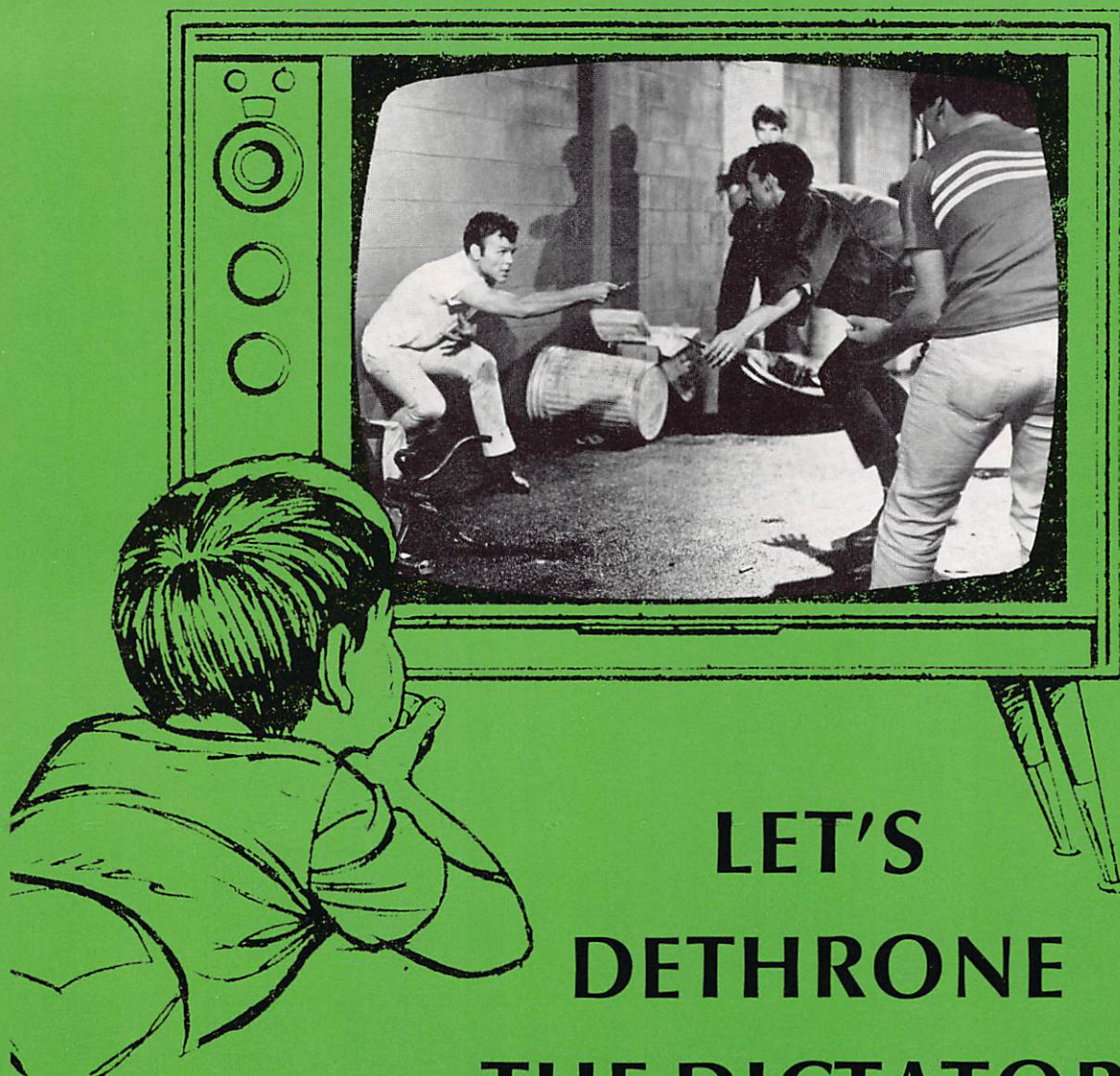


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MARCH/1978 VOL. 42 NO. 3



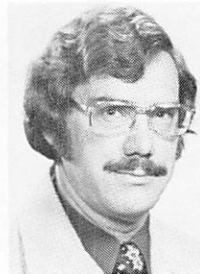
**LET'S
DETHRONE
THE DICTATOR!**

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by IRVIN W. ELLIS

RESURRECTION LIFE

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

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

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

Jesus Promises Eternal Life

What did Jesus mean by "shall never die?"

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

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

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

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

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

Eternal Life Provided

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

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

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

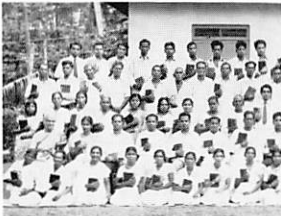
Who Will Die?

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

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



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STATEMENT OF FAITH

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

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

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Recently a 15 year old boy in Miami, Florida robbed and murdered an elderly neighbour. His lawyer, in his defence, stated, "Through the excessive and long-continued use of this intoxicant, a mental condition of insanity was produced." Mrs. U.S.A. confessed an addiction to the same intoxicant. Its effect on the well being of those who use it regularly has been denounced by clergy, psychologists and parents. Marie Winn wrote a book naming it "The Plug-in Drug."

Although 97% of all homes in Canada cheerfully co-exist with at least one television set, we are hearing more and more about the harmful effects of television in our lives. Coleman McCarthy commented in Newsweek, "If the television wants to teach my children something, I suggest such subjects as obedience to parents, sharing toys with brothers and sisters, kindness to animals, respect for grandparents." Instead, we see sin, profane language and mocking of God being portrayed as "the only way to go." Violence and immorality are distorted into glamorous living.

Research teams have discovered that excessive TV viewing causes withdrawal from direct involvement with life, and even a drop in personal creativity. In Ann Landers column, a reader confessed that he became so addicted to TV that he avoided facing his problems. Once he stopped living in his fantasy world, he began facing his circumstances honestly.

Television often shows an idyllic way of life which creates dissatisfaction among those who feel their lives don't measure up to the



Sandra See grew up in Winnipeg, Manitoba where she attended Grace Tabernacle. She later moved to Vancouver, B.C., and now resides in Edmonton, Alberta with her husband and two daughters.

excitement of the screen. Others view the depressing side of TV programming and become discouraged and melancholy.

In a newspaper article titled, "If Husband Watches Kojak, Grab the Kids and Run," Dr. Roderic Gorney reported those who watched violent television exhibited significantly more harmful behaviour. His paper submitted to the American Psychiatric Assn., noted that adult as well as children's behaviour was influenced by the plots. Recently the newspapers reported the tragic story of four men who had watched a violent TV drama and subsequently murdered four brothers "just for the fun of it." Yet another article told the sad story of a 14 year old boy who shot his brother while they were enacting a program they had watched on TV.

You may be wondering where all this hits you as a Christian. I have been faced with the same question. How does television affect me? From my own personal experience, I have discovered that steady watching of TV not only wastes my time, but affects my attitudes. Restlessness and depression were two symptoms which seemed to be the direct result of too much television in my life.

The Bible makes it clear that we become what we allow ourselves to see, hear and think. We have to remember that the majority of programs depict ideas which differ greatly from those of a Christian. It's easy to be caught up in these concepts without realizing the

LET'S DETHRONE THE DICTATOR!

by SANDRA D. SEE

damage they can cause to our spiritual lives. I firmly believe that with increased television viewing, we will experience wrong attitudes of rebellion, criticism, unrest, and, eventually, compromise. Do we really want that?

I am the first to admit that there are some excellent programs which are worthwhile viewing. Television is not **all** bad. Perhaps only our inability to push the "off" button makes the difference between a time-consuming monster and a useful friend.

One of the worst problems TV creates is wasted time. A psychologist observed, "TV is not a member of the family, but many people invite it to dinner." In other words, the television has stealthily crept into our family life. Books, hobbies and sports activities have been neglected. The short time Dad has with the kids when he arrives from work is now usurped by the blaring television. Mothers are guilty of setting their children in front of the TV set while they finish housework.

