MAY, 1986

END TIMES MESSENGER

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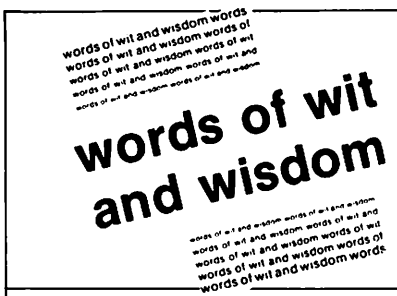
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The First Word

"I have not come to call the RIGHTEOUS, but sinners to repentance" (Luke 5:32 NIV).

Goodness

. . .has been described as the greatest foe of authentic Christianity. In fact, one of the most effective devices of the Devil is that acceptable concept that limits sin to vice as contrasted with human virtue.

The person who thinks this way equates virtue and human goodness with righteousness and godliness. Codes of ethics become the substance of that person's religion and the distance between morality and no religion at all is rather short.

The perceptive man is soon convinced that he can live a reasonably ethical life without the aid of some religious "crutch". Being legitimately busy all week he has a tendency to feel that it is an imposition to go to church — even for business purposes. After all, he needs the rest and recreation of Sunday and he feels that there are more productive things to do than attend a church service.

His own "human goodness" makes him feel self-sufficient, and the church, the Bible and Jesus Christ totally unnecessary. In fact, he appears to be doing as well as the man who seems to take his religion quite seriously.

Vice is not the root of sin but rather the result of sin — its effect, its fruit. Man's self-alienation from God is the root of sin.

Man, separated from God, must find some kind of defense mechanism against repenting and returning to God. His "good life" is that which makes God, at least for all practical purposes, unnecessary.

The Pharisees (the religionists of Christ's day — the "do-gooders") really didn't catch on to what Jesus was saying. They were so preoccupied with their own self-righteousness and indifference that they missed the point that Jesus was trying to make.

"It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance" (Luke 5:31, 32 NIV).

The message is clear — Jesus Christ cannot help anyone who doesn't think he needs any help.

Are you prepared to acknowledge your need of Christ as your Saviour from sin? †

— Irvin W. Ellis

Christian Witness At Expo '86

THE world is coming to Expo '86. And the church is preparing to seize this opportunity to fulfill the Great Commission, to present the claims of Jesus Christ to the visiting millions.

Vancouver, British Columbia, long known for its natural beauty, will be the focus of world attention in 1986

as it hosts one of the most spectacular World Expositions of this century. Between May 2 and October 13, this city of 1.2 million will welcome more than 13 million visitors to the 173 acre Expo site. Pavilions from over 80 nations, provinces, states and corporations will showcase man's achievements in transportation and communication.

But what of God's work? Should not God's communication with man also be proclaimed.

From this concern grew the Pavilion of Promise. Under the auspices of Crossroads Christian Communications Inc., and the co-sponsorship of other concerned ministries, principal among them being World Vision, the

Pavilion of Promise is designed to provide Expo visitors with the full impact of the Christian experience in a powerful, relevant presentation.

For the one million people expected to visit the Pavilion, copies of the Gospel of John will be available in seven languages courtesy of the Canadian Bible Society. The Gideons have also provided New Testaments in three languages. It is anticipated that 100,000 people will respond to the Gospel message. These will receive helpful "starter kits" prepared by Scripture Union.

Architecturally, the Pavilion is a dramatic statement. A sculptured, stylized dove with a 60 foot wing span graces the entrance. Inside, 600 visitors each hour will view a 45 minute, three theatre, state-of-the-art audio-visual and drama presentation built around Bruce Stacey's powerful new musical, "The Scroll". The presentation, narrated by Malcolm Muggeridge, world renowned author, lecturer and broadcaster, begins in a 30 foot mirrored cube, where the story of creation unfolds in an infinity of reflected images. In the second theatre, the life of Christ, featuring original film footage and segments of the magnificent motion picture, "Jesus of Nazareth", is viewed kaleidoscopically. Rear projection screens, mirrors and laser effects create the illusion of infinity and set the stage for the third phase of the presentation, God's promise for the future.

Trained hosts and hostesses accompany each group of visitors through the Pavilion and will be able to answer questions aroused by the presentation and provide help for serious inquirers. Inter-Varsity Christian Fellowship will be providing 10 Third World, bilingual students each month to assist.

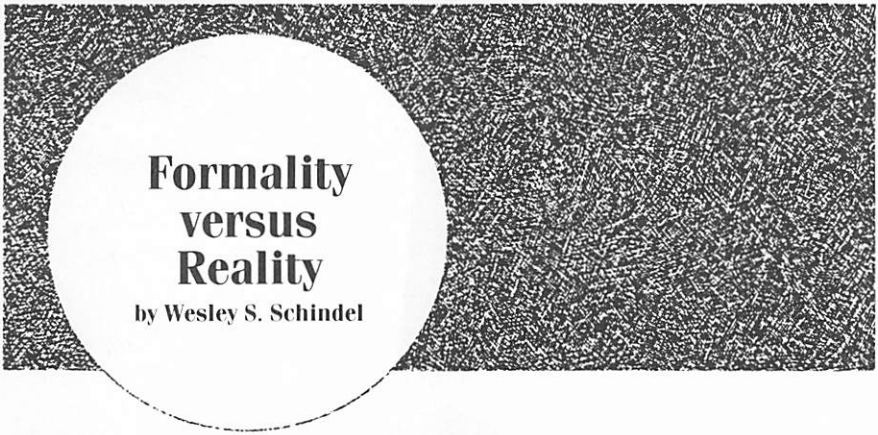
David Mainse, Commissioner of the Pavilion of Promise, will host daily segments from the Expo site that will be seen internationally on the "100 Huntley Street" telecast.

Outside of the Expo site, the Christian community of Greater Vancouver and Northwest Washington has organized HOPE '86 with a mandate to facilitate and co-ordinate outreach ministries and events. An acronym for **HELPING OUR PEOPLE EVANGELIZE**, HOPE '86 is a linking device and a clearing house for Christian ministry during Expo. Already, staff are compiling lists of available resources and identifying strategic public areas in which Christian performances and outreaches will be welcome.

The broad support within the Christian community for the Pavilion of Promise and for HOPE '86 grew out of the momentum generated by the 1984 British Columbia Billy Graham Crusade. Mr. Geoffrey Still, Chairman of the Crusade and now General Manager of the Pavilion of Promise, recalls that "the local churches saw the upcoming World Exposition as an opportunity for continued ministry."

Originally, the Expo Corporation had attempted to put together a government-sponsored, multi-faith Pavilion. When this venture failed, the door was open to Christian groups to sponsor a Pavilion. Crossroads Christian Communications Inc., a non-profit interdenominational organization, received approval for the Pavilion of Promise. The Pavilion will be financed by freewill gifts.

For those wishing to visit Expo '86, Mainroads Travel (a division of Crossroads Christian Communicationns) will be offering extensive Expo tour packages.†



Formality versus Reality

by Wesley S. Schindel

WHEN using the word "formal" or "formality" it is in reference to that which is a strict adherence to external or customary forms.

