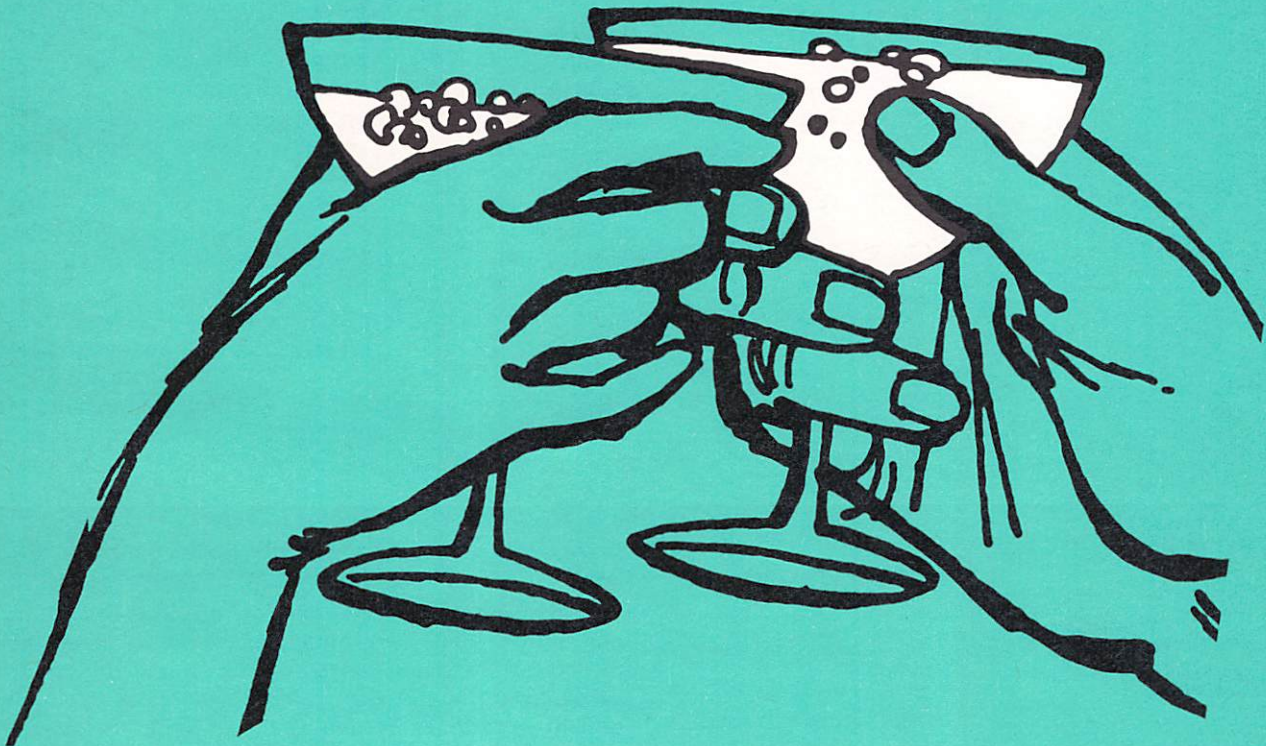


end times
messenger



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GOD'S VIEWPOINT

by Irvin W. Ellis

Have you taken a good look at yourself lately? Have you taken the time to really discover how you look to others . . . to God . . . or even to yourself?

There are two basic ways of accomplishing this . . . you can either look in a mirror and observe yourself, or you can use the wonders of photography.

Improving Your Image

The photographer, however, can almost work miracles. If you have a few blemishes — he can remove them. A bit of touching up here and there — some shading in light spots usually makes you look pretty good. In fact, at times your photograph can turn out to be very flattering. But that only means that the photograph is not always accurate.

On the other hand, a mirror is absolutely just and dependable. It shows you exactly as you are. It reveals your true image — blemishes — imperfections — everything!

James, one of the New Testament writers, tells you that your Bible is a mirror — it will show you what you really are.

Beginning in James 1:22, you will find that the Word of God is your guide to reality. "But be ye doers of the word," says James, "and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like a man beholding his natural face in a glass (mirror); for he beholdeth himself and goeth his way, and straightway forgotten what manner of man he was."

When you get up in the morning and walk in front of your mirror, you will probably be shocked at all the corrective work that needs to be done. Now, if you simply walk away and forget what you see, you are only fooling yourself — certainly no one else!

As God Sees You

However, more important than the way you look to yourself, or even the impression that you give to others — is how God sees you. "for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Samuel 16:7b).

The Bible further reveals that "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9). The mirror of God's Word will point out all your weaknesses, your sinfulness and all your wickedness. And unless you seriously consider its instruction, unless you are prepared to make the necessary corrections in your life, you are only engaging in deluded optimism.

Why not seek God's cleansing today and begin to live the kind of life that will be pleasing to God. Simply acknowledge your need of Jesus Christ as your personal Saviour from sin and receive Him as Lord of your life.



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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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Design and Production

Margaret Davies

Assistant Editor

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Editorial Board

Chairman/Lorne O. Pritchard

Robert Tauber

George Neilsen

R. A. Larden

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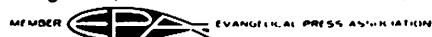
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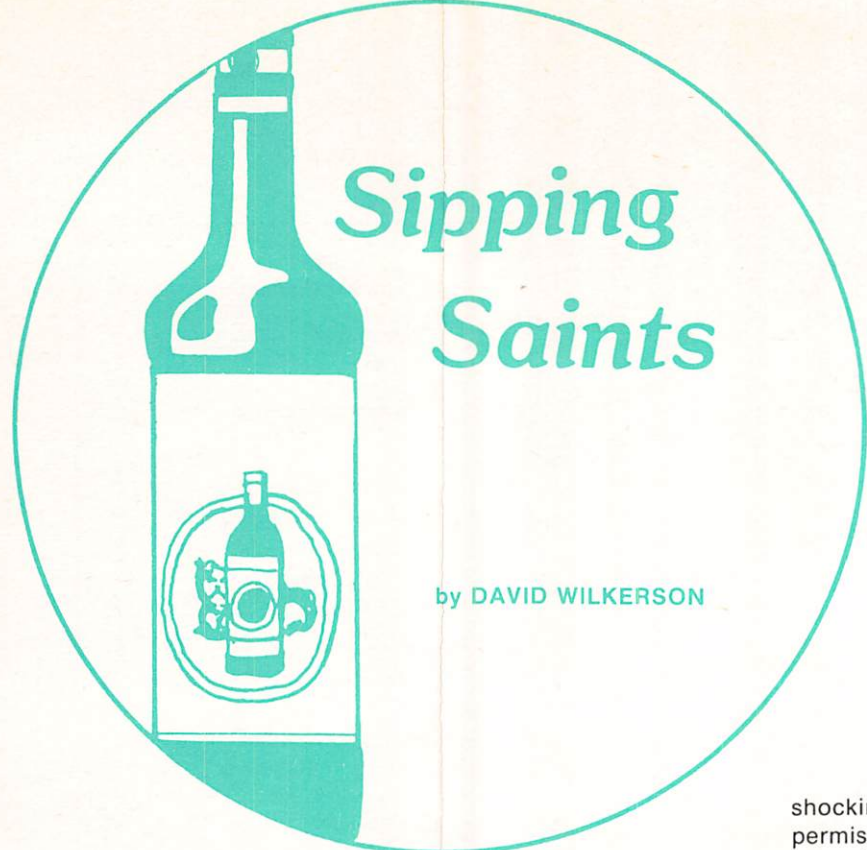
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Sipping Saints