Television is no substitute for a good book, wholesome hobbies, conversation or family life. Not to mention our Christian priorities — Bible reading, prayer and church attendance. TV can rob Christians of these precious times. No program will ever replace the time you could have spent with the Lord.

Someone once made the comment, "All television is educational television. The only



"He is not here: for He is risen, as He said. Come, see the place where the Lord lay."

Jehovah's Witnesses and The Resurrection of Jesus Christ

by WALTER R. MARTIN

Jehovah's Witnesses and their official organization, the Watchtower Bible and Tract Society, have historically denied the bodily resurrection of Jesus Christ and have maintained that His was a "spirit" or "spiritual" resurrection. To quote the Watchtower:

"The King, Christ Jesus, was put to death in the flesh and was resurrected an invisible spirit creature."¹

Further developing their teaching, the Witnesses proclaim: "In His resurrection He was no more human. He was raised as a spirit creature."²

In addition to this, the Watchtower has even suggested that Christ's body was "dissolved into gases" or "preserved somewhere as the grand memorial of God's love."³

In order to understand the true teaching of the resurrection, it is necessary to review briefly the Biblical position, which is at considerable odds with the Watchtower.

The resurrection of Jesus Christ is quite literally the historical bedrock upon which the Christian faith rests. The Apostle Paul indeed tells us that "if Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Corinthians 15:14). He also declares, "If Christ be not raised, your faith is vain; ye are yet in your sins" (verse 17).

From these two statements in the Word of God, we can see that the resurrection of our Lord determines the validity of our faith and even our salvation; for without His resurrection our faith is "vain" and we are "yet in our sins."

In this connection, it must also be remembered that every verse in the Bible which deals with the resurrection of the dead, and of our Lord particularly, refers exclusively to the human body; i.e., a bodily resuscitation; never a spirit or spiritual resurrection. In fact the word "resurrection" is never applied to the soul or spirit of man. This fact is born out in the original Hebrew and Greek. Beyond this, our Lord specifically prophesied that His resurrection would be bodily; that is, in a glorified form of the body He then possessed. When speaking to the unbelieving Jews, as recorded in the second chapter of John's Gospel, Christ stated:

"Destroy this temple, and in three days I will raise it up" (verse 19).

The Jews, however, thought he was referring to the temple in Jerusalem, but the Apostle John clearly declares our Lord's meaning:

"But he spake of the temple of his body" (verse 21).

The Greek word *soma* is translated "body" throughout the

New Testament, so it is an inescapable fact that Christ was referring to his own physical form — hence a bodily resurrection.

Two classic New Testament references which corroborate our Lord's prophecy of His bodily resurrection are in the 20th chapter of John and the 24th chapter of Luke. In John 20 when our Lord appeared to the doubting Thomas, the same body in which He died upon the cross is evidenced by His own words:

"Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing" (verse 27).

In Luke 24, we again see how the words of Christ refute the spirit resurrection idea of Jehovah's Witnesses.

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them" (verses 36-43).

Not only, then, did our Lord have "flesh and bones," but he showed them the same hands and feet which bore the wounds of Calvary (verses 39, 40). The fact that He also ate broiled fish and a honeycomb (verses 42 and 43) proves that He was not a "spirit creature" as Jehovah's Witnesses contend. Moreover our Lord's words, "It is I myself . . . a spirit hath not flesh and bones, as ye see me have" (verse 39) was uttered according to verses 37 and 38 because the disciples thought He was a spirit. Jesus, however, absolutely disproved that

by offering His body as tangible evidence (verses 39, 40).

Sometimes Jehovah's Witnesses attempt to explain away these appearances of Christ by asserting that He had a "spiritual body" (1 Corinthians 15:44) or that He merely assumed different bodies to encourage His disciples, which the Witnesses say accounts for the fact that those who knew Him the best in life did not recognize Him after His resurrection (John 20:11-16; Luke 24:15-30).

The Witnesses also argue that 1 Peter 3:18, which refers to Christ's resurrection and states that He was "made alive in spirit" (literal Greek), establishes their theory, but they are in error.

While it is true that Paul speaks of "a spiritual body" he nevertheless calls it a "body" (Greek "soma") and we have already seen how Christ possessed "flesh and bones" (Luke 24:39). A spiritual body then is not "a spirit" as the Witnesses make out, but a glorified, immortal, physical form possessing certain spiritual characteristics or attributes (i.e., the ability to pass through locked doors or to vanish at will. John 20:19, 26; Luke 24:31).

Again, Jehovah's Witnesses' idea that because Mary Magdalene and the disciples could not recognize Christ on three occasions "proves" that He had assumed "different bodies" other than the one in which He died upon the cross, is disposed of by Luke 24:16. Luke there tells us that when the disciples encountered Jesus their eyes were kept from recognizing Him as a direct act of Christ's will. When He finished His conversation, He allowed their sense of vision to perceive who He really was; thus "their eyes were opened, and they knew him; and he vanished out of their sight" (verse 31).

Finally, 1 Peter 3:18, far from "proving" that Jesus was raised a spirit as the Witnesses insist, only proves that He was raised in or by the Spirit of God as the Apostle Paul tells us in Romans 8:11. The main objections, then, that Jehovah's Witnesses raise against the bodily resurrection of our Lord are all thoroughly answered by the Scriptures themselves and represent no real threat to the historic Christian doctrine of the resurrection.

The Bible, therefore, does have

much to say about the resurrection of Christ as we have seen, and nowhere supports the spirit-resurrection theory of Jehovah's Witnesses. In fact, all of it contradicts their teaching.

To the sincere, zealous, yet misled members of Jehovah's Witnesses, the Christian church must repeat the statement of our Lord Himself: "*Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have*" (Luke 24: 38, 39).

The true teaching concerning the resurrection of Jesus Christ does indeed determine a person's eternal destiny (1 Corinthians 15:14, 17). For "If you will confess with your mouth that Jesus is Lord and believe in your heart that God has raised him from among the dead, you will be saved" (Romans 10:9, Literal Greek).

1. *Let God Be True*, Watchtower Bible and Tract Society, p. 122, Edition 1946.
2. *The Kingdom is at Hand*, Watchtower Bible and Tract Society, p. 258.
3. *Studies in the Scripture*, Watchtower Bible and Tract Society, p. 129, Vol. 2.

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SAVING SALT

by DONALD M. CARMONT



Having been given a graphic description of the blessed birthmarks of the children of the Kingdom in the Beatitudes, Christ proceeds in the Sermon on the Mount to pay one of the highest tributes possible to His followers in the first of the Similitudes, when he makes reference to His Disciples as, "The Salt of the Earth". The implications of this metaphor are manifold for the Church of Jesus Christ, and for us as

individuals. Taken as a declaration of our obligations and responsibilities Christians, it is the epitome, the summation of the commandments and the duty of men.

We might first consider the **positive nature** of salt. It is something that cannot be ignored; it is the very opposite and antithesis of the negative and the neutral. It is the sworn antagonist of the insipid and

the tasteless. When it is present, it is noticed; when absent, it is missed. Christ says that His followers are not mere mortal minus signs; they are not harmless nonentities, uninteresting creatures who are "faultily faultless, icily irregular or splendidly dull". As God's children, we are to be positive, pungent, strengthful folks, exuding an influence that cannot be ignored, whether we are hated or loved. Wherever Jesus went, dullness took to its heels, and stagnation fled in deadly fear. He divided men into excited groups, some of whom loved him with a love that nothing could kill, and others who hated with a hatred that could not endure His presence. In order for salt to exert its positive influence however, it must be in contact with that which requires its force. So with God's people, we cannot have a positive influence upon this world by total isolation, by

retiring to the kind of separation that monastic or ascetic life of cloistured separation from the world would imply. To exert a sanctifying influence upon this world, we must understand the difference between isolation and insulation as Christ in His prayer in John 17 asked not that we would be taken from the world, but rather kept from the evil that is in the world.

