END TIMES MESSENGER

APRIL, 1986

How the Gay World Looks At Homosexuality

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How Am I Doing, Mom?
THE PERIL OF PERFORMANCE MOTIVATION

(Page 8)

words of wit and wisdom

The seven deadly sins of modern society:
Politics without principle; pleasure without conscience, knowledge without character, wealth without work; business without morality; science without humanity; worship without sacrifice.

* * *

IF ALL ELSE FAILS FOLLOW DIRECTIONS.

* * *

"Are you laughing at me?" demanded the irate Sunday school teacher of his class.

"No," came the answer in chorus.

"Well," insisted the teacher, "what else is there in the room to laugh at?"

* * *

An old Scottish churchman said of his minister: "He is incomprehensible on Sunday and invisible all week."

* * *

You probably wouldn't worry about what people think of you if you could only know just how seldom they really do.

* * *

The biggest trouble with political promises is that they go in one year and out the other.

- Toastmaster

* * *

BEWARE OF THE HALF-TRUTH — IT MAY BE THE WRONG HALF.

- Powergrams

* * *

Deft Definition:
"Money is the universal provider of everything but health and happiness, and a passport everywhere but to heaven."

END TIMES MESSENGER

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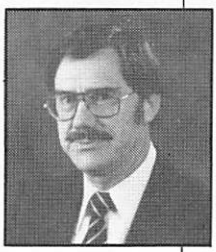
STATEMENT OF FAITH

WE BELIEVE: 1. In the verbal inspiration of the Holy Scriptures. 2. In the existence of One True God who has revealed Himself to this world as the Father, as the Son and as the Holy Spirit. 3. In the Saviour of men, the Lord Jesus Christ, conceived of the Holy Spirit, born of the Virgin Mary, very God and very Man. 4. In the creation, test and fall of man, as recorded in Genesis; his total spiritual depravity and inability to attain to divine righteousness. 5. In the Gospel of the Grace of God, how that Christ died for our sins, was buried and rose again the third day for our justification. 6. In the salvation of sinners by Grace alone, through faith in the perfect and sufficient work of Christ on our behalf upon the Cross of Calvary. 7. In Water Baptism of believers by immersion in the Name of our Lord Jesus Christ. 8. In the Baptism with the Holy Spirit as an experience subsequent to salvation, with the scriptural evidence; namely, speaking in tongues. 9. In the Gifts of the Spirit as enumerated in Corinthians, being exercised and practised as manifest in the early Church. 10. In the Lord's Memorial, commonly called Supper, for believers. 11. In the healing of the body by Divine Power, or Divine Healing in many aspects as practised by the early Church. 12. In the eternal life of the believer and the eternal punishment of the unbeliever. 13. In the Spirit-filled life, a life of separation from the world, and the perfecting of holiness in the fear of God as an expression of Christian faith. 14. In the personal return of the Lord Jesus Christ for His church.

The First Word

"When Jesus spoke again to the people he said, 'I am the light of the world. Whoever follows me will never walk in DARKNESS, but will have the light of life'" (John 8:12 NIV).



by Irvin W. Ellis

Darkness

• . . . characterizes the sphere of those who are looking
• for purpose and direction to life apart from Jesus
• Christ.

It does seem strange that in an age that boasts of enlightenment in almost every field of human endeavour, we should speak of such darkness.

Many are literally in the dark about the meaning and purpose of life in general, and their own lives in particular.

We all can identify with that feeling of insecurity when we enter an unfamiliar room in the dark, and begin groping around the room in search of a light switch. What a difference it makes when the light finally comes on and we can see our way around without stumbling. The difference is even greater when we step from the darkness of sin and unbelief into the light of life in Christ.

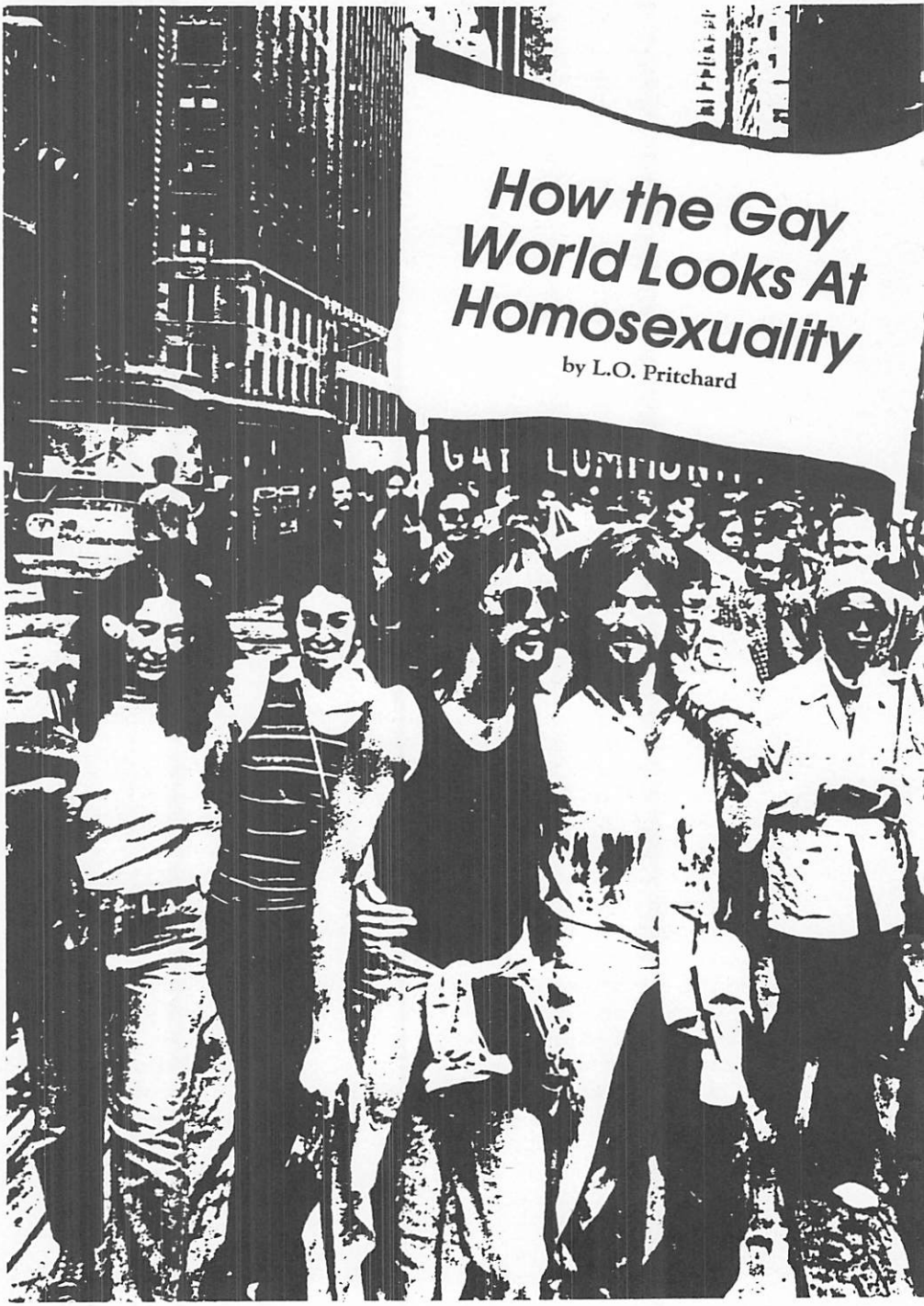
"I have come into the world as a light, so that no one who believes in me should stay in darkness" (John 12:46 NIV).

Sometimes in Scripture "light" represents true knowledge or holiness, while "darkness" is the figure for ignorance and error, guilt and depravity, privation and misery.