by DAVID WILKERSON

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Proverbs 20:1).

This nation is fast becoming a sodden society of too many intoxicated citizens. Alcohol is now the modern golden calf, and millions of people, young and old, male and female, have been seduced by it.

The teetotaler, the prohibitionists, and all the others who have for years fought against this flood of booze have been laughed out of existence. We laugh to scorn those old-fashioned little ladies who went around smashing barrels of whiskey and shutting down bars and honky-tonks, and taking pledges of abstinence. We liberated moderns have made it fashionable to drink. It is now considered sophisticated, urbane, cool — to drink socially. Try saying "No" to the airline stewardess who keeps pushing drinks at you from the time you get on the airplane till you deplane. "What do you mean, no drinks?" She looks at you as some kind of kook for refusing free drinks. People are offended nowadays when you refuse their offer of a complimentary drink. They try to make you feel unneighbourly for not joining them, or that you are putting on a "holier than thou" attitude. Even President Carter couldn't keep drinks out of the White House.

"Be not among winebibbers . . ." (Proverbs 23:20).

- To me, the real tragedy is that so many who call themselves "Christian" are now drinking. I call them "sipping saints" — because that is how it all begins, one sip at a time. A recent poll revealed that 81% of all Catholics now drink and 64% of all Protestants. These

shocking figures keep mounting higher each month. The permissive attitude toward social drinking is fast creeping even into the most conservative, evangelical church circles. I have spoken at Charismatic conventions where thousands of "Spirit-filled" saints of God lifted hands in praise and adoration to God — and after being dismissed, numbers of them walk out into the parking lot, open their car trunks and pull out a couple six-packs and pass them around to fellow worshipers. Others order mixed drinks with their restaurant meals, in between the praise sessions. They return to speak with "pickled tongues."

"And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands" (Isaiah 5:12).

- The prophet Isai has a message for the entire Charismatic movement — in both Catholic and Protestant circles.

"God's people are in captivity to these things because of a lack of knowledge . . . But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness" (Isaiah 5:13-16).

- The prophet Hosea said,

" . . . wine and new wine take away the heart . . ." (Hosea 4:11).

This suggests that sipping saints have divided hearts.

- Spirit-filled people lay claim to being "kings and priests" unto the Lord. The Bible emphatically states, *"It is not for kings to drink wine, nor for princes strong drink, lest they drink and forget the law . . ." (Proverbs 31:4,5).*

- The writer of Proverbs suggests happy, overcoming Christians don't need wine, that it is only for the depressed and dying.

"Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts" (Proverbs 31:6).

- A fine Christian lady wrote to me saying: "We are good church-going Christians. We love the Lord, and we see nothing at all wrong with serving wine in our home. We drink moderately, and our children are learning to drink under our supervision. They do not overindulge. We have never seen anyone drunk in our home. You are simply trying to make us feel guilty and are pushing your fundamentalist morals on us. We were not raised under the legalistic taboos like you evidently were. Frankly, sir, our drinking habits are none of your concern."

God bless that dear lady — but one of these days it will be my business. It starts becoming my business when those teenagers go out with their friends and get stoned. Just today, one of my students, a converted alcoholic, told me how she became a drunkard. Her parents taught her how to drink moderately. At parties, birthdays, and when company came, everybody took a social drink. It was served at meals. She admired and loved her parents. They despised drunkenness, yet they had a bar in the house. This young lady started going to teenage parties and began to drink socially with her crowd. That led to drinking in clubs. Soon she was getting stoned in parked vans. Finally, when problems began to pile up, she began to lean on wine heavily. She ended up in a mental institution, a hard-core alcoholic. That same story is repeated to me over and over again from coast to coast. How many, many times I've heard it, "My parents were considered good Christians. They went to church. But we always served wine or beer at our house. My big brother drank moderately and he was my hero. I drank to be like my parents and big brother, but I couldn't handle it. But they made me think drinking was the thing all good people do."

- Am I prejudiced? Narrow-minded on the subject? You bet I am! And I have reason to be. My own brother, a minister's son, starting drinking beer moderately — just to be sociable with friends. He wound up a heavy drinker, leaving his wife and lovely children to pursue his habit. Thank God he is saved today and back with his family. But I sent my brother Jerry with a team of converts to Europe to testify about what Christ did in delivering him from the power of alcohol. The Christians in Europe gladly rejoiced in the testimonies of deliverance from dope and prostitution — but they didn't want to hear a word about Jerry's deliverance from alcohol. Why? Because European Christians guzzle wine and beer like water. It broke his heart. I have heard all the excuses for the drinking among Christians in Europe — and I can't accept any of them. They blame it on impure water. They talk about it being rooted in their culture and customs. They drink "because they have always done it." How deeply offended some of the pastors were in Paris, France, when I refused to drink their wine. American missionaries, who themselves easily adopted the European customs, told me I should "do as the Parisians do, while in Paris!" Yet, how deeply offended I was when some of these same ministers were so stoned they couldn't stay awake during my crusade. There is an alarming rate of alcoholism and heavy drinking in Christian circles in Europe. They do get drunk! They are not all moderate! None of their excuses make it right. And what phoniness for American Chris-

tians to drink "only in Europe." They won't touch a drop here in the states, but they think it's "cute" to join the brethren over there in sipping a few!