Secondly, we would do well to reflect upon the **preventive nature** of salt. It is the open enemy of decay and the foe of impurity. It is the avowed antagonist of rotteness and disintegration. It stands in the presence of corruption and decay that persistently lay siege on all things here and says, "Thou Shalt Not Pass." It is axiomatic to our theology that the world is rotten, polluted, impure, decaying, corrupt and defiled. The Bible declares that the whole world lieth in the wicked one. The well meaning evolutionists who would want us to believe that the world is getting better and better, have not been able to usher in that glorious new era of which they have spoken so glibly.

The presence of Christian character in the world is an absolute essential to divert the world from disintegration. History bears record of those nations that having forgotten God, have plunged themselves into deterioration, both morally and spiritually. In this putrid world, with its festers, the germs of evil and infective agents have corrupted the body of humanity, and only the preventative and preservative effect of the Church of Jesus Christ in this world have kept our civilization from absolute disintegration. The Church, as the vehicle of God's Holy Spirit in this world, constitutes the force that now prevents (letteth) until He be taken away, and the tide of iniquity that has been stemmed will sweep the world into judgement. This brings us to ask ourselves the question as individual believers, as to whether our lives are exerting that kind of influence in the world today. While our involvement as Christians is not to be political or merely social, yet our voices are to be heard, and our

lives should speak for righteousness in this age. Christ makes the staggering statement, that if the salt has lost its savour it is henceforth good for nothing. May we seriously address ourselves to this question as to whether our lives "pack the spiritual punch", and have that kind of influence in our circle of living.

This leads us to the final consideration, that of the **provocative nature** of salt. Salt when applied to raw flesh, frets and bites, being of a very hot nature. It is pungent and poignant. In this age of pleasure-mania, when people find life dull and boring, what an exciting opportunity is afforded us as God's children. We have discovered the essence of Life. We have come to know a completion of our being through union with Christ. We have within us, through Christ, the powerful thrust of what real living is all about. Our enthusiasm, our tang as Christians will create a thirst in the lives of others. When we lose that excitement, and our lives deteriorate to the point that we appear to endure rather than enjoy our salvation, then we have lost our savour, and fall into the category whom Christ rebuked for their lukewarmness when in Revelation He said that he would spew them out of His mouth. The world is thirsty, hungry, looking for something in our lives as Christians. If it is not in evidence, our testimony will be trodden under foot. We must exert that penetrating force that permeates the whole of life, that preserving and preventive influence that provokes spiritual desires and thirst for God. To do this will cost us . . . just as salt loses itself when it comes into contact with that which is to be purified, so we cannot remain aloof and remotely removed from the needs of humanity, but come into contact with those to whom Christ has sent us. His example brought Him into the most intimate communion with those whose lives he preserved from destruction. The premise is that if we do not bleed, we cannot bless. Christ knew no cheaper way than the laying down of His life.

Let's take another look: Are we **REALLY** the Salt of the Earth? †

Recently it was my privilege to visit Cuba, worshipping and chatting with pastors, Bible school students and church members. I found that in spite of some difficulties and restrictions, the evangelical churches are making progress.

Religious Freedom

There is a gospel witness in all provinces of the island. One Pentecostal denomination has eighteen churches in Havana, and eighty in all of Cuba. The outreach ministry is mainly on a one-to-one basis because tract distribution, street meetings, radio programs, etc. are not permitted. However, there are no restrictions upon the meetings in the churches. The singing and praising and preaching are carried out with a gusto and enthusiasm that could well be emulated in many of our churches in Canada. With the windows open, due to the heat and humidity, the sounds of praise carry far and wide.

There is no generation gap in the Cuban churches. Christians of all ages mix freely together. It is quite usual for a young man or young lady to lead the congregational singing or to render a special musical number. How enthusiastically they sing!! Bible schools are in operation. At one seminary where we had an opportunity to share a testimony, there was a small group of young people in residence. Although their accommodation would be considered primitive by North American standards, and rationing presented problems, the students and staff were full of praise for their spiritual blessings and were most enthusiastic in their worship.

The congregations in Havana are not as large as in Canada. On Sunday evening the largest Assembly of God church in Havana had an attendance of not more than 100 persons. All-island conferences may attract as many as 1000 delegates.

Christian parents have some of the same concerns as those in other countries, the main one being that the atheistic and evolutionary teachings in the secular schools run counter to the teachings of the Bible. However, it must be recognized that



Young Cuban Christian (left) and two pastors visit with author Fred Nears (right) on the shores of the warm Caribbean Sea.

THE CHURCH IN CUBA

From a Layman's Viewpoint

by FRED F. NEARS*

the policy of the government is to develop good standards of morality and honesty, and to take a firm stand against corruption.

Food Restrictions

All foods except eggs are strictly rationed; so is gasoline and clothing. Line-ups for some foods and materials are common, even though the government is trying hard to obtain such things. Stores have very few goods to display. It is very difficult or impossible to obtain parts for vehicles, plumbing systems or other home needs. There is no doubt that the lack of U.S. tourists and trade, brought about by the American embargo, has caused severe economic difficulties. However, in spite of the lack, everyone seems to get by in one way or another.

Education

Education is free for students right through University. The older students must be prepared to give free time each year to help in the harvesting of sugar cane, or similar work. Many people have some knowledge of English or Russian. There are many Russian tour groups staying at the hotels. Young people on the street are not reticent about speaking to a tourist to try out their language knowledge, very often hoping to purchase some item of clothing or jewelry which they may be able to re-sell.

Bibles Not Available

The Bible is not banned in Cuba. However, as with many other things, it is not possible to purchase copies because they are not available. The evangelicals are encouraged by a recent speech made in Jamaica by Fidel Castro on the subject of religious freedom in Cuba in which he extolled the virtues of the Bible as a good piece of literature which should be read by everyone. A token shipment of 2500 Bibles to Cuba from Jamaica was recently authorized.

Cuban pastors were pleased when a Pentecostal minister was given permission to leave Cuba on a preaching visit to Bolivia. They are hoping that eventually some of them will be allowed to visit Canada or other countries. Thus far, all requests have been turned down.

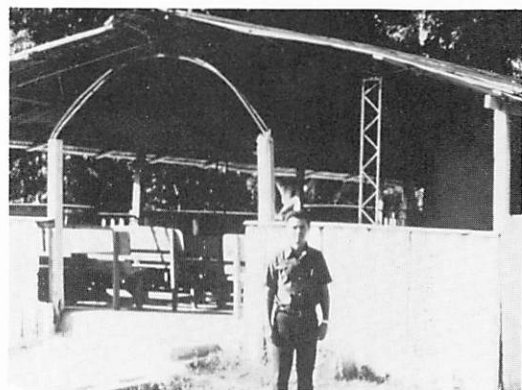
Evangelicals in Cuba follow the biblical pattern of praying for the Prime Minister and all those in authority over them. They honour the flag as the symbol of that authority. They ask that we pray for them that they will have the grace and strength to always stand true to God's Word and that they will see a real revival. They are doing the same on our behalf.

* * * * *

*Mr. Fred F. Nears served for several years as missions secretary of the Evangelistic Tabernacle in Vancouver. Now retired from secular work, he devotes much of his time to serving as treasurer and office manager of Jubilee Bible College in Vancouver, B.C.



Well attended political meeting in Havana.



Dean of Bible School in front of open air chapel.



Student body of Bible School rejoice in spite of primitive facilities.



Line-ups for transportation and scarce goods are normal.

A.C.O.P. FELLOWSHIP SUNDAY

"The Care Of All The Churches"

Likewise greet the church which is in their house"
(Romans 16:5).



The God-called, Holy Spirit-separated and divinely-motivated saint and apostle, Paul, set a pattern and unbared a loving attitude that has been the roots of all Christian togetherness and strength in the generations.

All the churches are Calvary redeemed and heaven born. The churches small or large are bought with His blood. The churches of which

we are part and with whom we fellowship are very precious families of blood bought and spirit infused members of a great body (Acts 20:28).

The apostle Paul was aware of all the churches even the ones that were just conducted in a house. He was involved with the interests and needs of all the churches stretching over wide areas and varying cultures. He had not yet been to Rome the mighty mistress of the world. He was removed by a thousand miles from it in a day when communications were creeping slow and travel laborious and hazardous. In this adverse context he was aware of the infant churches and did not discount the ones that were conducted in the ordinary unpretentious context of the family home. Everyone of them were important and were counted into the fold of the churches. All churches are precious and important. Everyone deserves and must have our care, our interest and our loving fellowship.