If you in faith turn to Christ, the One who is Light, and follow Him, you will no longer grope your way in doubt and uncertainty. You will not only see where you are going, but also enjoy the light of God's presence.

Why not commit yourself without reservation to Jesus Christ and acknowledge Him as your only Lord and Saviour? Because He has risen from the dead He wants to diffuse life and light, salvation and peace in the midst of your dark world.†

- Irvin W. Ellis



How the Gay World Looks At Homosexuality

by L.O. Pritchard

The following quotations clearly indicate the strategy of the homosexual community in their attempt to have their lifestyle not only tolerated but accepted. (Ed.)

For many cultures throughout history homosexuals almost universally have been dealt with disdain, disgust, abhorrence and even death." (Week End Magazine) In the eyes of a gay "The Church has been a source of hatred and pain for lesbians and gays for centuries". (Ubyssey)

"For nearly 100 years the American Psychiatric Association listed homosexuality as a sexual deviation on the official list of mental disorders. It was, therefore, officially viewed as a condition that needed treatment. In recent years homosexuality has been dropped from its list". (New York Times)

"Many people disapprove of homosexuality because of the assumption, long popular among some historians, that it is a sign of decadence and because of the fear of contagion". (Time)

All that is now being challenged and changed in our society. Homosexuality is being presented as "acceptable sexual behavior". (Communicate) There has been, in recent years, a marked growth of tolerance of homosexuality.

San Francisco is "famous or notorious" for its tolerant attitude towards homosexuality. Bathhouses are symbols of gay rights. (The Sun)

Two years ago West Hollywood became "the first U.S. city controlled by gay-elected officials". Gays make up 40 percent of the population. (The Province)

Six years ago "Vancouver was known as Western Canada's Mecca for homosexuals — but leading members of Calgary's gay community predict(ed) Calgary may soon overtake the west coast city." (Calgary Herald)

Now there is a "High School for homosexuals" in New York". (The Sun)

In 1979 there were 80 homosexual churches in the U.S.A.

The Institute of Sex Research a few years ago estimated that "homosexuals constitute 10 percent of the U.S. population. (Time) One can see "TV and movies are treating gay themes more openly and sympathetically" (Time) —all the time.

In 1972 it was reported in San Francisco 2000 men and women paraded in the city's **first** gay parade. (Time)

In 1975 10,000 people participated in the gay parade.

In 1977 the gay parade attracted 100,000. (Time)

In 1979 the figure raised to 200,000 (Regina Leader Post)

In 1981 there were 250,000 in the parade.

Freud said: "It (homosexuality) is assuredly no advantage, but it is nothing to be ashamed of, no vice, no degradation, it cannot be classified as an illness". (Time)

The gay community believe "If you are, or think you are a homosexual, and facing problems of self-acceptance, affirm to yourself that homosexuality is simply one particular way of sharing pleasure with another human being". (New Woman)

"Don't obsessively question yourself. Tortuous self-examination wastes energy that can better be spent on

"Gays are wanting and seeking the Christian churches to accept them as they are without any repentance."

(Continued on Page 6)

"They are not seeking a Christ to save them from their sin, they are seeking a Christ to accept them and leave them in their sin."

making the most of the opportunities you have for self-development, and self-expression in whatever forms satisfy you" — and "choose ways of life that feel naturally good to you. Don't hide your light under a bushel. Accepting yourself as a homosexual can occur only by discovering and choosing to live by your own values." (New Woman)

"When will society accept the fact that homosexuals are people —" "I was appalled — as though homosexuality were some kind of awful crime." We quote from two letters to "Dear Abby". (The Province)

The world laughs when anyone dares to call homosexuality "sin". New Democratic Party member of Parliament Svend Robinson is reported to have said: "Jimmy Swaggart is a good example of the destructiveness of television. Like other religious fanatics he preaches that homosexuals are evil and disgusting and that homosexuality originates in hell. That's a very dangerous message". Robinson made these remarks when he officially opened Gay/Lesbian Week in 1985. (Ubyssey)

We have the February '85 B.C. University Campus paper "The Ubyssey", where ten pages are devoted to gay activities.

Page one has an article that condemns the media for connecting "AIDS" with homosexuals, and for placing the word homosexual in the same sentence as sex-pervert and dangerous sadists. We ask if homosexuality is not perversion, what is it?

In a book review, we read the love-story between two extraordinary women in the 1920's. (Ubyssey) The implication being there have been remarkable women in the past who were lesbians, so this justifies such practices in the present. How can it be wrong when so many have and are doing it?

"Coming Alive in '85" was the theme of the second B.C. gay and lesbian conference held at U.B.C.

(Heterosexual) "People should not just assume their lifestyle is universal. We're all over the place, they just don't know. People keep telling me that I'm a very feminine woman, that I don't look gay —but it really bugs me that people think I'm straight." (Ubyssey)

"— Lesbians and gays — assert their right to participate in mainstream religious institutions — they are even trying to educate and gain a foothold in established Christian churches". (Ubyssey)

They acknowledge that "one stumbling block for Christian lesbians and gays is the Bible. Many lesbian and gay Christians do not want to give up their religions and are taking the battle for acceptance into the pews and cathedrals of mainstream churches". (Ubyssey)

"Gays and lesbians have gifts to offer the Christian church — exploring the role of sexuality and sexual expression within a spiritual context". (Ubyssey)

"If Christ came and saw what was being done to lesbians and gays, He would be the first to jump right in. He would ask, 'What is your relationship to that person like? Are you helping that person's spirit? Are you helping them to be loving and caring? Do you value and love that person?'" (Ubyssey)

We have quoted at length to show that gays are wanting and seeking the Christian churches to accept them *as they are* without any repentance. They are not seeking a Christ to save them

(Continued on Page 7)

from their sin, they are seeking a Christ to accept them and leave them in their sin.

Gays and lesbians are being encouraged to come out of the closet. Said one U.B.C. student "The progressive interesting people are progay, and that's the world I want to associate with". (Ubyssey)

Rules are given to help "straights" accept homosexuals. When you meet one "don't scream", "don't run" and do not ask how she got this way. Instead ask yourself how you got that way". (Ubyssey) I can only understand that statement to mean that it is just as normal to be a lesbian as it is to be a so-called straight.

"Homosexual dress, tastes and speech are being adopted by many straights who would be stunned if they knew the origins of the latest fashions and fads". (Time)

"I saw men wearing Adidas running shoes as part of casual wear in the homosexual community on Fire Island several years ago. Gays were among the first to wear baggy white painters pants — the wearing of silk scarves with sports coats or suits began among gays and is now catching on with dressy straights". (Time)

"Homosexuals adopted 'long hair'. Music executives know that the songs and performers that most excite gay audiences have the best chance of selling nationally". (Time)

When will we awaken to the fact that the gay community has been manipulating us? Our new dress styles, our behaviour styles and music styles have their roots in this abomination.

New Democratic Party MP Svend Robinson has demanded changes "in a policy barring homosexual men and women from the armed forces". Robinson arguing that the policy "discriminates blatantly against gays and lesbians." (The Sun)

Robinson, who introduced a private member's bill calling for inclusion of sexual orientation in the charter of rights stated "gays and lesbians continue to be subject to discrimination and to many of the hardships and much of the pain that is faced by visible minorities." (The Sun)

It is my personal opinion that the inclusion of "minority rights" to support homosexuals is a cover-up for the major purpose of this proposed legislation. No Christian, again in my opinion, can conscientiously vote for any politician who supports this legislation.

