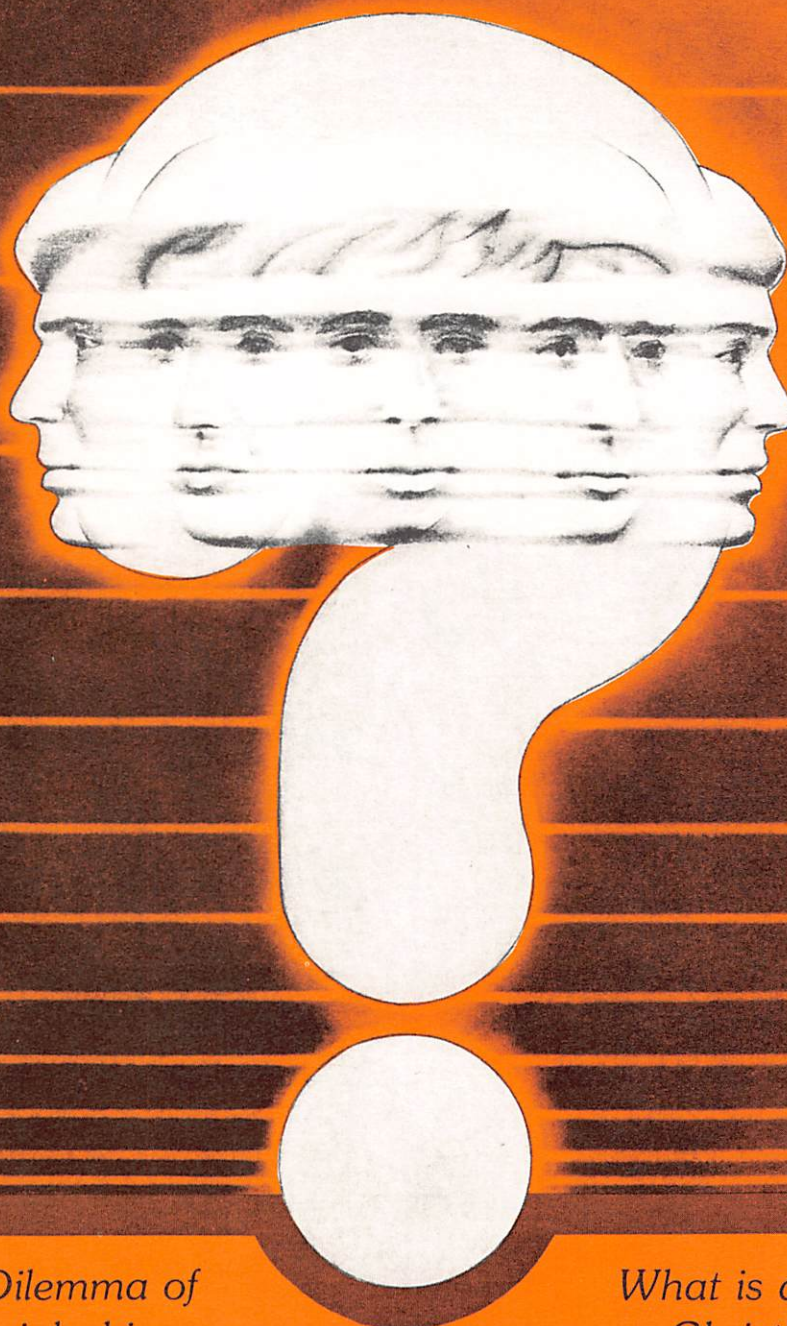


end times
messenger



APRIL-MAY/1978 VOL. 42 NOS. 4 & 5



*The Dilemma of
Discipleship* (Page 4)

*What is a true
Christian* (Page 8)



“FOR SINNERS ONLY”

by Irvin W. Ellis

Many people take offense at being classed as “sinners.” This, by no means, is a new reaction to the Biblical fact of the universality of sin, for mankind has always made the vain attempt to either cover up or excuse its sinfulness. Modern theology has added much to this popular procedure by spraying ethical lavender and rosewater over the sins of unrepentant church members.

Sin is more than mere imperfection, arrested development, or the leftovers of a brute ancestry, for although we may refer to it as “human weakness,” God considers it as wickedness. We may try to call it a trifle, but God calls it a tragedy. We would pass it off as an accident, but God declares it is an abomination. Perhaps you seek to excuse yourself of sin, but God wants to convict you of it and deliver you from it. However, before you can experience deliverance from the guilt and penalty of sin, you must know what constitutes sin in the sight of God

LAWLESSNESS

Sin is lawlessness — the transgression of the law of God. Whenever you step over the boundary line that God has established between good and evil you are guilty of breaking God’s law. Whenever you fail to live up to the Ten Commandments, or violate any express command of God’s Word, you have transgressed the law of God and are guilty of sin.

The universality of sin’s guilt is proven by the universality of sin’s penalty — DEATH! It is because we have all broken God’s laws, all transgressed His commands, that we are all classified as sinners.

“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all” (James 2:10).

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Romans 5:12).

UNBELIEF

Sin is also unbelief — a direct insult to the character and truthfulness of God. It is unbelief that rejects the Word of God and refuses Christ as Saviour.

“He that believeth on the Son of God hath the witness within himself. He that believeth not God hath made Him a liar because he believeth not the record that God gave of His Son” (1 John 5:10).

Angelic beings or mere men cannot possibly atone for our sin. It is only in the Lord Jesus Christ — our Sin-Bearer and Substitute — that the remedy for sin can be found. Only through the perfect sacrifice of the Son of God on our behalf can the sinner be saved from the fate that surely awaits him — “For the wages of sin is death...” (Romans 6:23).

It was Jesus Christ who tasted death for every man (Hebrews 2:9). It was He that suffered for our sins “... the just for the unjust, that He might bring us to God” (1 Peter 3:18). There on a lonely, barren, skull-shaped hill called Golgotha, the sinless Son of God was made “... sin for us. Who knew no sin; that we might be made the righteousness of God in Him” (2 Corinthians 5:21).

Your sin and mine was responsible for Christ’s suffering and death upon Calvary’s cross. The prophet Isaiah tells us in the 53rd chapter and the 6th verse that “... the Lord hath laid on Him the iniquity of us all.” It was at Calvary that the invisible burden of our sin was taken by the Lord Jesus Christ who bore “... our sins in His own body on the tree” (1 Peter 2:24).

The death, burial and resurrection of Christ proved the truth of all God’s promises to man; and if you will by faith accept Him today, you, too, can know the joy of the forgiveness of your sins and peace with God.†



contents page



for sinners only 2

the dilemma
of discipleship 4



death's convenience 7

what is a
true christian? 8

beware the
christless pentecost ... 10

departments

focus on missions	11	youth feature	21
you were asking	15	labourers together	22
sound selections	18	churches in the news	23
christian "ed"	19		

STATEMENT OF FAITH

The Apostolic Church of Pentecost of Canada Inc., is a Fellowship of Full Gospel churches holding forth the message of the power of God and the Gospel of the Grace of God.

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 1 Corinthians, being exercised and practiced 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 practiced 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.

Editor

Irvin W. Ellis

Design and Production

Margaret Davies

Assistant Editor

Robert A. Larden

Editorial Board

Chairman/Lorne O. Pritchard

Robert Tauber

George Neilsen

R. A. Larden

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

Editorial Correspondence

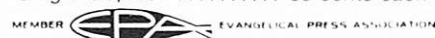
Manuscripts, advertising, news items and copy for publication should be sent directly to Irvin W. Ellis, 1338 Tyrol Road, West Vancouver, B. C. V7S 2L6.

Subscriptions . . .

and correspondence regarding subscriptions should be mailed to: End Times Messenger, No. 4 - 3026 Taylor Street East, Saskatoon, Sask. S7H 4J2.

Subscription Rates

Single Subscription, 1 year \$3.00
Two Years \$5.00
Single Copies 35 cents each



Second Class Mail Registration No. 0088

General Executive of the A.C.O.P.

Daniel W. Breen, Moderator; Merv A. Switzer, Deputy Moderator; R.A. Larden, Clerk; Edward P. Funk, Island & West Coast; M.S. MacKenzie, B.C. Interior; Albin Liknes, N. Alberta; Robert T. Wilson, S. Alberta; Gillis O.B. Killam, N. Sask.; Merv A. Switzer, S. Sask.; Glen C. Rosch, Ontario and East; Wes. S. Schindel, Manitoba.

Missionary Council of the A.C.O.P.

Chairman, Edward G. Bradley; Secretary-Treasurer, R.A. Larden; D.S. Fenn, A.E. Sheppard, Gary Penner, Jack Gordon, Ben Kirkpatrick, Glen S. McLean, George Neilsen, Albert Heinzig.

The Dilemma of Discipleship

by Charles Farah, Jr.

THE NUMBER ONE problem in charismatic circles today is charismatic discipleship. Is it Biblical? What are the problems? Why is there so much of a furor? How is charismatic discipleship different from other discipleship programs such as Navigators and Campus Crusade for Christ? What does present-day discipleship have to say to us?

For the past 25 years I have been involved in discipleship so I feel I have a leg in each camp. I understand the tremendous need for discipleship, yet I cannot escape my mandate to build the local church. Sometimes I really feel one leg is on the pier and the other is in a departing dinghy.

As I looked at the power and glory of the early church described in the book of Acts, I saw, in contrast, how anemic was the contemporary church. It was merely a pale imitation, certainly unable to turn the world upside down. The weakness of the local church seemed to stem from lack of emphasis in five basic areas.

1. THE PRIESTHOOD OF ALL BELIEVERS

I saw this as a theory in Protestantism, but not a fact. I knew Luther and Calvin had proclaimed this as a foremost New Testament principle, but I also knew it had never really reached the pews. The man in the pews never really had become the minister he was destined to be. According to the New Testament, every Christian is a minister. Ministry isn't something he takes on. A minister is something he is. The theory of the Reformation was correct — that the laikoi and the cleros both refer to the same people of God — but the practice was almost totally lacking. It was apparent in our churches that the pastor was more the president of a business than one who equipped the saints. I'll never forget one of my

deacons who said to me, "Mr. Farah, you do the work, we pay the bills."

2. LAY EVANGELISM

In the New Testament it is quite apparent that the burden of reaching the world for Christ was primarily a lay function. They simply gossiped the gospel everywhere they went, and their follow-up was extraordinary. Instead of a handshake and a God bless you, they incorporated these new believers immediately into a warm, loving family. They made everyone feel a part of the family of God. They shared their possessions with them, they bound them with a love they had never known before. Lay evangelism was really the secret of the early church's spread. But today ...?

