

End Times' Messenger

Volume 27

Number 2

February, 1963

- ☆ Missionary Giving
- ☆ Heart Trouble
- ☆ The Two Peters
- ☆ Pictorial Parade
- ☆ Testimony of a Judge

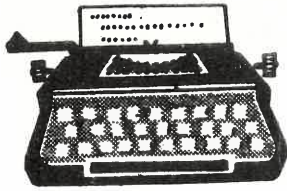
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PUBLICATION OF THE APOSTOLIC CHURCH OF PENTECOST FELLOWSHIP



READ . . .
**SCIENCE
OF THE SAINTS**

(Page 8)



EDITORIAL COMMENT ---

Missionary Giving

The Word of God does not teach the *deification* or the *denial* of money, but rather its *dedication*.

Many Christians today are more confused than ever when it comes to their stewardship of money. Some seem to think that all God requires is their tithe, or one-tenth of their net income. However, this is but the minimum standard of Christian giving, for God claims all we have and all we are by His right of creation and redemption.

To acknowledge God's ownership of your time, talents and means, is to understand the New Testament teaching concerning our stewardship. Our main concern should not be how much of *our* money we are going to give to God, but rather how much of *God's* money we are going to keep for ourselves.

God's work must be done by God's people in God's way. God's divine program of world evangelization can only be accomplished as we *sacrificially* pray and give that others may go. Missionary giving will never hinder the ministry of the church in the homeland, for "the light that shines farthest, shines brightest nearest home."

The Bible does teach the principle of tithing, in both the Old and the New Testaments. The Scripture also teaches that freewill offerings should be given. We are instructed, as Christians, to give in proportion to our income, that is, each one "*as God hath prospered him*" (1 Cor. 16:2). Believers should also give according to the purpose and love in their hearts for God and for His work, "*Every man according as he purposeth in his heart . . . not grudgingly, or of necessity: for God loveth a cheerful giver*" (2 Cor. 9:7).

The needs of our missionaries are not always made known publicly, but are committed to God in prayer. As we are found in the place of usefulness, sensitive to the direction of the Holy Spirit, we can share in the ministry of our representatives abroad, not only by praying for them but by giving them the means to fully utilize the modern methods (literature, public address systems, etc.) to reach those who have never heard.

Every conscientious Christian will acknowledge the need of divine direction when it comes to designating our offerings toward special needs on the mission field. Naturally, we want our money to be used where it is most needed, and where it will be used to the greatest possible advantage in making Christ known to the heathen.

We have many missionaries that are representing us in Japan, India, Africa and Jordan Kingdom, and we need to become more aware of their work and the way in which we can help them in our praying and our giving. Make your giving as intelligent and specific as your praying by becoming acquainted not only with the splendid work they are doing for God, but the pressing needs that they have. You can do this through personal correspondence with the missionaries or by writing to our missionary secretary.

Purpose in your heart to give more to missions this year than you did last year. Give until you are sure that God is satisfied with your giving. If you increase your offerings this year, beyond former years, then you cast a vote in favour of a forward move in the conquest of new territory for Christ. Time is running out in the mission field. Let us do *now* what we intend to do *sometime* for our days of stewardship and service are limited.

Remember, "*He who honors the Lord will give Him his substance as well as his sentiment.*"

— Irvin W. Ellis

End Times Messenger

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END TIMES' MESSENGER



America needs God. Grave warnings of this vital need are revealed in every area of our national life. This great country, settled by thousands of devout people in eager search for religious freedom, is endangered by a moral and spiritual paralysis.

Look about you and you will see signs of the tragic weakening of our very national foundations. You will find it revealed in the breakdown of the home, in mounting divorces and increased juvenile delinquency, in the apathy and indifference of our citizens, in lawlessness, graft, and corruption, in the increased emphasis upon bigness, power, and material gains.

These and many other evidences of spiritual decay are a grim reminder that we have drifted dangerously far from God. It is time to take stock of the spiritual resources of America. It is imperative that we reverse the trend of moral and spiritual deterioration.

Great, proud America, with seemingly limitless natural resources, mighty in war and peace, has, it so often seems, lost sight of God. We have deluded ourselves into believing we are self-sufficient and require no divine direction. Through remarkable success in science and technology we have made advances in the material world which seem to leave no place for God in our scheme of things.

WHAT FAITH IN GOD MEANS TO ME

Christian faith has guided our nation through many stormy days. We must rely upon Christianity to sustain us now in the most crucial test of all, for no scientific discovery or increased material resources can make good the spiritual deficit which endangers man in this age.

This is basically an individual matter; there must be a change of heart. Only Christ has the power to bring this about. He alone can make a man see that he can and must be different.

Let us then cease our half-loyalty—our weak lip service to the call of the Christian church. Let us join in the mission of Christ and help to bring the message of His redeeming love to those who know it not, or have neglected it. Let us make Christianity really work in our lives.

Particularly we must devote ourselves to helping youth find the promise that Christ brought to the world. I know how important this is because I was fortunately blessed with Christian parents who showed their children the role that Christianity and the church must have in life. Through this they led me to accept the Lord as my Saviour, and this greatest gift has been one which has been my constant source of strength and inspiration. We have a solemn obligation to help the children of our nation gain the priceless benefits of spiritual training.

God waits silently and patiently for us to accept the salvation He holds out to us. O blind and insecure America, awake, look up! These are days which require a purpose and mission and an abiding faith to carry you over the treacherous road ahead.

Available in tract form from the American Tract Society
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Glossolalia

By David J. duPlessis

(Continued from January Issue)

Is "Speaking in Tongues" a Gift?

THE "ABILITY to speak with tongues" is **Not a Gift**. It is a "manifestation of the Spirit," 1 Cor. 2:7.

New tongues, Mark 16:17; Other tongues, Acts 2:4; Tongues, Acts 10:46 and 19:6; Diversities of tongues, 1 Cor. 12:10, 28; Unknown tongues, 1 Cor. 14:2, 4, 5, 6, 13, 14, 18, 22, 26, 27 and 39 are **all** simply **manifestations of the Spirit**, 1 Cor. 12:7, and are spoken by **believers** (Mark 16:17), with the spirit (1 Cor. 14:14-15), which means "yielding to" or "co-operating with" the Holy Spirit. The terms "gift of tongues" was coined by those who did not have the experience.

All "gifts of the Spirit," 1 Cor. 12:4, are actually and simply **manifestations of the Spirit**, 1 Cor. 12:7, and they are **not enablements** in the sense that anyone may possess the **ability** to "use the gift."

To write this article I am using a typewriter. This machine can write letters, words, and sentences, **but never** unless someone uses it. Of itself it can do nothing, but I can cause it to write what I want. The Holy Spirit causes us to do **what he wants**, if only we will be as co-operative as the typewriter.

Even **Jesus** never claimed any ability as a gift he possessed. He says: "I assure you, the son of man is able to do nothing from Himself — of His own accord; but He is able to do only what He sees the Father doing," John 5:19 (Amp. N.T.)

He teaches His disciples that when they meet any challenge in councils or courts, they should: "Say whatever is given you in that hour and at that moment, for it is **not you** that will be speaking but **the Holy Spirit**," Mark 13:11. This is the principle or basis on which the Holy Spirit **manifests His gifts** through believers.

Personally I have learned not claim to possess any **gift of the spirit**, but I do possess **the Gift of God** (and He

possesses me) which is the Spirit of power, and of love, and of a sound mind. **He will manifest Himself** through me, or any one else, **as he will**. 1 Cor 12:11.

Like Paul, the Apostle, I have discovered that the Holy Spirit who seeks "to build up the church," will always most certainly **first** build up or edify the **one He uses** to edify the church. I have learned to pray with tongues anytime, anywhere, to receive assurance, power and wisdom or whatever is needed for my edification. In such cases the ability to speak with tongues is not the **Gift** I have, but rather the effect of praying with tongues is the **gift of the Spirit** to me.

I consider that any manifestation of the Spirit that may come through me, such as the **word of wisdom, word of knowledge, prophecy, healing, and** so forth, are gifts of the Spirit to my listeners, — not to me, — **but through me** to the others.

When Are Tongues a Sign?

Jesus said: "These signs shall follow them that believe . . . they shall speak with new tongues." Mark 16:17.

Paul says: "Wherefore tongues are for a **sign**, not to them that believe, but to them that believe not" 1 Cor. 14:22.

On the day of Pentecost the believers "were filled with the Holy Ghost,

and began to speak with other tongues, the Spirit gave them utterance." Acts 2:4. The **unbelievers**, out of every nation under heaven, "were confounded because that every man heard them speak his own language . . . the wonderful works of God." Acts 2:6 and 11. This surely was a **sign** to those that believed not, that "God was in them of a truth." 1 Cor. 14:25.

During the past 40 years I know of many instances where total unbelievers and severe critics heard someone speak, in what to the speaker was an "unknown tongue," but to the listener it was his own "mother tongue." In such cases it may be "unknown tongues" to one who speaks but it sounds like "prophecy" to the one who understands that language. I think this is where we get confused with Paul's statement in 1 Cor. 14:22-25.

It seems he speaks of tongues as being prophecy, understandable to the unbeliever, and yet not understandable by the unlearned. Only when one has witnessed such cases can you really grasp the meaning of "tongues are for a sign."

It is a great pity that many have interpreted tongues to be a **sign of the baptism** in the Holy Spirit, and so they are satisfied with speaking just a few words in tongues.

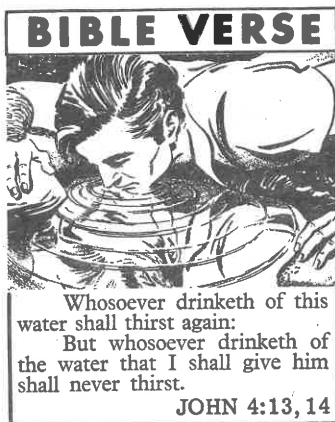
People in Pentecostal Movements are very fond of the expression, "tongues is the **initial** evidence of the Baptism in the Holy Spirit." This is not found in Scripture, but it is nevertheless the **truth** according to the record in the Acts, from the day of Pentecost onward.

No other sign could have given greater assurance, for they had cast out devils, healed the sick, did miracles, spoke the word of wisdom and of knowledge, and prophesied **before the day of Pentecost**. All the manifestations of the Holy Spirit are found in the Old Testament, except **speaking with tongues**.

In the case of Samaria, Acts 8:14-17, there is no mention of tongues, but **how did they know** that they had **not received the Holy Ghost**, verse 16, and how did they know **that they did**, when they had laid hands upon them? verse 17. How did Simon recognize that anything had happened to them? verse 18.

Well, how did they know that **They had received** in the house of Cornelius, Acts 10:44-46. There was no

END TIMES' MESSENGER



time to see whether they could heal the sick or do miracles or prophecy, but they knew at once, "For they heard them speak with tongues and magnify God," verse 46. By the same token Paul knew when he prayed for the Ephesians. "They spake with tongues and prophesied." Acts 19:6.

However, let us remember that tongues is more than a sign, more than an initial evidence, more than a strange phenomenon. To pray "with the spirit" in tongues, is the **most edifying experience** that any child of God can have. The practice of praying in tongues should continue and increase in the lives of those that are Baptized in the Spirit, otherwise they may find that the other manifestations of the Spirit come seldom or stop altogether. If you wish to edify your brethren in the church, then keep on edifying yourself by the constant practice of praying with the Spirit in your private devotions. Tongues are not for public ministry but for private devotions, at home and in the church.

When to Pray for "Interpretation"

"So it is with yourselves; since you are so eager to have manifestations of the Holy Spirit, concentrate in striving to abound in them, in ways which will build up the church. — **Therefore, the person who speaks in an unknown tongue in the church, should pray to interpret.**" 1 Cor. 14: 12-13 (Amp. N.T.)

There is nowhere any suggestions that anyone should pray for "the gift of interpretation." The **speaker** in tongues is told to pray that **he** may interpret by the Spirit, then that interpretation becomes the **gift of the Spirit** to the church for edification.