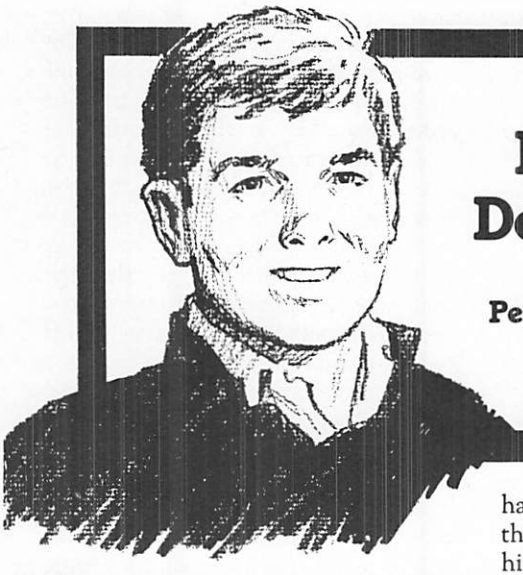
Another view is that "the best public policy towards homosexuals is no public policy at all — no sodomy laws, no special interventions pro or con. On matters of consensual adult sex, the law is, or should be blind." (Time)

So we gather in the mind of gays: Homosexuality is officially not to be considered a disease. it is no longer a sign of a decaying society. The historians are wrong. It is not a vice, it is not degradation. Homosexuality is only a way of finding added pleasure. This is a way one can develop, express and satisfy one's self naturally. It is a choice made by each individual. You choose this way of life. Homosexuality is not sex perversion. Christ would not condemn it. Being gay is being progressive. Being homosexual is as natural as any sexual orientation.

There is nothing criminal about this life style. "The most basic opposition to homosexuality seems to arrive from religion. In the Judeo-Christian tradition, homosexual acts are considered sinful."† (Time)

- Lorne O. Pritchard is principal of Vancouver's Jubilee Bible College

NEXT MONTH: Be sure and read the sequel to this article. "The Church —Struggle Over Homosexuality."



How Am I Doing, Mom?

The Peril of Performance Motivation

by Owen D. Scott

I remember once seeing a T-shirt with writing on the front that said, "How am I doing, Mom?" The reverse side of the shirt answered the question. It said, "Try harder!". It struck me as funny, but it also reminded me of a serious problem many people struggle with. As a pastor who spends considerable time counseling people, I've seen it often. I call it "performance motivation". Christians seem particularly susceptible to it.

Performance motivation is the internal compulsion to earn love by performing for God and other people. Our churches are full of people like this. Performance motivation refers not so much to the frenetic activity of our lives, but to the false motives behind it. Many Christians are totally unaware that there are motives other than Christ's love that keeps them trying to live godly lives.

Let me describe for you a typical performance motivated person. He's not hard to spot. First of all, he's the one who can never relax. He must be constantly doing more. It's never enough. For him there's no joy in this grim business of escaping hell. His happiness depends on everyone doing the right things. There is no rest for him or for anyone else around him. He can never understand why others can't serve the Lord like he does.

The performance motivated Christian requires constant stroking. He thrives on people giving him affirmation. He is extremely insecure and handles criticism poorly. His security is based on what people think of him. Reproofs are taken defensively as a sign of personal rejection. When you point out a fault, he interprets it as, "you're telling me you don't love me". He is incapable of seeing the difference between criticism of his behavior or work and his own personal worth. He is deathly afraid of failure. He wants to know what is expected of him. He must know the rules beforehand. In his mind it isn't okay to fail! His behavior originates from a desperate compulsion to gain approval for himself. He must prove to everyone and particularly his parents that he is okay, that he is not a failure.

Of course it's not easy to live this kind of life. Sometimes the burden gets too heavy. Trying to be perfect is exhausting work. Nobody appreciates your effort.

So how does a person get this way?

Where does the performance pattern begin? It's been my observation that someone who serves Christ and others out of fear or a sense of duty does so because they were trained in "conditional love" at an early age in life. As children we accept lies and build them into the very fibre of our character and personality. The biggest lie a child can believe is, "You will not be loved unless you can deserve it". How utterly diabolical and destructive this statement is.

Performing well in order to win love soon becomes so falsely intertwined with acceptance that the child cannot conceive of being loved unless he has performed well. Fear of rejection becomes life controlling. This type of dynamic sets the individual up to be an extreme perfectionist, to never be satisfied with himself, to always be attacking himself from within. Once this mindset is established we go about our Christian lives saying over and over to our inner selves, "If I don't do it right, I can't be loved". We set ourselves to be perfect and holy. We work hard. We do all the right things. But unfortunately it is not based on Christ's eternal love, but on the same old carnal fear of parental rejection.

So can a performance motivated person ever change? The answer is yes. Space does not allow for a thorough explanation so at the risk of sounding simplistic, let me suggest some beginning steps.

First of all, we must *begin to act on the truth that our deepest human needs for security* (or love) *and significance* (importance or impact) *are already met in Christ.* We must internalize the fact that God, because of Calvary, loves us just as we are. We don't have to do better to win His love. So we are secure. We are free to goof and fail, and because we are, we tend to do so less often. Now the motivation for Bible reading, church activity, serving or holiness is God's love flowing through us. The striving to perform is over. We can rest. The lie has been replaced with truth.

Secondly, *we must confess and repent of the hidden resentments.* The anger against parents, siblings or peers for their rejection must be dealt with. The anger must be replaced with forgiveness before wholeness is possible.

Thirdly, *we must set our will in motion to begin new practises and behavior based on Jesus' love for us.* This will not be easy. Being able to accept ourselves, warts and all, will take time. The death of old performance behavior patterns will be painful. We must deal with the obstinate unbelief in our hearts which refuses to accept the fact that we are loved unconditionally through the cross. This will require constant exposure to the Scriptures and prayer.

There is help and hope for the person who is trying harder but enjoying it less. Christ sets us free, not only from sin, but also from ourselves.†

- Owen D. Scott is Associate Pastor of the Regina Apostolic Church

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Headquarters Staff Changes

Sandi Mortensen is on full time since the end of November 1985 and serves as our accounting clerk typist.

Karen Welch joined our staff on January 6, 1986 and serves as our general secretary.

On February 3, 1986 **Earle Jellison** came on staff. He will be doing the books and taking over the department that Brent Conrad has served in.

Merle Nightingale and **Deirdre Albright** work two days each per week, so that almost makes up for one more staff member.

"Lord, Send Us Revival!"

WITHIN the previous months, my heart has been stirred within me. A fresh desire for Holy Ghost Restoration has been kindled in my innermost being. As I have become conscious of the immensity of the need around me, I can clearly see that there is nothing we as mortal men can do.

I see the sinner dying, lost, without ever having a hope for the next life. I see the poor starving, while others feast sumptuously every day, their pets also eating better than their neighbours across town. I see sickness and disease ravaging the whole spectrum of humanity (saved or unsaved), every decade sees the rise of new and deadlier plagues. I also see the watchmen sleeping, as a sin-sick world races blindly towards judgement.

Many flaunt their neo-spiritual abilities, and hold them high as badges of superiority. Using supposed gifts as gimmicks, and a means of material gain (filthy lucre is what the Bible calls it), or spiritual prestige. They do not consider our Lord Jesus, the carpenter of Nazareth who made himself of no reputation, and humbled himself, and became obedient even unto the degrading death of the cross.

Many adore and practically worship individuals with charisma, and entertaining intellect. They get their ears tickled, and their egos inflated, being "puffed up" with the "get rich quick" gospel. They exclude the weightier matter of being "built-up" in the most holy faith which calls for more responsibility, dedication, and experience with the Lord.

On the other hand, the simple profound expositor of the Word of God, finds no Amens, Hallelujahs, no cheers of joy, behind his barrage of spiritual cannon fodder, as he assaults the strongholds of darkness, that are to be found in the hearts and minds of every person who walks contrary to the will of a Holy God. "*He that departeth from evil maketh himself a prey*" (Isaiah 59:15).

