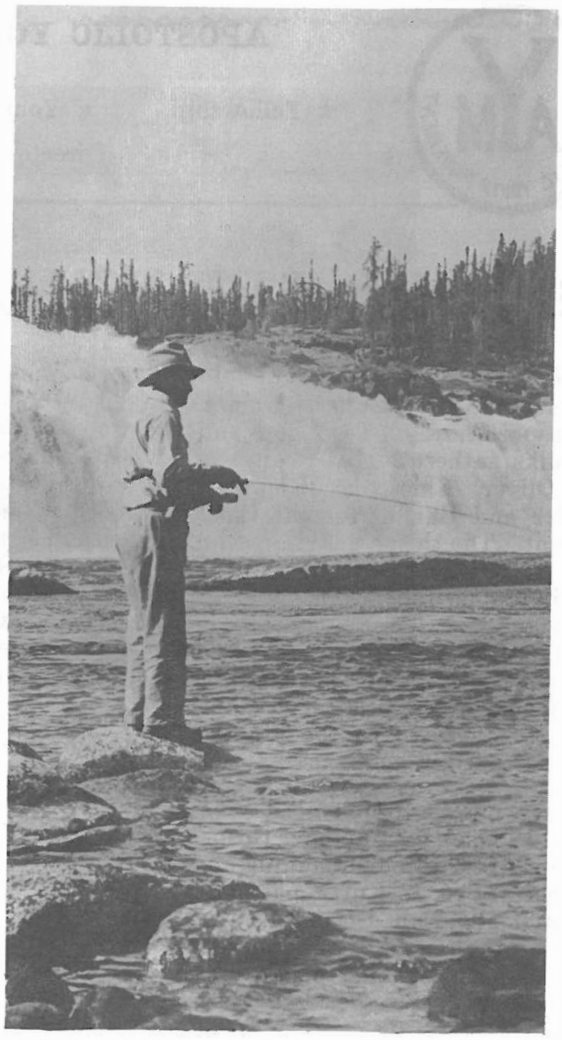
"You've certainly ruined my day with that sermon about everybody being reunited in Heaven!"

He shouldn't let his earthly experiences give him the wrong idea about the hereafter. Another case where a perfectly innocent sermon on a very general subject unwittingly trod on sore toes. In this instance, WHAT was said by the preacher, became something totally different in the WAY it was interpreted by this particular member.

FISHERS OF MEN?

N. E. GUSTAFSON

(Union Gospel Press Publications)



—Sask. Govt. Photo

ONE of the fundamental rules of fishing, if the fish are not biting, is: Change your bait or change your pool. Doesn't that make good sense? Is it possible that as ministers and God's people we are trying to do good fishing for men without using the same good sense?

Are we trying to accomplish with pre-Pentecostal equipment what is only possible with post-Pentecostal equipment? Is it possible that we have deceived ourselves into believing that we have what we have not or that we are what we are not? W. E. Gladstone, that great statesman and churchman of England of more than a century ago, had this to say about the quirks of the human mind which is worth considering in relation to our own thinking: "The human mind is accustomed to play tricks with itself in every form; and one of the forms in which it most frequently resorts to this operation, is when it attenuates the labor of thought, and evades the responsibility of definite decision, by the adoption of a general word that we purposely keep undefined to our own consciousness . . . So men profess Christianity but decline to say or think what it means. In such a case the general word . . . becomes a blind, which, on the one hand, excludes knowledge, and, on the other, leaves us imbued with the notion that we possess it."

The word, "sanctification," is a nebulous term in many Christian circles. We keep it partly so because we refuse to adequately define it to ourselves. A definition may be correct but it may not be sufficient. Ours could be, could it not? Is yours? We may fail to go far enough in our defining, thereby failing to go far enough in our consecration, and never securing the experience, while all the while believing we have done so. When we find no results in our experience, like those promised by our Lord or experienced by the disciples after Pentecost, we either resign ourselves to the excuse that those days are gone and are not for us. Or, we try to make ourselves believe that the few "fish" we catch are the only ones in the stream.