- I am deeply offended by drinking Christians because of the terrible example it sets for young people! This nation is now facing a plague of drinking among teenagers. The two most popular words in school today are "cruising and boozing." Drunkenness is spreading in our schools like a wildfire out of control. Kids tell me that as many as 80% of their class not only drink, but get stone drunk. We face the possibility of having over *one million* young alcoholics next year. I've been helping drug addicts for 20 years. But this drinking rage now sweeping our nation frightens me. They drink now because they think alcohol won't "waste" them like drugs! Booze is now the preferred "liquid pot." Everywhere you see teenagers getting stoned. They tell you — "No cops, no parents, no politicians can hassle us now — because they are all doing it, too. We finally found a kick that won't put us behind bars!"

- I don't want to get involved in that age-old argument about the Bible and fermented wine as opposed to grape juice. But the more I see of these bombed out, broken-down, hopelessly drunken young people — the more I am convinced Jesus did not mock that crowd at Canaan's wedding feast with the same stuff that is destroying our youth today. Christ came to fulfill the law! The law says, "Wine is a mocker . . . whosoever is deceived thereby is not wise." Was Christ deceived? Would he have served a drink that would have led to a man leaving a feast drunken, to beat up his wife? And in court that man is asked, "How did you get so drunk?" And the convicted man answers, "I went to a wedding feast. Jesus of Nazareth served up a really strong drink. He got me drunk."

I can't conceive that Jesus would mock that crowd and serve a drink that could have been abused if taken immoderately. I believe that elixir Jesus served was the pure juice of the vine — a supernatural punch so full of nature's true blend, it was a unique and welcome change! Would Jesus add alcoholic content to His supernatural drink and make it "bite the cup" when the law said —

"Look not upon the wine when it is read, when it giveth his color in the cup, when it moveth itself aright . . ." Proverbs 23:31)

that was written by a king who had *"given himself over to wine"* (Ecclesiastes 2:3). And Christ would have never, never given the guests over to wine that was intoxicating.

Paul knew the law, too. He revered the wisdom of Solomon. Pure juice of the grape is good for the health! It is nutritious, according to a doctor friend of mine who is well read on the subject. How could Paul recommend drinking alcoholic wine when the law he respected so warned, *"... be not among winebibbers . . ."*?

- But the real issue is not whether or not the New Testament refers to fermented wine or grape juice. The real issue is the abuse of it that is so prevalent today. Solomon had three thousand wives. At one time, Moses permitted divorce. God winked! But God does not wink

continued on next page

when His laws become so perverted and abused. Look where our permissiveness has led us. So-called Christian discos, featuring beer drinking and dancing to Christian music. Rocking, rolling, drinking "Christians."

"... Lest they drink and forget the law ..."

We are forgetting the laws of God, the very laws Jesus said He came to fulfill. We now allow a lesbian priest to be ordained in the Episcopal church. Homosexuals not only flaunt their sins, they boldly seek recognition and power within the church. One million new divorces this year. Ten million kids victims of broken homes. Nude dancing in the church sanctuary. Liberal ministers mock old-fashioned Biblical sex standards. They now tell our kids, "Masturbation is a gift from God to relieve your tensions." And the lawlessness to end all lawlessness, some of our church agencies have been serving as fronts for anti-God, Communistic anarchists seeking to destroy democracy — using the churches' missions' money to engage in covert acts of violence.

- Do Christians drink because of ignorance? Has no one challenged them by the Word of God? Do these new converts from the Jesus movement drink to prove they are liberated and not under law?

A young lady, a member of a Christian love commune, wrote to me recently and said, "Sure, we all drink. Jesus did; Paul did! The Bible is not down on it. Our leaders drink moderately. They are good Bible teachers and they travel, speaking at youth gatherings." Yes — and I happen to know some of them also smoke. They mix Jesus with their heavy rock music, and only God knows where the compromise ends.

They seem to think that adding the word "Jesus" to anything sanctifies it and makes it all right.

- You say "Don't judge, David! What about the beam in your own eye?" I am not anyone's judge. If I have not set myself up as some kind of spokesman for any group. But Paul said, "We judge those within — God judges those without." It's time judgment was called for! It's time all drinking Christians were challenged! It's time for the Holy Spirit to expose the looseness, the slaphappy "anything goes" attitude. If it's wrong for my dear converted alcoholics and addicts and prostitutes to drink, even moderately, then it is deadly wrong for mature Christians to drink and set a poor example for them.

- And I get very weary and spiritually indignant when drinking Christians come back at me with — "Aw, you're just a fundamentalist, law bound, moral do-gooder. We modern, liberated Christians are free in Christ. We are not under law. We will not be bound by your attacks on our freedom."

That offends everything in me that yearns for godliness and holiness. That offends every young convert whom God has convicted of past drinking habits. And the Bible says —

"But whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" (Matthew 18:6-7).

• I refuse to give in to the mounting pressures of worldliness — in the disguise of spiritual freedom! What has happened to us, saints of God — when we can sit idly by and not rebuke the fast eroding morals in the house of God? I believe in free grace, but not licentiousness. I believe in the imputed righteousness of Christ, by faith. But I also believe the holiness of God demands that we "touch not that which is unclean." I also believe that smoking ministers are not being honest with God. These "puffing prophets" refuse to practice what they preach. And drinking ministers are a reproach to the name and power of God. It is not an effort to condemn true ministers of the gospel. But how can we as ministers and parents ask our kids to quit using drugs and alcohol, if we will not clean up our own lives — and set a Christ-like example?

- At times, just for a fleeting moment, I think to myself, "Maybe I'm the one who is wrong. Maybe these new Christians who rock, roll, smoke, drink, and who go back to their old haunts to sing, entertain, and perform — maybe they have seen something in God I haven't yet seen. Maybe all these fast changes aren't compromise, but a sign of maturity and growth. Maybe I am too old-fashioned — too out of it to recognize some new thing God is doing." But then I begin to compare the rollicking, boisterous sounds of their music with the old songs like "The Old Rugged Cross," and "Holy, Holy, Holy." Then I want to cry! I look at them going back into those smoke-filled clubs to entertain the drinking crowd on the pretense of taking Jesus with them, and then I compare them with all the millions of God's people over the centuries from the martyrs on down to the converted addicts and gangs of today, who forsook the world and all its associations to take on the reproach of Christ. I begin to weep for those compromised Christians. I know I am not wrong.