I strongly hold to the position that the **Church** (and no one in the church) should ever lay hands on any person that he may receive any "gifts of the Spirit," but only that he may receive the gift of God, which is the Holy Spirit. The Apostles never laid hands on anyone to receive gifts of the Spirit.

Paul simply admonishes the church to "covet earnestly the best gifts," 1 Cor. 12:31, and warns them that — "forasmuch as ye are zealous of spiritual gifts, (Writer's note: I prefer the word "manifestations" to that of "gifts" used by the King James translators),— seek that ye may excel to the edifying of the church." 1 Cor. 14:12. Here the golden rule is, "all for the edifying of the church."

Now, what are the best gifts? Only the Holy Spirit will know this. He alone will know in every gathering just which of the manifestations will bring the greatest blessing or the most edification to the believers and unbelievers. Whatever is needed most will always be the best. He knows our every need and the will of God.

There is great danger, and **No Scripture**, to lay hands on those that have just received the Baptism in the Spirit and begin to speak with tongues, **that they might interpret what they say.** Let them speak to **God and not to man**, and let them speak mysteries.

The wisest thing we can do is to advise novices in the things of the Spirit, to learn to yield to Him that they may soon be used by Him to manifest Himself through them, bringing forth any of the "gifts" that may be needed by others. First let the Spirit edify, or build them into channels that He can use. Since the most edifying manifestations is "prophecy," one should expect that the Spirit will manifest "prophetic gifts" rather than interpretation.

Regulate but do not forbid Tongues

Now comes the question of how much tongues and interpretation or prophecy should there be in any gathering or in the church?

Paul writes: "If some speak in a strange tongue, let the number be limited to two, or at the most to three, each one taking his turn, and let one interpret. But if there be no inter-

preter (Writer's note: among the three) to do the interpreting, let each of them keep still **in the Church** and talk to himself and to God." 1 Cor. 14:27-28 (Amp. N.T.) Here is good advice. If you feel moved by the Spirit, then "whisper" in tongues but do not stop speaking.

However, note that the question of "interpretation" is only imperative when there is a loud and clear "speaking in tongues" in the church. It seems quite clear that the Apostle did not expect interpretation to follow after the **first** utterance in tongues. Only after two or three such utterances **must** there be interpretation. Otherwise, it would seem that the Holy Spirit did not deem that interpretation is needed for the edification of that gathering.

I believe that in-as-much-as the next verse clearly states that there should be no more than two or three prophets that speak, it is always wise to limit "interpretations" to two or three, in any meeting. From personal experience and observation I would say that we have far too many interpretations and not nearly enough prophecies in most gatherings. Paul urges that all should seek to prophecy. 1 Cor. 14:1.

"Wherefore, my brethren covet to prophecy, and **forbid not** to speak in tongues." 1 Cor. 14:39-40.

NOTE: Those texts followed by (Amp. N.T.) are quoted from the Amplified New Testament. All others are from the King James Version.

For more copies of this tract, and the tract: **GOD HAS NO GRANDSONS**, or for the tape-recordings of lectures on the Baptism, the Fruit, and the Gifts of the Holy Spirit, write to:

DAVID J. du PLESSIS
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Cover Photo

Skiers on The Big Mountain, Whitefish, Montana, stop in their tracks to view the towering pines bordering one of the ski runs. Burdened under the weight of snow . . . the trees assume grotesque shapes. Far below is the forested Flathead Valley, and in the distance are the towering peaks of Glacier National Park. This picture is through the courtesy of the Public Relations Department of the Great Northern Railway.



Just 2 Months Left

in the

A.Y.M. Subscription Contest

THE TWO PETERS

By William Calderwood

IN STUDYING THE LIFE of Peter one cannot help but see TWO LIVES entirely opposite the one to the other. The Peter who walks on the sea, is the Peter who begins to sink beneath its waves. The Peter who sits with Gentile brethren, is the Peter who deserts them when Jewish company arrives. The Peter who took up his sword and smote off the ear of Malchus, the servant of the high priest, is the same Peter who turned tail and fled with the other disciples. Yes, we may be prone to look down on some of Peter's failings, but where can we find a better description and reflection of our own lives! Unlike Paul, whose shortcomings the Holy Ghost thought best to conceal, Peter's faults are accentuated time and time again.

In 1 Cor. 10, Paul brings to mind some of the experiences of the children of Israel, and in verse 11 (Amp. N.T.) tells us they were written "to admonish and fit us for right action by good instruction." It is with this purpose in mind that we study the life of Peter.

Peter was introduced to Jesus

The first glimpse we get of Peter in the Gospel of John, is when Andrew introduced him to Jesus. This was the greatest event in Peter's life. He met Jesus! The zenith in anyone's life is when they meet Jesus. Being introduced to Jesus means that the initial step on the road to heaven has been taken. Jesus stated this in John 10:9, "I am the door: by me if any man enter in, he shall be saved." Again in John 14:6, I am the way, the truth, and the life: no man cometh unto the father, but by me."

Vacillation developed into —

Stalwartness.

Peter had a vacillating character. He seems to fit perfectly into James 1:8, the double-minded-man who was unstable in all his ways. In Matthew chapter sixteen and verse sixteen,—Peter makes the enlightening confession about Christ before the disciples "Thou art the Christ, the Son of the living God." However, in verse 21 and in the same conversation, he contradicts the confession he

has just made. The Amp. N.T. puts it this way, "Then Peter took Him aside to speak to Him privately, and began to reprove and charge Him sharply." Here we have that which was created, taking the Creator aside! The clay reproving the Potter! If he had really believed his confession, his attitude towards Jesus would have been entirely different.

In addition to being introduced to Jesus, Peter had another experience which was imperative and seemingly upon which his life hinged, was that which took place on the day of Pentecost . . . The baptism of the Holy Ghost! Instead of the Peter who was as stalwart as a reed shaken with the wind, we see him after Pentecost as the Peter who "stood up to the eleven and lifted up his voice" and whose message stirred the hearts of three thousand people into accepting Jesus as their Lord and Saviour. Peter now comes to the forefront as one of the pillars of the church at Jerusalem (Gal. 2:9); as the spokesman before the Sanhedrin in Acts 4:8, "Then Peter, filled with the Holy Ghost, said unto them;" and as the one chosen of God to open the door of faith unto the gentiles (Acts 10.)

Cowardice developed into courage.

Besides his vacillating character, Peter showed signs of being a coward. In Mark 14:66-72 the record of his denial of Jesus before a maid is given. The one who had said, — "Though I should die with thee, yet will I not deny thee," denies his Lord three times and the third time with "cursing and swearing." The one who was ready to fight with the Roman soldiers, becomes a coward before a maid.

However, after Pentecost, we see the cowardice overcome and in its place courage. It was Peter who rebuked Ananias and Sapphira in Acts 5; it was Peter who answered the Sanhedrin and said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts 4:19); and it was Peter who said to the high priest, "We ought to obey God rather than men" (Acts 5:29).

It is true, Peter denied the Lord Jesus, but it is also true that he re-

pented and made up for it with an intense dedication to the Master after Pentecost. As an expression of his repentance, tradition says that whenever he heard a cock crow he was accustomed to fall on his knees and weep; and that he was accustomed daily to awaken at cock crow and spend in prayer the fateful hour in which he failed his Lord. Again, tradition tells us that Peter died a martyr's death by crucifixion. (Attested by Jerome in the fourth century).

Peter, with all his weaknesses, became one of the greatest of the apostles. The baptism of the Holy Spirit was not the transforming factor in the life of Peter. The baptism of the Holy Spirit was the initial step for him to "walk in the Spirit." It was his daily walk in the Spirit after Pentecost which brought about his transformation. This should be a source of encouragement to each of us! If the Lord could make an apostle out of Peter, with all his natural encumbrances, can He not do as much for us? Young person, older person, no matter what your disability may be, God intended that your "weakness be mated with His power."

Turkey

Paul Nilson, veteran missionary, reports that young Turks are reading widely and show an interest in all subjects. Eighty thousand people use the university library in the course of a year. There are reading facilities for 200 people and they are constantly occupied. There are 85,000 university level students in the country, but all youth display an unusual interest in literature, including everything from comic books to the practical aspects of living. They are reading not only in Turkish but in French, German and English. The need is for Christian writers who can produce material well slanted to minds that are obviously open to almost anything.

— Dennis Clark (ELO)



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back page)

CHURCH YOUTH LEADERS SEMINAR

By Bob Tauber

THE FIRST CHURCH Youth Leaders Seminar held within our Fellowship has proven to be a real benefit and blessing to all who attended.

The Regina Apostolic Church opened its doors to this special endeavor as a main feature in their annual youth emphasis week. **Rev. Louis Peskett**, Youth for Christ director from Edmonton, was principal of the school. Other teachers and ministers included **Rev. A. E. Sheppard**, pastor of the Regina Apostolic Church, **Rev. Gillis Killam**, pastor of Pangman Bethel assembly, **Rev. R. Tauber**, Dominion AYM director and **Barry Nicholls**, Regina YFC director.

Classes began on January 2nd at 3 P.M. after registration, and ended on the evening of January 4th. **Rev. Louis Peskett** brought the keynote address to the seminar emphasizing the duties and responsibilities of a youth director. During the three day course, Brother Peskett brought classes on youth counselling, reaching the troubled teen, the use of Gospel Films, the use of posters, and other subjects pertinent to youth work. Brother Tauber brought classes on youth committees in the church, planning a years program, music in Young Peoples groups, programming a meeting, public relations and quizzes as well as presenting the program of AYM. Brother Sheppard brought a class each evening on personal evangelism. **Barry Nicholls** brought a very informative and beneficial class each day on "The Teenager." The Bible Hour by Brother Killam twice each day was a real challenge and blessing to each one.

Approximately thirty teen-agers, youth directors, and pastors from various parts of Western Canada were in attendance at these valuable sessions. The evening meetings geared to youth and directed by Brother Peskett were owned and blessed of God.

All who attended expressed the tremendous value of such an endeavour and went away inspired and better equipped to serve the Lord. A fuller report of this seminar will appear next month.

FEBRUARY, 1963

AROUND THE HOUSE



with Gertrude J. Wiechula

WHEN WE GO for a walk, my son and I, and come to a busy intersection, I hold his hand and guide him across the street.

You see, my son is only six. He's just a little too young to know all the safety rules or to always heed the ones he does know, and so I am responsible for his physical safety. I'm aware of this.

But am I **always** just as aware of my responsibilities for his spiritual guidance?

Let me consider the facts, a moment.

Last year my son attended kindergarten for half a day. This fall he will be starting school. Year by year, the widening circle of his activities will take him farther from my influence.

... Note ...

Change of Address

Manuscripts, news items, advertising and all other copy for publication in the "END TIMES' MESSENGER" magazine, should be sent directly to the Editor at his new address: 3861 Brighton Drive, CALGARY, Alberta.

Church Bulletins should be mailed regularly to: **Irvin W. Ellis, Editor End Times' Messenger Magazine, 3861 Churches or districts having weekly, monthly or quarterly bulletins should place the Editor on their regular mailing list.**

It has been estimated that we absorb more in the first seven years of our life, by comparison, than in any other seven year period.

During the formative years, Sunday school teaching is limited to some degree. More than at any other time, the responsibility for Christian training is in the home.

I spend about twice as much time my child, than does his father.

Proverbs 22:6 states: **Train up a child in the way he should go: and when he is old, he will not depart from it.**

To do this, I must utilize time — now, teaching Bible truths and praying for my son.

One Christian mother set aside each of her children's birthdays, for special prayer on their behalf, and literally prayed her children into the kingdom of God.

Yes . . . I still hold my son's hand. May God keep me aware of it, day by day.

Russia and China

In 1960 Russia produced 40,000,000 books within USSR for export, and 100 million books in 25 languages were produced abroad. Red China annually produces for export some 20,000 copies of each of 500 - 600 books in foreign languages.