We are **not** in competition. We are part of each other. We do whatever we do together. We are of one heart and one soul (Acts 4:32). We are not and will not be tricked by the enemy, into the climate of the success syndrome to be dictated to by appearances. We will not be in competition in our churches or be brought into conflict with fellow ministers. We are proudly and happily on the same team.

To fortify this attitude and culture this Christian Bible way we ask you to set aside **Sunday, April 16th**, as this year's A.C.O.P. Fellowship Sunday. Celebrate the blessing of fellowship and the sharing of precious truths together. Plan something special and related for that special day. Take the time it takes to initiate and reinforce our love and care for one another. Let us demonstrate our confidence, love and togetherness by sharing, in some way at least, the common interests that we enjoy.

Send your love gifts to our A.C.O.P. office to help hold up and hold together all the ministries the Lord has entrusted to us. We have a wonderful and great heritage.

All the gifts you send in especially over this Fellowship Sunday will be used to do more, much more to draw us all closer together. Thank you for the expression of your love.

ANOTHER REMINDER in the interest of us all. Our Annual Conference that brings us together in personal fellowship will convene in Eastern Canada in Lindsay, Ontario where Rev. Garry Penner is Pastor. The **dates** are June 6, 7 and 8th. Noted author, evangelist and television host Rev. John Wesley White will be our main conference speaker. Other ministers will contribute. For those whom we lovingly urge to come from Western Canada, note that if you purchase your air ticket forty five days in advance you will receive charter rates which are dramatically lower in price on your air fare.

Write the **A.C.O.P. office, 4 - 3026 Taylor Street East, Saskatoon**, with all donations and for all information.

God Bless You,
Bro. Daniel Breen,
Moderator.

COMING IN APRIL

"BEWARE THE
CHRISTLESS PENTECOST"

by HARRY LUNN

"WHAT IS A CHRISTIAN"

by LORNE O. PRITCHARD

"SUNDAY SCHOOL GROWTH
WITHOUT GIMMICKS"

by OWEN D. SCOTT



FOCUS ON MISSIONS



Apostolic Bible Institute — 1977 Manacaurd, Kerala State, S. India.



General Assembly of the Apostolic Church of Pentecost in India — 1977

RESURRECTION REALITIES

by E.G. BRADLEY



Rev. E.G. Bradley

How are people to call upon Him whom they have not believed — in whom they have no faith, on whom they have no reliance? And how are they to believe in Him — adhere to, trust in and rely upon Him — of whom they have never heard? And how are they to hear without a preacher? And how can men be expected to preach unless they are sent? These are very logical and practical questions asked by the Apostle Paul as he contemplated missionary work.

These words, though penned by Paul, are inspired, God-breathed sentences that are placed in the Bible to challenge and guide the Church in every generation. This applies to what we call both home and foreign missionary work. Church planting requires men, methods and a message.

God calls and equips men to GO. He calls and equips others to SEND the men He has called to GO. He gives them the same message so that both know what is being

proclaimed. Though both are answerable to God, the COER is also accountable to the SENDER and the SENDER is responsible to the GOER and thus we are labourers together with God. Throughout the church age God will always call men and at the same instant He will raise up supporters in order that the Gospel is preached in every nation and to every creature.

Our message is based on the premise that Christ died according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures. History records his death, his burial and his resurrection. Many do not find it too difficult to believe that Jesus died and was buried but find it difficult to believe that he actually rose from the dead in bodily form on the third day. This resurrection, however, is one of the best attested facts in human history. There were at least fourteen different groups or individuals who saw him alive on at least fourteen different occasions after his death. 1. Mary Magdeline at the tomb. 2. The other women. 3. Peter. 4. The two disciples at Emmaus. 5. The disciples in the upper room. 6. The disciples with Thomas. 7. The disciples on the sea of Galilee. 8. The eleven on the mountain. 9. Five hundred brethren at once. 10. James. 11. The disciples at the ascension. 12. Stephen when martyred. 13. Paul on the Damascus road. 14. John on Patmos.

OUR VISIT TO UPPER VOLTA

by ELSIE WHITE

(President of the Apostolic Ladies Missionary Fellowship)

After a very good flight from Paris we arrived at Ouagadougou, Upper Volta, and the weather was lovely — about 75° above. After freezing in Paris, it was like a breath of spring.

We were met by Brother and Sister Stan King and went directly to the guest house at the Pentecostal mission station, where we were told to sleep until breakfast was ready. This we did both **before** and **after** breakfast. After lunch, and another short siesta, we were shown around Ouaga by the Kings. The next day we went through the open market. The many, many people and the many, many smells — you just have to be there, before you can really believe it. It was all so very interesting. Groceries were purchased for the missionaries on the Leo station. Things are very expensive (what you can get) —



Bill White being presented with two roosters.

Two famous Englishmen who were avowed skeptics and had doubts about the validity of Christianity made a study of the bodily resurrection of Jesus Christ from the dead. Gilbert West, a noted author and educator and Sir Edward Littleton, a famous jurist and light of the intellectual world both believed that in order to destroy the Christian Faith, the Resurrection of Jesus Christ must be disproved and the conversion of the Apostle Paul must be explained away. Thus they began their research. West was to assume the task of disproving the resurrection and Littleton was to dispose of the validity of Paul's conversion on the Damascus road. After a year of research they met to compare their findings and both had become ardent Christians, each confessing that as a result of his research no alternative was left him but to accept Jesus Christ and Christianity.

General Lew Wallace set out to disprove the New Testament story of the resurrection and in the process of his research became a believer and wrote the famous novel, Ben Hur, a story of the Christ.

When the great agnostic, Tallygrand, wanted to found a new religion, and finding it hard going, asked counsel of the King of France, he received this answer, "Go and be crucified, and on the third day rise again — then men will believe in your religion."

A group of eminent British Lawyers studied the resurrection to determine whether the facts as presented in the Bible would stand the scrutiny of a court investigation. At the conclusion of their studies they declared that the fact of the bodily resurrection of Jesus Christ from the dead would be upheld in a British Court of Law on the evidence of the facts as presented in the Scriptures.

Moses and the Prophets wrote of the resurrection. Jesus declared that he would rise from the dead. The angels at the tomb testified of his resurrection. The soldiers who guarded the tomb knew that Jesus had risen from the dead. Mary, the Women and the Disciples who saw him all declared the fact of his resurrection in bodily form. The truth and validity of what they saw and knew so revolutionized their lives that even threats of death could not cause them to say otherwise. Though many people doubted the miracle of the resurrection, Paul wrote, "*But the fact is that Christ, the Messiah, has been raised from the dead*, and became the first fruits of those who have fallen asleep in death". Whether you believe it or not you can never alter the fact.

The promise of the scripture is that everyone who calls upon the name of the Lord shall be saved. The further encouragement of the scripture is that God makes no distinction between Jew and Greek for the same Lord is Lord over all of us and He generously bestows His riches upon all who call upon Him in faith. It is in this context that the Bible tells us that God calls preachers. Our Missionary Council is constantly receiving applications from those whom God has called to GO with the Message. We need the help of all of our churches to send those whom He has called. There are needs overseas and there are also areas in Canada where new churches must be established. We ask that you not only continue your support with finance and prayer but that you intensify your praying and increase your giving that others might have an opportunity to hear the Gospel and believe.

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

\$2.00 for ½ lb. of butter; \$2.00 for 1 lb. of margarine; 10 lbs. of soap was \$15.00; 14 oz. tin of mixed vegetables was \$1.87 — and even at that you had to make sure it was a good tin — so many tins are bulging and must be inspected closely before purchasing. A small package of soup mix was almost \$1.00; canned meat & fish are out of range — so you can see how necessary a food parcel is to the missionaries labouring in Upper Volta.