3. MISSIONARY ENTERPRISE

In the New Testament mission, the mission churches collected funds to support the mother church. Yet in our times it was the mother churches who supported the church overseas. Missionaries never really got around to establishing indigenous churches in the New Testament sense. Many years ago Hudson Taylor wrote that missionaries are only the



Dr. Charles Farah, Jr., Professor of Theological and Historical Studies at Oral Roberts University, is an able leader in the charismatic renewal. He holds degrees from

Wheaton College, Fuller Theological Seminary and a Ph. D. from the University of Edinburgh in Scotland, and has served on the Board of Directors for the Christian Renewal Ministry since its inception. He devoted eight years of his ministry to Navigators.

scaffolding around the building. When the building is erected the scaffolding should come down. I wondered how it was the scaffolding had become so incorporated into the building that if it were removed the whole building would collapse. The paper theory was present, but there was no practice.

4. DENOMINATIONALISM

I looked around and it seemed everyone was intent on building his own kingdom. Denominations were spelled with a large "B" or "P" or "E" or "M". Divisions appeared on the basis of social status. None of these things could I find in the New Testament. There the local church really was composed of all the people of God in a single place, in a single locality, including both Jews and Gentiles. Yet today a fierce competition exists that makes the church more analogous to a competitive business than the church of Jesus Christ. My conclusion: Denominationalism is a sin and has no place in New Testament Christianity.

5. DISCIPLINE

The story of Ananias and Sapphira, as far as the continuance of the purity of the church is concerned, is one of the most important miracles in the whole book of Acts. If Ananias and Sapphira had been allowed to lie to the Holy Spirit, if the early church had not purged those who broke the purity of its call and mission, the church could not have survived. And as difficult as Acts 5 is, it points out the power of God when the power of the Spirit runs high in the church. I suspect that as the church grows in power, we will see miracles like this occur again.

Desiring to become a disciple myself, I found myself drawn to a tightly knit, closely bound group of hardhitting, two-fisted men who had great integrity in their ministry and who were dedicated to a total mobilization of the laity. If the church was to be the church,

it would consist of men who were under discipline. Disciples.

In a group called The Navigators I found people who really understood how to mobilize men into disciples. I saw sailors, men from the streets, ordinary Joes, stand up and give witness as to how they were leading others to Christ and following them up. I saw stumbling men who had little education articulate their faith better than I could. After I graduated from seminary I attended a conference that was a kind of watershed experience in my life. I often found tears in my eyes as I listened to men who had no benefit of college, some with no benefit of high school, who gave a more positive and a more tremendous witness to Christ than I. At test time and to my shame, I hardly knew if there was a single soul I had led to Christ. If there had been one, I didn't know.

So I joined this gap organization, and found that the New Testament was not a dream that someone had manufactured for the priesthood of all believers, but was a fact.

I learned that a disciple is three things. He is a learner, a follower, and a transmitter.

A LEARNER

Jesus said, "Come, learn of me ..." A disciple must learn from the Lord himself. He must learn how to seek the Lord for himself. He must be able to find the Lord's will for himself. In Mark 3:14 we read that Jesus took twelve to be with him. This is the law of association. Jesus took them to be with him so they could learn from his example.

A FOLLOWER

"Follow me and I will make you fishers of men," Jesus said. These men had to forsake father, mother, and family for the privilege of following Jesus. He called them to leave all to follow him. It was a simple but effective way of discovering how sincere they really were.

A TRANSMITTER

A disciple is a transmitter of life. Jesus sent them forth two-by-two and they came back absolutely exhilarated. God had done the same thing through them that he had done through Jesus. What Jesus taught was actually handed on to them. And it was this fact, this possibility that fired them on to a life of discipleship. They preached as he preached. They healed as he healed.

They exorcised demons as he did. They learned a disciple has the tremendous privilege and responsibility of being a transmitter of life.

Every man needs a great vision, an all consuming goal, as Lloyd C. Douglas put it, a magnificent obsession. Every man needs a dream he dreams about, a vision that grips him, that holds him fast in trial and keeps him strong in defeat and drives him inexorably toward his goal. William James said, "Whatever a man desires with all his heart, he almost certainly will achieve."

Paul encapsulated the driving force of his whole life in one little verse in Philippians 3:10. "That I may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death." That should be the goal of all true discipleship — to know Christ and to make him known.

TODAY'S PROBLEMS

Every discipleship program faces a fundamental problem: What is its relationship to the local church? Most discipleship groups explain that they are not a church; they are simply a service organization to the whole church. Yet in the present charismatic discipleship movement, its spokesmen affirm that they are indeed a church. This makes for a very sticky wicket indeed. How then can a man belong to two churches at once? Which one has the greater pull on his life? Where do his loyalties belong? Where do his tithes and offerings go and in what percentage? Who really calls the strokes in his life? The local pastor or the disciple maker?

There are additional problems. One is elitism. Elitism is a particular trap for the neophyte disciple. After my first Navigator Conference, I was ready to tell the whole church off. "How could they be so blind? How could they read the Bible and not understand all the principles I was learning? Why weren't they practicing discipleship?"

A wiser head prevailed. He told me to cool it and I did. Yet when you are part of a group that gets serious about commitment, who really cares for its members, a group that gets results, it's hard to get excited about the lethargic, complacent, local church with its dead traditionalism. Elitism is

a problem every discipleship group faces.

There is a third problem all disciples face: croneyism. It's so good to be among your own. You are in proper relationship and so is everybody else. You flow together, you understand each other, and instead of competing, you complement one another. It's such a relief to be an authentic person in an authentic discipleship group where we can speak the truth in love and not be reprimanded or reproved. But this can easily lead to croneyism. Reaching out to others becomes less and less desirable. You much prefer to be around those of "like kind." Croneyism becomes the inevitable result.

The present charismatic discipleship milieu, however, has produced other unique problems. For instance, the present discipleship program is a church. There is a difference between a church and a work (ministry). Whereas most discipleship programs disclaim the designation church, the current move, sponsored and promoted almost entirely by a particular body of men, does not. Furthermore, this discipleship program believes in an extra-local authority. It believes there is an apostolic authority which bears power over areas outside of its own locality. It also enunciates the principle of tithing to a man, rather than tithing to a local body of believers — based on the example of Abraham tithing to Melchizedek. The "shepherd" is in turn subject to another elder (or group of elders), who in fact may be outside of his area entirely. His basic guidance, therefore, comes from men outside his location.

Recently a "disciple maker" told his disciple, who in this case was the pastor of a Lutheran church in Texas, to close down his church. The pastor, dutifully submissive, did what he was told. Now I know nothing about the circumstances of that particular church. It may have been a right decision. But when extra-local authority begins to order men to close down churches, the fields of discord are white unto harvest.

In fact, extra-local authority could easily lead to extra-local hierarchy, and this is the most serious problem of all. Like Hamlet's father's ghost, there stands waiting in the wings the
continued on next page

DISCIPLESHIP

possibility of a new charismatic denomination. Every piece of the puzzle is in place. Every necessary ingredient is here. There is the extra-local authority, there is the recognition of apostles, there is the recognition of discipleship groups as churches and there is the financial structure to support it. National "conventions" are already being held with the speakers carefully screened to make sure they speak only that which is acceptable to one another. The next step could easily be the emergence of the crypto-denomination as a new full blown charismatic denomination.

I cannot think or conceive of anything more deleterious to the charismatic movement or more destructive to the unity of the body of Christ than to have a new charismatic denomination emerge. Yet the seeds have already been planted.

I am well aware that the leaders totally disclaim this intent. I believe them. They do not desire another denomination. I am convinced of their sincerity. I am convinced of the integrity of their purposes, and I understand the Biblical impulse that gives rise to discipleship. Unfortunately, history is against them. When the Spirit broke out at the turn of the century, nobody wanted a new denomination. Before long we had the Assemblies of God, the Church of God, the United Pentecostal, the Pentecostal Holiness, and a dozen other Pentecostal denominations. The movement very soon crystalized and took on immovable structures.

Look at the Christian and Missionary Alliance. They never wanted to become a denomination either. For years after A.B. Simpson died they met on Sunday afternoons and only claimed to be a missionary society. But who today would claim that the Christian and Missionary Alliance is not a denomination? History seems to point out that it is almost inevitable that when a movement coalesces, a new denomination emerges. In my opinion it will take a miracle of restraint to keep that from happening.

The Problem of Evangelism

Discipleship training without evangelism becomes a new legalism. The Bible does not say, "Stay and make

disciples." Jesus said, "Go and make disciples." Disciples are made in the going, not in the staying. If disciples are made in the staying, soon they stagnate, and the cry of "legalism" is heard throughout the land. No discipleship program can long endure unless there is an active program of evangelism along with it. "Combat is the basic objective of all training."

Jesus gave the original command to disciple in the context of evangelism. The Great Commission tells us to go out and make other disciples, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. It is in the going that the making of disciples occurs.

Discipleship has to be in the context of training for battle, for engaging the enemy, for setting the captives free, and for turning those disciples into reproducers. Without evangelism, discipleship becomes proud, banner-waving, powerless legalism.

Much of the present charismatic discipleship program is a solid transplant from South America. It has worked wondrously well there (in some areas, at least), but that does not mean it will work well here. South Americans are used to an authoritarian structure. We are not. After all, Jesus did not say, "My sheep hear my rams." He said, "My sheep hear my voice." Principles are transferrable, but programs need to be adapted to the local situation. Christ must be interpreted from within the culture. To superimpose the South American methods upon our North American culture will bring far more problems than solutions.

In case we think the problems of contemporary discipleship are like the giants of Anak, too big for us to battle, let me point out seven workable principles of practical discipleship which can lead from chaos to valid applications of Jesus' command to "go and make disciples."

1. A Balanced Christian Life

There is no way of getting around the necessity of learning the Word in order to make strong disciples. Equally important is a life of prayer which includes adoration and confession, thanksgiving and supplication. Then comes the necessity of a strong, warm fellowship where the principles of obedience may be imparted and demonstrated as the life of Christ is

shared with others in a strong Christian witness.