The use of the word "real" or "reality" has reference to that which is genuine, true, fact, actual existence.

These words often describe our attitude in coming to the Lord, or in coming to the house of the Lord.

Do we go to church to attend the service or do we go to worship the Lord? Do we sing because that is the order of the service or do we sing unto the Lord?

A good example of what we are trying to portray is found in Luke 18:10-14. The Scripture gives the account of the Pharisee. He was a very pious, religious person who wanted to approach God through his outward, external conformity to his religion. In his prayer he boasted of giving tithes, fasting and even praying.

There is nothing amiss with fasting, tithing, or praying. The question that should be asked is would the man have done this even if others were not present? Was he doing all this to impress people, or was it because he loved God and gave out of a heart of devotion and gratitude to the Lord?

The Publican felt unworthy, both internally and externally. He would not even look heavenward, but beat his breast and said, *"God be merciful to me a sinner."*

From our position, the Pharisee may have scored the most points, however from the Scriptures the Publican is the one who went home justified. There was something real, a sincerity within, that God saw and rewarded.

In the light of this we would do well to examine our motives and intentions in coming to the Lord, or in attending the services. Man looks on the outward appearance, but God looks at the heart.

It is possible for all of us to conform to a certain life style or program to impress and influence friends and acquaintances, but God looks at the heart.

Deep within there may be a desire or longing to experience the presence and power of God and to know the reality of his touch. This will not happen through formality, but through an honest and heartfelt approach to God. The Publican expressed the sincere concern of his heart and God heard him.

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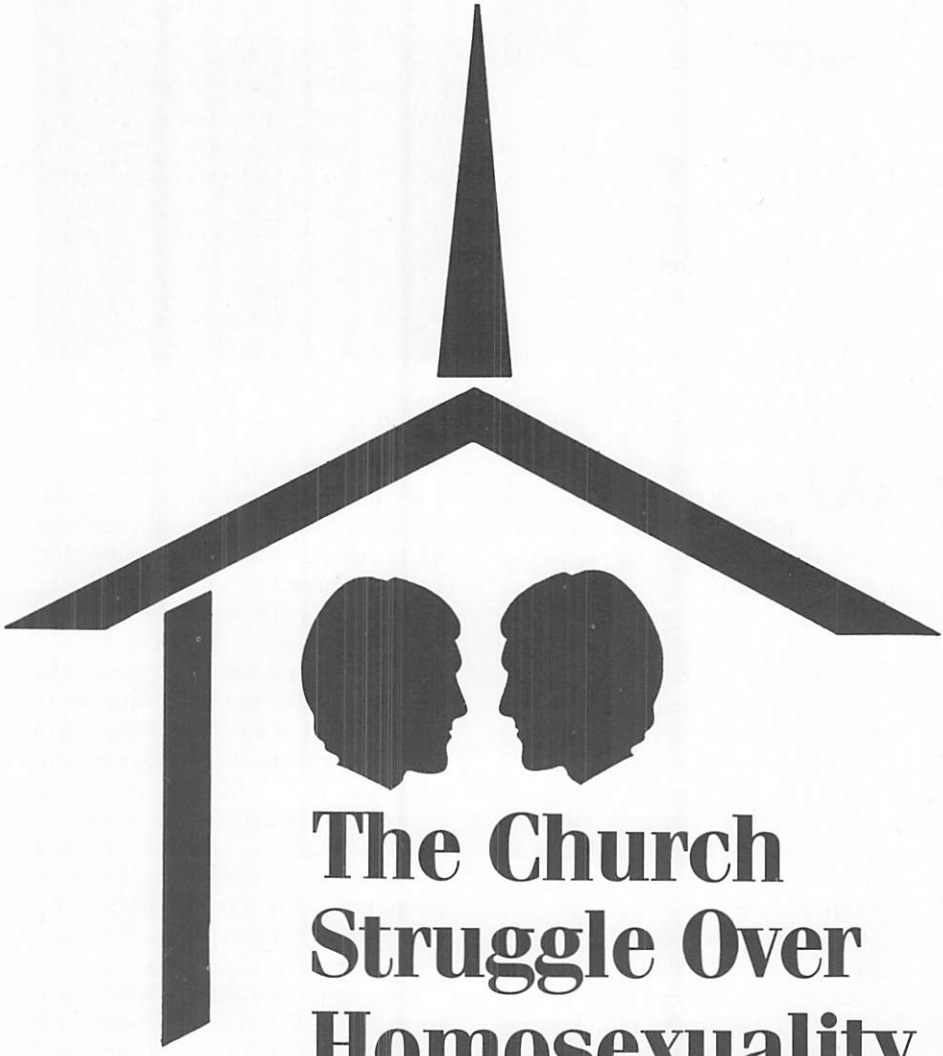

The Church Struggle Over Homosexuality

by L.O. Pritchard

All denominations in Canada, including Pentecostals and Apostolics, will soon face this issue.

WHEN the old norms were accepted, how differently our fathers dealt with many things that are issues today.

When the churches, by and large, accepted the Bible as the Word of God and the guide "for life and conduct", the first day of the week, without question, was regarded as a "holy day" not a "holiday".

When married life and the rearing of a family were the accepted norm, abortion was considered murder. There was little or no question about it.

When the union of a man and woman in a legal marriage bond until "death do us part" was the standard, homosexuality, lesbianism and all other forms of sexual activity were considered wrong or abnormal.

But winds of change came in the fifties and sixties with the churches accepting the "new morality". No attention was given to the first fruit of this departure from the old standards. "Premarital sex relations growing out of the so-called new morality significantly increased the number of young people in mental hospitals." (Christianity Today)

"For centuries, the Christian Church has abhored and condemned the practice of homosexuality." (The Regina Leader-Post) "Over 20 centuries, all branches of Christianity barred openly committed homosexuals from the clergy and lay-offices." (Time)

Now things have changed. A recent report tells about "Two lesbian deacons in the Anglican Church, Rev. Joyce Barnett and Rev. Alison Kemper, have admitted they live together. At a December 29 service at Holy Trinity Church in Toronto, Barnett told the congregation that she was pregnant and that the couple were married. She also made reference to artificial insemination. The congregation knew about the lesbian relationship. The two women have since been suspended by their church."

"Presbyterians (U.S.A.) are forming a Ministry of Gays. Known as Presbyterians for Lesbian and Gay Concerns." (PLGC)

Jane Adams Spahr, co-moderator of the pro-gay PLGC, said she was "concerned and saddened" by the formation of a group that will oppose homosexual practice. "Gay and lesbian people are whole people," she said. "We don't need healing from our sexual orientation. What we need is to be accepted and loved for who we are."

PLGC communications secretary James Anderson said — "Christians ought not to interpret the Bible as condemning homosexuality. Biblical writers had no understanding of the concept of sexual orientation — When your orientation is homosexual, it's perverse to engage in heterosexual activities." (Christianity Today)

Remember these statements are being made by people within the church which is a relatively new thing. To speak of normal sexual activity in marriage as "perverse" is calling "good evil".