Late in the afternoon we started on our way to Leo. The roads are so bad you could be car sick by the time you get there. They are colonial type roads, made of brick under the French government and were built by free labour. Since Independence they have been left with very little maintenance and you are lucky if a grader goes over them once a year. Many bridges are washed out and there are many potholes — so you

were travelling from one side of the road to the other covering the 100 - 150 miles to Leo. It took us 4 to 5 hours — you don't say it is 150 miles from Ouaga to Leo — you say it takes 4 to 5 hours to get to Leo.

When we arrived at Leo we were greeted by the Eatons and Hildebrandts. Sister Audrey had our supper ready, but we stayed in King's home and all the missionaries took turns having us for meals. We enjoyed the wonderful hospitality of the mission fields. That first night in Leo we enjoyed a beautiful full moon plus a lovely serenade all night by the dogs, donkeys, fruit bats, and roosters crowing all night. Roosters in Canada might only crow around 5 a.m. but not so in Upper Volta. However, we did have a good sleep and so we thanked the Lord for His goodness to us once again.

The next day was a beautiful day, and we toured the Bible School and

greeted the students. Brother Hildebrandt then took us on a tour of Leo. We went through the market, butcher shop (be sure to take your own wrapping paper, or a dish to put your meat in). You do not ask for a certain cut of meat — you take the next piece the butcher cuts off the animal. After lunch, we had a siesta (by now this is becoming a habit) and then we went to the afternoon religious class on the compound. This class is for about 36 Moslem girls from the school in Leo. The Moslems believe that the Roman Catholics stole the rosary from them and so do not let the girls get their religious instruction from them. The girls are taught hygiene, sewing, knitting, embroidery, crocheting as well as having a study from the Bible. That day about 7 girls gave their hearts to the Lord and our Sisters King, Hildebrandt and Eaton

(Cont'd on next page)

were rejoicing when they came home. Praise the Lord.

At Deiabougou we were welcomed by the Johnsons and the Lungrens. Sister Johnson had a lovely dinner waiting for us and we enjoyed a time of refreshment as well as our fellowship together. Later in the afternoon, we were taken around the town by Brother Johnson. We saw the town bakery, very primitive, but made delicious bread. Saw where the Johnson's had lived when they first arrived in Upper Volta at Deiabougou. I don't believe we have any idea what our missionaries had to put up with when they first went to the field, years ago. We thank God that His protecting hand has been upon them, these many, many years.

The following day, Brother Lungren showed us around the trade school, and the boys at work. What a large job lies in that area for our missionaries. There are about 12 boys and there is about 9 different languages between them and the missionaries. Problem? (1) To teach the boys a trade, so that they can prepare themselves to earn a living (2) Teach them to speak French, which is the national language of all Upper Volta, so they can understand God's Word as well as those in the business world.

In the afternoon, after siesta, we went to visit a village home, just a short distance from Deibougou. Brothers Johnson, Lungren and a girl from their church took us to her village. First we had to greet the

chief and then we talked and testified to her father. After awhile, he gave us permission to go through his home and take pictures. This girl was the only Christian in that entire village. There were 20 - 22 rooms in that home. Aunts, uncles, cousins, mother, father, brothers, sisters etc. all live together. The first room is where the chickens, and animals are kept. Another room had a huge granary in it — no opening inside but an opening on the roof of the house. It was a huge thing. There were many fetishes, in the house and out in the yard. Another room had a huge rock in it — this is where they ground their millet with another smaller rock. A tree trunk is their ladder. Their weapons for hunting are a gun which is homemade and is made from the tie-rod of a car and their bow and arrow which of course has a poison tip. The bow and arrow is much more accurate than the gun, and the boys and men are very skillful in using it.

After leaving Deibougou we met the Kings at a pre-arranged place for lunch along the roadside. A car is not stopped for very long until you have many eyes watching you and what you are doing. You are the foreigners and it was not always as comforting feeling. After lunch we travelled about 30 miles North to a wedding. The couple were from Leo Bible School and Brother King officiated at the ceremony. Because we could not stay for the wedding feast, Bill and I were given two

roosters. A white one for me and a reddish brown one for Bill. (Needless to say we left them with the missionaries — as they were alive and well?) This was in appreciation of our going to the wedding. There are no washroom facilities and after you shake hands with a few people you feel like you are wearing gloves. The missionaries carry a washcloth that has been rinsed in dettol and water, and it is used very frequently. When we arrived back at Leo station, we visited the pastor of the Leo church — a very hospitable gentleman and a wonderful Christian brother.

Brother and Sister Eaton and family drove us back to Ouagadougou stopping on the way at a Sunday morning church service at Toukaroo. This was a lively indigenous church. Men and women lost no time in testifying of the goodness of God and how they loved Him. They certainly know how to sing praises unto their God. When the pastor says they will be going to the villages around during the week to hand out tracts, nearly everybody goes and they get the job done. They have a young peoples choir of about 12 or 15 and my! Can they sing! We praise the Lord for the opportunity of meeting these dear folks and being in their midst. God is doing wonderful things in Upper Volta and we need to pray that God will bind the hands of Satan.

(Cont'd on next page)



African holding gun made from tie rod from car.



Girl was the only Christian from the village.

you were asking

by ART & GRETA SHEPPARD



"My husband had a disagreement with another member in our church. It's caused hard feelings between our two families. He wants to leave and go to another church. The children, who are in their teen years, don't want to, neither do I. We're all involved in Sunday School, choir, and the youth work.

"What should I do? My husband refuses to draw our pastor into it, and he also refuses to go to church as long as this other member is there."

A delicate situation indeed! We definitely suggest you go to your

pastor — even if you have to go alone. He has a right to know, if he isn't already aware of it!!! The Holy Spirit is a good revealer.

There's more at stake in this situation than just your husband's feelings.

It's not fair to your children to uproot them — particularly if they are doing well spiritually, and have made solid friendships in the church. It could be disastrous for them . . . the move to another church . . . as well as the hard feelings existing between your husband and this brother.

Encourage your husband to be a man, and make things right with this

member — for his sake, you family's sake, and the church's sake.

The Bible principle is found in Matthew 18:15-19, and is the answer to "disagreements", trespasses among brethren. We have usually found that the first procedure of seeing your brother alone, solves the problem, but if it needs further handling, the provision is there. You must recognize that "the devil" always works to disrupt unity among people who work together in God's work, and we cannot afford to "give place to the devil," not for an hour. So act now, and clean it up between yourselves, or it will spread and contaminate more people.

We must endeavour to keep the "unity of the Spirit in the bond of peace." And we can assure you, sometimes it's a real endeavour, and even a struggle, but it's the way to peaceful living within the body of Christ. God bless you. Be big in your attitudes — and may it be an attitude of love and forgiveness.

Upper Volta Cont'd

We certainly appreciated the hospitality of all our missionaries in the Upper Volta. It was a time of wonderful fellowship and of getting to know them a little better and to understand a little more the country in which they labour and the people to whom they have been sent. They need our prayers constantly for God's protection upon them; for their physical needs, and their spiritual needs — so that they do not be overcome by the many things that have to be done; their mental health so they will not be depressed and weary in well-doing. Pray that there will be times of great encouragement. I firmly believe that for all our missionaries one of the hardest things is the number of years they labour and yet see at times such little response to the moving of God. But God is still on the throne and the Bible tells us that one plants the seed, another waters and another reaps. Praise the Lord, He is the bookkeeper and nothing is lost — the work of our missionaries is not in vain.

57th Annual Dominion Conference of the Apostolic Church of Pentecost of Canada Convenes June 6, 7, 8, 1978 in LINDSAY, ONTARIO

EVENING GUEST SPEAKER:

Dr. John Wesley White,

Host of Agape
Television Program

Tours are being
planned for Ottawa and
Niagara Falls.