- Please don't get mad at me! If you are one of the sipping saints — don't allow your hurt or anger to rob you of the truth. If you find yourself resenting this message of separation — it is probably because God has already convicted you — and He is now wanting you to enjoy complete freedom.

Pray also that God will lay it on the hearts of ministers all over the nation — to take a bold stand in their pulpits against these insidious trends.

Pray for our teenagers! The pressures on them to drink with the crowd are getting worse daily. They need to be encouraged to stand up and resist, lest they be drawn into this whirlpool of drunkenness.

Even if you don't "feel convicted" — abstain for the simple but powerful reason of setting an example for the youth!

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things" (Proverbs 23:29-33).†

Used by permission from David Wilkerson Crusades.

HOW WIDE SHOULD CHRISTIAN FELLOWSHIP BE?

by E.P. WICKENS

This, of course, is a very controversial question, and to look to the Church for the answer would be to receive as many different answers as there are denominations. One of the admirable and outstanding characteristics of the early church was the sincere love that was manifest in the midst of it. "Behold how they love one another," is an expression that gives evidence to the fact that it was unusual to see such love among people of that day.

The exemplary love of the early church was certainly not in evidence among the worshipers at the Temple. It was so extraordinary that it received special mention with a measure of wonder. The question comes to mind, "What caused this great love among them?" Was it because all believed the same in every point of doctrine? I think not. There may have been more unity of belief among the worshipers at the Temple than in this company. However, the love among them was not based upon the fact that they believed the same in all points of doctrine, but stemmed from a spiritual relationship with their risen Lord. In writing to the Thessalonians Paul said it wasn't necessary to write to them concerning brotherly love for they were taught of God to love one another.

A Jewish evangelist commenting upon the effect of the Gospel among those of his own race said, "to produce such a unity and oneness as were evidenced in the early church was a miracle in itself since Jews, by nature, are controversial and where two Jews meet one has three opinions . . . yet the early church was of one heart and one soul." All this leads to the conclusion that where the Spirit of God has free course and a people is in fellowship with Him there is a desire and a tendency to a oneness and unity of the brethren.

Disunity among brethren is contrary to the nature of the Spirit of the Lord and to the Word of God; "Behold how pleasant it is for brethren to dwell together in unity! It is like the

precious ointment that ran down over the beard, down upon the skirts of the Priest; it's as dew of the Hermon, and the dew that descended upon the mountains of Zion for there the Lord commanded blessing."

Paul interpreted the division in the early church as evidence of carnality (I Cor. 3). Of the seven Churches of Asia the Church of Ephesus seemed to have maintained what would be considered a good standard of holiness. It could not bear that which was evil. It tried professors and uncovered the falsity while laboring tirelessly for His Name sake. Yet that church was in danger of having the candle stick removed meaning it was in danger of not being recognized by God as a church, since the candlesticks were the churches (Rev. 1:20).

Biblically speaking, "who is included in what is called the Church?" (Gal. 3:27-8) . . . "for as many as have been baptized into Christ have put on Christ." This included both Jews and Greeks between which there were certainly important doctrinal differences (Acts 21:20,25). Yet they were to be of one fellowship as they were one in Christ. A Christ-loving and Bible-loving fellowship having no fellowship with other bodies, who love Jesus and His word equally as well, is to its shame rather than to its credit, as I understand the Spirit and the Word of God.

Walking worthy of the vocation whereby we are called consists in humbly bearing with one another, endeavouring to keep the unity of the spirit until we come to the unity of the faith. By this I understand that points of doctrinal difference should not be allowed to break our fellowship, but we are to maintain a spiritual fellowship which will ultimately lead to a closer unity of doctrine.

No one should be asked to compromise his convictions, but as Christians we fellowship together and maintain a spirit of unity while we discuss our doctrinal differences. We may discover that some of the convictions were not as biblically found-

ed as we once thought. Paul reasoned that where there were divisions among them, there were also of necessity heresies among them. No Christian should be fearful of position being challenged by the Scriptures. But there are some basics which must be believed for fellowship to be possible. Jesus said, "Except ye believe that I am He, ye shall die in your sins." He must be the centre of Christian fellowship. We are specifically told to have no fellowship with the unfruitful works of darkness and if one be called a brother and walks disorderly with such we are not to eat.

When Peter saw that God worked outside his doctrinal convictions in pouring His Spirit upon the Gentiles to his mind it justified his going in unto Gentiles and fellowshiping them even though it was contrary to the convictions of his Jewish brethren. He was called to account for it at Jerusalem, but in making his defence to justify his going unto them he told how God had given them the like gift as he did to them at the beginning. Then he said, "Who was I that I should withstand God?" He considered his refusal to fellowship the Gentiles would be in effect his sitting in judgment upon God, and accusing God of doing wrong to give them of His Spirit. In the light of this, what Christian or what blood-washed child of God should I not fellowship with? Should I not fellowship with those whom God fellowships and pours His Spirit upon?

The ability to have a oneness of spirit with those of different doctrinal positions is a test of our spiritual depth and fellowship with our Lord. To have different points of view can be a basis for interesting discussion and fellowship in His Word for those who can keep the unity of the Spirit. But if the unity of the Spirit is based upon the unity of doctrine or belonging to the same corporate body, it would seem to be less than Christian fellowship and have more the characteristics of a fraternal or club fellowship.†

THE GOSPEL

God's Priority Is It Ours?

by E.P. FUNK



be gripped by a similar burden.

It is quite apparent the evangelistic fervor which gave birth to so many churches at the turn of the century is no longer present. In its place many churches have become occupied with spiritual issues which have detracted from the great commission to evangelize the unregenerate.

Without question the charismatic movement in its various forms has had a very profound influence on preachers and people alike. I make this assertion, not as a point of criticism, but rather to point out the fact our priorities have been affected. I sincerely thank God for any and all moves of the Spirit. That God is moving throughout this world no one

can deny. Admittedly there are things happening I cannot reconcile or understand. I am, however, grateful to God for every person touched by the operation of His Spirit.

Since we are creatures prone to extremes, there is need for constant re-evaluation of our spiritual priorities. Even in the most sincere hearts these can become very distorted.