A graduate of the Southern Baptist Theological Seminary, Louisville, Kentucky, Brian Scott, had his ordination papers revoked by a Baptist congregation in Bel Air, Maryland because he was a self-professed homosexual. He has since helped found the "Gay-Lesbian Christian Fellowship in Waldorf, Maryland." (Christianity Today)

"Toronto's largest homosexual church, Metropolitan Community Church, has a new home. The theology (of the church) is described as liberal evangelical, with an emphasis on conversion, but without a literal interpretation of the Scripture. Metropolitan has 210 churches in eight countries —" (The Vancouver Sun)

We have an article that states that the Metropolitan Church was founded in 1969 by a Pentecostal minster, Troy Perry.

Vancouver has a Metropolitan Community Church. The minister in 1981, Rev. David Gunton, although

not licensed by the B.C. Government to perform marriages, did however "perform a ceremony of holy union for homosexual couples —" (The Vancouver Sun)

In Canada "there already are a large number of homosexuals in the (United) Church". (The Vancouver Sun) In the Anglican Church, "homosexuality is tolerated, but not among the clergy." (The Vancouver Sun) One Anglican minister describes his church's stand against ordaining homosexuals as "contradictory because the Anglican Church has published many statements defending human rights." The Vancouver Sun)

The warning signs are up. All denominations in Canada, including Pentecostals and Apostolics, will soon face this issue. Dangerous days are just ahead. Under the banner of "human rights" homosexuals inside the churches will no doubt become more bold and militant.

One gay Roman Catholic group spokesman said his church seems to support gays halfway. "They tell us it's not a sin to be homosexual, but you must live a celibate life." (The Vancouver Sun)

The Presbyterian Church of Canada states "the Bible makes it clear that homosexual behaviour is sinful." (The Vancouver Sun)

In November, 1985, a leading article entitled "Homosexual Marriage" by John R.W. Stott was published in Christianity Today. In the opinion of this writer it is an article worth reading. However, we did have the feeling that John Stott bent over backwards not to offend a homosexual.

Response to John Stott reveals a divided evangelical church. We quote from some letters published in later issues of Christianity Today.

"— a Gallup Poll (1979) found — that 19 percent of evangelicals did not hold that homosexuality is wrong."

"John Stott's article is a good beginning for constructive dialogue in the Christian community on how the church should address the needs and concerns of its homosexual members."

"Stott states that people are not responsible for their homosexual orientation. In most cases, they are not to be blamed for its initial development, but they are responsible for its continuance."

"What a whitewash! No wonder the church is in such turmoil. Sin is sin, and cannot be hid in a corner."

"Christ died for the sins of all but made a clear call for sinners to repent and leave their sinful baggage behind. When homosexuals deny the sinfulness of their behaviour, we are stymied in attempts to reach them." (Christianity Today)

When sin was considered to be just that, sin, and when preachers dared to preach *"except ye repent ye shall all likewise perish"*, there was not time to dialogue about homosexuality. The more the church dialogues, the more confused it becomes.

A return to a positive declaration of "thus saith the Lord" and "Hear the Word of the Lord" would begin again to bring conviction. Conviction of sin is the need of the hour. Amos and Elijah need to be resurrected.

There is so much being written and spoken about "self-worth", "self-esteem", "self-respect", that only feeds the human ego.

Is this really the way to help sinners? Is this the way to encourage human beings? Such teaching turns eyes to look within and expect help from self.

I well remember being told that "we are all worms of the dust on the dung-

hill. Some are at the bottom, others have climbed a little higher up, but all are on the dung-hill of sin."

All human beings need to be brought to the realization that they are sinners, vile sinners. *"They are all gone aside, they are all together become filthy"* (Psa. 14:1-3).

What is more filthy than a worm on a dung-hill? Only human beings! How then can we talk about "self-worth"?

What men and women, including homosexuals and lesbians, need to hear and see is how bad they are, not how acceptable they are.

They need to be told that "Sinners Jesus will receive". That their help comes from outside themselves. Help comes from beyond themselves. Help comes only from above. Our help is in the Lord.

When we see ourselves as we really are, then we cling to Christ. And after we are saved we need to keep reminding ourselves of Phil. 3:3 — We are to rejoice in Christ Jesus and have no confidence in the flesh. Ours or anyone elses.

Homosexuals have not gone to the devil — they have gone to the flesh and they who sow to the flesh shall of the flesh reap corruption (Gal. 6:8).†

— Lorne O. Pritchard is Principal of Vancouver's Jubilee Bible College

True Christianity is not trying to be someone you cannot be, but rather letting the Lord Jesus Christ, by the power of the Holy Spirit, be Himself in all of your life. Recognize your own sin and inadequacy and turn over the controls of your life to your Saviour and Lord. When Jesus reigns from within you, He alone can control the uncontrollable.

Timberline Full Gospel Camp
JULY 6 - 13, 1986

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We have areas for trailers, campers, tents, etc. There is power to most sites. There are no dining halls or dorms, so each family must come prepared to provide for themselves.
No registration fee or day charges. The camp will operate on free will offerings.
Regional park, beaches, boating and golf courses within short driving distance.

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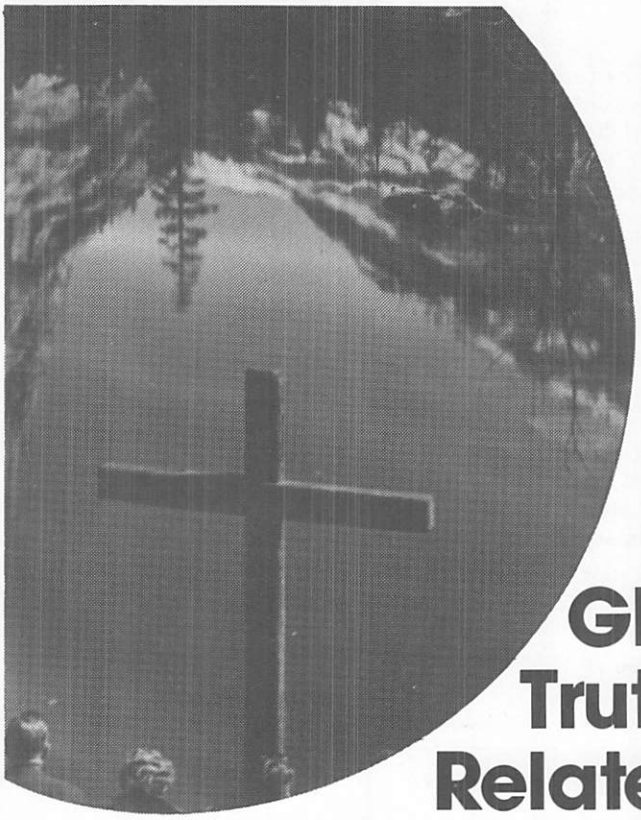


Glorious Truths Related To Restoration

by T.A. Osiowy

IN response to previous articles entitled, "The Strange Doctrine of Restoration", I have been requested by the editor of the End Times Messenger to write on the subject of restoration from another viewpoint. I want it to be clearly understood that our desire is not to react to what has been written thus far, but rather to clearly present some items that are positive in relation to what the Bible states about the subject of restoration.