"In spite of the various media of mass communication enabling the people to see and hear what goes on in life, they nevertheless do not see or hear anything about Christ or God. Whereas the Japanese people's morals were once founded on loyalty to the emperor and filial piety to their parents, since the war they have lost both, and nothing remains. I do not think there is any other country in the world that needs the Gospel of Christ more than Japan."

— Goro Sawamura (in Japan Harvest)

Indonesia

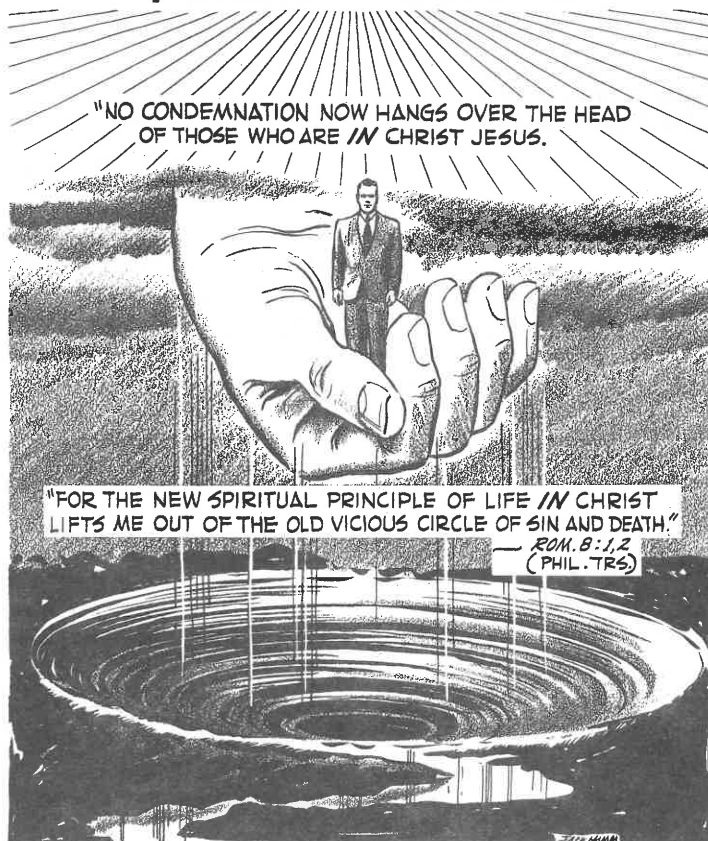
"Indonesia's population now exceeds 94 million, and since independence — (1949) illiteracy has decreased from 95 per cent to about 40 per cent. From every standpoint, this is one of the world's fastest moving nations. A tremendous hunger for literature and the printed page exists. This constitutes a unique challenge for the Christian Church." — H. Germann-Edey (W.E.C.)

Burma

"An immense hunger for reading materials exists in Burma. Any evening in the colorful downtown area of Rangoon around the Sule Pagoda, hundreds of Burmese cluster around the many book and magazine outlets. Here you can buy anything from a two-year-old copy of Time magazine to the latest American textbook on nuclear physics."

— Kenneth Hurst, in Pub. Weekly

Importance Of The Word 'In'



THE SCIENCE OF THE SAINTS

By E. B. Neve
(Eston, Sask.)

SCIENCE! What a multiplicity of ideas come swarming to the mind at the mention of the word! What glamour and fascination and authority accompany appeals made to science in the minds of many. And while it is true that **there is a "science falsely so-called"** that is based solely on theory, and is untrustworthy, there is also a store of scientific knowledge that is entirely reliable and authentic.

The word itself is derived from the Latin "Scientia" meaning "knowledge." Perhaps a simple and sufficient definition would be that Science is a systematic arrangement of proven facts gathered over a long period of recording, testing, checking and verifying **in the sphere of natural phenomena.**

The present writer is fully persuaded that **in the sphere of spiritual phenomena** there is an equally reliable and available accumulation of proven facts that could fittingly be called "The Science of the Saints."

Someone may ask the question, "But are not all such things in the Bible?" To which we would reply: "yes they are, at least in germ form." Nevertheless, the condition of the

church to-day affords convincing evidence that there is need for emphasizing some facts that have been either long forgotten or overlooked. Let us examine carefully and prayerfully a few of the great truths included in the "Science of Saintliness."

Consider the fact of the New Birth

What a quantity and variety of "infallible proofs" of the power of the Gospel can be brought together under this caption! For example: Look yonder at that wild, dissolute and desperate sailor. He fears neither God nor man. Infuriated with the ship's Captain because of treatment meted out to him, the sailor plans murder. God, however, causes his plans to miscarry.

A daring and constant blasphemer sunk in the vilest of sensual sins, and a deserter from the British Navy, he ultimately finds himself in Africa, treated as a slave by a black woman connected with his employer's harem. Space forbids details, but the time came when John Newton, for he it was, cried to the Lord for mercy and was gloriously saved!

His gratitude broke forth into song. One of his best hymns we hear and often sing:

"Amazing grace, how sweet the ground,
That saved a wretch like me;
I once was lost but now am found,
Was blind but now I see!"

A case equally remarkable and miraculous was that of George Muller. At fourteen he was a flagrant sinner against common decency and when his mother lay dying, her boy was staggering through the streets drunk. At sixteen his dishonesty led to his being thrown into jail. But God in His sovereign grace brought him down as a suppliant for mercy at the age of twenty-one. George Muller became an outstanding Christian. He so moved Heaven by his prayers that some acquainted with the facts, called him, "The Apostle of Faith." It seemed as if the Spirit had bestowed upon him at least in some measure, the gift of faith.

This knowledge and experience of the New Birth is exemplified by innumerable instances, not only among the "down and out" class but also among persons of culture and refinement holding high moral standards. Who is not familiar with such names as Johnathan Edwards, Francis Ridley Havergal, F. B. Meyer, and Ruth Paxson? What a thrilling page of evidence this presents from "The Science of the Saints!" Now,

END TIMES' MESSENGER

in this best of all sciences there has been handed down through the years, a body of truth, and of proven facts bearing on the growth and maturity of the real Christian that we cannot afford to ignore or neglect. There are certain methods and principles that have been tested and proved and found to be invaluable as aids in our learning to walk with God.

For instance outstanding Christian leaders in every section of the Church have emphasized the absolutely necessary attitude of self-renunciation, self-abandonment, and self-denial. Many a saint has found a gloriously new and "close-up" fellowship with God in really entering into the soul-emancipating truth of "identification" or union with Christ in His death, burial, resurrection and ascension as taught in Romans 6, — Ephesians 2:1-10, Galatians 2:20, and Colossians 3:1-3. How we should bless God for these mighty truths!

"My cross, like His, means death by crucifixion,
To this or that thing as the case may be;
Self-abnegation and self-contradiction,
That Christ thereby be magnified in me."

Of course, we can only find this liberating power operative in our lives through the Ministry of the Spirit. For it is "the law of the Spirit of Life in Christ Jesus" that has made us free from the law of sin and death (Romans 8:2). But how is this victorious attitude to be maintained? Alas! many who have undoubtedly been baptized or filled with the Spirit have nevertheless failed to realize the utter need of a step-by-step, moment-by-moment walk in the Spirit. Speaking of His vineyard God says: "I will water it **every moment**" (Isa. 27:3, and "**without Me ye can do nothing**" John 15:5. The following excerpt seems to us to pin-point the true attitude:

"There is no such thing as a once-for-all fulness, it is a continuous appropriation of a continuous supply from Jesus Christ Himself: a moment-by-moment faith in a moment-by-moment filling. As I trust Him He fills me; so long as I trust Him, He fills me; the moment I begin to believe, that moment I begin to receive; and so long as I keep believing, praise the Lord! so long I keep receiving."

Again, yet another proven phase of scientific knowledge in the spiritual realm, is that of God's provision
FEBRUARY, 1963

for our physical health. One finds through historical evidence that when the Spirit has been outpoured upon various groups down through the centuries this truth has been enjoyed in varying degrees. For example Martin Luther, Madam Guyon and John Wesley all knew something of the fact that not only "the body is for the Lord"—and how important it is to acknowledge His sacred Ownership! — but also that "The Lord is for the body." In our day A. B. Simpson was used of God to really bring this truth out more fully. Not only "healing in the Atonement" was clearly taught by this anointed servant but also what he termed "Divine Health." There is a secret here that many who believe in "healing" have never learned.

A striking instance of this is that of the late Brother Smith Wigglesworth. On the basis of healing being included in the Atonement, he prayed with considerable success for thousands. And yet he was an elderly man before he really grasped the meaning of Romans 8:11 regarding the present quickening of our "mortal" body by the indwelling Spirit. (For definition of "Mortal" body please see Romans 6:12, 1 Cor. 15:53-54; 2 Cor. 4:10-11). This meant actual rejuvenation for him! As a result of this revelation he was heard at times to exclaim: "Why I don't know that I have a body!" We are personally convinced that many do not realize this precious truth because of failure to "wait upon the Lord" and thus renew their strength (Isa. 40:28-31).

Another proven fact that the experience of many years only confirms is the need of a constantly increasing sensitiveness of conscience and keenness of moral discernment. This has been long stressed by great interdenominational gatherings for the deepening of the spiritual life, such as the Keswick conventions both in England and America. Much emphasis has been placed upon such texts as 1 Cor. 6:12 — "All things are lawful unto me, but all things are not expedient" (i.e. are not helpful); "All things are lawful for me, but I will not be brought under the power of any." Again in 1 Cor. 10:23 — "All things are lawful for me, but all things edify not," — they do not build up, and "Whatsoever is not of faith is sin." (Please see context — Rom. 14:22, 23).

To-day current events of unprece-

dented significance,—such as the returning of Israel to her own land; the rise of Russia as an ominous world-power; the impending formation of "The United States of Europe"—all declare with insistent and solemn voice: "The night is far spent and the day is at hand." "The coming of the Lord draweth nigh." We state it as our personal conviction that some in our generation will be among those of whom Paul said: "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye!" (1 Cor. 15:51-52). In view of this fact what manner of persons ought we to be in seeking like our brethren of the first century church to be walking in the filial fear of the Lord and the comfort of the Holy Ghost (Acts 9:31).

The attitude of that godly young minister Robert Murray McCheyne, whose life was a constant adornment of the Gospel Ministry, seems to us to be the true one. At a meeting of fellow ministers, he asked the question to each one in turn: "Do you think the Lord Jesus will return to-day? Each in turn replied: "We think not." With solemn emphasis Brother McCheyne then quoted his Master's words: "At such an hour as ye think not, the Son of Man cometh!"

"Oh! that we who are "looking for that blessed hope," might seek eagerly and persistently to follow after the best things that "the Science of the Saints" spreads plainly before us based upon and derived from the Eternal Word of God, that when He shall appear we may not be ashamed before Him at his Coming! (1 John 2:28).

PLAN to attend the—

50th Anniversary CAMP MEETING

□

PRAY
for a visitation of God
at

TROSSACHS CAMP

□

Youth Week—

★ June 30 to July 6th

Anniversary Week—

★ July 7 to 14

A.Y.M.

Calgary TEENERAMA

THE DOMINION AYM Teenerama held in the Calgary Full Gospel Church December 26 - 28, is now history, but the memories and blessings will long remain.

Young people from Victoria to the West, Athabasca to the North and Regina to the east gathered for these three great days. Chartered buses brought teen-agers from Regina and Edmonton and local Sunday School buses were used to transport teen-agers to the rally. Over 20 assemblies across Western Canada were represented.

The opening rally on December 26th was blessed of God. The Regina male quartet stirred us with their singing and **Rev. Lorne Pritchard** from Eston challenged the young people to live pure lives for the Lord.

The following days schedule began at 9:30 A.M. with a devotional period and then at 11 A.M., **Rev. Howard Klassen** of Wycliffe Bible Translators presented a very profitable session on service for Christ.

In the afternoon at 3 P.M., God used the ministry of various teen-agers to stir and melt our hearts.