2. The Spirit-Filled Life

The test of a disciple-maker is not what his disciples do while he is there. It's what they do when he's not there that counts. The true test of Jesus' ability to disciple men came after his ascension. For many years the evangelicals supplied us with the lower story of New Testament discipleship. The lower story disciples are those who are strong in the Word, strong in the disciplines, strong in integrity. But the New Testament also presents us with men who are equally strong in the spiritual gifts, who have it all together, who shake the unseen worlds through the power of God's miraculous gifts. The gifts of the Spirit are not an expendable luxury; they are a vital necessity.

3. Local Church Life

The New Testament presents a charismatic church, conceived in a charismatic womb, brought forth under charismatic gifts and only understandable in a charismatic setting. The New Testament Church today, will be a fully charismatic community. The Holy Spirit with all his gifts is essential to Christian discipleship.

4. A Life of Praise

Without daily, verbalized, spiritual praise, no Christian's devotional life is complete. In my daily physical workouts I run a certain distance in a certain length of time to get my blood pounding through my arteries. I don't often feel like jogging when I first get up for I am slow and sluggish. My praises often start the same way. But as I jog and praise God, the tempo picks up and the prize picks up. I praise God until I get the healthy flow of the blood of the Spirit moving through my veins. It is impossible to sustain a joy-filled life without having a strong life of praise.

5. Evangelism

For years I have watched charismatics enjoying themselves with little concern for the lost. On the other hand, I saw evangelicals, not at all interested in the charismatic experience, winning lost people to the Lord. I wondered who pleased him most. Now, praise God, charismatics are beginning to find a place for evangelism.

6. Follow Up

The program of evangelism is not the problem of getting, but keeping

the converts. We have just finished showing in Tulsa, Oklahoma, the Billy Graham film "Time to Run." We had over 800 decisions, but where were the converts? Our church, Tulsa Christian Center, did as diligent a job as most in follow-up; yet, we're not sure if there is really one who has made himself part of the church. In the New Testament the follow-up was built into the evangelism. It is vital if the church is to grow both spiritually and numerically.

7. Pacesetter

A pacesetter is someone who sets the pace in running for another. He is the man who runs the race so as to increase another runner's capacity and output. He sees the flaws in the track; he steers other men around possible traps. A pacesetter in essence, then, is someone who sets an example

others can follow so they can win.

Methods

Does the New Testament outline some system to help disciples reach their goal of becoming like Christ? I believe so.

For one, I am convinced of the necessity of memorizing Scripture in order to become a true disciple. Yet it is easy to get hung up on the method. Memorize three verses a week. Have a "Quiet Time." Attend Bible study. Predictably enough the charge of "legalism" is soon heard.

Now there's nothing a man does that cannot be charged as legalistic. Some people think it's legalistic to get up in the morning. Some people consider it legalism to brush their teeth, at least my kids do. So the charge of legalist has to be understood in the

context of where it is spoken. If a person has engaged in the discipleship program and all he sees is the method, in a very short time he's going to cry out legalism.

But let's say he has advanced to where he understands the objective. If a man concentrates on the objective, and it is that to which he presses, then discipleship programs yield life transferal. Disciples are enablers who transfer their lives in Christ to someone else. They reproduce themselves. The goal of discipleship is transferring my life in Christ to another so that he in turn may implant his life in another. To be satisfied with anything less in the Christian life is sin. To try to do more is heresy.†

(Reprinted from Logos Journal)

Death's Convenience

by Brian Batke

Convicted murderer, Garry Gilmore, sat tied down to an armchair as four .30 caliber bullets smashed into his heart, tearing the life out of his body. He demanded his execution because he did not want to spend the rest of his life behind bars. Death to Garry Gilmore was a convenience.

Freddie Prinz, famed star of "Chico and the Man," put an end to his life by shooting himself through the right temple with a .22 caliber pistol. Mr. Prinz could not handle the pressures of instant fame and the breakdown of a fifteen month old marriage. Death to him was a convenience.

Marilyn Monroe, famous sex kitten of the 1950's ended her life because she could no longer cope with the fallacies of the world. Death to her was a convenience.

BUT STOP! It doesn't end there. Is their eternal destiny a 'convenience'?

The Bible says, "And it is appointed unto men once to die, but after this the judgment" (Heb. 9:27). Judgment is not a convenience, it is a conviction:- a sentence of eternal separation from God to the unrepentant sinner. "For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:6,7).

However, there IS hope! "For he saith, I have heard thee in a time accepted and in the day of salvation have I succored (helped) thee; behold now is the accepted time; behold now is the day of salvation" (2 Cor. 6:12).

Jesus said, "Behold I stand at the door and knock: if any man hear my voice and open the door, I WILL come in to him and WILL sup with him, and he with me" (Rev. 3:20).

It could be that Jesus is knocking on your hearts' door. Won't you open your heart and let him in now? You will ensure yourself of eternal life with Christ where death is NOT a convenience.†

DELTA ADVERTISING SERVICE - 943-0023

For all your Graphic and Printing needs.

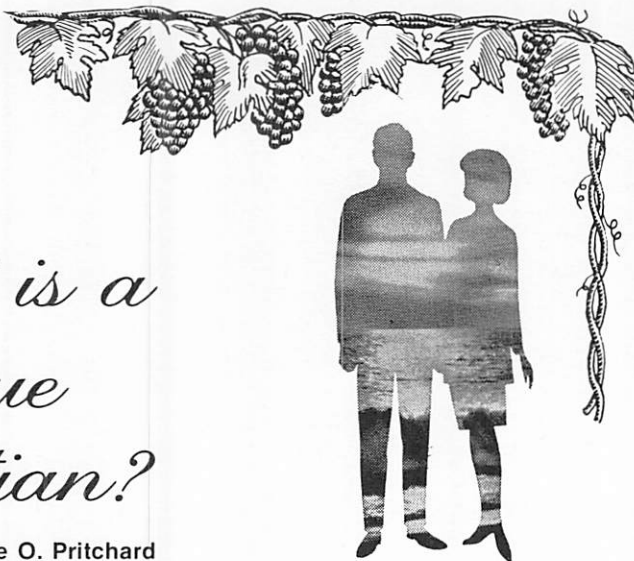
Stationery - Church Bulletins - All Types of Publications - Flyers, Brochures,
Album Covers, Signs, Poster Boards

Phone for Quotations - Marg Davies, 943-0023

Delta Advertising Service - 5584-8A Ave., Delta, B.C. V4M 1V3

What is a True Christian?

by Lorne O. Pritchard



Two thousand years ago the line between a "Christian" and a "heathen" was so marked that Christians were rejected by the heathen. But things have changed. Today we have heathen who act and look like Christians and we have Christians who act and look like heathen. The meaning of the word Christian is so changed that we need to look at the original copy to know what was intended.

Christianity was and is built upon solid historical facts. Christianity sprang from the historical life of Jesus Christ. It had its beginning with the Incarnation of God in Christ. If the Coming of Christ into this world two thousand years ago is not real, then Christianity is not real.

But who can read the New Testament and think that the writers are merely writing fiction? Luke writes in chapter one verse one about "the things most surely believed" and claims in verse two that he was an "eyewitness." Then in verse four he gives his purpose in writing, "that thou mightest know the certainty of those things." Remember Luke's account is absolutely true or it is absolutely false.

John tells us in chapter one verse fourteen, "and the Word was made flesh and dwelt among us." Dwelt, lived among us. That does not sound like fables. That is an absolute fact or it is absolutely false. If one reads the first three verses of the first chapter of the first Epistle of John, one is face to face with the language of reality. These men were recording historical facts. We do well to remember that Christianity is deeply rooted in history.

Christianity has always been connected with Christ Crucified. It has not been merely connected with Christ. 1 Corinthians 15:3 "delivered unto you first of all ... how that Christ died for our sins according to the Scriptures ..."

In 1 Corinthians 1:13 Paul asks the question, "was Paul crucified for you?" The implication and emphasis of the verse is the fact that only one and only one was crucified for you. For he adds in verse 23, "we preach Christ crucified". "Peace has been made through the blood of His cross" (Col. 1:20). Without the shedding of the blood there is no remission of sin, none at all. But by the shedding of the blood of His cross there IS remission of sin. Remission for every sin. This is Christian doctrine. This is Christianity.

"A Christianity that knows nothing of Jesus Christ crucified for sin has no right to call itself Christianity." Many world religious leaders who name the name of

Christ are not Christians. They deny the Lord that bought them. And remember Paul says in 1 Cor. 1:18, "The preaching of the cross is to them that perish foolishness ..." What you believe about the value of the Cross, of a Christ crucified, reveals the depth of your Christianity.

The cornerstone of Christianity has been and is the doctrine of the Resurrection of Christ. Read again the 15th chapter of 1 Corinthians. The gospel includes these facts; Christ died, Christ was buried, Christ rose again the third day and was seen after his resurrection. It was a bodily resurrection. It was a factual resurrection. It was a literal resurrection. And if Christ is not risen, then faith is vain. Preaching is vain. Hope is vain. There is no Christianity. But now IS Christ risen and therefore Christianity IS real. The early church had its beginning with its preachers, "with great power giving witness of the resurrection" (Acts 4:33). And as they did "great grace was upon them all." It is no Christianity that denies the bodily resurrection of Jesus Christ.

Historically, all genuine Christians and thus Christianity has always treasured the Scriptures. Acts 11:26 is the first time the word "Christianity" is used. There it was used of the early believers because they gave so much time to the study of the Scriptures. In Acts 26:27,28, it is evident that King Agrippa knew that if one believed the Scriptures he was a Christian, and that at that time Christians DID believe the Scriptures.

It should go without saying, but sadly we say it must be said, a Christian who does not accept the Bible is not a true Christian. "Nothing but a firm adherence to Holy Scripture has ever made a sound church or an earnest Christian." Ponder that well.

Finally, we must urge upon you that Christianity is built upon what one confesses one believes about Jesus Christ. In these days when so much emphasis is being placed on experience, we feel a word of warning is needed. The question is not merely, "what have you experienced?", but rather "what do you believe"? Your experience may be false if it is not the result of proper faith.

Listen to Romans 10:9,10, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteous-

ness; and with the mouth confession is made unto salvation ..."

What one confesses one believes about Jesus Christ is extremely important. The same truth is found in Acts 8:35-38. "Then Philip opened his mouth and began at the same Scripture, and preached unto him Jesus. And as they went on their way, they came to a certain water, and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart thou mayest. And he answered and said, I believe

that Jesus Christ is the Son of God ..." And upon that confession of what the Eunuch believed about Jesus, he was then baptized as a Christian.