Paul's admonition is "Let a man examine himself . . ." (I Cor. 1:28). While this particular admonition is related to the table of the Lord, the principle of examination before God is found throughout the Holy Scriptures. The Author and Finisher of our faith speaks through Peter and says "The time is come that judgment must begin at the house of God" (I Peter 4:17). To the Ephesian church the Lord Jesus said, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works" (Rev. 2:4,5). The Ephesian church didn't lack in activity. They had a great program going but they had their priorities distorted because they had

left the first love.

Paul gives a very clear and concise definition of the gospel in I Cor. 15:1-4, "Moreover brethren, I declare unto you, the gospel which I *preached* unto you, which also ye have received, and wherein ye *stand*; by which also ye are *saved*, if ye keep in memory what I preached unto you, unless ye have believed in vain."

For I delivered unto you *first of all* (top priority) that which also I received, how that Christ *died* for our sins according to the scriptures; and that he was *buried*, and that he *rose* again the third day according to the scriptures.

In I Thessalonians 1:5 the apostle explains *how* he delivered this soul saving message. "For our gospel came not unto you in word only, but also in *power*, and in the *Holy Ghost*, and in *much assurance* . . ." Paul never relied on gimmicks of magic to deliver this message. It was a complete reliance upon the anointing of the Holy Ghost to quicken the gospel to the listening heart. Is it any wonder that in his Roman epistle he exclaimed; "I'm not ashamed of the gospel of

END TIMES MESSENGER SUNDAY NOVEMBER 26th



L.O. PRITCHARD
Chairman, Editorial Board

Your help is needed . . . if we are to reach our goal of a "Messenger" in every home during our November magazine extension drive. Sunday, November 26th is End Times Messenger Sunday.

It is our purpose to produce a magazine that will keep you informed of missionary news around the world; acquaint you with items of interest from Apostolic assemblies across Canada; challenge you with articles and editorials that face present-day issues squarely and lead you into the deeper truths of God's Word.

As chairman of the Editorial Board, may I encourage you, as a member or adherent of an Apostolic or affiliated church, to recognize the importance of the printed ministry offered by the End Times Messenger to our Fellowship.

I invite you to have a part in widening the ministry of the "Messenger" by not only subscribing yourself, but encouraging others to do so. Gifts subscriptions for your friends and relatives can bring eternal dividends as the Word of God enters their homes and their hearts.

Help us maintain our present quality, in the face of rising production costs, by making a personal investment in the effective ministry of your Fellowship magazine.†

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Christ; for it is the power of God unto salvation to every one that believeth."

As pastors we have the responsibility of feeding the flock and taking care of the church of God. This aspect of pastoral ministry must not be neglected in any way. It is interesting to note when Paul wrote a letter of instruction to Pastor Timothy he said ". . . be thou partaker of the afflictions of the gospel according to the power of God" then, before he concluded his letter he said, "But watch thou in all things, endure afflictions, *do the work of an evangelist.*" Evidently the great apostle envisaged pastoral ministry to include evangelism.

While there are exceptions to the rule, I feel many of our Christian churches have become involved with many commendable spiritual exercises, but in doing so have neglected the great commission to "Preach the gospel to every creature." The majority of services are directed to the Christians. Clear, simple gospel preaching is desperately needed. The gospel is alluded to in sermons. But, there seems to be a lack of real conviction that the gospel really is the one and only message He has given to save the lost. Paul said, "God hath chosen through the foolishness of preaching to save them that believe" (1 Cor. 1:18).

On December 29, 1977, I entered a new era in my ministry. On that day I sat in a coffee shop with a friend and fellow minister discussing these very issues. I was unburdening my heart to him. Suddenly I was afflicted with a back ailment and rushed to the emergency section of the local hospital.

From that time on I was to spend many hours on my back, often alone. I experienced many sleepless nights sometimes because of pain, but more often I was moved to pray the night through. Frequently, the presence of the Lord was real beyond verbal description. I never heard Him audibly, but He spoke through His word and by deep indelible impressions of the urgency of evangelism for the lost, and obeying the commission to preach the gospel with clarity and conviction.

The past six months have been a time for reflection and re-evaluation of my ministry. I remembered the fervency with which I preached the gospel in the infant years of my minis-

try. I remembered to vividly the hours of deep intercession before the throne of grace prior to each service. There came to mind the response to a very simple presentation of the gospel. Many nights, as the Holy Spirit enabled me to remember, I wept openly and often cried myself to sleep like the babe in the crib. I cried for God to restore to me the ministry He had given to me thirty-two years ago.

All the events of the past six months have been the strangest of my life. I do not refer to the physical suffering to which I was exposed, but the wonderful times in the presence of God when he performed spiritual surgery on the inner man. I was brought to some very definite conclusions. I have resolved before God to return to the ministry God gave men thirty-two years ago. I will with the divine enablement (Acts 1:8) of the Holy Spirit, proclaim the one and only message God gave the church to save and transform the vilest of sinners into sons of God.

I have wholly rededicated and committed my life to this cause. There has been and will continue to be enormous satanic opposition. Paul experienced it in his day and so do all who serve God. The coming of the Lord is imminent. There is not time to waste. In the name of Jesus Christ we must make haste to declare the unsearchable riches of Jesus Christ.

It is my earnest prayer that God will use me in some way to influence my fellow labourers and congregations to place evangelism on the top of the list of priorities. May our pulpits ring with anointed gospel preaching. May our homes become light houses of evangelism in our communities.

May each individual Christian become a mighty witness for Jesus Christ and His power to save.

May the Lord of the harvest give us the courage to make all necessary spiritual adjustments to implement a vast biblical program of evangelism.