The quiz play-off between Edmonton and Victoria was an event that will not soon be forgotten. The battle was so evenly fought that the suspense was carried through to ten overtime questions, but Victoria came out victorious winning by one question. Again various musical groups and the ministry of Brother Pritchard blessed our souls.

After devotions the following morning, a special AYM business meeting was held to discuss the work of AYM.

At 2:30 P.M. a special talking film strip on the Full Gospel Bible Institute was shown. This was followed by a missionary service with **Rev. N. Worth**, missionary elect to Europe, speaking.

At 8 P.M. the church was filled to capacity and all were thrilled by the special music and the teen choir of over 50 voices directed by **Bill Bennett**. The dominion quiz final between Pangman and Victoria was another tense thriller with Victoria finally winning over last year's champs after five questions of overtime.

At the close of the meeting, teen-agers thronged the altars as tears flowed and voices were lifted heavenward. We give God all the glory for what was done in the lives of teen-agers at Teenerama.

The facilities at the Berean Bible College were a great asset in accommodating our guests. Our thanks go to the Bennet's Restaurant for their generous donation of food, to **Mrs. Bayley**, our cook, our musicians and speakers and all who helped to make Teenerama a success. To God be the glory great things He hath done and we give Him all the praise.

—Bob Tauber

The second issue of the monthly magazine, **Our Africa**, was picked up by a young clerk in the office of a gold mining company outside Johannesburg. The man was a son of a Christian minister who had run away from home after rejecting the Gospel. The magazine's article about a man's dream of Judgment Day brought deep conviction to the clerk's heart. He wrote to the editor for an appointment, and after the two talked, the clerk made a clear decision for Christ. He resigned his job, and went to a teacher training college and Bible School. While there, he wrote to his former high school teachers and told them of Christ. One teacher received Christ as his Saviour—and spiritual grandchildren and great-grandchildren are being born through the Gospel testimony of a Christian magazine!

Iran

In making a survey of reading habits, both in the libraries and on the streets, I saw numerous magazines and books authored by modern writers. Yet there is virtually nothing for children. Christian leaders point up the need for Christian writers. Many expressed interest in a writing workshop or a training program in leadership to meet an obvious need.

—Dennis Clark (ELO)

East Pakistan

This predominantly Muslim country, with a population in excess of 50 million, is suddenly becoming alive with an increase in literacy. Writing seminars, co-operative publishing projects and three new bookstores are in prospect for the immediate future. The recently developed Bengali Book Club already has 600 members. Literature opportunity is blazoned across the situation.

—Dennis Clark letter (ELO)

India

Leaders of ELFI (Evangelical Literature Fellowship of India) have pointed up what they feel to be the greatest need for India's 420 millions. "The greatest need is dedicated personnel with a real vision and call of God, especially those who are of executive ability. Lack of competent personnel hinders all phases of literature ministry in India. There are few Christian authors, and there are few qualified translators; thus, scripts are delayed in preparation. Lack of production staff, editors and artists also holds up production; and without proper administrative and clerical staff it is difficult to keep things moving in the publishing houses and in the distribution centers. Colportage is hard work. So few are attracted to it, and trained counsellors to give spiritual help to seekers in reading rooms and to those who write in to publishers are hard to find. There will be little progress in literature effort in India until personnel is located and trained.

—Weyburn Johnson.

TYPE

More than 200 high schools have sent training applications to TYPE, a new program for Training Youth for Printed Evangelism, sponsored by Evangelical Literature Overseas. TYPE will help guide young people into Christian literature service, as the Lord leads.

Compiled by World Literature Sunday Committee, Evangelical Literature Overseas, Box 275, Wheaton, Ill.

End Times' Messenger

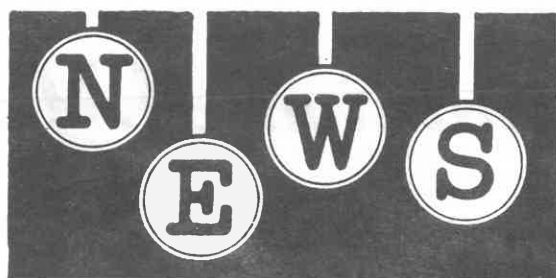
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END TIMES' MESSENGER



from our LADIES' MISSIONARY FELLOWSHIP

Southern Alberta Rally

A SOUTHERN ALBERTA ladies' Missionary Rally was held on Nov. 5th in the Queen's Park Church in Calgary. About 67 delegates attended, reported **Sister Elsie White**, representing **Craigmyle**, **Hanna**, **Brooks**, **Blackie**, **High River**, **Bowness**, **Forest Lawn**, **Diamond Valley** and **Calgary**. **Sister Evelyn Spicer**, and **Sister Grace Fairhurst**, were present.

Sister White welcomed those present, and called upon **Sister Eve Beynes**, **Diamond Valley**, to open the meeting with prayer.

The first speaker, **Sister Fairhurst**, urged groups to endeavor to ascertain which home workers are most in need of assistance. Then **Sister Schindel**, **Bowness**, and **Sister Switzer**, **Forest Lawn**, prayed for both home and foreign missionaries.

A violin solo by **Sister Cheek**, **Hanna**, was greatly enjoyed.

A panel discussing 12 questions relating to ladies' missionary work was then conducted by **Sister White**. Members of the panel were: **Sister Pasternak**, **Bowness**; **Sister Sigelkow**, **High River**; **Sister Robinson**, **Blackie**; and **Sister Lockie**, **Craigmyle**.

Sister Grace Worth sang, "I Wonder Have I Done My Best For Jesus," accompanied by **Sister Fairhurst** at the piano.

Sister Evelyn Spicer was then called upon to speak. She outlined briefly the history of the Apostolic missionary movement, then spoke on the work of women in their sphere of influence.

Contents of the missionary cupboard were on display.

The men had a special meeting with **Brother Worth** as guest speaker. Then they gathered with the ladies at Queen's Park Church for refreshments. **Sister E. L. McRae** asked the blessing.

FEBRUARY, 1963

Northern Saskatchewan Rally

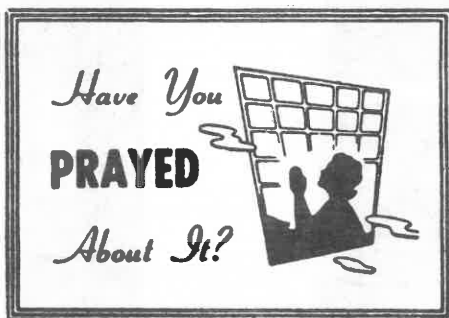
A NORTHERN SASKATCHEWAN ladies missionary rally was held in the Nipawin Apostolic Church on Oct. 31, in conjunction with the missionary convention there.

Sister Evelyn Spicer, **Moose Jaw**, was guest speaker. Other visitors from a distance were **Sister Fenn**, **Melfort**, and **Sisters Straza** and **Morrison** from **Hudson Bay**.

Brother N. Neilsen welcomed the ladies, then **Sister Eileen Tebbutt** took the chair. Missionary hymns were sung, with **Sister Leah Hornseth** at the piano. **Sister N. Neilsen** led in prayer.

The question of organizing a north-eastern district fellowship was discussed. A number of delegates expressed a desire to do so, but realized that the distance between groups makes this difficult. It was decided to table the question until Family Day at camp next July, when it was expected that representatives of more groups would be present.

A question period followed **Sister Spicer's** address.



Pray much for **Brother and Sister Norman Worth** and family as they prepare to leave for Europe as missionaries, in March.

Sister Sieker and **Hunt** are completing deputation, and planning to return to Nyasaland this spring. Uphold them in prayer.

Ardmore Group Reports

SISTER ANNIE Luciuk, secretary of the A.L.M. Group up north at **Ardmore, Alta.**, wrote: "Christian greetings from a small group of ladies who are happy to be one of you who are working at home base. "Would you like to know some of the things we are doing? We collect coupons, used stamps and greeting cards. For the **Moose Lake Camp** we made tea towels, aprons and pot holders. To the **Indian Bible School** we gave a quilt, tea towels, pot holders, and dish-cloths crocheted from string. A parcel of used clothing and new household linens was sent to the **Clare Orphanage**.

We gave a small parcel to the **Neilsens** while they were home. Clothing was given to the **Scheutz** family at camp last summer, also a quilt which was hand-sewn by a lady 80 years young. Anyone who feels too old to use her hands for the Lord, take courage from this lady! **Sister Eaton** was given a wee birthday gift of our sewing.

For Christmas we sent gifts we had sewn, to several pastors' wives, most of whom had, at one time, ministered in our assembly.

Now we are making quilts, and cushions from upholstery remnants.

We enjoy the news-letter very much.

When life knocks you down to your knees you are in a perfect position to pray.

Pray for **Brother and Sister Nemeth** and two children as they prepare to return to India this spring.

Sister Muriel Sprowl requests that we continue to pray for their school, the **Apostolic Christian Academy**, and for the pupils, teachers and school board. Children of our missionaries, and others, and children of business people in Japan, attend this school.

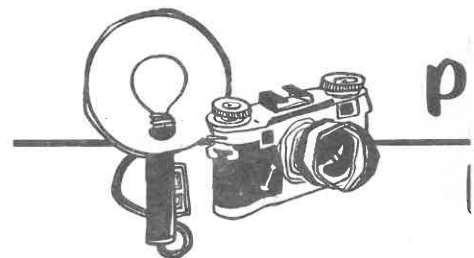
Pray for revival on our mission fields. Pray, too, for young national workers to be sent out, so the experienced workers can be free to go to new places with the Gospel.

Pray for **Sister Marjorie McDermid** as she teaches the four oldest Chapman children by correspondence course, in Spanish West Africa.

— Dominion A.Y.M.



Presentation of A.Y.M. Trophy: Brian White, captain of the Victoria Quiz Team, accepts the Bible Quiz Championship Trophy from Bob Tauber, Dominion A.Y.M. Director.



Top: Younger Men's Quartet from the Regina Apostolic Church. From left to right: Wendell Smith, Gordon White, Gerhard Pretzlaw and Willard Mitchell. **Lower Left:** Trumpeter Jolly Kudra of the Evangelistic Temple in Victoria, B.C.

Lower Right: Guest speaker for the "Teenerama" was Rev. Lorne O. Pritchard, principal of the Full Gospel Bible Institute, Eston, Sask.



Saskatchewan Quiz Champs: The team from Bethel Assembly in Pangman, Sask., during their final quiz play-off with Victoria. Team members included Gloria Jones, Linda Powers, Carol Powers, Marsha Pritchard and Terry Breckenridge.

Bible Quiz Finals —

CTORIAL PARADE



Dominion A.Y.M. Bible Quiz Champs: From the Evangelistic Temple in Victoria, B.C., came these victorious quiz kids representing the province of British Columbia. Back Row from left to right: Allan Kurtz (who accompanied the team), John Anderson, Sybel Jones and Brian White. Front row: Vic Hollefreund and Mervin Kurtz.



Semi-final Quiz Action: Taken during the height of the very close contest between the quiz teams from Edmonton and Victoria. Three members of the Alberta champions are seen on the left: Iona Sczebel, Donna Alexander and team captain Gary Glanville.



Music at Calgary Teenerama: Top: Youth Choir directed by Bill Bennett of Calgary. Bottom: The Willms sisters from the Forest Lawn Gospel Church, Elizabeth, Bertha and Louella.