I thank God that I am a Christian, not because of denominational affiliation. I am a Christian because I confess that I believe in Jesus Christ as my Saviour, and I believe in Jesus Christ AS He is presented in the Bible. No other Christ will do. It is the Christ of the Bible and only the Christ of the Bible, as presented in the Bible that can make a man a real genuine Christian.†



CARETAKER WANTED FOR KEDLESTON GOSPEL CAMP

Gentleman or married couple required to do light maintenance work and oversee Camp Grounds during the summer months. Contact Mr. Bob Stevenson, Camp Manager, 47 McInnis Crescent, Regina, Sask. S4R 3E7.

12th
PENTECOSTAL
WORLD
CONFERENCE
VANCOUVER, B.C.
OCTOBER 2-7, 1979



YOU ARE WELCOME THIS SUMMER

To COWICHAN RIVER CAMP - situated in the beautiful Cowichan River Valley, Vancouver Island

Youth & Family Camp
July 1 - 9

Bible Class Teacher
Rev. Alan Mortensen
Eston, Saskatchewan

Evangelist
Rev. David Cook
Nampa, Idaho

Children's Camp
July 11 - 16

Youth & Children's Director
Brian Batke
Eston, Saskatchewan

"Teens & Twenties"
Sept. 1 - 4

Visiting Ministry
Rev. Trevor Harris
Seattle, Washington

.....
Camp Pastor: Rev. E.G. Bradley
General Director: Rev. Alan McLean
Camp Manager: Mr. Elmer Jorgenson

.....
Camp Registrar:
Mrs. Jean Rhodes
576 Margaret St.,
Victoria, B.C.
V8Z 2B3

CRESCENT BEACH FAMILY CAMP JULY 23 - 30, 1978



Rev. Eric Lavender

- pastor of Slough Gospel Tabernacle in England.
- assistant editor of Dedication magazine.

Rev. Lavender will minister morning and evenings at family camp.

Write to: Crescent Beach Camp,

85 E. 10th Ave., Vancouver, B.C. V5T 1Y9.

Beware the Christless Pentecost

by Larry Lunn

In a May, 1965, issue of the Saturday Evening Post, a feature writer commented that the manifestation of supernatural tongues was becoming a status experience in the historic churches. More recently, an investigative commission reported to a major Lutheran body that tongues have become a middle class experience, and are in the process of becoming upper middle class. Even more recently, a similar commission reported favorably regarding the exercise of glossolalia within the largest Presbyterian denomination.

Such reports tend to accelerate charismatic renewal within the historic denominations. However, they also tend to magnify a problem. Students of church history have long been aware that the church has never been able to circumvent the problem created by success and general acceptance.

For three centuries the blood of the martyrs nurtured the church. The faggots at the stake merely fed the flames of enthusiasm among those who were willing to lay everything on the altar of sacrifice, including their lives. The church thrived under persecution. The cross in the sky, given as a sign to the Byzantine emperor Constantine, was undoubtedly an act of mercy on the part of a loving God, who wished to alleviate the physical suffering of His church.

However, it proved to be anything but an unqualified blessing. Subsequent events revealed why the Lord didn't stop the persecution sooner. The oppressed church soon became an oppressor. The church of the martyrs, fighting for its life - and prospering in the struggle, soon became a lifeless church - slothful, contented, and unloving. There are unmistakable signs that the charismatic renewal may eventually suffer a similar fate for a similar reason.

Two years ago a well-known figure in the full gospel movement pointed out to me that a group of charismatic ministers are advocating homosexual love as rewarding. He commented that unless the charismatic movement receives an infusion of old-fashioned holiness, it will eventually wither and atrophy. Since then I have repeatedly encountered charismatics whose lives show no change whatever, except for tongues. Something is wrong, Terribly wrong. What is it?

Recently, I encountered a charismatic who encouraged everyone to seek a tongues experience. I pointed out to

him that some of those who have experienced tongues were demonstrating no basic changes in their life patterns, that they continued to engage in sinful practices.

"Well," he replied, "if tongues won't straighten out their lives, I don't know what will do it."

When I suggested that he had misunderstood the purpose of tongues, he finally confessed that he himself had entered into an isolated tongues experience, that he saw nothing wrong in encouraging others to seek a similar experience. When I pointed out that this violates the chronological pattern of Acts 2:38-39, he admitted that repentance had not been a part of his experience, that he had not been delivered from sinful habits. He even confessed that he had no particular desire to be delivered, but that he was willing to be made willing.

I have cited a specific example of what at best can be described as a sub-standard pentecostal experience because I am convinced that others have had a similar experience. A pentecost without repentance - a pentecost without Christ - that is what some are experiencing today. Considering the methodology of the kind of impartation that is being practiced, how could it be otherwise?

On countless occasions I have seen people respond to an invitation to come forward and receive the baptism in the Holy Spirit. In many cases no attempt is made to determine whether the seeker is a saint, sinner, or backslider. Believers crowd around, lay hands on the seeker with the following admonition: "Don't say another word in English." Anxious to identify with what has become a status experience, the seeker responds with a few unintelligible syllables. Someone shouts, "That's it! That's it!" And another seeker is told that he has been Baptized in the Holy Spirit.

Maybe he has been. Or maybe, despite the best intentions of his earnest friends, he has had a supercharged emotional experience.

On the day of pentecost, the believers were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance. The hundred and twenty were not seeking tongues; they had never heard of tongues. They were seeking the promise of the Father; they were seeking the risen Christ; they were seeking the baptism in the Holy Spirit. And they received exactly what they were seeking.

continued on page 16



FOCUS ON MISSIONS



20th Anniversary Service in Chiayi, Taiwan, for Rev. and Mrs. Joseph Matson. Special guests for the occasion were Rev. and Mrs. Frank Kosick.



"JESUS CHRIST-THE SAME TODAY"

The spring sun spilled over the horizon and seemed to concentrate its light and energy on a certain house on tenth street. At twenty two minutes after seven on that morning of April fifteenth, 1865, Abraham Lincoln passed from this earthly scene. Secretary of War, Edwin M. Stanton, at the moment of his president's death walked over to the window and pulled down the blind to shut out the warm, bright rays of sunshine. Turning to gaze on the silent and stilled form of his beloved friend and colleague, Mr. Stanton eulogized, "now he belongs to the ages."

There is however, really only one that "belongs to the ages," and it is he to whom the ages belong, "Jesus Christ the same yesterday, and today, and forever." In these days of continual change and uncertainty, this verse of scripture holds forth a hope for mankind that is solid, sure, secure and certain. Contemplate and meditate upon the scope of it's truth and meaning - Jesus Christ the same yesterday, and today, and forever. The changing circumstances of life will never alter his immutability. We have this timeless, unbreakable and immoveable anchor for the soul as we sail the old ship of Zion on the rough and rugged seas of human experience. From eternity to eternity Jesus Christ is the same.

The late, renowned American Presbyterian Pastor, Clarence E. Macartney said that to pronounce this text is to strike a sublime chord that echoes all the music of divine creation, revelation and redemption. He described it as the music of the patriarchs, prophets, historians and kings; the anthem of the church, the theme of

God's children in this present hour and the music of the last day when the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ. What a song! What a theme! What a sermon! Jesus Christ the same yesterday, and today, and forever.

The permanency and changelessness of Christ is contrasted in the scriptures with the ever changing universe that he made. He laid the foundations of the earth and the heavens are the works of his hands, yet they shall perish and get old like a garment to be folded up and changed. He remains, is always the same and his years will never end nor come to failure. Take courage faint hearted, distressed, anguished and troubled souls. Rejoice fearful, frustrated, tempted humanity. Be glad and shout his praises you who are suffering, sorrowing, bruised, crushed and broken. He who is always the same has promised that he will never, no never, no never leave you; he will never forsake you and he will never let you down.

Jesus Christ the same yesterday, and today, and forever. All that he was yesterday he is today and will be tomorrow. All that he is today, he was yesterday and will be tomorrow. All that he will be tomorrow, he was yesterday and is today. He has not changed since eternity past nor throughout all the history of mankind. He is still the same as when he met Moses at the burning bush and declared himself to be the I AM. Two thousand years ago he said to the Jews, "Before Abraham was, I AM. He encouraged the Apostle John with the words, "Fear not; I am the first and the last: I am he that liveth, and was dead, and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

The cry today of a struggling, suffering, searching world is, "Who has the keys?" Who can meet the deep needs of the human heart and

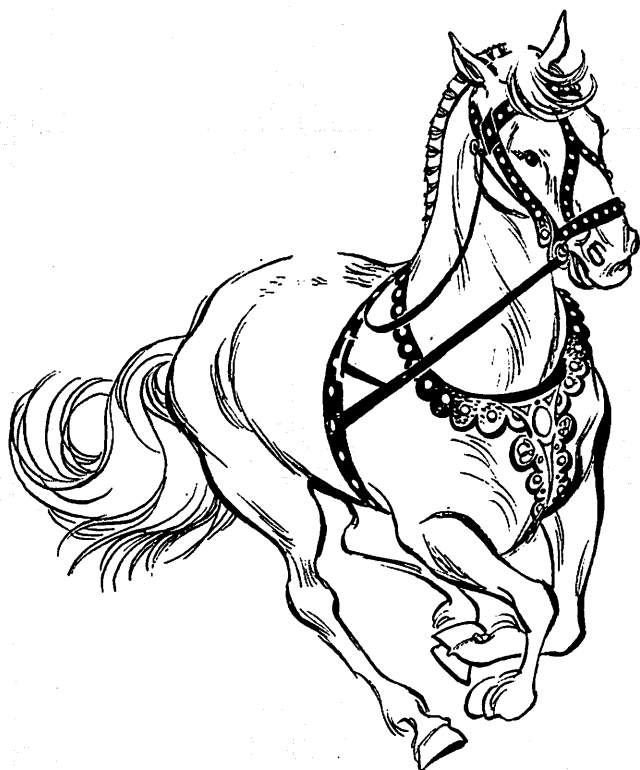
quench the thirst of the spirit of man? Who can place love, joy and peace within the human breast? Who can answer the great questions of the mind and give meaning and purpose to life? Who has the keys? Neither education nor science have the keys. In vain did we worship at their shrines and bow at their altars begging them to heal all our wounds and diseases.