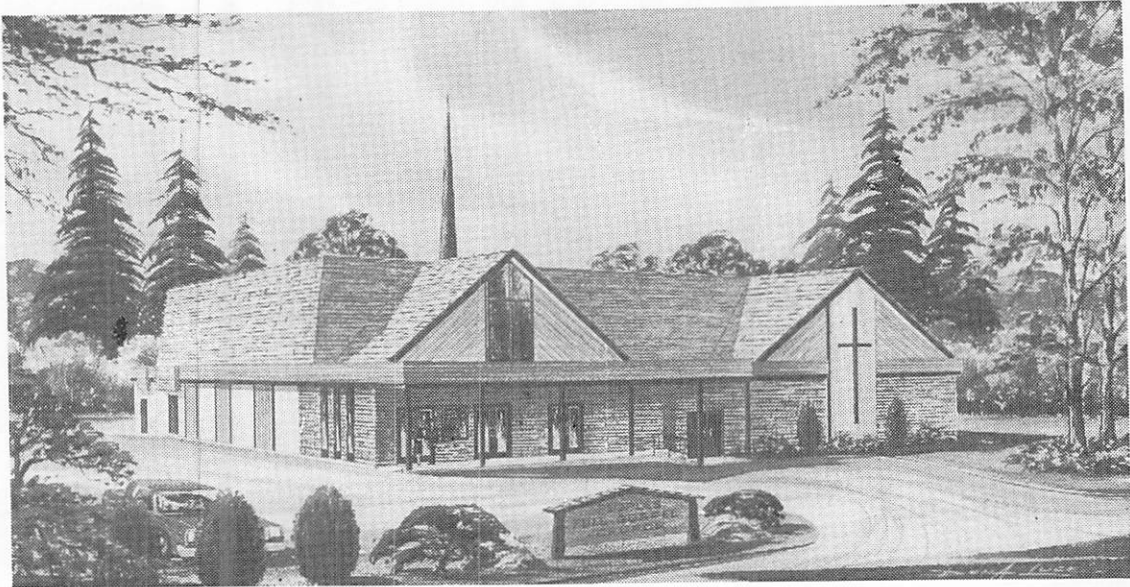
May our prayer rooms again be filled with intercessors and our homes become closets of prayer for dying men. The field is white and ready for the harvest.

Finally, like John the Baptist, may God help us cry aloud with power, with Holy Spirit anointing and with much assurance, "Behold the Lamb of God which taketh away the sin of the world" (John 1:29).†

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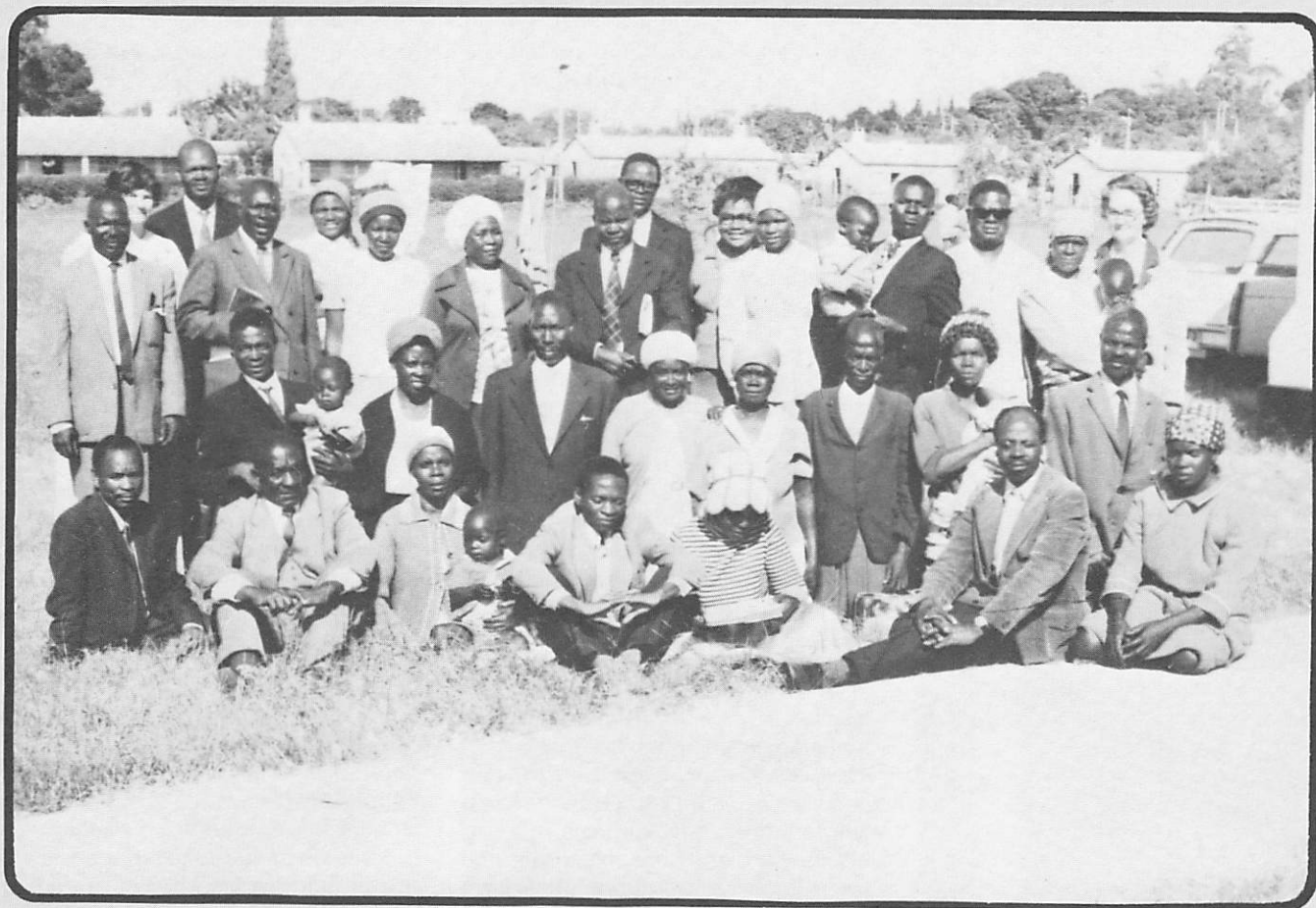
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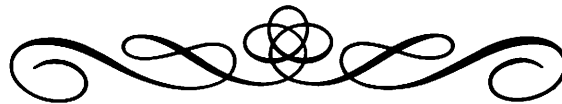
FOCUS ON MISSIONS



Mashonaland, Rhodesia — Pastors and their wives with missionaries Shirley Anderson (right) and Wendy Kellond (left).

the password is . . . COMMUNICATION

by CAMERON GILLET



"How then, shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Romans 10:14,15).



I'm sure one of the greatest blessings any minister can experience is to work with spiritually hungry people. This is true whether pastoring, travelling in evangelistic work, or on the mission field, as we happily find ourselves. One of the things that has constantly challenged my heart over the years of growing up in Latin America and later as we began our own ministry was the hunger and the need to be fed in the countries south of the U.S. border. So it was a great fulfilling blessing as we finally realized our dream (or started to) and crossed over the Rio Grande travelling on down to Guatemala.