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

:: Facing A New Year ::

THE OLD YEAR is now long past and we are more than a month on into the new. No one can be certain what lies ahead. For many it would be a tragedy if they knew. We are admonished by the Lord to go on by faith, a day at a time. Be careful for nothing, but in everything give thanks. This does not allow for carelessness, or a neglect to carry responsibility. To be careful for nothing is to be completely dependent upon the Lord in all things. To be filled with anxiety will rob us of true faith and give cause for wavering. James 1:5-6 says, "**For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.**"

Many things have happened in the world in the past year. Great strides have been achieved toward outer space flights. Fanatical world war tension has risen and fallen. "What can we expect next?" is a cry heard from many individuals. To the one who knows the Lord as his Saviour, there is an inward peace that words scarcely can describe. With the unbelieving world this is not so, but rather a rise of fear is gripping their hearts. With this fear there is added a greed to accumulate wealth as a hope for some form of security. With many there is a feeling the price is too great to pay in becoming a Christian. Search the world over if you will and find a true believer that is sorry he ever accepted Christ as Saviour. One need not go very far to find many unbelievers who would pay a good price to get them out of the dilemma they are in — as long as it isn't through the Saviour, the Lord Jesus Christ. There is however no other hope offered to the world than that of the cross. For nearly two thousand years ago Jesus came to be the Lamb of God which taketh away the sin of the world.

Often there are those who would like to become Christians but not give up their sin. One can no more get saved and keep on in his sin than he can lift himself to heaven by his boot straps. With salvation there comes also the end of the old sinful life. Jesus came not only to be Saviour, but also to put an end to sin. If this is not the work of redemption, then we may as well be spared the effort in proclaiming the gospel. The angel said to Joseph before Jesus was born, "**Thou shalt call his name Jesus: for he shall save his people from their sins**" (Matthew 1:21). Thank the Lord for Jesus.

We see around us a world of sin. There are numerous signs evident that coincide with the prophetic Scriptures that indicate the coming of the Lord is very near. With the Lord's coming so near the church of the living God should be challenged to work more earnestly in bringing in the harvest. White are the fields to be harvested, but the labourers are all too few. Jesus bids us to pray the Lord of the Harvest that He would send forth labourers. Are we concerned enough to pray for souls and for labourers to be thrust out?

The new year which we are now in presents a challenge as never before. With the challenge added responsibility is thrust upon us all in reaching the lost before it is too late. While Zion (the church sits at ease, millions of souls are perishing. When we do not have a burden for the lost, neither do we then have a love and compassion for them. Let the year 1963 be one of a fruitful harvest as we labour and pray together in the work of the Lord.

Even though there is a strain to our financial needs, shall the gospel be denied to souls who are lost? The work is not ours, but the Lord's. He who owns the wealth of the world is

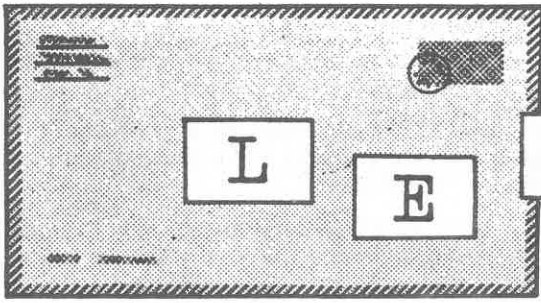
also able and willing to provide to the need for the spread of the gospel. Most assuredly when God calls servants to the harvest field He also meets the needs. For He is not a hard taskmaster. The work of missions is one of faith, and the moment we try to set it up on a mechanical financing basis, it ceases to be a blessing and often the need is then never met. The Lord has ordained that the spread of the gospel should be met through the faithfulness of God's children by their contributions. Do not the scriptures teach that the Lord loveth a cheerful giver? What is our giving based on? Is it to some person other than the Lord Jesus Christ? Is it because of some high pressured appeal by someone gifted in oratory? If it is, then you have only gratified man which will leave you without real blessing and void of reward. Giving to God is a spiritual thing and when done with a motive to please the Lord only, then you have gained to yourself the rich blessings of God and reward both here and in Eternity.

People in America have been more blessed financially than in any other part of the world. Should it then not mean that upon America lies the greater responsibility for the spread of the gospel of Jesus Christ? Often churches and individuals become so occupied with their own needs and desires that the work of God to spread the gospel elsewhere is little thought of or not at all. Said one of the great missionaries of half a century ago, "Show me a church that does not have a missionary vision and I'll show you a church that is dead." To-day many of us make more of social programs than we do for the spread of the gospel and missions. I dare say the quickest way to kill missions is to indulge in lots of social functions. The quickest way to embark on a live missions program is to call a fast and nightly prayer meetings until the Lord hears from heaven. It will not take very long for God to hear us once we are ready to hear Him. May the Lord be pleased in our humble waiting upon Him in the year that lies ahead.

We give praise to the Lord for what He has done through faithful ones in the past year. We pray that God shall burden the hearts of these faithful ones to continue on in the good work of the whitened harvest fields. Also that many more shall be moved upon by the Holy Ghost to

(Continued on Page 16)

END TIMES' MESSENGER



from the field

... Services at Mutambara ...

By Mrs. C. S. Currie

(Salisbury, Southern Rhodesia)

IT HAD BEEN many years since we last journeyed this old trail. Three years is a long time for those who are waiting at the other end, and how their repeated pleading calls pierced our hearts.

"When are you coming back?"
"Have you altogether forgotten us?"
"Do you not love us anymore?"
"Why leave us to the power of Satan to be devoured by hyenas while the vultures are picking at our lean souls?"

Yes we did care for their souls, and through no fault of ours had we stayed away so long. Even now could we ill afford to make this hazardous journey. It meant pinching here, doing without there, and skimping to the very limit to make this visit possible.

Old landmarks with floods of former recollections hove into view. The first part of this winding trail had given way to a modern gravel highway, but the landscape remained the same. The aloe and candlabras dotted kopjes, and mountain ranges with their peculiar balancing rock formations, looked the same now, as when we referred to them years ago, as being strewn with the, "scattered toys of a playful giant."

Here is the river we carefully had examined, before plunging into, and narrowly reached safety on the other side. Now by taking precaution we bounce across without incident.

Some villages had been evacuated, and their ghostly huts, and neglected fields bespoke tales of former, more prosperous days.

Other new villages had mushroomed from the bush, with chickens

scratching, and laughing children greeting the passing car with loud shouts.

Part of the old trail was much the same as in former days, and especially at the many river crossings. One had to get out, adjust a few stones, and guide the car and driver to safety up the rocky outcroppings on the other side of the bank.

How happy we were that it was so much better now, than at other times. Especially the time it took us several hours to work our way out of the river. We had then built a fire, to thaw out our benumbed limbs after wading in the bilharzia infested waters.

At the last river crossing Lynia met us. A neat little store had recently been erected here, together with other huts. As we stopped the inhabitants all came out and excitedly greeted us.

A short distance further on we came to where our first services were conducted in 1952. Where the houses stood then, was now a plowed field. Only the big gray rock was unmovable. A landmark, like Abraham's altar on Mount Moriah, and here we had built our first camp fire and preached sermon, after sermon, to an ever increasing crowd. Finally darkness and fatigue had overtaken us, and we sought sleep and rest in the car. Here beyond the reach of the hyena's call, and enveloped in the dark mystery of the African night, we fell asleep.

The gnarled wild fig tree also remained. Neath its branches we had camped on different occasions, and conducted many a service for children and adults alike.

We were directed beyond these landmarks, and finally turned towards a village of new huts. Newly planted young trees skirted the village, and a burnt brick cottage was under construction.

"Here is where my brother lives now," was Lyniah's proud remark, as she waved a brown hand in its direction. "I did not think you would find it so I came to meet you."

Our fears of not being accepted after such a long delay were soon nullified, as we came to a stop neath a big wild fig tree with spreading branches, and the villagers, came towards us. Our old familiar name, "Lapaya! Lapaya uya!" ("uya," has come) rang out as men, women and children came to greet us. Some of the younger children howled loudly, not having seen a white face before. Their mothers taking no notice coming laughing and greeting us with the double hand clasp, a sign of great delight and pleasure. The herd-boys bringing home the cattle, on sighting us, threw their sticks aside, let the cattle roam, and raced towards us. Yes, they remembered seeing Lapaya when they were very small, now they had come back. — Brown bare feet making imprints in the black soil. They reached out grimy hands, being clasped firmly by us amidst a babel of exchanged greetings, laughter and chatter.