I hear the hush that befalls the condemnation of sin in the church, while some hearts are pierced, and some necks stiffen. I hear the sound of spiritual talk devoid of spiritual action. My, how pretty it sounds to the ears! Great swelling words! The product of dreams and fleshly vision. While the self sacrifice of undertaking such plans is lost somewhere in the netherland of unreality. My ears ring from the clash of sounding cymbals, as "enlightened" methods of Christian service are diligently expounded — all to no avail.

Righteousness is old-fashioned. Works of love have been reduced to impersonal mission-giving (as our neighbours perish around us!), which can only satisfy a self-centered heart, while it grieves the very essence of the High and Lofty One, whose outstanding attribute is a self-sacrificing, impartial love that benefits all who are receptive to it.

by Gary Pelletier

I am not against mission giving! — but if that is the extent of a Christian's outreach of love it certainly does not speak well of that individual's witness for Christ . . . according to the Word of God in James 2:15, 16 and I John 3:17, 18.

I hear of violence, death and degradation, as the forces of darkness rape and pillage a morally destitute, spiritually blind, sin-crippled generation of humanoid entities, who have been programmed with godless, Christ-rejecting, righteousness-hating mixture of finite philosophies, and demonic teachings of para-psychological interpretations of divinities.

I hear the cries of those, who, in their search for love, understanding, and acceptance have found themselves drinking the poisonous dregs of revellry and debauchery. All the while their eternal soul yearns for release from the prison of guilt and self-condemnation that accompanies such excursions into the dark world of sexual licentiousness, and physical and mental stimulation.

The soldier of love stands aloof, evaluating the circumstances. Beholding his broad two-edged sword in bewilderment. He wonders if it would be sufficient to hack off the shackles that bind the poor miserable prisoner of Satan's cruel devices.

Oh Arm of the Lord, put on strength, rouse the sleeping daughters of Zion. For they seem to be oblivious to the reality of eternal consequences that will seal up the doom of the spiritually blind. Those who grope in the darkness of this world, desirous of eternal gain. Lord! Unstop the ears of thy people, who are deaf to the cry of the halt, and the withered. Those who have been crippled by sin and are crawling through this life, grasping for a hope that would extend beyond this temporal existence.

Oh Lord, that you would rend the heavens and come down, so the mountains of unbelief and spiritual bondage would melt at their presence, and that we may see your mighty arm of salvation and deliverance revealed in our generation. That once again Holy Ghost generated righteousness would be thy people's portion, as rain fallen upon a dry parched land. That Holiness also would shine upon our face as oil, as we glorify and worship your Holy Name in thanksgiving.

Lord, send us a restoration of the workings of your mighty Spirit, and as the Apostles of old ministered to the needy with mighty signs and wonders, even so reckon with thy servants in this latter day. Amen! That with the propagation of Thy truths, the power of Thy Kingdom might also be a part of our present reality.

Lord send us revival! That is my cry. May all who call on the Name of the Lord out of a pure heart — free from selfish motives — also raise up their voice with mine. For I am confident that He is able to do exceedingly abundantly above all we ask or think.†

- Gary Pelletier, DaySpring Ministries, Regina, Saskatchewan

TRENDS OF OUR TIMES

By LORNE O. PRITCHARD

ANATOLY Shcharansky is free. When he arrived in Israel, at the airport he was given Israeli citizenship.

In 1978 he was sentenced to 13 years in a Russian prison. The reason for the sentence was because he had helped other Jews leave Russia and he had requested that he be permitted to leave and emigrate to Israel. The story of his struggle for freedom is indeed a moving one.

In the days of Moses, Egypt held Israel in slavery in their land. And God said, *"Let my people go."*(1)

In like manner Russia does not want to give up her Jews. But the Prophet Isaiah has written that at the time God regathers Israel *"He will say to the North, Give up."*(2)

The release of one is certainly not a fulfillment of this prediction, but it is an illustration and demonstration of that which is ahead. The day will come when every Jew will leave Russia.(3)

* * *

What is ahead? A journalist said: "the only certainty is the uncertainty in our world."

The believer, however, can speak of certainty with certainty in this uncertain world. We know that very soon *"He shall appear."*(4)

* * *

IN the obituary columns of the Vancouver Sun I noticed the following two items.

"She has gone to her eternal sleep, never to awaken."

"For the past two years Kirk followed a personal journey of advanced spiritual study and training. — In his writings Kirk said: 'One must recognize the universality of the underlying truth and allow oneself to find *one's own* path.'"

Both items contradict Scripture. Jesus said *"all who are in the graves shall awake."*(5) He also said *"I am the Way."*(6)

To seek to find one's own path is certainly to find *"a way which seemeth right unto a man, but the end thereof are the ways of death."*(7)

A Province editorial caption reads: "Sobering figures in teenage survey.

"The portrait of young Canadians painted by a broad national survey is not a happy one. Consider: Two-thirds, yes, two-thirds of 15 year-olds drink alcohol at least once a month. And one third of the drinkers consume five or more drinks at a sitting. One fifth of 15 year-olds use pot at least once a month."

The Province comments: "You can't put the blame on teenagers for drinking and smoking cigarettes or dope when their parents do it too. Their parents are their biggest single influence."

How sad. Parents are unfaithful to their children and children are unfaithful to their parents. All of this stems from the breakdown of family life. The rejection of biblical marriage, morals and manners. Men may choose their own way, but they are not left to choose the consequences.

* * *

ARTICLES relative to the dreaded and dreadful AIDS disease abound.

One AIDS victim who had watched another die with the disease said:

"(Health Minister) Jack Epp should have sat by Doug's bed and watched him die to know the frustration and anger we feel that nothing is being done."[12]

We reply, why be angry at the government? The same article from which the above quotation is taken states that a recent study indicates that the risk of transmitting AIDS through household contact is "virtually non-existent." AIDS is transmitted through sexual contact.

So why blame governments? The real problem can be traced to the conduct of the individual.

How prone humans are to blame someone or something else for their own doings. The new morality of the past few years is now producing its own fruit.

* * *

"The best things in life aren't free, and money is more important than anything else, according to American youth."[8]

The Scriptures teach that "*the love of money is the root of all evil.*"[9] When Israel's princes judged for *reward*, and the priests taught for *hire* and the prophets divined for money[10], it was not long before the nation fell under judgement. How can we escape?

* * *

The number of perverted sex cases before the courts in both Canada and the U.S.A. are a sad commentary on our times. Many of those charged are in the teaching profession and are members of the clergy.

Surely these things indicate that the perilous times of the end of our age are upon us. Paul said that in the last days "*men would be incontinent.*"[11]

* * *

Multi-millionaire financier Conrad Black says employees of Dominion Stores Ltd. robbed the supermarket chain of millions of dollars in produce every year. "We had $20 million in produce stolen by employees ever year," Black said.[13]

These thieves are not poor nor are they hungry. They simply reveal the decaying morals of our times. One day God will say it is enough.

"B.C. schools are creating a generation of misfits — spikey-haired punks who live on welfare and believe in anarchy. They turn to drugs such as L.S.D. and hang out aimlessly in malls."[14]

Paul described the last days when "*Children would be disobedient to their parents.*"[15] "Without any regard for what their parents taught them" is another translation. There is evidence that such days are here.

* * *

"The farther west you travel in Canada the more likely you are to be robbed, raped or murdered."[16]

This would indicate that the farther west one is the more immorality there is. If anything is plain in Scripture, it is the fact that immorality is the major cause of violence.

* * *

The school teacher Christa McAuliffe, who died when the space shuttle Challenger exploded told an audience last August, "I touch the future, I teach."[17]

Her life was motivated by that fact. However, it is very sobering. It is very challenging. A teacher must be careful as to what is taught.