We sought diligently for astute and benevolent politicians who would give us a utopia on earth. We looked to governments and treaties to banish war and crime and greed and ignorance and poverty. We have looked for someone to make us healthy, wealthy and wise. We have trusted that someone would come along with the keys to the ills of our race. The need, however, is too great; the task too magnanimous to be met by a mere mortal. All of Adam's kin are made out of the same mud and have the same basic needs and passions - and no keys.

Only our Lord Jesus Christ, who is "God-Man" has the keys. This resurrected, glorified One in heaven indicated that the keys to the woes, passions, ills, sins and needs of mankind are provided through his finished work on the cross of Calvary. "I am living - was dead - but am alive for evermore and have the keys." It was at Calvary that Jesus, who knew no sin was made sin for us that we might be made the righteousness of God in him. It was on the cross that He cried, "It is finished." It is because of his death, resurrection and high priestly work that he obtained eternal redemption and provided an eternal inheritance for us.

Man must get his heart right before he can get his head right. Jesus, the only one with the keys, invites all men, "Come unto me". He is the unchanging Redeemer from sin and the changeless Head of the Church. He will meet your every need. This is the message that we must preach to all nations - Jesus Christ the same yesterday, and today, and forever.†

- Rev. E.G. Bradley,
Chairman, Missionary Council of
A.C.O.P.



TAIWAN CELEBRATES THE LUNAR YEAR

by Frank J. Kosick

On our arrival at Tapei, February 9, 1978, we were greeted by a thunderous barrage of firecrackers, dispelling the evil spirits. This is the "Lunar New Year" or "Chinese New Year". It is called the "Year of the Horse"! According to ancient belief, people born in that year are cheerful, skillful and popular. According to the Chinese lunar calendar, this is 4,676th year. Just imagine sixteen and a half million Chinese on the island of Taiwan celebrating.

Here also prevails freedom of religion, in contrast to no freedom of religion in mainland of China, only about 100 miles from here, where some 900 million people are enslaved to atheistic communism. According to statistics, Buddhism predominates in the religious life of the Chinese in Taiwan. There are about 600,000 Christians, divided evenly between the Protestants and Roman Catholics, and about 40,000 Moslems.

This also marks the "Twentieth Anniversary" since Brother and Sister Joseph Matson commenced their ministry in Taiwan. The Christians and workers gathered for this great occasion in Chiayi. In the midst of heathenism stands a chapel. The light has gone out from here, like a light from a light house across this island. Several churches have been started and led by Chinese pastors. The Bible school has trained many who are sharing Christ with their own

people. The people rejoiced, and honored the missionaries, who brought to them glad tidings of salvation. It was a thrill to minister the Word of God at this special occasion and witness the demonstration of God's power upon the people. This was followed by a feast in the Bible school building with some 175 in attendance, including representatives from the city.

We also conducted crusade meetings in Puhsin, just a few miles from Tapei, where the Holy Spirit was richly manifested unto salvation of souls, infilling with the Holy Ghost, and healing the sick.

From February 20-25, we conducted a missionary seminar on the outskirts of Tapei, on the premises of a Roman Catholic Hostel. There was a representation from the Assemblies of God, Swedish Free Mission, the Finnish Pentecostal, ACOP and others present. The sessions were richly anointed, as the Holy Spirit molded hearts of missionaries, and Chinese Pastors and evangelists for the evangelization of their own people in Taiwan. We were located on a mountain. This reminded us of Jesus taking His disciples into a mountain, and after transfiguring Himself to them, He sent them to a valley of ministry. God granted us an unusual anointing for those unforgettable days. If we came for nothing else but this, it's been well compensated. Only the Chinese

believers can win their Chinese neighbors to Christ. We believe that they shall do it, by becoming more acquainted with the Spiritual Tools for Evangelism!"

We concluded our brief ministry in Chiayi, with a workers conference with the ACOP ministers and visited some of the outlined churches.

May God bless Brother and Sister Matson, and also David and Denise Matson for their most gracious hospitality to us during these historic days. As we leave here for ministry in Japan and Korea we ask you to pray for the "Unfinished Task of Evangelism" in Asia. It will take the whole church unitedly presenting the whole message, for the whole world.

Thank you for your prayers as we continue to share Christ with the nations of the world.†

MEMO TO SUBSCRIBERS

Due to the time involved in transferring the printing of the "Messenger" from Vancouver to Altona, Manitoba, the April and May issues have been combined.

- The Editor -

CANADA'S GREATEST NEED

by Anna Mitchell



Our Canada is one of the larger nations of the world. She's richly endowed with many natural resources, great agricultural lands and growing industries. She is moving up among the other nations of the world, and is known mainly for her peace keeping forces in trouble spots in the world. But her own troubles at home,

she is unable to solve. There are deep underlying racial differences, which no type of government nor armed force can heal. Labor strikes which could bring our economy to a standstill, hostage taking, and skyjacking continue to plague us. Open sin is seen in so many forms, that one wonders what the rising generation will produce, if not downright anarchy!

What hope is there then, for our beloved country? What cure for all her ills? It is the one cure which England found when she was verging on revolution, similar to the bloody one which swept through France, at the same time, and from which she has never completely recovered. That same cure saved America when emerging from her Civil War; and also little Wales in her time of unrest. That cure is a Holy Ghost Revival!

Canada has never had a nation wide revival! But we do praise the Lord for the moves of God, which we saw in the twenties, thirties and early

forties. But now in these trouble filled End Time days, we cry with the Psalmist of old, "O Lord, revive Thy work in the midst of the years!" Hab. 3:2. If this cry would go up from the longing earnest hearts of God's people, all across our land, such a cry as that which came from the heart of John Knox, "Give me Scotland, or I die," then God would hear from heaven, and heal our land! When in her hour of need Wales found 300 prayer groups which interceded before God, the Lord sent such a Holy Ghost revival that 70,000 souls were swept into the Kingdom in about two months' time. Saloons were closed, jails were empty, and police were idle! So if we in our own fellowship would awaken from our lethargic sleep, follow the pattern in 2 Chron. 7:14, call upon our Ladies' groups, Men's Fellowships and church groups to together cry to The Lord of Harvest, He will come and heal our land and grant such a revival as we have never seen before!†

MINISTRIES IN UPPER VOLTA

On March 7, Brother and Sister S.F. Hildebrandt of Nipawin, Saskatchewan, boarded the plane in Ouagadougou to begin their homeward journey, after having spent four months in Upper Volta. During this time they exercised an effective ministry, not only in working with their hands, as they had been invited to do but also in preaching in many of the churches.

Upper Volta rates among the underdeveloped countries of the world. To the missionaries here that means that if they want any conveniences at all, such as running hot water in the house, electric light, screen doors that close right, etc., etc., it takes their own time to install and maintain

household conveniences that in the homeland are taken for granted. Since these things are added to the many other activities that are enough to keep all the missionaries busy, there never seems to be enough time to get them all done.

For this reason, all on the field welcomed the suggestion that Brother and Sister Hildebrandt come to Upper Volta for three months, to give skilled help in certain aspects of building and maintenance work in the missionaries' houses.

They came on November 7 and lost no time getting started with the work in our new guest house in the capital city. The house was in need of doors and cupboards and some old chairs that had been provided by the missionaries, needed new upholstery. On the stations of Leo and Diebougou more cupboards and clothes closets were needed. Each house had some chairs that needed repairs. New buildings needed electric wiring and deteriorated wiring in some of the older buildings had to be replaced. Soon the three months were stretched to four,

which is quite normal for this country. Most things take longer to accomplish than one might think they should.

Sister Hildebrandt was a great help to the ladies here in the work she did to prepare materials for the girls' sewing classes. She was also a ready helper with Brother Hildebrandt, as the language barrier prevented him from having an African helper at his side.

All the missionaries express their appreciation to Brother and Sister Hildebrandt for their personal sacrifice in giving us four months of their time and to the people who helped to send them.

We also enjoyed having Brothers Gillis Killam and Willard Mitchell here for two weeks in February. They were able to travel to the strategic centres of our work and minister in the churches, Bible conference and in the Bible School as well as in the missionaries Field Fellowship Conference.†

- Reported by A.H. Hildebrandt.

you were asking

by ART & GRETA SHEPPARD



"What do I as a believer on Jesus Christ do, when I stumble, or in plain words, sin?"

The Bible is clear. 1 John 1:9: "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

In 1 John 2:1: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

As a born again believer, we know what to do. Confess our sins to God - don't carry the load of unconfessed sin. Because of His advocacy at the right hand of God, He makes intercession for us, and pleads our case, on the basis of His perfect righteousness, and on the basis of the complete work of redemption for us. When we see His complete, finished work at Calvary covering all of our sin, we enjoy victory and triumph in our lives over the power of sin.

Faith, Love, Obedience

■ **THE GOODNESS** of real faith and love resulting in ready obedience is crowned by faithfulness, a faithfulness that takes God's Word as final, authoritative, indisputable, and that obeys it because it is God's Word. Doubt the Word of God, dispute with it, delay to obey it, and its force fails, and is no more, if it be as much as any other person's word. The faithful servant takes the Word and goes forth on its strength regardless of all consequences. He notes the conditions attached to the promises and fulfills them, and enjoys the fulfillment of the Word God has spoken.—*Selected.*

"What do you believe is man's greatest need?"

Just recently in our daily paper, we read that Mr. Sadat was asked what were his three greatest priorities.

He answered "GIVE ME PEACE" - "GIVE ME PEACE" - "GIVE ME PEACE". I would believe that this is Man's greatest need. "Peace."

Paul said, "And having made peace through the blood of His cross" (Col. 1:20).

"And let the peace of God rule in your hearts" (Col. 3:15).

Jesus said, "My peace I give unto you" (John 14:27).

Man is searching the peace conferences, shuttling the jetstreams, in the guest of peace, but our answer is in Jesus Christ our Lord. By commitment to Him, His love, His peace, His joy can overflow our hearts.

I do believe in personal peace. Isaiah said, "He will keep him in perfect peace whose mind is stayed on Thee."

Jesus is waiting to provide this peace to every heart today.

Tour Israel and Bible Lands

Sept. 17 - Oct. 3, 1978

7 Days Israel
Plus
Turkey, Egypt,
Jordan and Rome.

CONTACT:

Pastor K. Hartenberger
11707 - 158 Avenue
Edmonton, Alta. T5X 2K3



Ken and Myrna Hartenberger

We were so thrilled and blessed with our tour of Bible Lands last summer, we immediately began to make plans to return.