We tried to erect the tent before it got dark, but this was impossible. Too many interruptions. As the news of our arrival spread, other groups arrived. More handclasps, and greetings. This was repeated over and over again. Finally we saw old MADZIKANA being led, hobbling towards us. We went to greet her. So she was still alive. Much feebler now than when Brother Currie baptized her nine years ago. Now she really looked the part, and though her footsteps faltered, her handclasp was firm.

~~~~~ Letters from the Field ~~~~~

Chief Mutambara also arrived. — His gait unsteady, but the noble head held high. Dressed in a captain's navy blue jacket, gold braid and all. It had long since seen its best days, and may have rested on broader shoulders; but never covered a prouder chest. His greetings were to the point, but sincere. He seated himself on a wooden chair. Toyed idly with the sand trickling between his toes, and watched the final erection of our tent. A young boy had assisted us, and now the operation was complete. He and the chief were the first to be invited in to view the interior. Syllable after syllable poured out, punctuated with Ah! Ah! with an expression of surprise and utter amazement on his noble face, and gesticulating with his gnarled hands. He had seen everything now, so he trudged back toward his hut. Yes, he had seen everything.

The golden flames leaped high, and danced above the heavy logs as the pile of red hot embers grew larger. The children were seated in the inner circle, their cracked and calloused feet towards the fire. The mothers and babies next, and the young men and fathers made up the rest of the circle.

Our little lantern hanging from a twig in the thatched roof of the hut behind us, was inadequate to furnish light for the song book. The flashlight and campfire assisted and so the song service went on.

Brother Currie preached a timely message suited for a setting like this. The crowd expressed their appreciation of us being back, and after prayer, their reluctance to leave expressed it even louder.

At day-break the next morning the village was aroused. After the main early chores were finished, they assembled by one of the huts. Lynia called to us, "they are ready." Another meeting was conducted, with mostly women and the smaller children, as the bigger children had gone to school, and the men off to their work.

After this we had breakfast, then a constant stream of visitors

At three o'clock, I had a service for the children who had returned from school. A number of adults at-

tended as well, and seemed to enjoy it even as much as the children. I taught them action choruses in Shona and they took great pride in standing at "attention" and going thru the actions. They were especially delighted if one was chosen from the group, "to show the others how to do it." "A picture roll," lesson was then given, and a scripture verse memorized. Then the giving out of used Christmas cards. A verse of scripture, and a story printed on them in Shona. How they snatched them up, and I am not too sure, but more than one child walked away with an extra card hidden away inside a shirt or dress. We smiled and looked the other way, if it did not happen too often.

That evening young Taylor Willes came. He spoke good English. "I heard that Lapaya was here," he said, "so I came to find out." He straightened up making himself even taller. "I am fourteen years old now, and was very young when you first came ten years ago, but I still do, and always remember Lapaya."

A long and interesting conversation followed in which we heard he was now taking his J.C. and would like after his studies were over to become a preacher. That night true to his word, before the others were ready, he was there. Also the large group of young people that he had brought. Song after song, they sang, before the others gathered.

There were more people for this evening service. It was conducted much on the same order as last night's meeting. Only the singing was livelier and the interest for the Word greater. After Brother Currie preached, many questions were asked and answered. The fire burned low when the last group dispersed and blended into the landscape on the trail. Only their singing could be heard, then growing fainter as distance increased and the peculiar stillness of the night took over.

Three nights we camped here at Mutambara with every day filled with meetings. On Thursday morning we broke camp, and after another meeting headed for Gucaca, also in the Gutu Reserve.

How heart-broken we were to leave them, especially when their constant query was :

"When are you coming back?"
"Can't you send us a preacher?"
"Is it right to leave sheep without a shepherd?"

To all of their pleadings our only reply was; "We will do our best. We will try. We will try."
I may ask: "Will you help us in our trying?"

"WILL YOU TRY?"

"WILL YOU TRY?"

FACING A NEW YEAR

(Continued from Page 14)

help in the winning of lost souls to Jesus Christ. What is your life but as a vapour that appears and is gone? Millions of years, yea time without end goes to make Eternity. Wonderful will be the glory and the joy believers will share together forever. But, what of the night where millions will be lost forever and their doom is sealed? Can it be they will be there because we cared little for their souls? Oh! soul arise, pray and give and go so that those heading into the night may be brought out of darkness into the glorious light of day in the gospel of Jesus Christ.

South America

"Eighty-five per cent of all Latins won to Christ are converted as a result of buying a Christian book, paper, tract, or Bible and being convicted of sin because of it." — Kenneth Strahan, L.A.M.

"The printed page is the weapon, and the Christian bookstore the arsenal, of our battle for the souls of Latin America. It's impossible to carry on an effective evangelistic campaign, Christian education program, or pastoral ministry without the constant support of good, gospel literature."

— W. Dayton Roberts, L.A.M.

No man can push himself ahead very far by patting himself on the back.

* * *

The person who has a chip on his shoulder carries an unnecessary load.

Plan NOW!

to attend the
**50th Anniversary
CAMP MEETING**
at Trossachs, Sask.
July . . . 1963

END TIMES' MESSENGER

Home On Furlough

HERE WE ARE back in America and able to greet you in the name of the Lord, with a glad heart, praising Him for all that was accomplished while in Taiwan.

Now to give a short resume of the Taiwan work. The work in Chiayi was first opened Easter 1958. This was entirely a new work, independent, no connections with any one in Taiwan. All new converts. A year later we opened up our first outstation—Middle Hollow, nine miles out. In Chiayi our native believers opened three Sunday School and preaching centers. Services were held regularly at the Old Folks Home, many saved and healed from the 120 members. Services at the Blind Center and city jail were held frequently. Night after night we took the young believers out to village open air meetings in which they took part. Through this training they soon developed into devoted workers. These volunteer workers have been invaluable and brought immeasurable inspiration and courage to the entire work. Spirit filled and the gifts in operation. Besides all this we helped in a Bible School, opened and supported by a group of zealous natives. The Lord enabled us to guide it into spiritual paths.

Two years ago we opened the second outstation near two villages, An She Liao and Wu Si Lin. Our first convert, Brother Lee Fu is in charge there now. Last spring we opened White River by preaching open air nightly to several hundred attending each night. Never have we experienced such a mighty move of the Holy Spirit in evangelistic campaigns. There were scores of decisions and many healings. We are very sorry to report we were unable to carry on this work. Some one failed God somewhere.

Brother and Sister Morgan with their four boys have promised to stay in Chiayi for one year. Nearly every week we receive letters from the natives (in Chinese) telling of working and requesting prayer. — May we all be faithful. We have our obligations financially, to the work there while we are home.

We hope we can get to visit most of you before we return to Taiwan. We give our greetings to you all in the name of our wonderful Lord.

—Joseph and Margaret Matson

FEBRUARY, 1963



The Problem Clinic

Rev. E. L. McKee



"If a Minister calls himself Full Gospel, should he not exercise some of the Gifts of the Spirit?"

ACCORDING to Ephesians 4:11 God has given to the Church pastors. Their ministry is a gift of God, the ability to pastor comes from the Lord. A Bible School or seminary cannot make a pastor. Where do you think the gift of anointed preaching comes from? Is it natural ability or is it God given ability? My persuasion is that it is a Gift of God. I say this to point out the fact that every true pastor has a gift and is a gift.

Now I realize this is not the complete answer to the question. I do not have the chapter and verse that says in so many words that every pastor should have the gift of prophecy. Yet I am of the opinion that every pastor should exercise the gift of prophecy. Some excuse themselves saying that when they are preaching with a heavy unction this is prophecy. I do not think so. You will find it most difficult to substitute the word "prophecy" for "preach" in the scripture. The apostle puts great importance on prophecy I Cor. 14:1, **"Follow after love, and desire spiritual gifts, but rather that ye may prophesy, (verse 5), I would that Ye all spake with tongues (exercise the gift of tongues) but rather that ye prophesied, for greater is he that prophesied than he that speaketh with tongues."**

It is strongly suggested in I Cor. 14, That all the believers in the Church at Corinth could prophesy. That is the reason that the Apostle laid down certain rules to regulate the gift. Now it is very unlikely that all the believers could prophesy and the pastor could not.

I would not insist upon it but it seems good to me for a pastor to have the gift of prophecy. In the great prophecy of Joel, where God promised to pour out his Spirit, we read **"Your Sons and your daughters shall prophesy."** Would not our pastors be included in this? Or would God for some strange reason exclude them. As a pastor I feel a strong compulsion to come out on the Gifts of the Spirit. What is good for my congregation surely is good for myself. A shepherd is not to drive the sheep but lead them. In the language of the Bible **"The husbandman that laboreth must be first partaker of the fruits"** (2 Tim. 2:6). The Apostle Paul, the example for all of us (I Cor. 4:16) **"Wherefore I beseech you be ye followers of me"** said **"I speak with tongues more than ye all."** If He exercised the lesser Gift of tongues would he not also exercise the greater?

In conclusion may I sum up my answer in these few words. It is good for our Full Gospel ministers to prophesy. But I do not despise those who do not. Nor let them despise those who do. The simple and clear qualifications of a pastor, is stated in I Tim 3:2, 7. Thank God we are living in a day when **"God is pouring out His Spirit on all flesh,"** even pastors' flesh and we are all better for it.

Bible School Past, Present

P.A.B.I. and A.M.T.I. School Activities

SASKATOON is called the "hub" city and this was true for the students of P.A.B.I. - A.M.T.I. as Saskatoon became the hub of Christian activity.

The outreach of practical Christianity included street meetings, systematic tract distribution, hospital visitation, children's work in the local Sunday school and through the Happy Hour Bible clubs, Sunday afternoon services at the Old Folks home and the sanatorium, counseling after services, and house-to-house visitation. Musical groups, including the student choir, contributed to the radio ministry of **The Apostolic Church of the Air**, and Saskatoon **Youth for Christ**. Various groups of students also conducted services in the districts.

Special days were given over to prayer, and one year the students established an eighteen-hour chain with students taking one-hour stints in rotation. A continual volume of prayer and praise ascended to the Throne of Grace, from 6 A.M. to twelve midnight.

Under the students' instigation, the **Voice of Christian Youth** was formed. These services were held for several years in the Apostolic

Church, on alternate Saturday nights when there was no **Youth for Christ**. The Bible school students and the young people of the Saskatoon assembly had full charge. The program was varied, with quizzes, debates, music, testimonies, and anything else that comprised an evening of youth inspiration. This included a university night, and on another occasion the ex-servicemen took charge. A cantata or other suitable programs were presented at Christmas and Easter. The **Voice of Christian Youth** not only gave extensive opportunity for practical experience, but it was favourably spoken of throughout the city and well attended by young people of other denominations.

The P.A.B.I. debating team evolved from the universal habit students have of hashing over various topics and doctrinal issues among themselves. It progressed to the **Voice of Christian Youth** services, and eventually the top debaters found themselves defending their viewpoints at **Youth for Christ** and in other churches. During the 1945-46 term, the team was victorious in every encounter which included a Western Canada Champinoship.

P.A.B.I. - A.M.T.I. was a faith project for both the school board

and individual students, that God faithfully sustained through the gifts of other Christians. However, small economies were practised throughout the school, from margarine in place of butter to squeezing that last bit of toothpaste from the tube. — Some of the students even visited the local blood bank, and became \$15. richer. Another economy was the inevitable "joe-jobs" or gratis work. The matron was responsible for posting the work list, and the students would elbow around to see who was listed for waiting tables, washing dishes, or doing laundry. The fella's specialty was peeling potatoes, while the girls ironed shirts. On one occasion it was facetiously suggested that the girls should use carbon paper and iron two shirts at once. This quote reached the **Hi-Lites** section of the **Echoes**, and editor Jack Blizzard added: "We think they have!"

Also on the lighter side, were the broom ball games, baseball, treasure hunts, wiener roasts, milk-shakes at Rose's drugstore, and relaxing at the Bessborough.

Over the years, part-time teachers included E. L. McRae, D. W. Breen, M. Brisco, E. R. Williams, D. C. Scott, F. J. Kosick, C. Weinhiemer, P. Lowenberg, and many other pastors who sacrificed their time to add their support to the whole endeavour.

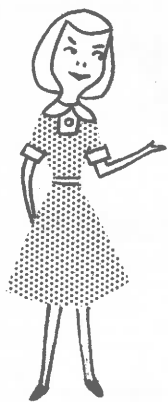