Since arriving here six months ago we have met situations that have blessed and challenged us. Of course our most immediate hurdle was getting more familiar with the language. The verse I quoted at the beginning of this little article has always been a favourite of mine. I suppose I would be forgiven if I were to add a slight

comment to verse 15: "How shall they preach except they *first* know how to *speak*." We were fortunate, I suppose, in that we already had somewhat of a head start in this area, but even at that, it seems there is always so much more to learn. Beginning to communicate in another language is quite an experience to say the least. Saying "sink or swim; do or die" may be a little strong, but sometimes that's how you feel. Simple but vital things like opening a bank account or post office box, etc., become difficult. More difficult tasks like preaching become impossible for awhile. To a new missionary this can be discouraging.

So as we prepared to make our way to the field we also began preparations to study the musical language of Spanish. We enrolled in a Spanish institute before ever leaving the north and upon arriving in our new country, we began nine intensive weeks of study. Sometimes it was exasperating and difficult, but always it was a

great encouragement to know we had our Father's help. There were students there who didn't. After nine weeks we felt that we had studied the things we needed and had progressed. We were ready to begin the "real work."

While studying Spanish in the Guatemalan Highlands, we were constantly amazed by a particular group of people: not the colourful Indian or Spaniard, but the American and Canadian tourists to this fair country. All students of the language as we were, they were the breed of North American known for his bad odour and shabby, uniquely outlandish clothes. The Guatemalan people are, to say the least, very conservative along these lines. They looked down their noses very severely at these "crazy Americans." Out of this came a principle that really impressed us: there is more to communicating with people than learning to speak their language. Wherever one may go in the world, systems of customs and ethics have been built up over periods of time. Some are good, some are bad.

A servant of God needs the guidance and direction of the Holy Spirit to differentiate between innocent customs and those that hinder the Lord's work. A missionary can spend months or even years studying the language (and this is important) but until he learns to communicate with love, understanding — grace in difficult situations — he is no more than a "sounding brass and a tinkling cymbal" in that language.

Communication of the Gospel message to the unsaved in Guatemala is one of the greatest goals we have. Millions are without Christ, living not only in physical poverty but destitute spiritually as well. Our hearts have been touched by those we've talked to; they are spiritually hungry and seeking for whatever seems real. We have the answer. The field is white here and we count it an exciting privilege to be communicating the love of Christ to the lost.

Communicating with the Church is also a great need. There is a move of the Spirit going on in the Body that is warm and genuine. The Christians have a longing to know the power of

God on their lives. It is wonderful to be in meetings where virtually everyone enters into praising and worshipping the Lord without hindrance. However, most everywhere we go we find a real need for sound Bible teaching. Legalism often dictates to our brethren, and we have a desire to see the liberation that comes with firm grounding in the Word. We praise God for the way He is leading us into Bible school work and look forward to our first term this fall. Please keep praying for us.

As I mentioned at the outset, one of the greatest blessings any minister can experience is working with people hungry to be fed spiritually. These are the kind of people we are finding in Guatemala and it is a fulfilling experience.

Remember that the missionary is the extension of your arm. We're not here to do our own thing, but to communicate the message of salvation and liberation that God has made real to our fellowship.

Brethren, Pray for us.†

Yesterday, Today & Forever

by MARY GOFORTH MOYNAN

My father was Jonathan Goforth, known among Presbyterians as one of their pioneering missionaries in the Orient. Through his ministry revival fires were lighted all over China during the early 1900's. A strong Presbyterian, he believed that worship must always be done "decently and in order." Thus he was as surprised as anyone — and not quite a little nonplussed — at some of the demonstrations of the Holy Spirit which began to break out in his meetings in China. On some occasions all the manifestations of the Spirit were present.

Since my father did not encourage or explain these demonstrations, I was left ignorant. Now, years later, after I have heard singing in the Spirit which is indescribably beautiful, I remember similar sounds in China, sounds like waves of the sea or lovely organ music.

The presence of God was overpowering and unmistakable in those revival missions. At times Father's presence seemed almost incidental to the move of the Spirit.

He often said he did not know how to conduct a revival; all he did was present his message from God, then let the people pray.

In one meeting where Father was emphasizing the need to confess sin, a beloved elder of the church rose before the large congregation and said, "I have committed adultery, and I poisoned my wife to get rid of her." Immediately that vast audience went to their knees, crying out to God for mercy. It was the beginning of a great revival that swept hundreds of unsaved into the Kingdom.

A Turning Point

that was over 50 years ago. But, thank God, the power of Jesus Christ, our Lord, is just as mighty today. As the wife of an Evangelical Presbyterian minister, however, I had genuine doubts about the validity of the current use of "gifts of the Spirit" — especially tongues. Then one day I attended a charismatic prayer group and the people wanted to pray for my healing. It was a turning point in my life.

continued on next page

Each member of the group began to speak in tongues. As I listened I realized one lady was taling Mandarin Chinese, one of my first two languages. She said, "Shang-ti-ai-ni!" — "God loves you." Then she said, "Shang-ti-buh-yao-ni-tung!", which means, "God doesn't want you to suffer." Then another sentence I cannot remember but I knew it meant, "Just accept his healing." I looked up and said, "Thank you dear Lord!" Instantly I was healed.

Another time I was speaking at a conference of about 200 women. My subject was "What God Has Done Through Women's Prayer Groups." In closing I asked them to sing my favourite chorus, "All things are possible, only believe." I sat down expecting the leader to close with prayer; but suddenly someone began to prophecy. Again it was in Mandarin Chinese. There was silence, then loud and clear came the correct interpretation: "Daughters of Zion, listen to this message. It is true. God is just waiting to give you the greater things, if you will only believe."

These two experiences sent me to the Christian bookstore to buy and read every book available on the charismatic renewal. The books have been a great blessing to my soul. However, my husband, a great and effective preacher of the Word, and a staunch conservative, had that typical minister's fear of "divisiveness."

One day after I had become acquainted with Father Dennis

Bennett at St. Luke's Episcopal Church in Seattle, Washington, I said to him, "I do wish you could talk to my husband."

"Well, just have Rita and me over for tea and see what happens," he replied.

I went home elated, but Bob put me off, and continued to put me off until he died. Now, however, I am confident that my husband and Father are one with me in praying that Christians everywhere will have "ears to hear what the Spirit is saying to the churches."