In every extreme, we must realize there is an element of truth. It is my persuasion that the previous article related to this subject attacked some of the extreme views that are related to the subject of restoration. As there are varying degrees in the understanding of any truth, so there are varying views on the subject of restoration. Just because one believes some truth related to restoration, it can be unfair to put any person or group into an extreme camp related to that subject.

A number of years ago one could not preach on the subject of deliverance for fear of being labelled a "demon chaser." Another extreme accusation that often comes toward us who believe the grace message is that once you get saved you can go out and do as you please, live like the devil and be a Christian in good standing before God.

I personally resent it when people put things together that don't fit and bring us under false accusation. In the same way, I suppose I have a problem with taking the truth of restoration and attacking the teaching as a whole. Many times we attack a certain error or extreme related to that truth and inadvertently undermine the entire truth. We trust that will never be our motive.

It is obvious from Scripture that restoration is a biblical term or Bible doctrine. The Psalmist David loudly declared in Psalm twenty-three, *"He restoreth my soul"*. In his Psalm where he cries out to God for forgiveness after his sin of adultery, he asked the Lord to "restore" unto him the joy of salvation. Thank God he not only cried but that he was heard and restored.

Isaiah, in the context of Israel returning to the Lord in prayer, fasting and repentance, promised them that they would be the "restorer" of paths to dwell in. Joel again gives the people a promise that what the locust had eaten would be restored as they turned to the Lord. The disciples of the Lord in Acts chapter one were looking for restoration. Paul taught restoration through a ministry of meekness to those fallen away (Gal. 6:1).

So in a very positive way we see restoration as being an integral part of Bible teaching. The place where dreams are shattered and among the people where hope is gone there is future and present hope because we know of a God who restores.

Looking at the prophetic, we cannot deny the truth of restoration as being clearly established in Scripture. The prophetic voice in the Old Testament sounded with certainty the hope of that which was lost by the fall being restored once again (Gen. 22:17-20, Isa. 60, Micah 4:2, Hab. 2:14, Obad. 21, Isa. 54:1-3). Incidentally, restoration means to bring something back to its former state. Really the story of redemption and salvation is the glorious truth of restoration. That which was lost is restored beautifully to its original standing before God. Sinful man takes on the righteousness of a holy God, fallen creation is raised to sit in heavenly places in Christ, powerless man is raised to a position of authority through identification with the cross of Christ which leads us into the realm of eternal resurrection life in this world and the one to come; victorious Christian living being ours now (Phil 3:10-12), resurrection and Christ-likeness being ours in the future (I Cor. 15:51-55, I John 3:2).

When it comes to prophecy related to the church and restoration, herein seems to lie the controversy. I suppose we could say there are at least three major camps here that seem somewhat divided in their understanding. One group states that there is little hope for the church to be glorious and restored in the end time due to an overrun of apostasy proven by the signs of the times (II Tim. 3:1-7). Another would say that the church is evolving into a glorious bride without spot or wrinkle or any such thing. Following an outline of history this view endeavors to line up church history in such a way as to show a period of glory during early church

times, followed by days of decline bringing the church into the Dark Ages (1200 A.D.) followed by times of restoration from 1200 A.D. to now which include the restoration of justification by faith (Martin Luther), water baptism (Anabaptists), spiritual life (Pietists), holiness (Wesley), followed by healing, baptism in the Holy Spirit, spiritual gifts, laying on of hands, charismatic renewal, etc. as we see manifest today.

A graph chart drawn according to those who believe restoration truth would be drawn according to the following chart, indicating that the early church and the end time church would be gauged on somewhat the same level, implying that the church is a force that turns the world upside down, in some cases believing that the restoration will be so great as to bring world revival. Some that could be classified as having a very extreme view believe that at present the earth is being restored to another Garden of Eden. Incidentally, this is somewhat the view of Sun Mung Moon.

Another group would believe that throughout history, that is from the time of Pentecost until the last days, the church has its ups and downs so to speak and will end up somewhat victorious at the end, but not necessarily greater than any other particular time in history.

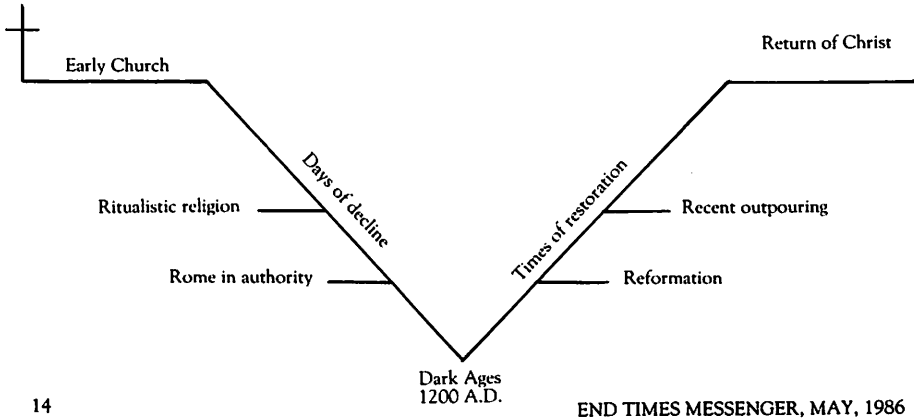
I suppose one of the most confusing terms that tend to lead us astray is "last days". Many have interpreted the last days as being 1960-1990 or whatever, when in fact the last days as alluded to frequently in Scripture are not a period of 10, 20 or 100 years, but rather the period from the outpouring of the Holy Spirit at Pentecost until the end of this world as stated by Peter in Acts 2:17, quoted from Joel 2:28.

A true perspective of the last days may give us a better understanding of the concept of restoration. If our understanding of the last days is narrowed to a few short years rather than the whole spectrum of time from Pentecost to the return of Christ, it may be we are making mountains out of mole hills and really not seeing the subject of restoration in light of how Peter and the apostles of the New Testament perceived it.

Regardless of how we see restoration through our eschatalogical glasses or shades, the fact remains that God has truth in His Word concerning restoration.†

— T.A. Osiowy is Senior Pastor of the Full Gospel Christian Fellowship of Prince George, B.C. He also serves as district presbyter.

Next month — A view of Acts 3:21 and Acts 15:13-17 in light of Restoration.



A MOTHER'S TASK

To love her children dearly every day,
To help them when they stumble on life's way,
To teach them how to look to God and pray,
And smile whate'er befalls,
And smile whate'er befalls,
This is mother's task.

To follow upwards with them toward the light,
To work for others' joy from dawn till night,

To make their hearts fit for God's holy sight,
To answer when He calls,
To answer when He calls,
This is mother's task.

And then her Saviour by and by to meet
When faith has made her task on earth complete,
And bring her loved ones to the Master's feet
Within the jasper walls,
Within the jasper walls,
This is mother's task. - Author unknown

With The Lord

Inez (Hamilton) Krepps went home to be with Christ on February 27, and her memorial service was held in Eston, Sk. on March 4th, with Pastor Gil Killam officiating.