WON'T YOU JOIN US?

THE CHRISTLESS PENTECOST

continued from page 10

What a contrast to today's seekers, many of whom rush pell-mell into a make-believe tongues experience with very little if any preparation. In many cases the seekers have not sat under sound preaching, the kind that convicts one of sin, judgment, and the need for repentance. However, they have heard of tongues, they wish to identify with a status experience, so they seek someone to lay on hands for a quick, cheap, easy impartation which bypasses Christ and His Cross, ushers the seeker into a limbo of unreality, degrades what is intended to be the greatest of spiritual blessings, and denigrates the full gospel movement as nothing else could do.

To those who object to this analysis on the basis of Luke 11:13, I wish to point out that our motivation will determine what we seek, whom we seek, and what we receive.

I agree with John Osteen that many of those seeking tongues need to wait upon the Lord, to seek Him rather than tongues. Osteen even uses a word that has become an anathema to most charismatics. He urges seekers to "tarry" instead of seeking a quick, easy, cost-free impartation. This kind of thinking is generally repudiated by those who point out that there is no scriptural example of tarrying for the Holy Spirit after the initial outpouring at pentecost.

Let me cite my own experience, which may be helpful to others. I first encountered Christ on December 10th, 1935, in an old-fashioned evangelistic service. A glorious born-again experience, it was preceded by cataclysmic repentance in which tears from my eyes and blood from my nose mingled to ruin my suit and the altar rug, which had to be replaced. A few days later I was baptized in water.

Nearly four years later I had become aware that repentance, the new birth, water baptism, and an abundance of good intentions are not sufficient for anyone who wishes to be a New Testament Christian. I needed to be baptized in the Holy Spirit, and I determined to submit to the experience.

On the evening of September 20, 1939, I stayed behind at the prayer meeting, went to the prayer room, knelt and began to praise and worship Jesus. I anticipated that He would baptize me in the Spirit immediately, for my desire was genuine. Instead, the Lord gave me another baptism of tears, lead me into an experience of repentance quite similar to the one I had received during my conversion four years previously. Surely, after the initial experience described above, it should not have been necessary to repent again - but that is exactly what I had to do because the ensuing years had eroded my initial experience.

One week later I returned to the same place, knelt in the prayer room, raised my hands high and began to praise and worship Jesus. After about an hour of this, I became aware that the Lord was in the room and that He was approaching me. I couldn't see Him, but I felt myself being pushed over on my back. I seemed to float to the floor as the pressure on my chest was counterbalanced by an unseen hand under my back. After testing me for obedience, the Lord baptized me in the Spirit, confirmed it with a supernatural utterance. I made no effort whatever to speak in tongues, but listened in amazement as the Lord spoke through me in a language I had never learned.

Rising to my feet, I lifted my hands again, and thanked

the Lord for what He had done. He responded by flooding my soul with joy unspeakable and full of glory.

The experience I have just described was not unusual in the Pentecostal churches prior to the advent of charismatic renewal in the historic denominations about ten years ago. During the twentieth century, millions of Pentecostals here and abroad have received the Holy Spirit in a manner approximating the experience described above. Impartation was not excluded in the early years of the full gospel movement, but the laying on of hands - and it was used sparingly except in divine healing - was invariably preceded by a time of seeking or tarrying.

I distinctly recall hearing my pastor say repeatedly, "don't seek tongues; don't even seek an experience. Rather, seek the Lord, seek Jesus, for He is the One who baptizes with the Holy Ghost." In view of current developments, this still is good advice.

I am not repudiating charismatic Christianity, in which I believe fervently and in which I am deeply involved. Nothing makes me any happier than to see believers in the historic denominations experience a genuine encounter with the Holy Spirit at the charismatic level. Their joy is my joy.

However, I am convinced that what we need today is not more people who can speak in supernatural tongues but more believers who are sold out to Jesus Christ, and who experience glossalalia as a result of their commitment to the Lord.

There is entirely too much emphasis upon tongues, as a result of which tongues-speaking has become a status experience. Commitment of one's life to Jesus will never become a status experience. It can be a costly personal experience. Therefore, we need to take another look at our priorities. We need to put first things first.

Speaking in supernatural tongues is not the baptism in the Holy Spirit. It is merely the initial consequence or confirmation of this experience.

A supernatural tongue is not the package which we call the baptism in the Holy Spirit. It is merely the wrapper on the package, of which Christ is the substance. To reach for an empty wrapper, or to accept the package - then throw away the contents but retain the wrapper, this is folly and futility - but that is exactly what some are doing. We need to seek Jesus. He will supply the operations of the Spirit which are needed in the believer's life, including tongues.

Repeatedly I encounter charismatics who have been told by others, after the laying on of hands, that they have been baptized in the Holy Spirit. They want to believe it, but they are dissatisfied with their experience. Eventually, many of these begin to seek the Lord until they receive a satisfactory experience. They might as well do this in the first place.

I shall leave it to the exegetes to give an exegetical delineation of I Timothy 5:22, but I am convinced that the admonition to "lay hands suddenly on no man" should be taken to heart by those who are quick to attempt impartation at every opportunity. In fact, one sometimes gains the distinct impression that seekers are being baptized in the Spirit by man rather than by God.

In 'The Ministry of The Spirit' Roland Allen develops in chapter five, The Administration of The Holy Spirit, the thought that the apostolic church actually administered the Spirit to seeking believers. There is undoubtedly a

sense in which this was true, but there is also a sense in which this was not true then and cannot be true now. According to the scriptures, Jesus is the One who baptizes believers in the Holy Spirit. This should never be presented as the work of man, either in fact or in similitude. To do so is a sacrilege, and I am not denigrating the laying on of hands as an aid in helping others to find a release for their faith. Rather, I like to think of laying on of hands for any spiritual need as merely a point of contact between the believer and the Lord, a means by which faith may be released. I realize that to press the point may immerse me in hot water theologically and exegetically. Therefore, I merely wish to express my personal conviction that basic spiritual needs can only be met by God, never by man.

Finally, let me repeat the words of our Lord:

"No man puts new wine into old wineskins; else the new

wine will burst the wineskins and be spilled, and the wineskins shall perish. But new wine must be put into new wineskins, and both are preserved." (Luke 6:37-38).

This scripture is a guideline for those whose priorities have been scrambled, especially for those who have not had the benefit of hearing sound preaching and teaching at the pastoral level. We may come to Jesus just as we are, He will accept us. But one does not approach the Holy Spirit in this manner. Trying to put Him into an unclean, unregenerate vessel at the charismatic level can only make the seeker a disaster area - which is exactly what Jesus implies in the verses just quoted.

One is likely to find what he seeks. To seek and to find supernatural tongues may or may not be good. One thing is certain: to seek and to find Christ - then to experience tongues as the result of one's encounter with the Lord - is far better.

- Reprinted from Logos Journal†

Winter Seminar... A Spiritual Success

The 1978 Apostolic Leadership Seminar is now history. Held in the Regina Saskatchewan Sheraton Centre, February 28 - March 2, the sessions were well attended.

Host Pastors, Rev. M. Switzer of Regina, and Rev. Roger Halverson of Pangman, had worked hard so that the proceedings operated very smoothly. Co-operation from all churches in the entire Province was most commendable.

Pastor Paul Zettersten of Seattle, gave the key-note address on the opening night. His message was based on the New Testament texts in which one finds the word "Victory". Victory is in Jesus. Thanks be to God who giveth us the victory. This is the victory even our faith. "When we know the outcome it is easier to be in the battle", he said.

Wednesday morning, Pastor Zettersten again was the first speaker. He warmed hearts as he applied the story of the Good Samaritan. He used the parable to illustrate our relationship to God and our relationship to others. Then the application to the individual, "Go thou and do likewise".

Pastor Jack Whitesell of San Francisco, California then introduced his subject - "Churches are born to grow". In the first session he presented the Biblical Basis for church growth, then followed with reasons why churches do not grow.

At the hour of 2 P.M. the first of two parts of the subject - "Discipleship and the End of the Age" was presented by Lorne O. Pritchard of Vancouver.

This was followed by Pastor Whitesell continuing his theme. During this session the delegates were challenged to boldly commit themselves to church growth. "God is not willing that any should perish, therefore my church should grow". We do measure growth by the amount of effort put forth but rather by counting fish in the net. Disciples made - this is growth.

Wednesday evening Pastor Zettersten found his texts in

Exodus 14:13 "Stand Still" and in Exodus 14:15 "Go Forward". We stand still to remember what God has done. We stand still to remember God's great power. But we go forward where we are. We expect God to save. We expect God to fill with the Holy Spirit. We expect a renewal of faith. We expect Jesus to heal.

March the 2nd we met again at 9:30 a.m. to hear Pastor Zettersten speak about "The Atmosphere of a Service". He spoke about "faith or faithlessness". About "glory or grumble" - about "conviction or complacency". 'There is something we all contribute to atmosphere,' he said. The session concluded with a spontaneous worship, praise and calling on God.

Pastor Whitesell concluded the morning session taking as his text Matthew 28:19-21. "Go with the purpose of making disciples". "Don't put your goal on going - the goal is making disciples". Settle for nothing less. Disciples are not fully-made until they acknowledge the Lordship of Christ.

The last afternoon session followed the same pattern. Lorne Pritchard concluded his second lesson "Discipleship" explaining what is involved in that word. This was followed by Pastor Whitesell's last message on "Church Growth Methods". "use methods that work for you". If a method doesn't work try another. The goal of a church is to grow. The pastors and delegates had been challenged to "go forward".

None will forget that last message of the last session as Pastor Zettersten concluded the seminar. His text, 2 Samuel 3:18 "Now then, do it". What is the value in a seminar if we do nothing about it? What you have heard put into practice; "now then, do it". It was a crowning word for a very profitable two days of fellowship and instruction.

Meals were provided in the hotel. The cold weather did not detract. The accommodations were the very best. The fellowship was good. But above all we felt that the Lord had blessed us indeed. Glory be to Jesus.†

SOUND SELECTIONS

by Dave Black



THE IMPERIALS

The Imperials are a quartet that has been around a long time. They have inspired many musicians through their unique style and close harmony. In recent years the Imperials have turned contemporary, and even though a bit heavy at times, have given much to gospel music lovers. But frankly I'm disappointed in their newest release SAIL ON. It could be a result of two new members, but in my estimation, the album is very weak in spiritual content. The opening song "Water Grave" speaks of water baptism, but it sounds more like hard rock to me. The best song on the entire album is the title song, "Sail On". Unless you're an "Imperial Buff" - like I am, you'll most likely be disappointed - like I was.