Applying this to a Bible teacher, preacher or Sunday school teacher, James 3:1 comes to mind, "*Ye shall receive greater condemnation.*"

References: 1 - Ex. 5:1-2; 2 - Isa. 43.6; 3 - Ezek. 39:28; 4 - 1 John 3:2; 5 - John 5:28-29; 6 - John 14:6; 7 - Prov. 14:12; 8 - The Vancouver Province; 9 - 1 Tim. 6:10; 10 - Micah 3:11; 11 - 2 Tim. 3:1-3; 12 - The Vancouver Sun; 13 -The Vancouver Sun; 14 - The Vancouver Province; 15 - 2 Tim. 3:3; 16 - The Vancouver Sun; 17 - Time.

The Realities of Life

by Hazel F. Brisco

A newspaper columnist printed the following article that had been sent in to her. I thought it was worthwhile too and pondered it, then decided to pass it on.

WHAT IS LIFE?

Life is a challenge ..... meet it
Life is a gift ..... accept it
Life is a venture ..... dare it
Life is a sorrow ..... overcome it
Life is a tragedy ..... face it
Life is a duty ..... perform it
Life is a game ..... play it
Life is a mystery ..... unfold it
Life is a song ..... sing it
Life is an opportunity ..... take it
Life is a journey ..... complete it
Life is a promise ..... fulfil it
Life is a beauty ..... praise it

Life is a struggle ..... fight it
Life is a goal ..... achieve it
Life is a puzzle ..... solve it

I felt that I would like to add the Bible says in James 4:14, "*For what is your life? Life is even as a vapour, that appeareth for a little time, and then vanisheth away.*"

Life is a vapour ..... *believe it*
Life is very brief ..... *be in time*

Time is given to us as a precious commodity. We are to use it as a preparation ground for eternity. Solomon says, "*There is a time to be born and a time to die.*" You and I must remember the interval between these two incidents is infinitely important. If we love life, we must not squander time, as it is the stuff our lives are made of.

The prophet Amos urged all men to prepare to meet God. Death is at the end of life's short day. An elderly child of God from his death bed turned toward his son, "Will you keep my timeplace? I'll not have any more use for it. I am dealing with eternity." A devout servant of God whispered his last words, "Lord, I am coming home." John Newton remarked, "I am still in the land of the living." At the end of time we must meet face to face with eternal verities. At the end of life's road is GOD.

Life, death, time, eternity are four realities that we must face as individuals. Our own life swings like a door on its hinges, or like a boat that is guided by its rudder.

DYING?

What is it like, this dying?
Soul, it is wings and flying,
Light at the end of groping,
End of the heart's deep hoping.
End of the spirit's longing.
Dreams come true in the dawning.
LIVING - I taste God's grace.
DYING - I see God's face.

Milton spoke of death as the golden key that opens into the palace of eternity.

In Europe the castles and cathedrals are the largest tourist attractions. One cathedral has three large doors with magnificent archways. Over each archway is a significant inscription. Above the first arch is carved a cross; beneath it reads. "All that troubles will pass." Above the third arch is carved a flower; beneath it reads, "All that pleases will fade." The central archway is the most impressive. Above it is carved an ornate crown; beneath it the inscription reads, "All that matters is eternal."

There is a wealth of truth in these inscriptions. Where will you spend eternity?†

- Hazel F. Brisco

Conference Speaker

Rev. H.H. Barber, Pastor of Calvary Temple, Winnipeg, Manitoba is our conference speaker. Pastor Barber has pastored Calvary Temple for some 34 years. They have seating accommodation for more than 2000 as well as weekly radio and television programs.

The theme of our Conference is "The Preacher and his Preaching". Plan now to share this time of planning and inspiration with us.

— Notice —

All editorials, reports and articles appearing in the End Times Messenger represent the personal views of the authors. They do not necessarily reflect the position or policies of the Apostolic Church of Pentecost of Canada, or the convictions of other individual members.

TOUCHDOWN at London's Heathrow Airport was followed by loud cheers and joyful singing by the almost packed Boeing 747 arriving, El Al from Tel Aviv, Israel. Cheers of relief because our plane had been held up due to mechanical problems, and cheers that automatically responded to the freedom and liberty in the air. For Shelly and me this was more pronounced because for six weeks we had been in the tight security of Africa, and now more recently, Israel. Britain was to be our last stop before arriving home in Vancouver.

After a couple of days sight-seeing around London, and the privilege of seeing the Queen in the trooping of the colours ceremony, it was off to jolly ol' Hollybush. Kande Sheppard picked us up at Thirsk, a little town near York in the north of England. We had not come to sightsee, but rather to be with Lowell and Kande Sheppard, and to become exposed to the work and ministry of evangelism in Britain.

From this vantage point we journeyed to nearby Richmond, where Tony Stone and team were conducting a crusade. We met up with Mark Francis, Murray Wright, and several other Canadians during our short stay.

In the light of all the Canadians there, two questions came to mind. One, "What are we all doing here?" Two, "Are we or can we do any good?" Even prior to going to England we had asked ourselves these questions, and tried to calculate the expense of much travel between countries as compared to the return of the investment. Our answers came when we stood on the streets of Richmond with members from the crusade team, witnessing to high school teenagers during lunch hour.

It was here that we sensed an openness to us as visitors, and particularly as 'Christian visitors' who showed concern enough to meet them on their level. Our very accent was a drawing factor for them to listen. They asked questions like, "Do you have a lot of family problems, divorce, and

London's famous

Evangelism

REACHING OUR

estminster Abbey.

In England

MOTHERLAND

by Gary and Shelly Langerud

the like in Canada?" Or, "Your religion seems so different and alive from how we've been raised."

To add to this we experienced the joys of hearing Lowell and his former team, "Harvest Ministries" minister to a mixed group of four hundred students and staff in an open school assembly.

Though on these occasions we saw no open response of students for commitment we knew that after the teams had moved on, local students and churches were committed to follow-up. Through this follow-up of seed planting, many were coming to Jesus Christ.

The night prior to our departure was the beginning of a youth retreat at Hollybush Fellowship. What a blessing it was for us to give and receive in that meeting. Such freedom for everyone of *all* ages to express worship, uninhibited in their own personal way. Some were boisterous and expressive, others more reserved, "British style," but all worshipping in Spirit and in truth.

Lowell Sheppard has turned over his position as evangelist of "Harvest Ministries" to Phil Collins, and has recently taken on the directorship of Evangelism for British Youth for Christ.

Shelly and I thank the Lord so much for the great blessing and opportunity to travel to so many countries. You can be sure our lives have undergone tremendous change and enlargement, and our desire is to motivate others.

We sum it up this way. In order for our churches to be up-to-date, and aggressive towards missions, our people must be exposed to it! That means YOU, reader. If it means going to a nearby Indian reservation for a meeting, to a downtown mission, or overseas, please go! So many of us in North America are blessed with health and wealth. Travel is quick, medicine is available, missionaries are desirous for you to come.

One suggestion: The combined savings of two trips to Hawaii would give you a holiday *and* exposure to your world of reaching others for Christ. Is there any reason why not?

- Gary and Shelly Langerud

The Theology of Paul

by Maurice Fuller

THERE is a difference of some distinction between the Gospels and Acts and the letters of Paul. In the Gospels the object is the proclamation of Jesus Christ, His person, His work and His preaching. The personalities and experience of the gospel writers seldom surface. In Acts, also, Luke is carefully hidden and the progress of the Church is paramount.

But in Paul's letters the style is different. We see the Spirit in Paul's life and experience as much as in his theology. In Paul the Spirit has found a man in whom theory and practice are complementary and the latter serves to illustrate and demonstrate the former.