But, you say, what has fishing to do with consecration and sanctification? Much. Serious fishermen don't start out to fish without some preparation. They at least have three things: hook, line and bait. They try to go where fish are. Besides, they usually believe they will catch fish and to this end they are industrious with their equipment, changing their bait or changing their pool as occasion demands it. Jesus Christ has called us to be fishers of men. He has provided equipment sufficient for the job and joy for the one who will follow His instructions.

The first thing the Lord does in making a fisherman is to save him, and put a fisher-of-men's heart in him. "If any man be *in* Christ, he is a new creature." But He has provided even more than this—He, Himself, will come to dwell *in* us. "Christ *in* you, the hope of glory" (Col. 1:27). He is the master fisher-of-men, and with Him within we shall have sure success.

"In Christ"—is safety. Our position guarantees it. But with "Christ in you" we have satisfaction, fullness of joy and abounding spiritual health: His life, His joy, His peace. All He is, we are, and all He has we have—a *full* provision. Both experiences, Jesus came to purchase for us. "I am come that they might have life, and that they might have it more abundantly." To stop after the first, is to bring reproach upon the work of Christ, just as to refuse the first is to reproach the name of Jesus.

Jesus Christ, in His last talk with His disciples, as recorded in John's Gospel, brings these facts out again

and again. He does not say the disciples lacked safety, and that they were not saved, but on the contrary, carefully states in His prayer that they are securely hidden *in* Him. But the burden of His heart, and His message which reveals it, is that He might *indwell* them. Unless this experience is realized *it is impossible* for them to *know* who He is. Being *in* Christ (or *with* Christ) brings knowledge that Jesus is the Christ, the Son of the living God (Matt. 16:16). But when Christ comes *in*, the believer *knows* that *Jesus is God* (John 14:17, 20). He is not only the Messiah, He is God of gods, the high and holy One, more majestic and holy than mortal mind can fathom. This is the passion of John's Gospel: "In the beginning *was* the Word, and the Word *was* with God, and the Word *was* God. The same *was* in the beginning with God." "Whom do men say that I . . . am?" "Whom say ye that I am?" "Believe me." "Believe me for the very works' sake." "Ye believe in God, believe also in me." "At *that* day ye shall *know* that I am in my Father, and ye in me, and I in you." "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Position means safety, but it does not necessarily mean enjoyment. To be in a building can mean safety from the storm outside. Within that building may be food, the means to health, means to intellectual and spiritual growth and enjoyment, available to all within its walls. But unless one fulfills the demands for securing these benefits and chooses to use them, he may die of starvation, fail to grow both mentally and spiritually, get sick and even die. Once a person is *in* Christ, he must just as definitely choose to have Christ *indwell* him, as he would choose the benefits above. There is a price to pay for salvation: Repent and believe. To one who is truly repentant, believing is easy, and vice versa. There is a price to pay for the *indwelling* Christ: denying oneself and obeying Christ's commandments. To deny oneself is to obey, and to obey is to deny oneself in the life of full consecration. These acts are of the *will* and to do them is to perform the *love* of which Jesus speaks in John 14:15.