THE SPURLOWS

The Spurlows have come back with an album "Spurlows Sing Ralph Carmichael ... Nashville Style." Here is an album you'll enjoy anytime. Although contemporary, you'll be

thrilled as they sing "Something Good is Going to Happen to You", "Reach Out to Jesus", "Why Have I Waited?" - "The Saviour is Waiting".

This album will fill your home with a beautiful atmosphere, and you'll appreciate the sincerity in which each song is presented.

TRUTH

Truth is one of the most exciting groups in gospel music. If you love lots of brass, rhythm and quality voices, you'll love the album entitled "Songs That Answer Questions". Each of the songs has been written by Bill Gaither and right from Song No.1 - "I Just Feel Like Something Good is About to Happen", Truth will excite you to the strong message they sing.

Songs like "I Lost it all to Find Everything", "It is Finished" and "Thank You Medley" will inspire you to love Christ more and more. The album is very contemporary - with a heavy beat at times, but I'm sure if you enjoy contemporary, you'll enjoy Truth.

Next month we'll look at children's music.†

EVANGELISTIC TABERNACLE

MISSIONARY
CONVENTION 1978

The Evangelistic Tabernacle, Vancouver held its Annual Mission's Convention March 2 - 5. Rev. Henry F. Redman was the main speaker, and challenged all to World Missions, by his Bible centered messages, flavored with illustrations from his travels around the world.

Rev. Eldon Johnson flew in from Regina to speak Thursday night and share in the convention. Fresh from the Upper Volta field, he encouraged our hearts with reports of revival and blessing. The Evangelistic Tabernacle gave over \$80,000.00 to Missions in 1977.

The church is supporting in Africa: Gordon, Marg and Bruce Lungren, and Armien, Helen and Victor Hilderbrandth. In Mexico: Ray and Marie Young, Ruth Sheppard, Art and Wilma Cole, and Len and Connie Hearn. In India: Paul and Lucy Mercer.†

Ritz RECORDINGS

P. O. Box 502
Medicine Hat, Alberta T1A 7G2
Phone (403) 526-0258

Will Duplicate: Cassettes, Eight Tracks and Reels
Record: Weddings, Conferences, Conventions,
Church Meetings, Singing Groups, etc.

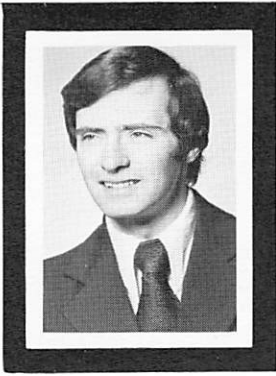
NOW AVAILABLE

- REV. D.S. FENN, TEACHER AT F.G.B.I.
* I Corinthians — Eleven Tape Set
* II Corinthians — Six Tape Set
REV. H. POST: * The Church — Seven Tape Set
REV. A. MORTENSEN:
* Be Filled with the Spirit — 1 Tape
* Submission — 1 Tape
* Contentment — 1 Tape
* Wives — 3 Tape Set
* Husbands — 4 Tape Set
* Circumstances are no excuse — 1 Tape
* Circumstances changed from inside — 1 Tape
REV. GLEN S. McLEAN, PRESIDENT OF F.G.B.I.
* The Power of Biblical Women's Leadership
in a Man's World — Two Tapes

Many Other Subjects and Speakers;

Write for Catalogue Listing

\$4.00 Per Tape, Plus Postage. Special Price on Full Sets



Growth Without Gimmicks

by Owen D. Scott

The old adage "nothing succeeds like success" seems to apply especially well to the effects of Sunday School growth. Experience has shown that a class that is bursting at the seams tends to attract even more people. A class that is growing is usually charged with enthusiasm and vitality and has a healthy stimulating effect on the entire church.

From both personal research and actual experience I am convinced that you as a teacher can experience growth in your class without the use of such gimmicks as contests and prizes. A prerequisite to seeing numerical growth is that you as a teacher must WANT your class to grow. Without that all important inward desire and positive attitude it is doubtful if much significant growth will be seen. But if you really want to grow and you are serious about our Lord's command to reach and disciple people, then the following seven suggestions will aid you in your goal.

1. SET AN OVERALL GOAL

If your average attendance is seven, set a goal for let's say, twelve. If you have fourteen in the class then aim for about twenty. One thing to remember is to make your goal a realistic figure that is possible to obtain. Setting your goal too high only results in frustration when it cannot be reached. Let the entire class know what the goal is. Saturate your pupils with the goal. Be enthusiastic about it. Talk about it in class and out of class. Create a sense of "team spirit" so that they feel that this is not only their teacher's vision but theirs as well. Make it a 'class project' to see new members added to your class.

2. GET EXCITED

I tell my students at the Bible School that we've got to be excited for GOD'S SAKE. (And I say it reverently). This not only applies to building attendance but to our whole approach to teaching the Word of God. The way some become a better teacher. And it will reflect in the size of his class! He'll read books, pick everybody's brains, go to any kind of training sessions to find out how to improve. It will be that teacher who has the dynamic growing Sunday School class!



teachers drone on and on each Sunday it's a wonder they have ANYONE in their class. Your enthusiasm is contagious. Show me a teacher who is excited about his relationship with Jesus Christ and excited about sharing His Word and I'll show you a person who will go to great lengths to

3. INVITE PEOPLE TO ATTEND

Alright then, where are we going to find people to attend? There are a number of good sources, but for starters get each person in your class to suggest ONE person he can bring. Everyone has at least one friend, or one brother or sister that could be invited. Next, check over your church membership list. There are scores of people who only attend the morning or evening service. Each one of those are potential members for Sunday School. Most of them have just never got into the habit of making Sunday School a part of their schedule. Then, try checking the church guest book. Do those visitors attend a Sunday School anywhere? It's usually a good place to look. Some of those visitors may be looking for a church home and a Sunday School for their children!

Another rich source of potential membership are the new families that have moved to your community. Most people when they are new are desirous to get quickly established and to find their place in community life. Your invitation to attend your Sunday School may be appreciated very much. Next, check over the Sunday School records. Look over the list of

continued on next page

absentees and drop-outs. there is usually a long list of these. Do you know why they aren't coming any more? Make it your duty to find out and pay them a visit at their home. Obviously not all will respond positively, but you will be pleasantly surprised at how many are back in their old place the following Sunday. Also don't forget the families in your community who you know don't attend church or Sunday School anywhere. It could just be that they have just never been invited. As a word of personal testimony I am in God's family because of a pastor who believed in visitation. In a small unlikely prairie town Sam Sherrard came knocking on our door. It was through this contact that as young teenagers my sister and I both came to know Christ as our Savior.

4. MAKE USE OF SPECIAL DAYS

Special occasions like Easter, Mother's Day, Father's Day and Christmas can be used with good success to bring new people to your church. These are opportune times to invite the parents and friends of your Sunday School children. Parents enjoy watching their children participate in activities. Not only is it a good opportunity to expose families to your church but it sets the stage for a presentation of the Gospel!

5. PRAY

There is one time in a teacher's life that will determine whether his class is a success or not. It is this time that the rubber really meets the road; whether you make it or not as a teacher. The time that I am referring to is the time when you slip away into your closet, close the door and meet face to face with your Lord! Your prayer time will determine what happens in your classroom on Sunday morning. God answers the prayers of those who ask for their ministry to be enlarged. As you meet the Lord each day in your closet and begin to pray earnestly for each student you will see exciting things begin to happen. Jesus said, "Whatsoever you shall ask in prayer, believing, you shall receive." This is a reality that we can trust, and trusting, look up to God and ask Him to bring an increase into our classes.

6. FEED THEM ON THE WORD

The basis for growing Sunday School classes is still good Bible teaching. A Christ-centered, Bible based, pupil involved class is an exciting place to be! Have you ever wondered why most of the mainline denominational churches have a declining (or non-existent) Sunday School attendance? The reason is because they simply stopped declaring and preaching the Word of God. It is the Word that meets the needs of people - primaries, juniors, adolescents and adults! People of all ages. Teacher, preach the Word in an interesting, captivating and relevant manner and you will never be short of people in your class.

7. TRY SUPER SATURATION

Your ministry has to be more than a one-hour-on-Sunday-plus preparation kind of thing. You have to go beyond. It involves spending time with your students out of class. If you teach children it may mean a trip to the zoo, a picnic in the park, a pancake breakfast, or an overnight pyjama party! It takes time for you to develop the kind of relationship with your students that communicates love to them. It takes time to be with your students and time to get to know them on an intimate personal level. But the results far outweigh the extra effort! Phone calls, letters, visitation, outings and social gatherings all help in showing that you really care about what is happening in your students lives. If it is an adult class you teach, your concern will be expressed in different ways. It may mean having dinner with one of the men, or a time of fellowship over a cup of coffee. Or it could be a backyard barbeque or a home Bible study during the week that will produce the relationship between you and your students that is so important for indepth sharing. But it is this indepth sharing that will attract others and that will make your class the place to be when Sunday rolls around!

So there you have it. Not seven fads or gimmicks, but some workable principles that will produce numerical growth in the class you teach. May God bless you as you believe Him for great things.†

Look for These Features!

Next Month

Plus Many Other Helpful Articles and Regular Columns.

"CHARISMATIC BALANCE"

by A.D. Marshall

An objective analysis from the historic and biblical perspective.

"BEWARE OF FALSE MESSIAHS"

by R.O. Coruin

Guidelines for discovering the true Messiah and false teachers and prophets.

MAKE SURE YOU GET
THE JUNE ISSUE
OF THE "MESSENGER"

With the Lord

Louis Henry Siggelkow passed away on February 18, 1978 from the Bow Island Hospital.

"Dad" Siggelkow had an early experience with the Lord which later led to a full commitment in 1917 at Trossachs Gospel Camp.

For over 60 years he lived a consistent Christian life. It was his desire that his family would follow the Lord, and he lived to see many of them in gospel work.