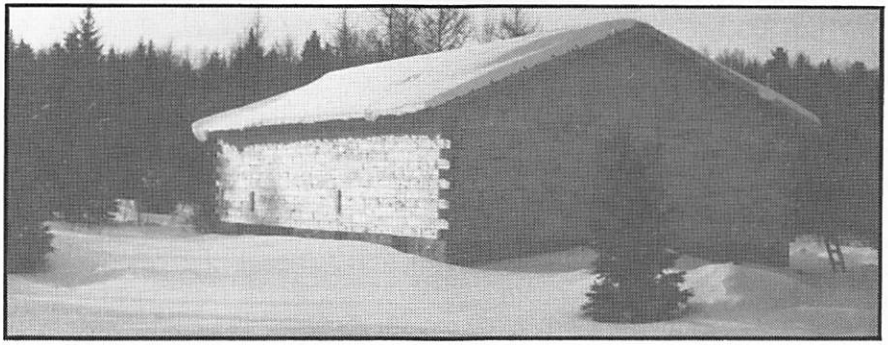
Paul had not seen Jesus in the flesh. He could not give eyewitness accounts of Jesus' teachings and miracles as the writers of the Gospels could. (Luke probably was not a direct eyewitness but he recorded the accounts of those who were — Luke 1:1-3). But Paul was indwelt by the risen Christ and received his insight and theology by divine revelation. He was no mere reporter of divine events (nor were the gospel writers but report was their primary function) but he experienced the power of the indwelling Christ in his daily experience.

Paul's theology was no mere abstract musings of a detached observer. In him, through him and from him flowed the Spirit of the risen Lord, energizing every thought, word and deed. Paul spoke out of red-hot experience. From him poured not only exalted theological concepts but the very life of Jesus was also manifested in the love, gentleness, zeal, faith and passion of his writings. Theology and life cannot be separated in Paul. Theology apart from divine life brings deadness. Life apart from theology cannot be communicated to others.

Failure to understand Paul's theology can only be attributed to the absence of that same indwelling Life that was in him. Knowing what Paul meant is not merely a matter of learning Paul's Greek; we must come to know Paul's Christ — in the way that he knew Him.

There is never a conflict between theology and experience in Paul's letters. He lived every bit of his theology. If his theology bores us or puzzles us, it is because of the poverty of our experience. Let us therefore allow Paul's theology to challenge us to extensions of our experience. Let us bring our experience into the process of understanding his theology. Theology is nothing more than the verbal description of our experience. If it is more than that, it becomes philosophy and is good for nothing except to debate over.†

- Maurice Fuller is associate pastor of Queens Park Full Gospel Church, Calgary, Alta.



Wilberforce Full Gospel Church

WILBERFORCE Full Gospel Church began 3 years ago under the leadership of Pastor Wayne Rutter. Presently, sixty people gather for worship in an area serving 1500 people, with one other evangelical, non-Full Gospel church. A new building is under construction.

The presbyter, Rev. J.O. Moore, states: "I believe this is a worthy project . . . they (the assembly) are doing their best to finance the project locally and there has been a lot of support from the local community, which speaks well of the credibility of the people in their own area."

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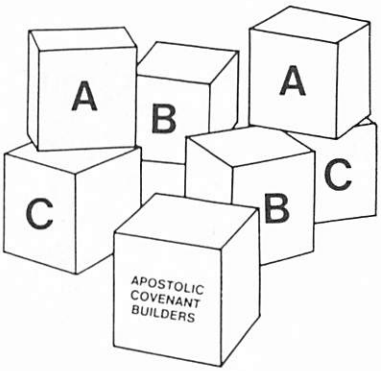

are building again!

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Churches in the News

To keep our Fellowship informed of the activities and accomplishments of member churches, pastors and evangelists are requested to submit regular reports of their special missionary or evangelistic efforts.

Other newsworthy events, such as the building of new churches, or the appointment of new pastors, should be reported promptly. Photos, if possible, should accompany reports.

News items should be sent directly to the editor:

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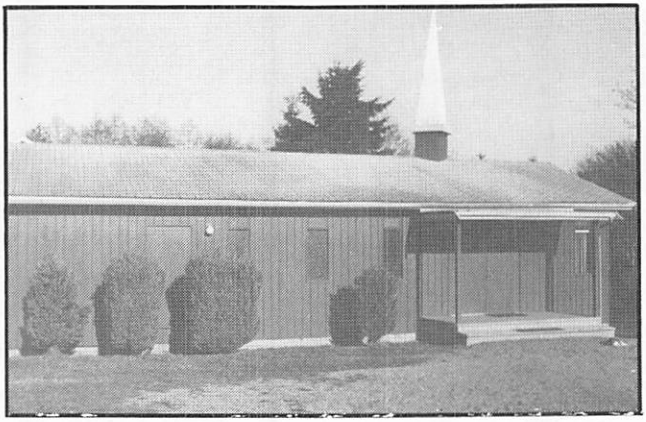

Community Gospel Chapel, Salt Spring Island, B.C.

25th Anniversary Celebrated

SUNDAY, January 19th marked the 25th anniversary of the Community Gospel Chapel on Salt Spring Island. Missionary Evangelist Frank J. Kosick was the guest speaker.

The Community Gospel Chapel began in 1960 when Rev. Art Sheppard was on the home missions staff of Vancouver's Evangelistic Tabernacle, under Pastor Les Pritchard.

In December, 1960 A. Sheppard and K. Stevenson came to the Island and rented the old Rex Theatre on McPhillips Ave., now the La Fontana Cafe. Those in attendance at that time and who are still involved in the church today are Bob Bidwell, Irene Pappenburger, Jean Empey and Effie Twa.

In January 1961 a church group was formed with A. Sheppard as pastor. He and his family had moved from Vancouver to Salt Spring Island and held services in the old theatre.

Until September, 1961 when Joyce Low (Tauber) and Linda Nagel came to co-pastor the work, Dan Moe and others came to fill in during July and August.

The Evangelistic Tabernacle had been approached about acquiring property and after some searching, Chester Reynolds was approached about his property on Drake Road which was used for a sawmill with a building that was used as a repair shop. This is now used for Sunday school classrooms, etc.

The bid of $1,500.00 from Evangelistic Tabernacle was accepted and on May 20, 1962 the property was purchased. This gave great cause for rejoicing in God's provision.

Joyce Tauber and Linda Nagel left the end of June, 1962 for their commitment to Cowichan River Bible Camp.

Frank and Pat Miller from Evangelistic Tabernacle came over to pastor the church and to work on the building to prepare it for church services. Work bees from the Tabernacle were organized so that by September the building was put to use by the Sunday school. Evening meetings were held at Mahon Hall till October. A dedication Service was held on Nov. 18, 1962 with Rev. L. Pritchard as guest speaker.

Missionary Hazel Grace Thompson

(McLean) was pastor for 10 months followed by missionaries Margaret Baker and June Ward for 3 months. A baptismal service was held at St. Mary's Lake during this time when 8 candidates were baptized in water.

The next pastor for two years was Ron Vieselmeyer. He came on Nov. 19, 1964 and left Dec. 22, 1966.

Rev. M. V. Gilpin then came to pastor the beginning of 1967 to 1973 and after 6 years resigned due to ill health. The foundation for the present building was started in January, 1968. The dedication service was held June 30, 1968 with Rev. Les Pritchard as the guest speaker. 125 were in attendance.

Another highlight was the burning of the mortgage on Oct. 6/72 with Rev. R. Mitchell from Vancouver as guest speaker.

In May of 1973 Dave and Dorothy Low accepted the call to pastor and spent two years, leaving July, 1975. Don and Lynne Moe the next pastor came in August, 1975 and were with the assembly for two years leaving the end of December, 1977.