She will long be remembered for her ministry with her husband Freeman Hamilton in evangelism and church planting. They pastored the Calgary Full Gospel Church from 1941 to 1946.

— Notice —

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

Plan to attend . . .

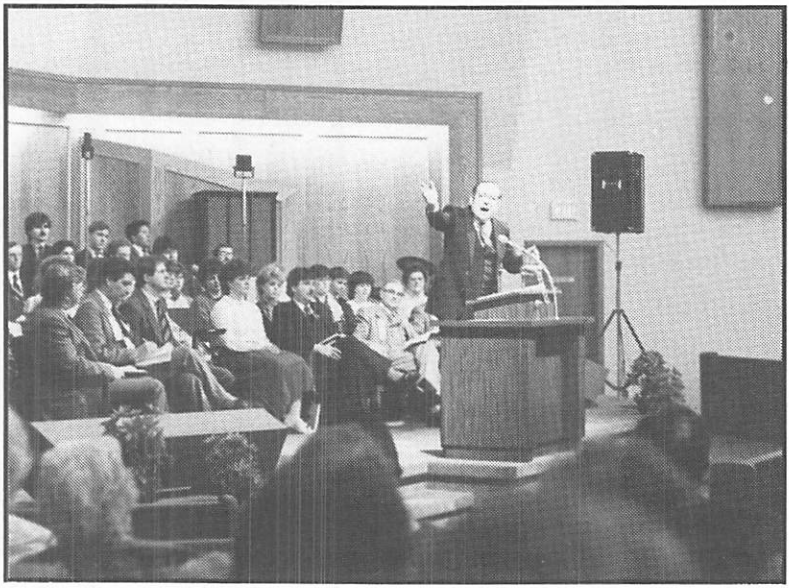
KEDLESTON GOSPEL CAMP '86

Rev. M. Switzer
Camp Pastor

Pastor D. Fenn
Bible Teacher

Rev. G. Vaughn
Evening Evangelist

Senior Teen: June 29 - July 5
Junior Teen: July 6 - 12
Children's Camp: July 13 - 18
Family Camp: July 19 - 27
College and Career/
Married under 5 years: August 1 - 4



Tony Stone Crusade In Eston

Dr. Tony Stone, evangelist from England, held a six day crusade in the Eston Full Gospel Church January 14 to 19. Between four and five hundred people attended the services each evening with 80 responding to the invitation to receive Christ as Savior and 43 came forward to receive counselling in the enquiry room.

The co-operation and participation of the pastors and congregations of the other churches in Eston contributed greatly to the success of the crusade. Each evening a different pastor from the United, Catholic, and Full Gospel churches gave their testimony of how they came to receive Jesus Christ as their personal Savior. Dr. Stone said that he had never been involved in a crusade where there had been such a warm spirit of fellowship and cooperation among members of the communities, church pastors and members of the congregations.

In ministering the Word each night, Dr. Stone demonstrated a sensitivity to the needs and positions of the congregation as they represented members of the different local churches as well as people who had no church affiliation. His message clearly presented the Gospel of Jesus Christ as the answer to every man's needs. Using great wisdom he was able to challenge the audience to receive Christ as Savior without causing offense to those who were not Full Gospel. Graciously he showed from the Bible how salvation was the individual response of the heart to Christ and not a matter of church membership.

Video Ministry

The new Eston Full Gospel Church has a video control room equipped with broadcast quality production,

editing and duplicating equipment. The main sanctuary has studio lighting which enabled the taping of the evening services during the crusade. There was also an interview session video-taped in the church's TV studio involving the Eston Ministerial with Dr. Tony Stone. Both the video tapes of the crusade services and the Ministerial interview were shown over the local TV channel in Eston with a very favourable response from the people in the area.

School Of Evangelism

Dr. Tony Stone was also the main speaker in the School of Evangelism held during the day, Wednesday through Friday, on the campus of the Full Gospel Bible Institute. There were 40 registered delegates from Eston and other points across the prairies and as far away as Kamloops, B.C., who joined FGBI's students in lectures and workshops. Other speakers taking part in the workshops were: Rev. Art Shepherd, Rev. Denzel Fenn, Rev. Wayne Lowenberg, Rev. Marcel Carpenter, and Rev. Brian Cooper.

Both the Crusade and School of Evangelism generated renewed interest in evangelizing the lost who live next door, in the next town, as well as the foreign countries of the world.

Stone Team In Spain

Evangelist Dr. Tony Stone, and some of his team, visited A.C.O.P. missionaries and churches in Spain for fourteen days, at the end of January and the beginning of February. Sixteen meetings were conducted, with 2,174 attending and 193 responding to the altar calls.

Malaga and Grenada. A.C.O.P. Missionary, Gerald Drost, interpreted for them. They also used Spanish versions of two well-known evangelistic films. In both Zaragoza and Antequera, capacity crowds filled buildings seating 400 and 300 respectively, and sadly, many people had to be turned away.

History was made for evangelical protestants in both towns, when the Zaragoza church was able to rent a lecture hall in the city-centre owned and controlled by the Jesuits: and the Antequera Central Hall was rented from the municipal authorities. As a result, many Roman Catholics attended the services.

The venture was financed by the Tony Stone Crusades: Dr. Stone said "This is a wise investment and worth all the expenditure. God is moving in Spain, and it is harvest time in that land. The tide in turning, so we must invest our dollars and lives into winning Spain for Christ."

The crusade teams of the Stone Ministry are planning a large thrust into Spain in 1987, under the banner of 'Operation Spain'. More news of this will appear in the 'Messenger' in coming months.

Dr. Tony Stone spoke on his return to England of the great work done by the late Bill Drost and the continuing work of his widow Ruth, and son Gerald. He also reported the great impact on Spanish believers through the ministry of A.C.O.P. statesmen such as Brothers Frank Kosick, Mart Vahi and Art Sheppard: converts from the visits of these men to Spain were evident in many of the churches.

— Tony Stone

* * *

A LOT OF PEOPLE HAVE ABILITY BUT LACK STABILITY.

A Godly Heritage

by Hazel F. Brisco

"I have been reminded of your sincere faith which first lived in your grandmother, Lois and your mother, Eunice and, I am persuaded now lives in you" (2 Tim. 1:5 NIV).

AT the Christian Women's Prayer Breakfast I sat listening to a newly widowed mother of three pour out her heart following her husband's tragic death. He had been snuffed out in a fatal car crash in the early hours of the morning returning from a preaching mission. Her only desire was to bring her three children up in the faith that she and her late husband had exercised throughout their gospel ministry. She confessed she had no earthly treasures to give to them. However, as a godly heritage she did have a vital, vibrant faith that she could live daily before them.

I thought of Peter Marshall's sermon, "The Keeper of the Springs." In it he challenged modern motherhood with the eternal challenge of being a godly woman. Prov. 31:14, "A *woman who fears the Lord is to be praised.*" Lincoln's statement was, "No man is poor who has a godly mother."