Among those who mourn his passing are his wife, Manda, his seven children, Mrs. Daniel (Louise) Willford of Coronach, Sask., Rev. Ernest Siggelkow of Selkirk, Man., David, John and Mrs. Ian (Mary) Lockie, of Burdett, Alta., Mrs. Jack (Ruth) Blizzard of Springfield, Mo., and Rev. Philip Siggelkow, President of International Bible College, Moose Jaw, Sask.†

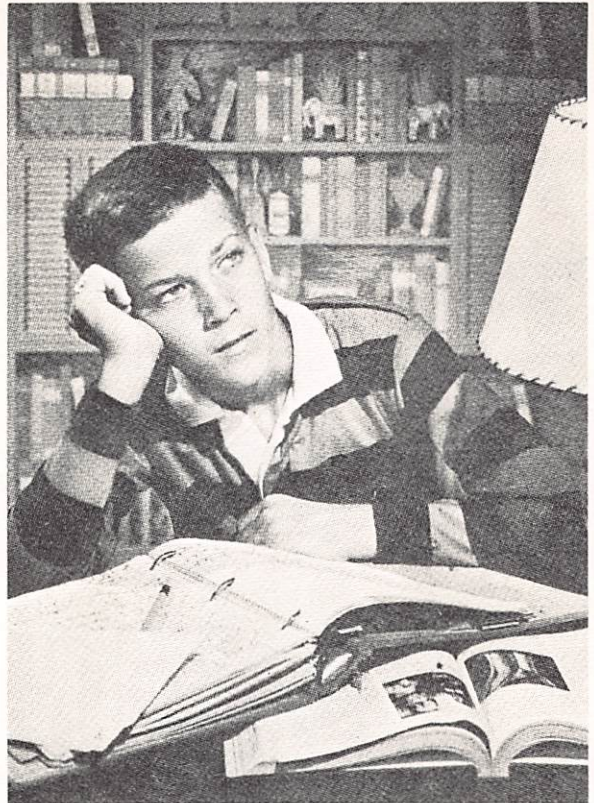
New Address For Bill and Thelma Bettschen

All mail for missionaries Bill and Thelma Bettschen should be directed to 1405 Harold Road, North Vancouver, B.C. After May 31, 1978.

WHY?

Is it Wrong to Question My Faith?

by Robert Stone



Today's thinking youth are asking questions and demanding answers to some of the most vital issues of life. The answers must "tell it as it is," clearly, logically and honestly. Like Solomon, the preacher, they are giving their soul "to seek and search out by wisdom concerning all things that are done under heaven." What is truth? What is ultimate reality? What am I as an individual being?

The Christian faith has not escaped the challenge of this generation's educated, probing mind to prove its relevance and reality to 20th century life and problems. The loud howl of protest emitting from the "comfortable" pulpits and pews against this rash, skeptical and ungodly generation that dares question God's institution, the church, carries an insecure note, the fear of being tried and found wanting, like the church in Sardis of which God said, "You have a name that you are alive, and you are dead."

Caught in the squeeze between the bitter ridicule of the skeptic and the pious loyalty of the faithful is the sincere Christian youth. Where does his allegiance lie? With his head or his heart? Is it wrong to question the doctrines of his church, its form of worship and music? If he has very real doubts and misgivings concerning his faith does this mean he is being influenced by the spirit of antichrist?

There is an answer to all youth's problems, but don't let the simplicity or familiarity of it turn you off, - it is Jesus Christ! Jesus declared Himself to be "The Way, the Truth, and the Life." "you shall know the truth, and the truth shall make you free." Free from frustrating doubts and the agonizing uncertainties that drain all the joy and peace out of life.

The God given responsibility of the church is to bring the individual creature and God the Creator together in

Christ in a meaningful, satisfying relationship that brings true values of life into focus as they relate to both time and eternity. When we realize that the success or failure of the church will affect the souls of men and women not only in time but throughout endless eternity it becomes urgent that a church has more than a name that it is alive, it must have spiritual life. What a tragedy, both for man and the church if Christians should close their eyes to the failure of the church to serve this generation living in the hour of Satan's most vicious attacks.

What our churches need are Christians of every age who will honestly face the failures in their lives and in their church to serve this generation as an extended arm of God's power to deliver. Then in the spirit of true humility and sincerity confess their faults to one another and to Jesus, entreating His forgiveness for spiritual weakness in an hour that requires the utmost in power. Then, search through prayer and the Word for God's way back to the ultimate in reality and purpose in living.

When faith and experience do not satisfy, our never dying souls demand that we question both faith and experience, honestly before God with the cry of the heart being for the wisdom which is from above. Notice the admonition of Jesus: "If any man is willing to do His will, he shall know of the teaching, whether it is of God" (John 7:17). Also Job 32:8 "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." Psalm 16:11 gives this assurance; "Thou wilt shew me the path of life: in Thy presence is fulness of joy: at Thy right hand there are pleasures for evermore." Do not stop short of attaining this ultimate in reality which is Jesus Christ. Seek Him until you find Him in all of His fulness, only then will you know true satisfaction.†



by R. A. LARDEN

HERESY: WHAT IS IT?

"For there must be also heresies among you, that they which are approved may be made manifest among you" (1 Cor. 11:19).

There has been, and there is, and there shall be, because God's Word states "there must be" heresies among you.

Heresy proclaims something to be true and very important. It announces a way of conduct and life style that is different than that practiced by the redeemed family. It is assertive and positive. It always carries an air of infallibility about it. Heresy and the heretics have placed more interest and concern on life now, experiences here, and have been less occupied with heaven and the eternal. They shift the emphasis from heaven to earth.

Heresy is error! It goes beyond the Holy Scriptures to emphasize the idea projected. It feeds the ego of the human mind and produces pride and not humility. It causes division in the functioning New Testament church, local and/or general.

It produces devastation among the spiritual minded churches and the strength of unity is broken. Through this avenue the devil seeks to shatter the bulwark of stabilizing doctrine.

The enemy of righteousness and truth seeks to destroy the influence of godly saints in a community. Inciting disloyalty to the local church, and breaking down other important principles to reduce the influence of the consistent testimony of a "born again" believer in his or her community.

Heresy puts fear in the hearts of those who are hungry for more of God, and causes them to turn away from Apostolic truth that is for the church today.

The Word of God exhorts us to "Look to yourselves, that we lose not those things which we have wrought (gained), but that we receive a full reward" (11 Jn. 8).

God said, Heresy "must be". God will allow it to awaken the body of believers from their dullness and lethargy. Stimulating biblical study and self-examination. They have driven the Christian church back time and again from the secular, and incidentals to it's true mission.

Heresy has, as the text states, brought to the forefront "they which are approved." It has been a touchstone to test the genuine and to prove the quality of an assembly and the individual Christian. "They are approved", who like Timothy "continue in the things which thou has learned and has been assured of, knowing of whom thou hast learned them" (II Tim. 3:14).

Having received the Word from stable, Bible teaching pastors, who do not drift along with every passing wind of doctrine, but rather stand up and "preach the word," season in and season out.

Thank God for men who are "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:9).†



Broomball on frozen Last Mountain Lake. February "Freeze In".

February "Freeze In"

by Wes Mills

On Friday, February 17, 65 young people and their leaders gathered from all over Saskatchewan at Arlington Beach for "The February Freeze In".

The theme for the weekend was "come to be melted and molded". It was the sincere desire of our hearts that this would be achieved.

Planning started back in September, after a very successful "Mountain Top on the Prairie" retreat, the feeling of many was that this type of gathering should be continued, and that it was important for Christian young people to meet throughout the year.

As plans began to finalize, Rev. Allan Mortensen from the Full Gospel Bible Institute was invited to be the guest speaker. "Morning Song", a contemporary gospel music group, also from the Full Gospel Bible Institute was asked to provide the music. And Mr. Gary Langerud, youth minister from the Moose Jaw Gospel Temple was also asked to share in the morning teaching sessions.

Friday night as young people started to arrive we enjoyed a time of fellowship, over hot chocolate and open face buns. After the fellowship

time, "Morning Song" played, and "Bro. Mort" shared his opening challenge.

Saturday morning the activities were of a more serious nature, Bible studies with both "Bro. Mort" and Gary, which proved to be interesting as well as informative.

The evening started off with "Morning Song" presenting a musical called "Canticles" (Song of Songs). Followed by "Bro. Mort's" message on the conversion of Matthew. Afterward a film entitled "Senior Year" was viewed, and a challenge went out to each one of how important it is to be an effective witness for Jesus Christ in these last days.

Saturday morning the teaching session was shared first by "Bro. Mort", then Gary shared how important it was for us to be realistic and not phonies. This session led right into a beautiful time of sharing communion. Hearts were softened and melted and God began to mold lives. It was a blessing to see how our theme, "Come to be melted and molded" was actually taking place!! Praise the Lord!!

After dinner, we gathered once more for our final time together. "Morning

Song" played requests they had received. And "Bro. Mort" shared his final challenge to us.

After everyone had packed and left, it was great to look back over the entire weekend and see how the Lord had blessed and worked everything out to His honor and glory.

The "February Freeze In" truly was a time of "melting and molding lives". For some it was the beginning, to others a continuation of Christ working in their lives. Our prayer is that, each young person would continue to let the Master Potter mold their lives.†

MAGAZINES HAVE A MINISTRY...



Missionary Convention at Forest Lawn Church

by J. Gordon

The Annual Missionary Convention of the Forest Lawn Full Gospel Church convened on Feb. 16-19, and was greatly blessed of God. Missionaries present were: Brother Irving Gillett of Mexico, Brother and Sister Dave Jamieson and Brother and Sister Harry Roberts of Rhodesia, and Brother and Sister Eldon Johnson of Upper Volta.

The Missionaries gave reports of their respective fields and also shared the Word of God with great anointing. One of the highlights of the Convention was the Missionary Breakfast on Saturday morning, at which time Brother Jamieson gave a challenging message, followed by a "question and answer" period with the missionaries.

We are so grateful to the Lord for the deep moving of His Holy Spirit and for the touch of God upon lives during this convention.

57th Annual Conference

Apostolic Church of Pentecost of Canada

June 6 - 7 - 8

At The Apostolic Church

Lindsay, Ontario

Evening Speaker: **Dr. John Wesley White**

Host of Canada's
"Agape" Telecast



MORNING GUEST MINISTRIES

REV. FRANK J. KOSICK — REV. E.P. WICKENS

MODERATOR: **DANIEL W. BREEN** CLERK: **ROBERT LARDEN**

HOST PASTOR — **GARY PENNER**

20 CAMBRIDGE ST. N., LINDSAY, ONTARIO, K9V 4C3

TELEPHONE: (705) 324-2433