The church was without a full time pastor for some months. Lowell Sheppard came over from Vancouver each Sunday to take over the Sunday services, until the present pastor Rev. and Mrs. S. Hildebrandt accepted the call to Salt Spring Island and started their ministry here in September, 1978.

In the last few years 19 have been baptized in water, a good number of children have been dedicated to the Lord. Others have found Christ as their Saviour, many have been blessed.

- Pastor S. F. Hildebrandt

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"Even So, Come Lord Jesus"

The True Doctrine Of Restoration

IT was good to see Brother Pritchard write an article in "The End Times Messenger" on the Strange Doctrine of Restoration." His correction of the prophetic errors were very good. Truly we can't take passages on millenial blessings for Israel and say it means the Church.

I am, however, concerned with statements made in the 4th last paragraph to suggest it is wrong to expect a greater manifestation of God's glory today. There are ample promises of a great outpouring of God's Spirit for the last days, without robbing Israel in order to obtain them.

As we enter into this outpouring, we can truly clap our hands and dance before the Lord as an expression of joy in the Holy Ghost. There is truly a strange doctrine of restoration, but there is also a true doctrine of restoration in which the Church is to "*earnestly contend for the faith that was once delivered unto the saints*" (Jude 3).

- R.R.H.

Promoted To Glory

KEN HILDEBRANDT, son of missionaries, Armien and Helen Hildebrandt, went to be with the Lord on February 14, 1986. He was born in Williams Lake, B.C. on February 3, 1948 and grew up on the mission field in Burkina Faso — then known as Upper Volta. During his late teens he became involved with mission work, while carrying on his studies by correspondence.

After his return to Canada at the age of twenty he worked at a variety of jobs. He served as a youth counsellor with Youth For Christ for one year and became involved in turn with a number of churches in the greater Vancouver area.

His bout with cancer lasted for two years but he did not lost heart. All who visited him during his illness were impressed by his great faith and many felt strengthened by his positive attitude. He leaves his wife, Janine and their two children ten and eight, his father and mother, his brothers — Pastor Ray Hildebrandt of Punnichy, Sask. and Vic of Surrey.

Pastor Harvey Schroeder officiated at his memorial service in Surrey Christian Fellowship, on February 18, 1986. This service, well attended by so many friends from the churches as well as the business world, was a victory celebration paying tribute to a soldier of Christ who had been promoted to his ultimate goal.†

* * *

Mrs. L. Smith, 94 years, of Pangman, Sask., departed to be with Christ February 16, 1986. The funeral service was held in Bethel Mission February 20.

She had been a well-beloved, wise woman and faithful member of the Pangman Assembly.

We extend our sympathy to her daughters Dawsie Prentice and Isabel Sheppard and their families.

* * *

Myriam (Torres) Fontalvo was suddenly called into the presence of the Lord on November 24, 1985.

She was the wife of Pastor Luis Carlos Fontalvo of Montreal, Quebec.

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Through The Bible In A Year

By Rev. Leslie B. Flynn

Those whose circumstances make it necessary for them to limit their reading to single chapters may read the chapter listed in parentheses after the regular portion for each date, thus covering 365 chapters in the course of the year.

The order in which the schedule lists the books is not the order in which they occur in the Bible, but is a chronological arrangement. The poetic and prophetic books of the Old Testament are inserted in the historical books at about the point in the narrative where they are thought to have been written. In like manner the epistles of the New Testament are inserted in the narrative of the book of Acts. While there is some difference of opinion as to details, the chronological arrangement used here is acceptable to leading conservative Bible scholars.

APRIL			MAY		
1	1 Samuel 21-24	(ch. 24)	1	Psalm 61-63	(ch. 63)
2	1 Samuel 25-28	(ch. 26)	2	Psalm 64-66	(ch. 65)
3	1 Samuel 29-31	(ch. 31)	3	Psalm 67-69	(ch. 69)
4	2 Samuel 1-4	(ch. 1)	4	Psalm 70-72	(ch. 72)
5	2 Samuel 5-8	(ch. 5)	5	Psalm 73-75	(ch. 74)
6	2 Samuel 9-12	(ch. 12)	6	Psalm 76-78	(ch. 76)
7	2 Samuel 13-15	(ch. 14)	7	Psalm 79-81	(ch. 81)
8	2 Samuel 16-18	(ch. 18)	8	Psalm 82-84	(ch. 84)
9	2 Samuel 19-21	(ch. 19)	9	Psalm 85-87	(ch. 86)
10	2 Samuel 22-24	(ch. 24)	10	Psalm 88-90	(ch. 90)
11	Psalm 1-3	(ch. 1)	11	Psalm 91-93	(ch. 91)
12	Psalm 4-6	(ch. 5)	12	Psalm 94-96	(ch. 96)
13	Psalm 7-9	(ch. 8)	13	Psalm 97-99	(ch. 98)
14	Psalm 10-12	(ch. 10)	14	Psalm 100-102	(ch. 100)
15	Psalm 13-15	(ch. 14)	15	Psalm 103-105	(ch. 103)
16	Psalm 16-18	(ch. 16)	16	Psalm 106-108	(ch. 107)
17	Psalm 19-21	(ch. 19)	17	Psalm 109-111	(ch. 110)
18	Psalm 22-24	(ch. 23)	18	Psalm 112-114	(ch. 113)
19	Psalm 25-27	(ch. 27)	19	Psalm 115-118	(ch. 116)
20	Psalm 28-30	(ch. 30)	20	Psalm 119	(v. 1-24)
21	Psalm 31-33	(ch. 32)	21	Psalm 120-123	(ch. 121)
22	Psalm 34-36	(ch. 34)	22	Psalm 124-126	(ch. 124)
23	Psalm 37-39	(ch. 37)	23	Psalm 127-129	(ch. 127)
24	Psalm 40-42	(ch. 42)	24	Psalm 130-132	(ch. 130)
25	Psalm 43-45	(ch. 45)	25	Psalm 133-135	(ch. 135)
26	Psalm 46-48	(ch. 46)	26	Psalm 136-138	(ch. 136)
27	Psalm 49-51	(ch. 51)	27	Psalm 139-141	(ch. 139)
28	Psalm 52-54	(ch. 53)	28	Psalm 142-144	(ch. 143)
29	Psalm 55-57	(ch. 57)	29	Psalm 145-147	(ch. 145)
30	Psalm 58-60	(ch. 59)	30	Psalm 148-150	(ch. 148)
			31	1 Kings 1-4	(ch. 3)

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With the Lord

MRS. PERRY KYLLO departed to be with Christ February 3, 1986.

Born in Dundee, Scotland in 1904, Georgina (Donaldson) emigrated to Canada in 1916, with her parents, residing first in Ottawa until moving to Regina in 1922.

Georgina Donaldson had been saved in Scotland, but in Regina she found a new spiritual dimension when she was filled with the Holy Spirit at the Apostolic Mission. She became very active in music, street meetings and young people's outreach in the surrounding towns and villages.

In 1927 she was united in marriage to Perry Kyllo and as a team they soon became active in ministry, pioneering works at Kincaid, Leader and other areas, then to Yorkton to pastor for a number of years. From Yorkton they moved to Saskatoon where Brother Kyllo became Principal of the Prairie Apostolic Bible Institute. In the late fifties Brother and Sister Kyllo moved to the West Coast.

Sister Kyllo leaves to mourn her passing, her beloved husband Perry, sons Grant (wife Lauradel nee Batke), Donald (wife Irene nee Wickens) and Lorne (wife Rose nee Babawall). There are eight grandchildren and five great-grandchildren.

The funeral service was conducted by Rev. D. W. Breen in New Westminster, February 7, 1986. Burial was in Port Coquitlam where the Kyllos have made their home for the past number of years.