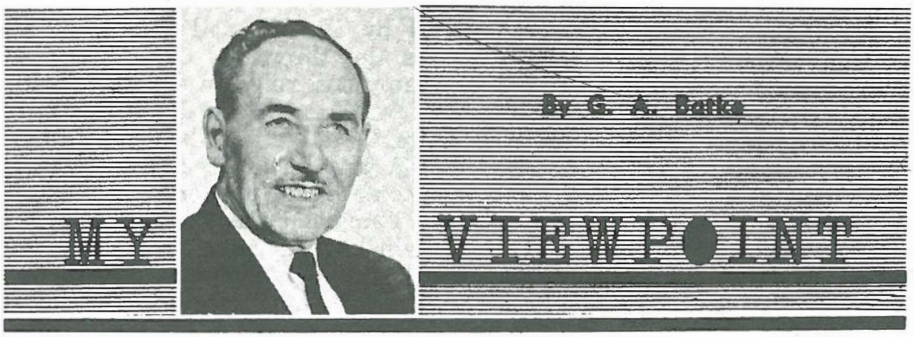
Why is death? Because of sin, you say, and so it is. Death is present because sin was first present. Why is life? Because of God, you say, and so it is. All life is through Him, and all life was holy (pure) when He made it. When sin entered, life lost its holiness (purity), and death (separation) entered and became a tragic reality. Christ was manifested to take away our sins (I John 3:5), and when Christ died He put away sin (Heb. 9:26), and triumphed over death. Taking away our sins is forgiveness and is to be born again. But Jesus does more than forgive our sins; He put away sin—the principle itself, and placed under responsibility every born-again one to put away sin out of his life (Eph. 4:22; Col. 3:8; Rom. 13:12, 13). This responsibility does not stop with a "putting off"; it includes a "putting on" that which is just the opposite of sin—holiness (Eph. 4:24; Col. 3:10; Rom. 13:14). Holiness and life are co-relative. Absolute holiness is life at its absolute fullness. We read in I Peter 1:16, "Be ye holy; for I am holy." See also Ephesians 1:4 and 3:19. This fullness of life is only made possible by the emptying of oneself of self, the laying aside of one's prerogatives, that the desires of God for one's life might be worked out by Him in and through that yielded life. Only as the throne of one's heart is yielded to Him to occupy and reign in can true holiness and fullness of life be experienced. Christ has exemplified this fact in His talk about the Good Shepherd in the 10th chapter of John's Gospel, from which we quote: "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep . . . As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep . . . Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power (the liberty and right to put forth power, the authority) to lay it down, and I have power to take it again. This commandment have I received of my Father."

Only those verses in which the word "life" is used have been quoted; because, in the original, there are two entirely different words for it. In verse 10, the word is *zao* and means life in all of its manifestations, life in activity; it includes resurrection life and eternal life; it is life as one experiences it. As resurrection and eternal life, it is the gift of God (Rom. 6:23; I John 5:12). Jesus came that men might have this life and that *"more abundantly."* The word for "more abundantly" is the same word used in Ephesians 3:20: "exceeding abundantly above"—"Now unto him that is able to do *exceeding abundantly above* all that we ask or think, according to the power that worketh in us." It is the "very highly" of I Thessalonians 5:13 and the "beyond measure" of Mark 6:51. It means beyond the normal, superabundantly in quantity, superior in quality and beyond our asking or thinking!

Now the word "life" in verses 11, 15, 17 and 18 in John 10 is *"pusche"*. It is used 105 times in the New Testament, and is the only word translated "soul" (so 58 times); 40 times it is given as "life"; 3 times it is "mind", and once each as "heart"; "heartily"; "us" and "you". *Pusche* is equivalent to the Hebrew word *"nephesh"* in the Old Testament, which means a "breathing creature"; and used for man it invests him with appetites and desires, exercising certain powers, or performing certain acts, exercising mental faculties, and manifesting certain feelings, affections and passions, as being mortal, subject to death of various kinds, from which it can be saved and delivered and life prolonged, etc.

What was it that Jesus laid down—the life mentioned in verse 10? No, as can be clearly seen. What He laid down was His royal prerogative, all that has been just named; His outward attributes of deity, even to death on the cross. Now compare Philippians 2:1-16, especially verses 5-12, 13. We are exhorted to let the same *mind* be in us. Or, as it means in the original, exercise the same kind of mind; interest oneself in this with concern or obedience.

Because Jesus thus voluntarily sacrificed Himself to His Father's will (John 10:18), His Father loved Him. However, this is not all—just the beginning, as it were, for what He laid down, He took again at the command of His Father. He lost nothing but the weakness of the human flesh, while He took again a glorified body, plus a name that is above every name and far more than human mind can fathom. **(contd. on p. 23)**



THERE is an old saying in the world which goes like this, "LEST WE FORGET." It is used for special occasions and for an expression of appreciation for some great act of sacrifice. I want to combine that phrase with another — "IN APPRECIATION." I think the Psalmist had something like this in mind when he said "And forget not all His benefits." No this is neither Christmas nor Easter, nor is it Thanksgiving season, it is a little reflection upon the faithfulness of Christ in the performance of His great work of human reclamation and the building and finishing of His Church.

Let me list a few items which I will designate — IN APPRECIATION.

I Appreciate — your coming into the world to take on yourself human body with which to become a sacrifice for sin.

I Appreciate — your going to the Cross, dying for us, rising for our justification by this giving us assurance of life eternal.