In the New Testament we read a short biography on the life of a young man, Timothy. He was raised in Lystra, a wicked city filled with superstition and violence (Acts 14:6). According to Acts 16:1 this young man had an unbelieving father, a Greek (Gentile).

In all probability Lois, the grandmother, made her home with her daughter, Eunice. Even tho' Timothy's father was not a believer, the two women exercised the practice of church attendance. From early childhood they taught the boy the Scriptures. So from a tender age he was open toward the things of God. It would seem that Timothy was about fifteen when Paul first visited their city and their home. Then seven years later when Paul returned he found that Timothy had been taught the Word (2 Tim. 3:14-15). This faithful training had been like seed sown in his youthful life and helped prepare Timothy for a fruitful ministry with Paul.

Even in a divided home, Eunice's faith proved to be pure and powerful. It is vital for young people to be part of a fellowship with their peers in a church setting. Eunice blended the forces of both a Christian mother's influence and a Christian church witness in rearing her child to love the Lord. Perhaps it was in Paul's preaching mission, but wasn't it beautiful that she personally won her son to Christ? Then she was indirectly involved in the winning of many precious souls through the life-long ministry of her son and his leader, Paul the Apostle.

This friendship between the older man of God and his young protege was a wonderful relationship that lasted a lifetime. It seemed to

encourage and strengthen both men. Phil. 2:22, *"But you know that Timothy has proved himself, because as a son with his father he has served me in the work of the gospel."*

In our modern society, often in the church pews we can spot a little mother and her small children. Sunday after Sunday they faithfully attend Sunday school and church. Behind her pleasant smile there may be some tears hidden.

It could be even as I write you are one of these mothers alone and living with a heartache. You love your husband dearly but he doesn't share your love and joy in the Lord. He is bound by fetters of sin. You are determined to be faithful in prayer and you are believing for his salvation. Nothing is impossible with God so you are expecting a miracle. Paul wrote, *"For the unbelieving husband has been sanctified through the wife."* Peter urged, *"Wives, in the same way be submissive to your husbands so that, if any of them do not believe the word, they may be won over without talk by the behaviour of their wives, when they see the purity and reverence of your lives"* (I Peter 3:1-2 NIV).

Does your companion see in your life a consistent conduct? Does he realize your loving concern and commitment? When your life radiates love you can stand on the promises to bring your husband into a saving faith. Eunice means "a good victory." Timothy means valued or "honoured of God." What more could a godly mother desire for her son! Paul says, *"I know how much you trusted the Lord."* He found the same sincere faith in Timothy.

Ask yourself, "Will my faith live on in my children and my grandchildren?"

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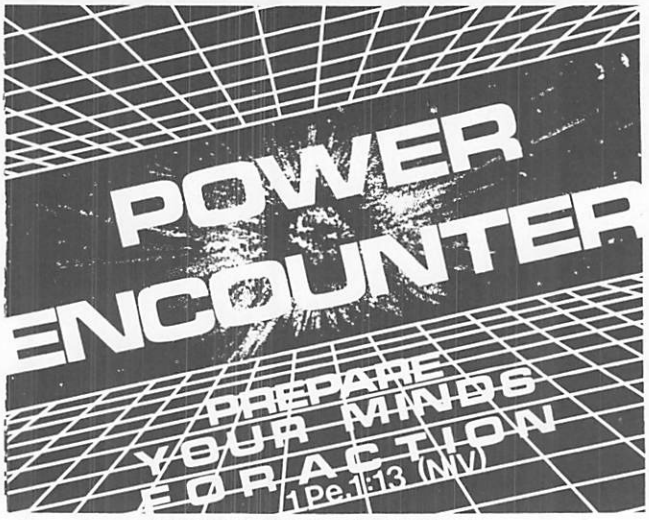

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Formality versus Reality

(Continued from page 7)

Jer. 29:10, *"And ye shall seek me and find me, when ye shall search for me with all your heart."*

There are no short cuts or man-made methods that are approved of God. With the heart man believeth and with the mouth confession is made unto salvation.

Ps. 51:6, *"Behold, thou desirest truth in the inward parts."*

The Psalmist invited God to search his heart and to know his thoughts. When God turns His great search light of His Word empowered by the Holy Spirit upon us, every sin is revealed.

Let us not run away from God because of conviction or a feeling of being uncomfortable. There is a place of forgiveness, mercy and grace at the throne of God. Come that you may be forgiven, cleansed and made whole.

— Wesley S. Schindel is Moderator of the Apostolic Church of Pentecost

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Quest For Quality

FEBRUARY 10th and 11th were very special days in Northern British Columbia. God had appointed the time and obedient servants from all over the distict were drawn together to celebrate the privilege of fellowship both with one another and especially with the Lord Jesus Christ. Our theme was "Quest for Quality" and God richly blessed us with His presence throughout our meeting and fellowship times.

It was the Quesnel Full Gospel Christian Fellowship saints that hosted this conference. They counted it a privilege to serve the delegates from Williams Lake, Prince George, Valemount and MacKenzie. Our time together was punctuated with several delightful dinners prepared by the ladies in the church as well as some very enjoyable fellowship times during the several recreation blocks. Time was provided so that the brethren could discuss at length things relevant to each church's upcoming schedule as well as sharing the vision our God has given each one. It is indeed a blessing to dwell together in unity.

A special visit by the choir and church orchestra from Prince George, under the direction of Shamblin Stone did much to start things off in great fashion. Praise and worship was also enjoyed under the direction of Brother Mike Rosenau from Prince George as well as Ron Penner from the Quesnel Church.

We were especially blessed by our schedule of speakers. Brother Tim Osiowy our district presbyter, provided much direction throughout the time together and of course chaired the business meetings. The Quesnel Fellowship owes a great deal to Pastor Tim for his input into our church over the last eighteen months of our developing into an indigenous church. We thank God for his direction and support. It was a special blessing to have our Moderator Brother Wes Schindel with us during conference. He shared a powerful word tying our theme beautifully together and challenging us to pursue quality in our ministries. Our brother gave himself to the district brethren in much personal ministry and discussion. His openness and sincerity blessed us as he shared a little of the vision God has given him for our fellowship. It was such a blessing to the Quesnel saints for our brother Moderator to take this time to be with us.

Our evening speaker was a brother we in our district hold very dearly in our hearts. He has been a tremendous encouragement to all our churches. Brother Steve Nemeth ministered several very powerful messages to us. Many saints were touched by God and blessed by our brother's ministry. God moved and confirmed His wonderful word and we were the beneficiaries of His grace. We thank the Lord for sending our brother to us.

Many other precious brethren were in attendance at our conference. We only list them here but their attendance, ministry and support was greatly appreciated by all the saints in Quesnel. We so appreciate Brothers: Leroy Davis, Pete Metcalf, Mike Rosenau, Mark Glaab, Shamblin Stone, Les Dueck, Harold Jones and Dave Taggart. We also thank the many supporting delegates who were in attendance. God saw fit to honor our time together and it was therefore time

well spent. Again thanks to all the saints in Quesnel who hosted the conference and to the speakers and those in attendance; but a very special thank you to our Lord Jesus, without whom we have no reason to meet.