"The Lord gave, the Lord hath taken away, blessed be the Name of the Lord." †

- Lorne O. Pritchard

Mrs. Perry Kyllo

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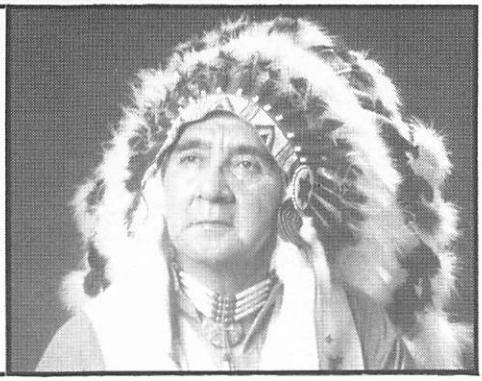
Sons of Manitou's Braves

by W. Leonard Simcoe



HISTORIANS and sociologists have classified the Indian people into three categories. The aboriginal of eastern Canada is known as the Woodland Indian. His cousin on the prairies is called the Plains Indian, and the native of the far west is the Coast Indian.

When the Woodland Indian was preliterate and had no written language, the song was the only carriage of social activity, administration and history.

There was a song for life and for death, for spring-time and harvest. There was a song for joy and sorrow, war and peace. And the song was used to keep alive the memory of deeds performed by renowned chiefs and warriors.

About 175 years ago, four members of an Indian tribe in north central United States heard of a book which would give instruction of how to receive eternal life. They set out to find this book and eventually entered a cultural city in the south eastern states where they were entertained royally. At the end of their visit they lamented, "We travelled far seeking for something. You showed us your galleries and fine buildings. You entertained us at your opera house, and you fed us at your fine places. We visited your beautiful churches but you did not show us the Book. We return to our home-land disappointed because we failed in our quest."

Luke wrote two accounts of Jesus' life, Luke 1:1-4 and Acts 1:1, and these books were contained in the Great Book that the Indians sought.

Luke was a man of good medicine and he wrote to one Theophilus, possibly a good advisor who sat at the council fire of his cultural system.

In the following issues we will be listening to an Indian song that the Book of Acts sings.

- W. Leonard Simcoe is an Ojibwa Indian from a small reserve in central Ontario. He has been engaged in ministry for almost forty years and is well known within our Fellowship.

ENTERING INTO HIS PROMISES

By R. A. Larden

ISRAEL was delivered from years of bondage and cruel task-masters by the blood of the passover lamb and a step of faith. So, likewise we are delivered from the sinful world by *"Christ our passover"*, *"through faith"* in his finished and completed work on the cross and the resurrection (I Cor. 5:7; Eph. 2:8).

They applied the blood to the door posts of their home, and partook of the slain lamb, with their shoes on, and staff in hand. Before the morning broke they were on their way to the *"promised land"*. Then came the moment when faith was the act that set them free. They had come to the border of Egypt, the Red Sea was the last barrier before them, and Pharoah and his army in fast pursuit behind them were a threat to the completed work.

God said to Moses, *"Fear not, stand still, and see the salvation of the LORD, which he shall show to you today"* (Ex. 14:13). God opened up the sea *"and the Children of Israel went into the midst of the sea upon dry ground. "— and the Egyptians pursued and went in after them — and the LORD overthrew the Egyptians in the midst of the sea —"* (See Ex. 14:23-28).

Deliverance was — *"through faith — not of works, lest any man should boast"* (Eph. 2:8-9).

It was their privilege in the plan of God to have gone into the promised land early in the third year out of Egypt. But the congregation listened to the negative report of unbelief given by ten spies and refused the positive, faith inspiring report of Caleb and Joshua (Num. 13:28-30). They refused, even though a number of them tasted of the fruit of the promised land. The promised land is NOT heaven — BUT the place where we as born again believers move into and possess our inheritance in Christ. "The "fruits" of that "land" that He calls us to vary. A "cluster of grapes" from the brook Eshcol. So loaded was that branch that it took two men to carry it.

There were also pomegranates and figs, Num. 13:23. These speak to me of the baptism of the Holy Spirit that the risen Christ gave on the day of Pentecost to all who by faith stepped in. It speaks to me also of the gifts of the Spirit that are ours *"in Christ"*. Also of the *"fruit of the Spirit"* that He desires to be manifest through us.

I receive the taste of those "grapes of Eshcol" the baptism of the Holy Spirit, while I was still in the wilderness, struggling with unsurrendered desires.

Desires that seemed right to me. But the taste of the fruit of His promise made my heart hungry for more. So I sought His face to learn of Him and to enter into that rest that is for all God's redeemed in Christ, (Heb. 4:9-10) — ceasing from self struggles.

At the old stock yards down by the railway tracks, one late night the word of the Lord gripped by heart as a young Christian and I entered into "the land", — embraced more fully what Christ had done for me at Calvary. Surrendered my will for His. *"I am crucified with Christ: nevertheless I live yet not I but Christ liveth in me: and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me"* (Gal. 2:20). I ceased from the struggle with what seemed *"right in* (my) *own eyes"* (Deut. 12:8) and heard again the word of the Lord that says *"hearken to the voice of the Lord your God and do that which is right in His sight"* (Ex. 15:26).

It is not what *"I think"* to be right, or what others accept as *"all right"*, but *"that which is right in His sight."*

If we surrender to the Lordship of Christ in our life and become yielded to His control we no longer hold the right to choose our own career, nor choose the wife or husband to be our partner on life's journey, on our own desires. All decisions, small or great, that affect the direction of our life and involvement of our time must come under His supervision.

Then we begin to enjoy the victories, and produce of the promised land day after day.

I exhort you to take the step of faith, and enter into your inheritance in Christ.†

- Robert A. Larden

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WHAT'S YOUR EXCUSE?

"I try to live by the 'Golden Rule'."

THE essence of the so-called "golden rule" is present in various forms in almost every religion.

Historians tell us that 2500 years ago Confucius outlined a formal ethic defining personal relationships in an ideal moral order. In response to a question raised by one of his followers as to what might serve as a cardinal precept of life, Confucius replied, "Never do to others what you would not like them to do to you".

The New Testament reference in both Matthew's and Luke's account of Christ's Sermon on the Mount is paraphrased in The Living Bible as, *"Treat others as you want them to treat you"* Luke 6:31).

There is also another version of the rule of life that is facetiously stated by some and fervently practiced by others, "Do unto others before they do unto you".

Contrary to the opinion of some, this "rule" is *not* the "essence" of Christianity. In His Sermon on the Mount, Jesus Christ actually raised the ethical level and made God's requirements even higher. This only added to our level of frustration — for our basic problem has never been *not knowing* what we should do, but lacking the *will* and *ability to do* what we know we should.

Here is the major difference between Christianity and other religions. Because He is alive from the dead, Jesus Christ makes His power available to us enabling us to live as we should.

It is God who gives us through Christ forgiveness of sins,[1] cleansing from our self-righteousness,[2] and imparts unto us His perfect righteousness,[3] all as a free gift of grace received by faith.

A do-it-yourself proposition is what every other religious system offers. Follow their prescribed code of ethics, submit to their ritual and it will in some way gain you favour with God.

These religious systems seem to be similar to sets of swimming instructions given to a drowning man. Jesus Christ is a life-preserver.

In Christianity we see what God has done for man in seeking him,[4] and in reaching down to help him.[5] Salvation is offered as a free gift[6] through the finished work of Christ upon the cross.[7]

- Irvin W. Ellis

Scripture References: (1) Ephesians 1:7; (2) Romans 3:10,21,22; (3) II Corinthians 5:21; (4) Luke 19:10; (5) II Corinthians 8:9; (6) Romans 6:23; (7) Titus 3:5.

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