The behind the scenes activity of the office staff was indispensable. The service of such individuals as A. H. Orchard, A. H. Scofield, F. Assman, and the various stenographers, was an integral part of the school.

Some former students of P.A.B.I.-A.M.T.I. are pastors, missionaries, and Sunday school and youth workers, while many others participate in a cross-section of the King's service as lay Christians from various walks of life.

So — in part — this was P.A.B.I.-A.M.T.I. Of course, the memories of each person will vary to some degree. For about 200 students, the Apostolic school in Saskatoon means a different time, different teachers, different subjects, even a different name. But the basic memories are the same . . . the Christian fellowship, burdens shared, prayers answered, and — above else — the precious times of studying God's word.

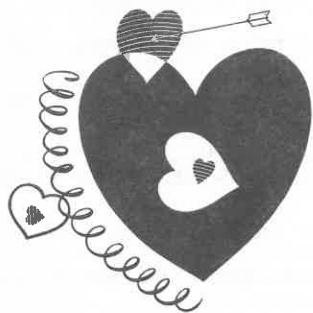
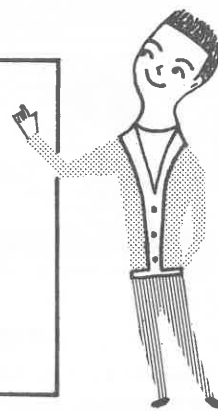


The Apostolic Missionary Training Institute faculty and student body, 1950-51.



Apostolic Youth Movement

Dominion Director: Robert Tauber
915 - 14th Avenue S.W. - Calgary, Alta.



Heart Trouble

By Bob Tauber

SINCE THIS IS the month of the year when Cupid's arrows are flying at random and even the most stalwart are being smitten down, I thought I'd centre our little discussion this month around that vital lot of foolishness. However, to you teen-agers, it's a very vital part of your teen-age life, commonly called "Going Steady." The symptoms are usually quite evident. They will appear anywhere along the teen-age scale, sometimes earlier, sometimes later. (The latter definitely pre-

The first evidence in the life of a young man that he is being bothered by this malady comes when his mother observes sudden drastic changes in his habits. For example, unprecedented care of his person may be quite evident. His subjects of discussion may change from football and fights to blondes and brunettes. In extreme cases there may be a slight loss of appetite.

In the life of a young lady, some of the symptoms may remain basically the same. A great affinity for some long, handsome hunk of humanity, coupled with a direct aversion to studies and homework, will probably be a sure sign that miss teen-ager has fallen victim to the onslaught of friend Cupid.

This heart condition is quite normal and will probably leave no bad after affects providing that care is taken to see that the heart remains

connected to another part of the human anatomy known as the cranium.

If this connection is broken and the heart continues to function alone under the strain of Going Steadyitis, serious repercussions could result.—Don't let it happen to you.

One sure way of making sure that your heart and head stay connected is to see that your mind is in a healthy condition. Romans 12:2 in the Phillips translation says: "**Don't let the world around you squeeze you into its own mould, but let God remould your minds from within, so that you may prove in practice that the plan of God for you is good.**"

Teen-ager, God is interested in you and those with whom you may associate in dates or going steady. Therefore keep God in your dating and going steady life as well as every other part.

It is not God's will for you as a Christian to go around with an unsaved guy or gal. The Bible comes out quite clear on this in 11 Cor. 6:14.

Don't forget the purpose of dating or associating with members of the opposite sex. It is to give you an opportunity to develop the technique of fellowship, partnership and ultimately to make the choice of a suitable life partner. In all probability, the kind of person you date

will ultimately decide the type of person you'll marry some day.

Your dating and going steady days will be happy and wholesome ones if you keep a few of these basic principles in mind. Be unselfish in your attitude toward one another. Sincerity, loyalty, friendship and kindness will always stand you in good stead and make your time together worthwhile. Keep your standards high.

Fellows, respect the girl's wishes. Get her home on time. No, you don't have to kiss her good-night. Kisses aren't receipts for hamburgers. Be a gentleman. Be observant of your own personal hygiene. (B.O. and B.B. make for poor public relations.) Make the young lady you are with feel important. Proper courtesy and compliments are still in order. Oh yes, this may be hard to do but be a good listener. You might just happen to learn something.

Girls, if you expect your date to act like a gentleman, act like a lady. Don't be late. Look attractive but at the same time remember that modesty is vitally important. Stick to your standards. Keep them high. Don't cheapen yourself. Remember a kiss is a sacred expression of love. If a young fellow isn't saying, "you're the girl for me," don't kiss. A good point to remember young people, use your head and not your lips. Petting is definitely out. Just because everybody does it doesn't make it right. Affection that grows out of kissing, necking and petting has a very poor foundation upon which to build, but kisses that grow out of love enrich life. Caress a person **after** you have learned to love him and don't try to **learn** to love him by kissing him. No, this isn't oldfashioned. It's just plain, ordinary, Biblical horse-sense that will make your relationship with the opposite sex far more rewarding in the long run.

(Continued on Page 23)



SUNDAY SCHOOL Trading Post



CLIFTON K. MITCHELL

NOTE

In the next five issues of the End Times Messenger we will be studying the various age groups in your Sunday School, their characteristics, needs and potential for Christ. Do not miss one of these inspiring articles written by well known men of our fellowship. This month Rev. L. W. Peskett, present Alberta director of Youth For Christ International and former Sunday School Teacher Training Instructor and Editor of this page writes about the "CRADLE ROLL." Next month Rev. Peskett will continue with "Nursery and Beginners."

Cradle Roll

By Rev. L. W. Peskett
(Edmonton, Alta.)

A.—WHAT IS THE CRADLE ROLL?

1. Not just a poster on the wall of the church.
2. It is a special department of the Sunday School, organized for the purpose of specially recognizing new babies in the community and developing in the parents of the Cradle Roll babies a desire for Christian life and service.

B.—WHO IS IT FOR?

1. Under ideal circumstances — not for babies who are brought to Sunday School with their parents. Such babies belong in the Nursery Department, which is organized to take care of babies until the age of three.
2. The Cradle Roll is for babies whose parents DO NOT bring them to Sunday School. As soon as parents bring a Cradle Roll baby to Sunday School, the Cradle Roll superintendent fills out a transfer certificate, showing that the child has now been placed in the Nursery Department. From that time, the teachers and leaders in the Nursery Department are responsible for home calls, etc. (This system may vary with the size of the Sunday School.)

C.—WHAT MAY WE EXPECT OF OUR CRADLE ROLL?

1. No church is too small.
2. The Cradle Roll increases the home ministry of the church.
3. It puts more church members actively to work in the ministry of the church.

4. It provides an "open sesame" in to many homes otherwise closed.

5. It provides an ideal opportunity to stress the importance of attendance and salvation to parents.

6. It affords guidance to parents in establishing Christian homes for children to grow up in.

7. It makes a way for children to attend Sunday School early in life.

D.—HOW SHALL WE ORGANIZE OUR CRADLE ROLL?

1. We must see the need — pray — discuss it at workers conferences.
2. Select a good Cradle Roll superintendent:
 - a. A Christian mother with zeal for this type of ministry.
 - b. Loyal to, interested in the church.
 - c. Young in spirit, loves babies.
 - d. Visits easily, inspires confidence, no gossip.
 - e. Able to carry on extensive visitation.
 - f. Works well with pastor and others — the representative of our church.
3. If the Sunday School is large enough — select a Cradle Roll secretary to care for the records, etc.
4. Together with the superintendent, choose one Cradle Roll visitor for each TEN Cradle Roll prospects.
5. Use good materials. (Order Cradle Roll packets from an Evangelical publishing company.)

E.—HOW SHALL WE CONDUCT OUR CRADLE ROLL?

1. Workers meet regularly — perhaps at a departmental session in the regular workers conference.
2. Contact homes with children of Cradle Roll age:

- a. Birth announcements.
 - b. Hospital contacts.
 - c. Church members reporting new babies.
 - d. Baby wash on clotheslines!
3. Enroll babies as members, supply materials.
 4. Arrange to visit each home monthly. Guide parents. Pray.
 5. Arrange Cradle Roll activities in the church to kindle the interest of the parents.
 6. Make the entire church Cradle Roll conscious:
 - a. Announcements regarding new members.
 - b. Interest centers.
 - c. Special programs. Prayer.

F.—SPECIAL CRADLE ROLL ACTIVITIES

1. Cradle Roll Sunday (entire service geared to the Cradle Roll).
2. Special emphasis on Mother's Day.
3. A BABY HUNT to locate more babies.
4. Cradle Roll mother's club.
5. Yearly Cradle Roll party.
6. Photographing the babies.

NOTE

The Sunday School Editor appreciates your Sunday School progress reports, pictures, news items, suggestions and comments. Address all mail to:

The Sunday School Trading Post
c/o Rev. C. K. Mitchell,
Box 82
Glenella, Man.

In 1963 A Jubilee

TROSSACHS CAMP

50th Anniversary

PLAN NOW TO ATTEND

Youth Week—June 30 to July 6 - Anniversary Week—July 7 to 14

New Guinea Believers Undaunted By Persecution

Sydney, Australia (MNS) — An anti-Christian uprising which took the lives of eighty Baptists and razed fifty tribal villages in the North Balier Valley of New Guinea has aroused unprecedented interest in the Gospel message, according to reports received by Baptist leaders here.

The September 30th massacre of Dani Christians (see MNS, November 1, 1962) was led by two tribal chiefs who had opposed the preaching of the Gospel ever since the first Australian Baptist missionaries moved into the valley in 1956.

Missionaries still in North Baliem have reported that on the Sunday following the attack church attendance in the area was higher than it had ever been before.

The Christian people have declared they will rebuild their villages in the same location — "because they want to stay near the mission where they can continue to hear the Christian message." According to custom, when villages are destroyed in inter-tribal fighting the people will move to a new area. The Christians' decision to rebuild was termed "unprecedented."

The lives of 60 million Asians and Africans have been changed as they learned to read and write in the world literary program of the National Council of Churches; many more learned of the message of Christ through the assistance given by the Council to 79 foreign mission boards and related agencies co-operating to bring Christ to 60 different nations in 200 languages. It is the hope of mission-minded churches to spread the Gospel of Christ to every human being. Their co-ordinated labors, with the help of the National Council of Churches, have made missionary work more effective in Africa, Latin America, the Far East, the Near East and Southern Asia.

Twenty Missionaries Believed To Be In Cuba

St. Petersburg, Fla. (MNS) — "There are today possibly not more than 20 missionaries in Cuba," says an article in *Missionary Digest* (January-March, 1963). "They are Brethren, Baptists, Presbyterians and Interdenominational. Most of them are associated with Bible schools and seminaries."

The article, written by Dr. Sidney Correll and the Rev. Roy Ackerle of the United World Mission, goes on to say that a "campaign of unofficial harassment is being waged against the Evangelical Church in Cuba. For instance, the case of a Methodist pastor in the Las Villas Province. During a communion service, several members of the 'people's army' sat in the rear of the church. At the conclusion of the service they waited for the pastor on the front porch. They asked the pastor what he had said to the kneeling members at the altar. Before the pastor could reply he was overwhelmed by the militiamen who attacked him with their fists and brass knuckles, knocking him to the ground badly injured. The pastor appealed to the officials in Havana for justice but was brushed off with the statement 'If you were attacked by the militia, it must have been for a good reason.'"

The article also noted that in every service one or more G2 agents or militiamen in civilian clothing are present, producing an almost unbearable pressure on the pastor, who knows that one misinterpreted idea could mean prison for himself and possibly for the members of his congregation.

Correll and Ackerle also report a new law now in effect which will have devastating effects on the remaining churches. It requires the payment of 1% of all church income, retroactive to the first of January, 1959. The law also requires that each church present to the government a statement listing the name of each member and the amount of his weekly contribution.

After looking at the Cuban picture, the writers call on evangelicals working in the rest of Latin America to buy up the opportunities of today with a strategy that will "identify and clearly establish their basic sympathy with the masses of people."

FEBRUARY, 1963

Non-Catholic Soldiers to Be Excused From Religious Ceremonies In Spain

Washington, D.C. (MNS) — The Spanish Embassy here has informed the National Association of Evangelicals that steps have been taken to relieve the situation which led to the court martial this year of a Protestant soldier, Joe Cabrera Romero, for failure to kneel during a Roman Catholic mass he was obligated to attend as part of his military duty.

In reply to an inquiry regarding the Romero case, the Secretary of the Embassy, Alonzo Alvarez de Toledo, advised NAE: "While pertinent legislation is being studied, the Spanish Government, desirous of avoiding further inconvenience to non-Catholic soldiers, has directed that in the future non-Catholic soldiers will be excluded from duty in involving ceremonies of the Catholic faith. Furthermore, a new wording of the pledge of allegiance to the flag has been drafted that will not offend the religious beliefs of non-Catholics. Although these measures have not yet been enacted as law, they have already been put into practice..."

The "legislation which is being studied" evidently refers to a study by the Spanish Government of possible legal reforms which would afford more basic right to the religious minorities of Spain.

Why Pentecostals In the WCC?

Geneva (MNS) — The significance of the Chilean Pentecostals' admission to the World Council of Churches is discussed in the October, 1962 issue of *The International Review of Missions*, official organ of the Division of World Mission and Evangelism of the WCC.