— Stew Motteram, Pastor, Full Gospel Christian Fellowship, Quesnel.

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"Even So, Come Lord Jesus"

TRENDS OF OUR TIMES

THE Evangelical Press — Religion in Review report concluded with the following statements. "All in all, 1985 was a year of struggling to maintain a Christian witness in a world that is becoming increasingly secular, and increasingly hostile to religion. A year of unrest; a year with fewer and fewer easy answers. It was a year in which the world became more dangerous and less satisfying for lovers of peace and justice.

The world at the end of 1985 was, in many ways, a less pleasant place to live than at the beginning of the year."

Now that we are well into 1986 we can see that we are in for more of the same.

"The world population climbed by 85 million to 4.9 billion".

"And we're likely to pass the 5 billion mark by mid 1987 and the 10 billion level by the end of this century, the U.S. Population Institute said". (The Vancouver Province) With such an increase in so few years this world will become more dangerous than since the days of Noah.

* * *

Scholars say that 145 million Africans in 22 countries have precarious food supplies. That over the past 25 years, Africa's population has almost doubled from 275 million to 546 million. The population will double again in 23 years.

Meanwhile, per capita food production has steadily declined. (Pulse) This adds to the burden this world must carry and face up to.

"According to the World Health Organization (W.H.O.), there are some 12 million lepers in the world, 6-7 million in India, one million and a half in Africa, and the remainder found in the poorest countries of the Third World." (Fame Pereo Institute for Lepers) These are the forgotten people of our world.

* * *

"COULD suicide be contagious? (Time)

The question arose after three students at one school in Omaha committed suicide within five days. One of the students, 18 years old, had told a friend he was "disgusted with life". The article states that "suicide is the third leading cause of death in adolescents and young adults". " — Michael Peck suggests that in today's highly mobile families, the high rate of divorce and generally "less available parenting" have left adolescents with little emotional backup." (Time)

What our western world has considered to be "the good life" is now revealing itself as not being so good. In the words of the Prophet, "*they have sown the wind, and they shall reap the whirlwind*" (Hosea 8:7).

* * *

A recent report states that "Teenage pregnancies last year cost U.S. tax payers at least $16.6 billion in welfare money. Approximately 385,000 teenagers — half under 17 — give birth to their first child every year." (The Vancouver Province)

Faced with this expenditure, American society will soon be asking governments to legislate abortions for

unwed girls. Our world is a troubled world.

* * *

"GRADE 10 students in B.C. are going heavy on dope. They get high on marijuana more than any others in Canada, a new study says.

"There's a lot of pressure to do dope or drink because everyone else is —. It helps you stop worrying about the scary reality out there — like no jobs.

" — more kids in this province, particularly in Grade 10, have poor relationships with their parents and worry to the point where they can't sleep at night." (The Vancouver Province)

The article puts the blame first on peer pressure, then the economic conditions, then on the parents and finally on the government. All these contribute, but the root of the problem is sin and rebellion against God. And as Adam and Eve did not want to be responsible for their actions, so today, young people and adults do not place blame on themselves for their actions. But until they are willing to say "we have sinned", there is no help for the situation.

"Boys in elementary schools are harassing 13 and 14 year old girls with sexual comments —. Young boys are also cursing more and are less sensitive to violence —" (The Vancouver Sun)

The world reports these conditions, not the church. The world is becoming alarmed. Problems are not only in high schools, they are increasingly at the elementary level also. The lack of parental discipline is being seen everywhere.

* * *

"Every year 10,000 children in Canada are shifted from one parent to another in custody battles — and some of them are stolen by an angry parent seeking the ultimate revenge on the ex-spouse." (The Vancouver Sun)

The article is enough to rend one's heart. But if anyone seeks to uphold the virtues of Christianity, the blessings of a God-fearing home, the responsibilities of husbands and wives, of fathers and mothers, one is written off as a "Victorian-age" "right-wing" "half-wit" left-behind-conservative. We understand why the Bible talks about 'spiritual blindness'.

* * *

RELIGIOUS leaders recently held a conference here in B.C. and called "on the B.C. Government to make ending poverty in the Province a top priority." (The Vancouver Sun)

Of course it is implied, if governments can end poverty they are the only cause of poverty. Social-gospelers will always talk this way.

Richard Needham has written: "When a man tells me about all the injustices he has suffered, I begin to understand why they have been inflicted on him. Indeed, by the time he's finished I'm ready to inflict a few on him myself". (The Globe and Mail)

If all the welfare money spent on liquor, tobacco and other "items" which are not meat, were used for food, there would be little poverty in this land.

* * *

TWO prominent Canadians died earlier this year. T.C. Douglas and Oswald J. Smith.

Mr. Douglas was remembered as the "social-gospel" preacher who believed and acted upon what he believed. Mr. Smith was remembered as the great missionary-minded pastor who had said "Why should anyone hear the gospel twice before everyone has heard it once?"

We know from the Scriptures the man who will receive the greater reward.

— L. O. Pritchard

Through The Bible In A Year

By Rev. Leslie B. Flynn

MAY

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

JUNE

1 Proverbs 1-3 ..... (ch. 3)
2 Proverbs 4-7 ..... (ch.6))
3 Proverbs 8-11 ..... (ch. 10)
4 Proverbs 12-14 ..... (ch. 12)
5 Proverbs 15-18 ..... (ch. 15)
6 Proverbs 19-21 ..... (ch. 20)
7 Proverbs 22-24 ..... (ch. 22)
8 Proverbs 25-28 ..... (ch. 27)
9 Proverbs 29-31 ..... (ch. 31)
10 Ecclesiastes 1-3 ..... (ch. 1)
11 Ecclesiastes 4-6 ..... (ch. 6)
12 Ecclesiastes 7-9 ..... (ch. 7)
13 Ecclesiastes 10-12 ..... (ch. 12)
14 Songs of Solomon 1-4 ..... (ch. 2)
15 Songs of Solomon 5-8 ..... (ch. 6)
16 1 Kings 5-7 ..... (ch. 6)
17 1 Kings 8-10 ..... (ch. 10)
18 1 Kings 11-13 ..... (ch. 12)
19 1 Kings 14-16 ..... (ch. 15)
20 1 Kings 17-19 ..... (ch. 18)
21 1 Kings 20-22 ..... (ch. 21)
22 2 Kings 1-3 ..... (ch. 3)
23 2 Kings 4-6 ..... (ch. 5)
24 2 Kings 7-10 ..... (ch. 7)
25 2 Kings 11-14:20 ..... (ch. 12)
26 Joel 1-3 ..... (ch. 3)
27 2 Kings 14:21-25
Jonah 1-4 ..... (ch. 1)
28 2 Kings 14:26-29
Amos 1-3 ..... (ch. 3)
29 Amos 4-6 ..... (ch. 6)
30 Amos 7-9 ..... (ch. 8)