I Appreciate — your sending into the world the Comforter, the Holy Ghost, Who not only brings comfort but with the divine manifestation of speaking with new tongues, brings evidence of Thy resurrection and affords a distribution of Spiritual Gifts for the Believer for the building up and edifying of the Body of Christ.

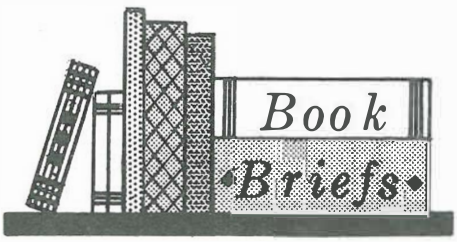
I Appreciate — your working with your servants as the Word is brought forth, with signs and wonders: for the healing of the sick, the enduement of power from on high. The conviction of the Holy Ghost in the preaching of God's Word, and His faithfulness in receiving as many as come unto Him.

I Appreciate — the raising up of new and successive ministeries, who willingly and enthusiastically embrace the "like precious faith" and at great cost and sacrifice make themselves expendable for the Lord's Work in this, what might be called the most critical hour in human history; and with the Holy Ghost sent down from Heaven, willingly and boldly attest to the veracity of the Bible, preaching the fulness of the Spirit, and without asking great remuneration, give their talents and strength to make Christ known in Spirit and Truth.

I Appreciate — the promise of the return of Jesus to earth — to restore therewith those things which were lost through the separation of death; that by this hope our hearts may daily be had in readiness; that by the inspiration of the Holy Ghost the "times and seasons" are truly made known to men; and that through that great Advent all Believers shall be changed into Christ's image and shall see Him and be with Him through the ages to come.

These and ten thousands beside are our daily supply through Divine Grace which, faithful like the rising of the sun, come to bless and to finally perfect that which He has begun in us..

"Oh to Grace how great a debtor
daily I'm constrained to be,
Let Thy goodness like a fetter,
bind my wandering heart to Thee."



By A. J. Gordon

IN THIS BOOK the author presents the doctrine of healing as an ordinance on the same basis as Baptism in water or the Lord's supper. He states that it should be a church practice according to the regulations set down in James 5:14-16.

In the first section of the book, the writer reasons that if the Devil is the author of death, and if he introduced sin into the world, then he too is the author of disease. He argues that Jesus defeated the Devil thus bringing life and healing both for the soul and the body. These blessings are the first fruits of redemption. He supports this view by stating that Jesus' commission to preach the gospel was also accompanied with a command to heal the sick.

The author then gives the testimonies of believers throughout the early church age. Noted men like Justin Martyr, Tertullian, and Origen all testify of the healing of the sick and the casting out of demons. He follows with the testimonies of Martin Luther, Robert Bruce, John Knox, David Livingstone, and — Jonathan Goforth. All these testify of healing.

In the book, he warns that the Devil has countless numbers under his power through the medium of spiritualism and states that thousands of professed disciples of Christ have been taken captive by this.

He believes that God acts sovereignly and according to His own determinate counsel as He sees best, to recover one person at an instant and another will have their healing withheld, therefore prayer should be made submissive to the Father's will.

The writer believes that the church is enjoying prosperity in earthly goods and therefore says I have need of nothing. Hence the church is failing to claim what it should be enjoying.

In reading this book I found that it was good as far as the author goes, but he seems to fail to notice that in addition to James, healing is taught as a ministry of the Spirit in the realm of the gifts, 1 Corinthians 12:8, 9.

— Review by Jim Nesbitt.

Men are willing to pay a high price for damnation — when salvation is free.
Heart-wisdom is ahead of book-learning

* * *

Count yourself richer the day you find a new fault in yourself.

* * *

My life should be like a rose, which although silent, will speak the language of fragrance.

* * *

God's grand truths must often be burned into us by the hot iron of aflic-tion.