After discussing the growth and importance of the Pentecostal movement, Dr. Augusto Arlt, author of the article, says, "It is highly interesting to notice how these two Pentecostal groups from Chile became part of the World Council of Churches: it was not at the level of theological discussions, but in the field of service that the Chilean Pentecostals established the relationship."

The article continues, "While working in the poor districts of Santiago de Chile, among the rural population, and among the victims of the 1960 earthquakes, the Pentecostals became acquainted with people of the World Council of Churches and with the moral and financial contribution that it gave and still gives to help meet the urgent needs of the Chilean nation."

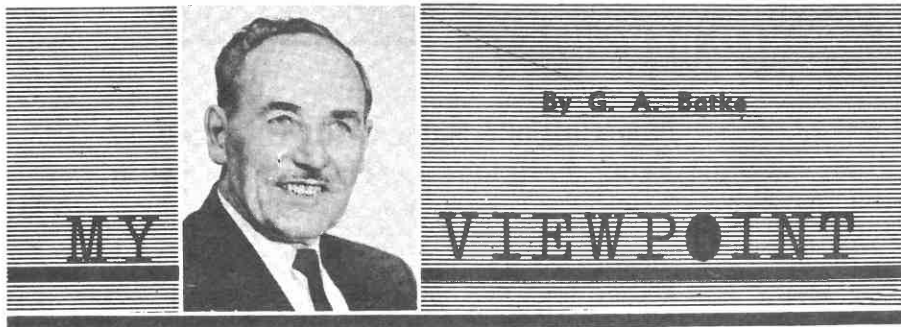
While recognizing that the two Pentecostal groups have only a membership of some 20,000 out of the estimated half-million Pentecostals in Chile, Arlt feels that "it sets an example for the remaining Latin American churches." (The Chilean Pentecostal groups which joined the WCC are not related to any U.S. church.)

"It is my opinion," says Arlt, "that for the Latin American Evangelical churches the Pentecostal groups' admission into the World Council of Churches, through which a dialogue among Catholic, Protestant and Pentecostal traditions is established, should make us realize the need for such dialogue with the Pentecostal movement also in Latin America."

Missionaries Evacuated From Assam— Doctors Remain

Tezpur, Assam, India (MNS) — Because of the advance of Chinese Communist forces toward the plains of Assam, the Baptist General Conference was told to withdraw its personnel from the area. While the missionaries were flown out to Calcutta by the Indian Air Force, Drs. Donald Loos and Joseph Schoonmaker, both physicians, and J. Warren Johnson, hospital administrator, returned to their patients here. Their work is with the Baptist Christian Hospital sponsored by the Baptist General Conference Board of Foreign Missions, with headquarters in Chicago.

There has been no immediate indication as to whether the Indian government will allow the other missionaries to return since the Communists have withdrawn from the area which most immediately affected their work.



A Post New Year Reverie

AT THE RISK of being called a sentimentalist I will set on paper some thoughts which perforce fill my thinking after the fever of Christmas and New Year festivities. The lovely Christmas Carols and the Hymns of challenge and praise at the Watch-night service, have all too soon been stilled. And now for the anti-climax. Visiting loved ones leave for their jobs and their homes, while dreary January stands waiting inexorably. I am struck with people's street conversion: New Year seemed no different than any other day, they said. Inwardly I answer, Certainly not; and why should it?

The long, expensive preparations for Christmas were all dissipated in a brief (shall I say) orgy of "violent" pleasure. There was the deluge of gifts, the over-indulgence at

the festive board. A brief respite ensues, and then the celebrations of New Year. (I am mellowed by a telephone call which announces the passing of a favorite cousin. On the day of his funeral, I stand to speak a few words of comfort to the folks who follow their 91-year-old mother to her final resting place.) And what is left of all this? Instead of dating our letter 1962, we change to 1963 (or do we?). But the folks say it feels different.

The Bible has something to say about this. Here is its history:

God's Israel had been in captivity in Egypt for many centuries. God proposed to free them. On the night of their departure, the Angel of Death was to visit the land to slay the firstborn of all. Israel was to be saved by blood sprinkled on the lintel of their doors. This was God's

Passover, a notable day still observed. The blood was the Divinely-appointed means by which the first-born of Israel was saved. God said of this day, This month shall be unto you the beginning of months; it shall be the first month of the year to you. Here was the birth of a nation. Its beginning dates back to this event.

Now, Christ is our Passover Who is sacrificed for us. Until we enter into this Passover, our days have no meaning; in other words, we do not live. Christmas, New Year, Easter mean nothing; they are only holidays. Not until Christ is celebrated in the heart do our days and our lives have any significance. Men are dead while they live. Their New Years cannot be "different." A man's real beginning dates back to his second birth, through faith in Jesus. This is "living" from God's viewpoint. That beginning comes with a holy thrill and the throbbing of a new dimension in human life.

Such a new-born condition God calls a "new creature in Christ." Old things pass away and behold all things are new. Counting 50 days after the Passover there is Pentecost with its fiery Baptism, its new-tongues, its deepening in the things of the Spirit. A spiritual chain-reaction, which goes on and on, which, if a man follows, will lift him to supreme heights of spiritual blessings in his associations with his Risen Lord.

Valentine's Day is just around The Corner.

According to Webster's Dictionary Saint Valentine was martyred for his faith in Rome in the 3rd century. What an opportunity to present the love and faithfulness of the Lord Jesus Christ who was martyred for all men's sins on the cross of Calvary nearly 2,000 years ago. St. Valentine was martyred but had no power of resurrection in his body, however, Jesus Christ was martyred but the grave could not hold Him. Jesus Christ, God manifest in the flesh, rose the third day victor over death, hell and the grave, giving us the hope of the resurrection of the just at the last day. Possibly an empty cross could be set on the platform decorated with roses or something similar and the public encouraged to think on the cross work of

Christ and His love for them. Challenge the pupils to show their love for Christ in a tangible way as Christ did for them. Real love in the pupils life for Christ will compel them to "take up their Cross daily and follow Him." Use Valentine's Day as a springboard to spiritual truth.

Congo

A young man from deep in the Kivu province of the Congo was in the provincial prison, and I could not speak his language. But Neno La Imani (Word of Truth), printed in Swahili could. Sunday after Sunday I took his hand and greeting him with the few words that exhausted my knowledge of Swahili. We would smile at each other, and once a month I pressed into his hands a copy of Neno, and sometimes a tract.

One day as I spoke to the prisoners, I saw this young man and one of my African colleagues enter an empty dormitory for consultation. Soon they were

back, and the Congolese stood with a shining face to testify that he had passed from death unto Life. There was rejoicing in the old jailhouse that day!

The distribution of the printed witness is a most fruitful way to win souls, and by its means one can even witness to those whose language he does not speak.

With the command of Christ ringing in our ears, and with 54 million new souls to win every year, we face a need that is too urgent for words to express.

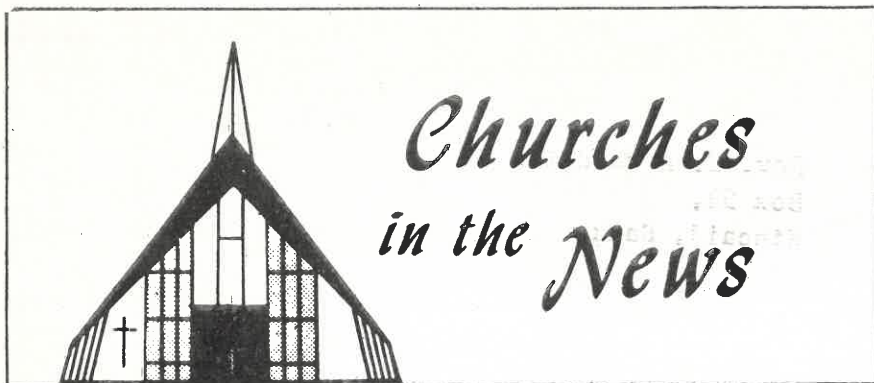
"The work that centuries might have done

Must crowd the hours of setting sun."

From the time God cut the ten commandments in tablets of stone and gave them to Moses until the present day, the printed witness has been effectively used to make known God's message to men. But now with an estimated 1½ million learning to read every week — or 150 every minute — a literature ministry is opened unto us such as has never before been known.

— Leroy Little, W.G.M.

END TIMES' MESSENGER



Barry Moore Crusade

THE Lord visited The Pas in a special way during six days of a union Crusade for Christ. Brother Barry Moore and team were the human instruments, but long before they arrived, God was at work. The unity among the brethren of different denominations was a joy to behold. In the early morning prayer meetings, held four weeks prior to the Crusade, hearts were melted and searched by the Holy Spirit. Christians took great care to see to it that nothing marred the spirit of fellowship and love which God had established in the midst of His people.

The team came to us "in the fulness of the blessing of the Gospel of Christ." Though we would like to have seen more in attendance, yet there were at least 300 each night and it was evident that these were the folk who were earnestly seeking the Lord. There were 400 out on Sunday night. People were saved every night, until on the last evening 22 people walked to the front, making a total of 64 decisions during the night services. In many cases people were saved before they ever reached the counselling room. There was no particular pleading by the evangelist — folk of all age levels came of their own volition.

At the Saturday morning childrens' service, 400 boys and girls packed into the Elks Hall (the location for all the services). At the conclusion, while 300 streamed out, 100 remained to hear further the Words of life. Excellent instruction was given them by Brother Moore. Each child was then dealt with by counsellors and names and decisions recorded. Eighteen of these children are from Roman Catholic homes.

An Elementary School principal and his wife were saved on the same night. A mature maiden lady, teacher at the same school for many years received Christ, then brought a friend the following evening. Her friend found the Lord too! Seven or eight teen-agers from Cranberry Portage Presbyterian Church, who had been brought down to the Sunday service by their pastor, were saved. Numbers of teen-agers of The Pas also made the great decision for Christ.

The follow-up work reveals that many of these who took their stand are desirous of going on with God. Some are

FEBRUARY, 1963

suffering persecution as a result of their testimony.

Early in the New Year it is expected that a Y.F.C. Club will be organized in the Collegiate, also other activities of an interdenominational nature, as a means of drawing together in fellowship those who are now one in Christ Jesus.

Here at Grace Apostolic Church, our faith is inspired and our vision enlarged to press on and claim victories in Jesus Name. We believe strongly that we will be failing God if we do not provide the FULL GOSPEL message in the power of the Holy Ghost to the people of this town. Pray with us and for us to this end. We rejoice in the fact that people have been saved lately, and long to see many filled with the Holy Ghost, and a church that is truly New Testament in nature and practice.

Leonard K. Martin

Kincaid Report

ON Sunday night, December 16, 1962 at 7:30 p.m. many local as well as out of town people gathered in the Apostolic Church in Kincaid, Sask. to welcome the new pastor in the form of an Induction Service.

The new pastors are Rev. and Mrs. E. Armbruster who came to Kincaid a month earlier with their two boys from Dryden, Ont.

Fellowship Pastors present were Rev. and Mrs. R. A. Larden of Swift Current (district presbyter) and Rev. and Mrs. G. Shaw of Morse Hill.

Sister Larden brought a number in song "The Ninety and Nine" which was followed by a challenging message from I Timothy 3 by Brother Larden to the new pastors. This was applicable also to each one present. Brother Larden then gave "A Charge of a Pastor" and the induction prayer. Sister Armbruster sang "In Times Like These."

Other visiting pastors were Rev. W. Grip, pastor of the Mennonite Brethren Church in Woodrow and Rev. Ashman, pastor of the Kincaid United Church. Each brought a few words of greeting to the new pastors. Brother Armbruster spoke for a few minutes expressing his hearts desire to see a real work done for the Lord in the Kincaid area.

Brother Paul Haase dismissed the service in prayer.

On behalf of the pastors of the South West Sask. District I would like to take this opportunity of welcoming Rev. and Mrs. Armbruster to the Kincaid Apostolic Church and our district.

—George Shaw, District Sec'y.

FROM WHERE I SIT

(Copr. ERA, 1962)

A Liberal said it: "There is something wholesome in variety and there is always something in religions not our own that is worth preserving. It would be unfortunate if all the religions lost their distinctiveness and were brought into one faith." Mr. C. T. Miller, Jr., assistant professor of religion at Morris Harvey College, Charleston, West Virginia, gave his audience these unbiblical observations after reading the text: "Other sheep have I which are not of this fold, them also I must bring" — (John 10:16). "This is proof," said Miller "that religions other than Christianity are recognized." How profane can a man get in things sacred? Jesus did mention other sheep — but described them as outside the fold. He wants all of them in the one fold! And He is the only "Good" Shepherd. One wonders if the professor has read the very "narrow" exclusive imperative of the Saviour in John 14:6 — "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." The true believer in the Bible does not — is not "picking flaws in other religions," when he identifies himself with Jesus when He recognizes that "broad is the way that leads to destruction, and many there be which go in thereat, for narrow is the way and straight is the gate that leads to life; and few there be that find it." (Matthew 7:13). Therefore, it is incumbent upon us not so much to "understand them and seek a sympathetic appreciation of their emphasis . . ." but to obey the words of Jesus to "Go into all the world and preach the (one) Gospel to every creature (sheep," be-

To rise to the top you must first get to the bottom of things.

* * *

He who gives when he is asked has waited too long.

HEART TROUBLE

(Continued from Page 19)

In closing, don't forget on every date to take along a third person — the Lord Jesus Christ.

End Times Messenger Sales Contest

Young people, keep selling for all you're worth. Just two more months to go in the contest. Send in your receipts and Subscription blanks as they come in. Results will appear shortly on the A.Y.M. page. Do your best to put this contest over the top.

END TIMES' MESSENGER

Eston, Saskatchewan



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Rev. E. Armbruster,
Box 52,
Kincaid, Sask.



Calling All Youth!

BE SURE TO GET IN ON THE BIG

A.Y.M.

END TIMES' MESSENGER

SALES CONTEST

Contest started January 1 and will end March 31, 1963

Young People 12 to 20 are eligible.

☆ **BIG PRIZES FOR ALL** ☆

- ★ You may keep 10 percent of your total receipts!
- ★ The individual with the highest sales record will receive along with his commission, a \$15.00 Bible or the equivalent value in other merchandise from the F.G.B.I. Book Room.
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