For further information

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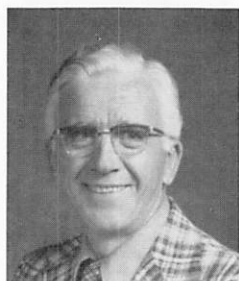
Hear
**Billy
Graham's**
Associate



reaction

by ISAAC BLOCK

GUIDELINES FOR GIVING NEEDED



I. Block

I wonder why "You Were Asking" — page 15 of Dec/77 — did not provide a complete answer to the question about tithing and giving to the

local church and/or others who promise more for your money? The answer given refers only to the tithe and provides no warning or instructions with regard to additional giving. Could it be that the ethics of journalism and ministerial courtesy would deter one from commenting negatively on the second part of the question? Of course the space provided for this generally excellent column does not allow for full coverage of most questions raised, but I feel that a somewhat fuller and more complete answer should have been given.

Our ministers need to speak out on this subject and provide guidance to the multiplied thousands of Christians who collectively provide multiplied thousands of dollars to preachers and programs about which they personally know nothing more than what they hear or receive from the preacher or the program they are supporting. In many cases their money is doing little more than building someone's personal little empire, or something of that nature. It is a sad state of affairs indeed, and a slur upon many a godly, obedient pastoral Shepherd among the people feel the truth of that and deliberately steer their actions churches of God when one hears such as was recently said over the

radio by a renowned and widely-acclaimed minister with a supposed world-wide literature program, i.e., that supporters would indeed win more souls by sending him money than would likely be won by one's pastor! A popular TV minister also said something similar recently. To what further extremes and false claims will greed and the love of money yet drive these shameless, prating individuals?

Christian congregations urgently need warning against such inordinate appeals for money. Just a reminder to all of us . . . Shepherds are not expected to bring in newborn lambs; we, the sheep are. But of course many radio and TV programs and those who present them are indeed praiseworthy; nevertheless even these should be carefully and sincerely brought to God in prayer for the purpose of guidance when an offering to them is contemplated. A great many of the highly sophisticated, high-pressure promotional methods used by a large percentage of the audio-visual media programs are simply too much for a great many of us to perceive and make a valid judgment on without particular guidance from the Lord, — especially in such an important matter as giving in the responsible manner required of stewards. As so succinctly stated by Art and Greta Sheppard at the conclusion of their December column, "After all is said and done, the local church is where it's at." The sooner that all God's toward and within their local assemblies, the sooner will we fulfill Jesus' command to "go and make disciples of all nations" (Matt. 28:19).

Be an **End Times' Messenger**
BOOSTER
 in your church.

Prophecy Preferred Regina, Sask.

"We are really enjoying each issue. There are a few articles in recent issues that are worthy of special mention. Brother Kosick's article (Dec.) "The Mystery of Bethlehem", was the finest I can ever recall reading on the topic. Sister Greta Sheppard's article, (Nov.) "The Other Women", was just super, a lot of the good sound principles she outlines are almost completely forgotten in our materialistic society, this was tremendous food for thought for both sexes. Also I always read with interest Art & Greta Sheppard's regular column, "You Were Asking".

"I find reports of what is happening in the churches in our fellowship most interesting, I have only one small criticism in this area, would it be possible to print these reports a little earlier?

"Missionary reports are probably the best way our fellowship has of keeping abreast of the work and needs of the missionaries around the world. Through this magazine we can have an overall view of so many mission fields all at the same time.

"By way of a suggestion, I think it would be most interesting if Brother L.O. Pritchard could write a monthly article or column on prophecy and/or current events.

"In conclusion, I feel that the "End Times Messenger" is a magazine that our entire fellowship can be proud of, its getting better every month, keep up the good work."

— W.M.

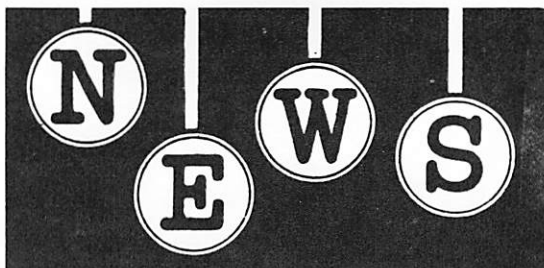
More on Gambling

Eston, Sask.

"I appreciated the article in the November ETM by John H. Dahms, entitled: "What's Wrong With Gambling?"

"This is the first I have ever heard or read on the subject and I would like to read more on it from men of our Fellowship. If we classify things like raffles, lotteries, etc., as gambling, then it certainly is a subject of concern for we are forever confronted with, 'would you like to buy a ticket?' "

END TIMES MESSENGER, MARCH 1978



from our LADIES' MISSIONARY FELLOWSHIP

SOUTHERN ALBERTA DISTRICT MEETING

The fall district meeting was hosted by the ladies of the Queen's Park Full Gospel Church, Calgary, on Saturday, Oct. 22, 1977. There were approximately 60 ladies in attendance.

Sister Inez Mitchell welcomed all ladies present and opened the morning meeting. The meeting was turned over to Florence Kernick, Southern Alberta District President who gave a scripture reading from John 17:9.

The Veteran Ladies Group have started a fund to buy foam mattresses for Veteran Camp and anyone wishing to help can send donations to Missionary Prayer Band, c/o Loverna Heistad, Veteran, Alta., for which receipts would be sent.

SPRING RETREAT: Florence reported on the last spring retreat held at Rosebud which was enjoyed by all attending. Margie Lavoie, Bertha Jarrett and Nancy Nixon advised Florence that they have been able to book facilities at Sundre for the next spring retreat to be held in May 1978. Everyone was encouraged to attend.

Elsie White then gave a short report on her trip. She spoke of how the Lord had led each step of the way. The importance of parcels to missionaries was expressed as the price of things are so much more in foreign countries than here.

The offering was received and was to be used toward Missionary Childrens Education Fund.

Reports on Group Activities were

given: High River Full Gospel Church by Rosemary Squire; Queens Park Full Gospel Church by Elaine Greaves; Forest Lawn Full Gospel Church by Eleanor Ness; Banff Full Gospel Church by Becky Braithwaite; West Calgary Full Gospel Church by Susan Travis.

Sister Rita Wardel, visiting from Portland, gave a short testimony and sang a solo "The King and I".

The meeting was dismissed in prayer by Sister Gordon. Ladies from the hosting church served a lovely meal. Each place setting had a "Prayer Favor" which each lady was asked to take home. It was a small jar of jelly or jam tastefully decorated with the name of a Missionary on top — a reminder to pray for the

individual name received.

Sister Roberts gave as a title to her message "Broken & Useful", reading from 2 Cor. 4:3, Mark 14:3, also Judges 7, the story of Gideon — obedience to God and broken before God that our light might shine out. Mark 6:41 — Jesus blessed the bread and broke it. Mark 14 — the broken alabaster box with ointment. Her closing remarks were that we might submit to the will of God to be a blessing to those around us.

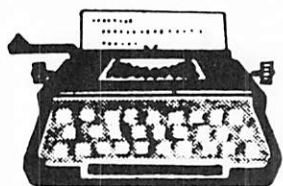
Everyone gathered around the altar for prayer where the presence of God was very precious.

Date for next Fall Meeting — November 4, 1978. Hosting Ladies Group will be West Calgary Full Gospel Church.

Woman Evangelist Going Strong at 95

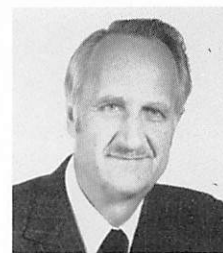


RUBY L. KROOK has been an evangelist most of her adult life. She was first a missionary in Korea and later travelled in evangelistic ministry in many parts of the United States and Canada. She was ordained with the A.C.O.P and many of our Senior Saints will remember her ministry with the former Edith Moss who pastored in Shaunavan, Sask., and Summerland, B.C. For the past 24 years Sister Krook has lived in Anacortes, Washington. (Anacortes American photo by Jon Brunk)



CONTEMPORARY COMMENT . . .

by FRANK J. KOSICK



Rev. F.J. Kosick

In the September, 1977 report of "Christ for the Nations," Kevin M. Ranaghan said, "I believe that this is the largest grassroots ecumenical movement in 800 years, referring to some 45,000 charismatic Christians gathered at Arrowhead Stadium, July 20-24 for the Renewal in the Christian churches (CCRCC). Ranaghan, a Catholic of CCRCC Planning Committee, added that, "for the world to believe depends on our becoming one." Representatives of the charismatic renewal in many church denominations gathered in Kansas City to proclaim the theme of the conference, "JESUS IS LORD".