"Wherefore," Paul continues to exhort in Philippians 2:12, "work out your own salvation with fear and trembling." The "abundant life" comes only through the sacrifice of oneself—one's *pusche* or *nephesh*, even as Jesus "humbled himself, and became obedient unto death" (vs. 8), so Paul in Romans 12:1,2 says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

"But," you say, "where is grace?" Is it not written, "For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13)? This is very true, but this "working" of God is an energizing of our spiritual man so that we are thus enabled to do the work He commands. These two verses, Philippians 2:12,13, are placed in peculiar order so that you will observe that we are to start "working out" His commands, and as we do then He "worketh in" His divine energy that enables us to be more than conquerors. Only as He enables can we do His will and only as we begin to do and continue to do so, can His grace work in us the enabling that we need. Our life is like a vessel filled to the brim. There is room for no more. Only as the vessel is emptied can more be put in. To the measure of our emptying is the measure of the filling. God wants completely empty vessels. Only in such can He come in *all* His fullness (Eph. 3:19; Rev. 3:14-22). Anything less results in a divided interest and a practically ineffective ministry as far as fruitfulness is concerned. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing"; "If ye abide in me, and my words abide in you"; "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."

Christ has not changed. His promises have not changed. Men all around us need to be saved. He has told us to "catch men." Why is there so much lamenting of empty creels? Since the pool is full of "fish" only one conclusion is left—the bait is wrong. We are trying to do with "life" what can only be done with the "more abundant" life.

Just as the disciples left all to follow Jesus and become fishers of men, ours also must be the life that leaves all to follow Christ—the life of death to self—the life of faith in God (Heb. 10:28). In Hebrews 11, we have portrayed many of those who laid down their lives for a more abundant one. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" (Heb. 12:1-3). "By faith he (Moses) forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible" (Heb. 11:27).

Shall I Force My Child to Go to Church?

WHEN J. Edgar Hoover, director of the Federal Bureau of Investigation, was asked, "Shall I force my child to go to Sunday School and church?" he replied:

"Yes! and no further discussion about the matter. Startled? Why?

"How do you answer Junior when he comes to the breakfast table Monday morning and announces rebelliously, 'I'm not going to school today.' You know, Junior goes!

"How do you answer when Junior comes in very much besmudged, and says, 'I'm not going to take a bath.'"

"You know, Junior does!

"Why all this timidity, then, in the realm of spiritual guidance and growth? Going to let him wait and decide what church he'll go to when he's old enough? Quite kidding!

"You didn't wait until he was old enough to decide whether or not he wanted to go to public school and get an education or until he could make up his mind as to whether he wished to be a clean person or not—or whether or not he wished to take the medicine that would make him well.

"What shall we say when Junior announces he doesn't like Sunday School or church? That's an easy one.

"Just be consistent: 'Junior, in our house we all attend Sunday School and church, and that includes you.'

"Your firmness and example here will furnish a bridge over which youthful rebellion may travel into rich and satisfying experiences in personal religious living.

"The parents of America can strike a most effective blow against the forces which contribute to juvenile delinquency, if our mothers and fathers will take their children to Sunday School and church regularly."

—Message of the Open Bible.

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There Is No
SUMMER SLUMP
In Missions

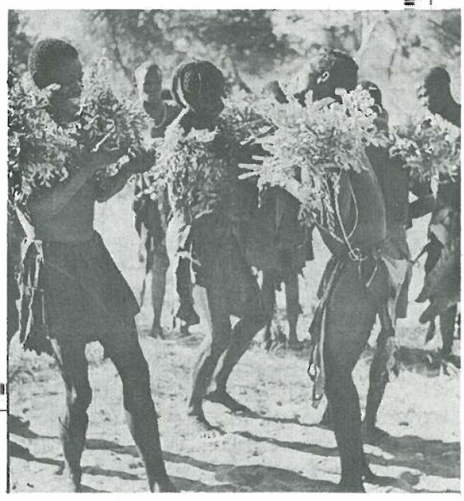
Death does not take a holiday!
Sin does not ease its headlong rush of humanity into darkness!
We dare not rest, but must be "instant in season and out of season".

Ghuman Elder reading the Bible to his grandchildren at Amkhut, India. Before his conversion he was a most dreaded leader of a robber band.

(Photo by Rev. E. J. Heuer, The British & Foreign Bible Society in Canada.)

Elephant Dance. Bushman Dancers — Sesheke District N.R. Cleverly evading the elephant, the Bushmen surround it and administer the coup de grace.

Photo by Nigel Watt, Northern Rhodesia Information Dept.



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