American Tract Society

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

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

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Rev. Trevor Harris, Seattle
Youth:
Rev. Gary Langerud, Vancouver

SECOND
July 19 - 26
Bible Teacher:
Rev. A. Mortensen, Eston
Evangelist:
Rev. David Cook, San Antonio, Texas
Youth:
Rev. M. Carpenter, Eston

THIRD
July 26 - August 2
Bible Teacher:
Rev. G. Vaughn, California
Evangelist:
Rev. W. Fullerton, Vancouver
Youth:
Rev. S. McKenzie, Kamloops

CHILDREN'S CAMP
July 7-19
Rev. Marvin Osman, Teacher

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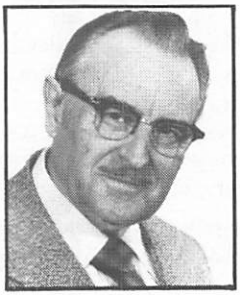

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Sons of Manitou's Braves

by W. Leonard Simcoe

GOD'S MENOCKIMMEH:

LUKE, a man of good medicine who once walked in the trail of darkness and death, along with Theophilus, a councillor who once sat in the gloomy wigwam of twi-light speculation, now walked and sat in the light of the great Chief of life.

Assuming that his friend needed instruction in the new way, Luke, in their kind of "birth bark" parchment, wrote to Theophilus the life song of the Great Chief (The Gospel of Luke).

Beginning in the spring of the new tradition, the man of good medicine wrote of the promised birth of John the Baptist (Luke 1:5-19).

Like On-dag, the crow, this John announced the ending of winter and the beginning of spring. Standing on the banks of the Jordan River, Manitou's water of dividing, John, with voice of thunder declared, "I baptize you in the waters of relgion, repentance and reform, but there is one coming after me whose moccasins I am not worthy to touch. This great Chief shall baptize you into the life of POWER and LIGHT." This power and light are like the wings of an eagle mounting up into the heavens.

John's mother received this experience before he was born. Luke 1:41. And the sacred record declares, *And Elizabeth was filled with the Holy Ghost: And she spoke out with a LOUD VOICE. . .*"

John's father was also filled with the Holy Ghost and PROPHESIED (Luke 1:67).

This, the Menockimmeh, or Spring time of Manitou's new tradition, would soon spread far and wide.

— W. Leonard Simcoe

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

Needed: A Return to Reverence

by R.A. Larden

As Pentecostal believers in the fading last quarter of the twentieth century from Christ's first advent, we are losing the awesome reverence that our Almighty God is worthy of.

In the fervent flame of evangelism that was kindled in the revival fires of the first quarter of this twentieth century, the message of Emmanuel-God in Christ, and His humiliation became the predominent theme. He was presented as the *"friend of sinners"*, seeking out the lost, loving the fallen and saving them from the pits of sin and shame. Jesus was presented constantly as a friend that sticks close by the believer's side (Prov. 18:24).

We, somewhere lost, or left behind the awesome reverence for God Almighty that inspired the dedicated architects to design and build with disciplined care the great cathedrals of past centuries.

Now, I know that God does not *"dwell in Temples made with hands"* — (Acts 17:24). But He does assemble with us where we as the company of redeemed meet together in His name (Matt. 18:20). He dwells within that body of redeemed, the Church of Jesus Christ — the Body of Christ. So the physical building we assemble in becomes a sanctuary.

There is a little Anglican heritage in my blood, and some of the reverential awe that the evangelicals among them have retained in their worship services, has my respect.

I'm not advocating a return to elaborate, expensive cathedrals for places of worship. But wherever we meet — (be the building ever so humble, old or newly constructed) it should be kept clean, neat and respectable. Then when we gather together that all of us — young and old would be sensitively conscious that Almighty God is in our midst. That we would demonstrate in our disciplined conduct the reverential awe that is due His Majesty — our Saviour and our God, the LORD Jesus Christ. Let us *"enter — into His courts with praise —"* (Psa. 100:4).

Let us lift up holy hands in reverential worship before Him who sits upon the Throne — and will reign forever and forever. May we recapture in our exercise of worship something of what Handel experienced as he wrote and composed "The Messiah".

Reverential awe filled Isaiah's heart as he saw the LORD high and lifted up, and heard the angels crying out *"holy, holy, holy is the LORD of hosts"* (Isa. 6:1-3).

The most memorable meetings of my life were in church assemblies where they were captivated in rever-

ential worship of God Almighty. One such service in the Maritimes was held in the afternoon. I came into it mid way through the song service. As I walked up the aisle, I sensed the manifest presence of the Lord. On the platform I bowed my knee and wept. The tears flowed again when I was called upon to read and minister the Word.

I recall services when the presence of the Lord filled the place. We stood praising and worshipping God for over an hour. The song leader did nothing out of the ordinary. Worship flowed, all lost sense of time.

I say with John Wesley, "And can it be, that I should gain an interest in my Saviour's blood. Died He for me who caused His pain? For me, who Him to death pursued? Amazing love! How can it be, that Thou, my God, shouldst die for me?"†

— Robert A. Larden

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

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

News items should be sent directly to the editor:

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WHAT'S YOUR EXCUSE?

"I'm not interested in Christianity because Christians have closed minds."

IT'S True! On some pretty important issues. . . Christians **do** have closed minds.

For example, don't suggest to a true Christian that there is no God. For although he cannot prove God's existence. . . neither can the professing atheist prove God's nonexistence.

The worlds of wonder brought to human eyes through the telescope and the microscope give powerful evidence of an omnipotent Creator's handiwork.

Miracles of healing and answers to prayer go far beyond the bounds of mere coincidence. In fact, the evidence for a Creator is infinitely greater than the evidence for a universe that came together simply by a set of "fortuitous circumstances."

You will also find that genuine Christians have closed minds if you try to tell them that the Bible is **less** than the Word of God. While they recognize that the Bible is not alone among ancient religious writings, yet its uniqueness sets it apart from all the others.

To objectively consider that a Book written over a period of 1,500 years by some forty different authors from a variety of educational backgrounds, on three different continents and in three languages yet with a uniform message that still makes sense today, should bring one to the conclusion that it is more than a coincidence.

If you are prepared to accept the Bible as God's Word, you must also accept the glorious message of redemption that it proclaims. You must believe what it says about God Himself, what it says about the Lord Jesus Christ, God's Son, and what it says about you, the sinner.

Apart from the Bible, no Christian can **prove** that salvation is by faith in Jesus Christ **alone**.[1] However, they have committed themselves to the evidence of the Scriptures which they believe to be reliable. Because of this, you will find authentic Christians with a very closed mind when it comes to any other way of salvation from sin, apart from personal faith in the vicarious suffering and death of their Saviour, Jesus Christ.[2]

Are you prepared to stake your eternal wellbeing on God's Word, that we are saved "by grace through faith"[3] and "not by works"[4] (although works will accompany true faith)? I am! On these points my mind is made up.

Scripture References: (1) John 14:6; (2) Acts 4:12; (3) Ephesians 2:8,9; Titus 3:5.

— **Irvin W. Ellis**

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