There are dangers connected with the charismatic renewal, an Anglican priest from England warned. "This could become the third great schism of the church," said Rev. Michael Harper, "or it could be another great awakening in the church." He said, the charismatic renewal faced dangers that it would be so unstructured that charlatans could arise, or would become another denomination. To guard against this, Father Harper said, "those in the renewal should keep in close touch with the organized churches."

A leader in the non-denominational Pentecostal Movement, Rev. Harald Bredesen, brought a different perspective to the issue. "I'm all for

staying in the old-line churches if this is what the Holy Spirit is telling you to do," he said, but he also believes the free-church movement is a great benefit for those in the charismatic renewal who feel discouraged about the coldness in their traditional churches and who enjoy the "sense of unity and joy and freedom and love," they find in the non-denominational church. (quote of Larry D. Gerbrandt, Christ for the Nations, Sept., 1977).

We rejoice in that which the Holy Spirit is doing in the hearts of the Roman Catholics and other denominational followers. This is the latter day outpouring of the Spirit as promised in Joel 2:28, "And it shall come to pass afterward that I will pour out my spirit upon all flesh." However, in the midst of this worldwide Pentecostal miracle we cannot like Peter say, "THIS IS THAT," in reference to the original Pentecostal outpouring as recorded in Acts Chapter two. "THIS," referring to "speaking in tongues," was truly, "THAT," referring to Joel's prophecy, because it was based on the fundamental truth of the holy scriptures and ringing with genuine confirmation to Christ's bodily resurrection, "This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the

right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth THIS, which we now see and hear," (Acts 2:32,33).

However, "THIS," glorious baptism of the Holy Spirit is not to confirm our dead traditional doctrines, and dogmas of the religious councils of yesteryears. On the other hand, "Pentecost" is the Holy Spirit's confirmation of the "Finished Work of the Cross," and God's personal endorsement of the revealed truth in every aspect of revelation, as it is in Christ. Jesus said, "howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me for he shall receive of mine, and shall shew it unto you" (John 16:13,14). Again it is written in John 15:26, "But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth which proceedeth from the Father, he shall testify of me: And ye shall also bear witness, because ye have been with me from the beginning."

The Holy Spirit only confirms truth. He progressively leads us, step by step, here a little, and there a little, into the unfolding of scriptures, and

catholic pentecostals

never at any time contradicts, "Thus saith the Word." It is true that we must be patient with some who are being awakened by the sovereign movements of the Holy Spirit today. Nevertheless, the Holy Spirit has come to lead us "out", and to bring us, "in". "And he brought us out from "And he brought us out from thence, that he might bring us in to give us a land which he swore unto our fathers" (Deut. 6:23). It may be quite possible that many may have to leave the old establishments of human tradition, and move out, and progressively move "on" to the valleys of persecution and mountain tops of revelation. No one condemns those that remain as living examples of the charismatic experience in the old line churches, providing they are "sounding" in love the truth as it is in Jesus. As a spirit filled Catholic of over 40 years ago, I foresee dangerous trends in the present charismatic movement. This statement will not gain me popularity but we are not anxious for the shallow religious approval or disapproval of the things at hand.

About one year ago I had the privilege to visit the parish priest where almost fifty years ago my mother and many other Roman Catholics received the Baptism of the Holy Spirit in a revival that swept the whole community. My spirit-filled mother and others were excommunicated from the Roman Catholic church on the basis of refusing to continue worshipping, "Mary" and to submit to the continuous repetition of the sacrifice of Christ in the "Mass". As the priest listened to my surprising report, he said, "We too have THIS charismatic experience but we continue to worship, "Mary", and adhere to the sacrament of "Mass", as the church has always done. In fact, said he "We have no intention of changing our tradition, for this charismatic experience," (referring to the speaking with other tongues,) is a seal to our way of worship". Now, this is the dangerous trend in the charismatic movement as I see it today.

One of the controversial issues in the charismatic world today is the question of relating the, "speaking

with tongues" in the light of accepting progressive truth. How can a spirit filled Roman Catholic continue to worship, "Mary" and attend, "Mass", and adhere to the unscriptural teaching of God's Word? In a recent charismatic conference, Cardinal Freeman stressed to the faithful tongues speaking Roman Catholics that they, "Maintain their devotion to "Mary", who, he said, has been rightly called the spouse of the Holy Spirit". Now let us not be like an ostrich and hide our head in the sand when the winds are blowing. We must lift up our heads and prophetically call every supernatural experience into the alignment with the plumbline of the Word of God. "To the law and to the testimony: and if they speak not according to the word, it is because there is no light in them" (Isa. 8:20).

In view of this it is almost farcical to find Cardinal Suenens in his influential book, *A New Pentecost?* Assuming and asserting that the Holy Spirit outpoured in the current

charismatic renewal subscribes to the errors of faith and practise in the Church of Rome. "We breathe in Mary and breathe out the Spirit," he says, "I think there is a real need today to stress again Mary's role in the perspective of the Holy Spirit. I am convinced that Marian devotion will come to life in the proportion that it is linked to the Holy Spirit and lived under His guidance. Mary will then appear as one upon whom the spirit showered his graces as the first Christian, the FIRST CHARISMATIC" (op.cit., p. 197) — Prophetic Witness). This is the trend in the modern charismatic movement we cannot endorse. The Holy Spirit endorses not "Mariolatry", but "Christology", "Unto him be glory in the church by Christ Jesus throughout all ages, world without end (Eph. 3:21).

We must have confidence that the Holy Spirit will finally separate the, "wheat" from the, "tares". Every genuine Bible experience has always
(Cont'd on next page)

Tour Israel and Bible Lands

Sept. 17 - Oct. 3, 1978

7 Days Israel
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CONTACT:
Pastor K. Hartenberger
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Edmonton, Alta. T5X 2K3



Ken and Myrna Hartenberger

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

WON'T YOU JOIN US?

SOUND SELECTIONS

by DAVE BLACK



The Couriers have long been hard to beat in gospel music, and their new album "Mighty Power" is a good demonstration. With a background of full orchestration, this dynamic trio sings the "old hymns of our faith," and does so with tremendous power and anointing. "Guide Me, O Thou Great Jehovah," "To God be the Glory" and "The Old Rugged Cross" are some of the songs on the album. You won't want to miss this album as it contains the Couriers' greatest skills as they perform acapella "I Sing the Mighty Power of God," and "I Love to Tell the Story." "Mighty Power" is recorded on Tempo records.

The Continentals

With the popularity of scripture choruses on every side, it is very seldom that you can get an album with more than 20 or 25 choruses on it, but Cam Florida and the Continentals have put together "Come Bless the Lord" — a uniquely

styled album with medleys of your favorite praise songs and choruses. It is a contemporary album tastefully done so that every one can enjoy it. The Continentals sing four medleys, "All Day Medley," "Scripture Promise Medley," "I Came to Praise the Lord" and "Praise Songs to Jesus." There are two choir books that you can buy along with the album, but don't be surprised if you can't just walk in to your local distributor and buy the album, let alone the books. This is without question the most popular recording in 1978.

John Matthew's Family

The John Matthew's Family's latest album "We Believe" is one album that most will enjoy. This family group sings such selections as "There's Life in Jesus Name," "Jesus is Lord," "It Wouldn't Be Enough," "Jesus the Resurrection" and others. If you enjoy an easy-styled contemporary group that's not too loud, try this one. I think you'll be surprised.

CATHOLIC PENTECOSTALS

had its counterfeits. Everything today that wiggles reportedly by Spirit is not necessarily the manifestation of the Holy Spirit. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are going into the world" (1 John 4:1-3). That which is of God will eventually separate itself from that which is tinted with old Babylonian tradition. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

It's not enough to base our charismatic fellowship on merely, "let's love one another and charismatically embrace one another". True love flows out of truth, and that only is our safe basis for a meaningful fellowship, May I ask the question again, as I asked a group of Lutheran and other charismatic ministers, "was Luther's reformation worthwhile?" Let us not be so apologetic as some charismatic Protestants have been to the charismatic Roman Catholics. Can you really and truly endorse that which is contradictory to the Holy Writ? Yes, God is moving all over the world, but never contrary to His divine blue-prints! Let those who claim to be reformers of the charismatic movement uncompromisingly share the truth in love and at the same time sound the trumpet of the "dangerous trends in the modern charismatic movement today".

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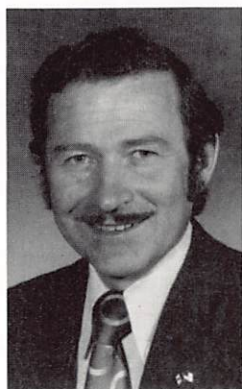
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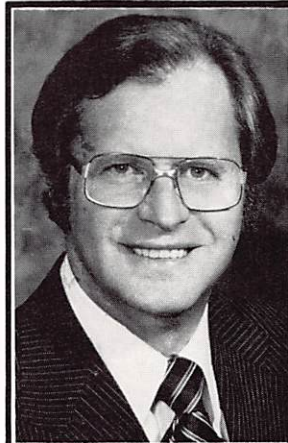
Alumni Musical Specials

Missionary Services and Displays

Alumni Breakfast April 15

Choir Musical Presentation

Graduation Services April 16





by R. A. LARDEN

THY WILL BE DONE

In the solitude of this room, Lord Jesus, I wait in Thy presence and reflect upon the past.

I remember "the pit from whence I have been dug". That horrible pit of sin that we wilfully got into. The longer there the deeper I sank in the mire of habitual sin. How I praise Thee, Lord Jesus for that day You came and rescued me. You "brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock" (Psa. 40:2). Then You washed my sins away in Thine own precious blood, removing completely the guilt and stain of sin.

I remember "the rock from whence I have been hewn." Just a field stone, lying out in a barren place where there was no water. A shapeless stone, but You picked me up. That was thirty years ago; and You made me a "living stone" to which You have been using your masonry chisel and hammer upon ever since. Some day, I know we will be made to fit the place You have planned in the church of the Living God.

A year after You called me to preach the gospel of Your saving grace to the lost on every hand, and set forth the unsearchable riches of Christ to the company of the redeemed. You spoke to me through Thy Word to "take heed to the ministry which thou hast received in the Lord, that thou fulfill it" (Col. 4:17). To this we have applied ourself, bringing to mind over and over again that clear word You brought to our heart in the night hours.

Your paths have led us through some deep valleys. At times I felt I would lose my footing, but Thy Rod and Thy Staff sustained me. There were times in the depths of the valley when I felt I had no strength to go on up the steep cliffs of the opposite side, but Your eternal Word spoke to me "My grace is sufficient for thee: for my strength is made perfect in weakness" (II Cor. 12:9).

Now we have come to a new valley that seems deeper than those of the past, I know that in the depths of the valley, when the warm sun comes through that delicate fruit grows in the garden of my life that would never appeared elsewhere.

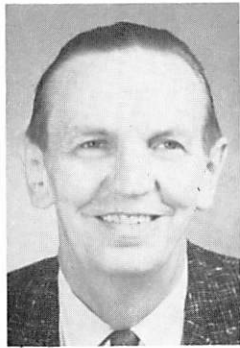
My heart is yielded to Thee as Lord, and I say submissively "Thy will be done". For Thou art my Shepherd and I have faith and confidence in Thy guidance.

But I want to say it assertively also — "Thy will be done". Your perfect will is the very best for my life. The enemy of righteousness and truth has many times through temptations and trials sought to overthrow Your plans for my life. How many times I have praised Thee that it is written "There hath no temptation taken thee but that is common to man, and with that temptation he hath also made a way of escape —" (I Cor. 10:13).

So confidently I place my life in Your hands, being fully "persuaded that neither death nor life nor angels, nor principalities nor powers, nor things present, nor things to come, nor height, nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8:38,39).

Promoted to Glory

Rev. Godfred Kjar Jensen



A positive and faithful minister of Bible faith and Christian triumph began his ministry in Winnipeg and visited many of the A. C. O. P. Churches during the years be-

ginning in 1938 until the time of his death on Tuesday, January, 10th, 1978.

Rev. Jensen was born in Jutland, Denmark in 1904. He immigrated to Canada at the age of nineteen years and integrated into his new life in a new land that in the providence of God led him to Zion Church in Winnipeg where he was wonderfully saved. He committed his life to Jesus in water baptism and was filled with the Holy Spirit. He, together with his wife Florence served the Lord in the revival atmosphere of Zion Church where they heard the call of God to full time evangelistic and pioneer ministry. Three children were born to them during this time of active ministry. In 1947 while moving in and out of his home base in Winnipeg his first wife and mother of his children Florence was called home to be with the Lord. In 1949 he was remarried to a godly help-mate Edith Wittenmeyer.

In 1951 in fulfilled a deep desire in his heart to visit and minister in his home land of Denmark. When he returned from this ministry he acted upon the leading of the Lord to regather a flock of believers to initiate the witness of the Peoples Full Gospel Church in Surrey.

Through all the demands of pioneer work and sacrifices his children rise up to call him blessed.

He is survived by his faithful wife Edith, two sons, Evangelist Fred

Jensen of Sheldon, Iowa, Harold of Surrey, B.C. and one daughter Ingrid (Mrs. Gordon Miller) of Burnaby. He is also survived by a brother and sister in Denmark.

A large gathering of the saints of the Lord and ministers gathered at the Woodlawn Funeral home in Abbotsford, B.C. to pay tribute and to show gratitude for a ministry that gave strength and deliverance.

Ministers paying special tribute for local churches and for the A.C.O.P. were, Rev. D.W. Breen, Rev. Ron Nelson, Rev. Norman Worth, Rev. Lionel Batke and Rev. D.M. Carmont. It was a service of triumph and hope.

— D.W. Breen

Wilhelm Jonat

On December 23, 1977 the body of Wilhelm Jonat was laid to rest from the Apostolic Church, Yorkton, Sask. Brother Jonat was a dearly beloved and faithful member of the Springside Valley Church and later the Yorkton Church. His love for the Word and the moving of Holy Spirit were always evident in his life. The spreading of the gospel at home and abroad was a very important part of his life. A fitting tribute to Brother Jonat was that his two sons, Virgil and Clarence ministered to family and friends at the memorial service. It was my privilege to share the goodness of our Lord and to reflect upon the life and testimony of our Brother during the years of ministry in Yorkton with the family on the evening of the 22nd. At these times we especially rejoice and take comfort in the scripture, "To be absent from the body is to be present with the Lord."

Pastor Jim Arneson

Tribute to Mr. Wilhelm Jonat

"Precious in the sight of the Lord is the death of His saints" (Psalms 116:15.)

In our daily encounters of life we need to learn that regardless of what

we see, hear, think or feel that God's perspective is always right. If God says it is precious in His sight for a saint to depart from this life then we need to adjust our thinking to that perspective. Wilhelm Jonat came into fellowship with the Apostolic Church of Pentecost of Canada and the local assembly in Yorkton, Saskatchewan through revival tent-meetings conducted by Rev. Perry Kylo. Mr. Jonat's father's home was often opened for house meetings some of which were conducted by a young evangelist Rev. Daniel Breen.

Because of the consistent faith demonstrated in a father and a grandfather, two of the ministers in our Fellowship are from that home. Virgil Jonat, our pastor in Nanaimo and Clarence Jonat, our pastor in Swift Current will miss their father, but will long remember the heritage left them by his consistent testimony.

We sorrow not as others who have no hope but rather join hands with the family with hearts and faces raised toward heaven in anticipation of that voice that shall sound like a trumpet saying, "come up hither".

To the younger generation, grandad has gone to be with Jesus. He tosses the torch to you . . . will you pick it up and serve the Lord with all your heart?

Pastor Merv Switzer,
Deputy Moderator, A.C.O.P.

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