My father was heartsick in his own time over the spread of the plague of unbelief and rejection of the inspired Word of God. But I do remember him saying near the end of his life, "God has used the Presbyterian Church to establish his Kingdom in many parts of the world. I feel that he wants me to continue my witness to the end, in that branch of the Body of Christ."

A Wider Service

For fifty years I have been more than content to take a back seat as a minister's wife, and just supplement the ministry of a man of God — my husband. Now, strangely enough, God is opening up a wider service. Of the 11 Goforth children, I am now the sole surviving member of the family. Because I

grew up in the shadow of famous parents and even more brilliant brothers and sisters, I came to think of myself as a pigmy among giants. However, in these latter days since the home-going of my husband, I have discovered that God can anoint and use even a pigmy for his glory. In fact, he's counting on us little people to do his work and witness for him.

As a daughter of the past I want to state that it's great to be alive today — in a day when so much is happening so fast. The winds of the Holy Spirit which blew in China are blowing even mightier today. May our main line churches not miss the boat, but at least be willing in the day of God's power.†

— Logos Journal

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by ART & GRETA SHEPPARD



"A Christian Brother has really done me wrong. I have been tempted to physically fight him to pay him back. Finally I left town for I couldn't trust my feelings."

Paul wrote in Rom. 12:18-21, "if it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." This is the best biblical advice to follow.

"I have been tempted to take a brother in our church to court over some personal matters. What do you think about this?"

I believe Paul's exhortation to the Corinthians is my best answer. I Cor. 6:1-3, "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" It always pays to apply the Word of God to our situations. It is very clear and very practical.

THE GREATEST OF THESE

THE greatest thing in all the world is love.
MEASURE love against riches or fame . . .
YOU find they fall short; for love is from above.
USE it as the power that energizes your frame,
FOR love can launch ships, create, inspire
OTHERS to achieve, to attempt impossible things.
IS anything too much for love to require?
THE annals of history with vehement denial rings!
ONE thing alone that defeats even Death.
GOD gave His Son because of it, and He
WILL give you of His life-giving breath.
USE that power to its Nth degree,
FOR He alone can impart that wholesome need
YOU have to lavish love in word and deed.

— LUCY ELLEN EATON

12 Rules for Raising Delinquent Children

1) Begin with infancy to give the child everything he wants. In this way he will grow up to believe the world owes him a living.

2) When he picks up bad words, laugh at him. This will make him think he's cute. It will also encourage him to pick up "cuter" phrases that will blow off the top of your head later.

3) Never give him any spiritual training. Wait until he is twenty-one and then let him "decide for himself."

4) Avoid use of the word "wrong." It may develop a guilt complex. This will condition him to believe later, when he is arrested for stealing a car, that society is against him and he is being persecuted.

5) Pick up everything he leaves lying around — books, shoes, and clothes. Do everything for him so that he will be experienced in throwing all responsibility on others.

6) Let him read any printed material he can get his hands on. Be careful that the silverware and drinking glasses are sterilized, but let his mind feast on garbage.

7) Quarrel frequently in the presence of your children. In this way they will not be too shocked when the home is broken up later.

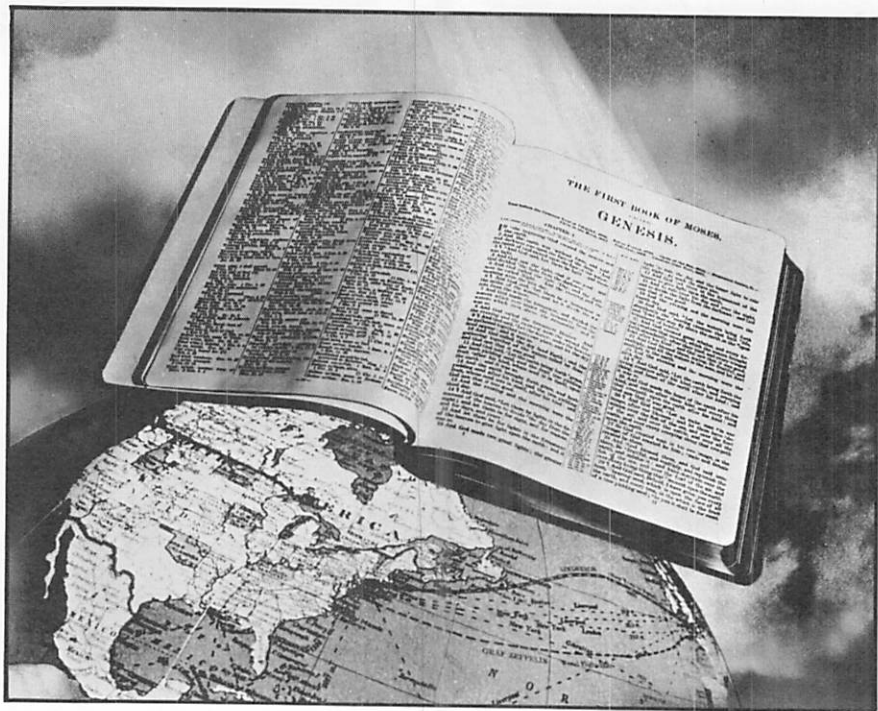
8) Give a child all the spending money he wants. Never let him earn his own. Why should he have things as tough as you had them?

9) Satisfy his every craving for food, drink and comfort. See that every sensual desire is gratified. Denial may lead to harmful frustration.

10) Take his part against neighbors, teachers, policemen. They are all prejudiced against your child.

11) When he gets into real trouble, apologize for yourself by saying, "I never could do anything for him."

12) Prepare for a life of grief. You will be likely to have it. — Issued by the Police Department of Houston, Tex.†



Standing On The Promises

by EVEREK R. STORMS

The Holy Scriptures contain a grand total of 8,810 promises. How do I know? I counted them.

All my life I have seen various figures quoted as to the number of promises in the Bible, the one most generally given being 30,000.

Since this is a round number with four zeros to it, I have always been a little suspicious about it. Furthermore, since there are only 31,101 verses in the Bible, it would mean that there would be practically one promise for every verse.

I do not guarantee my count to be perfect, but it is the most accurate I know of.

The Bible contains eight kinds of promises. There are 7,487 promises that God has given to man. This is about 85 per cent of all the promises in the Bible.

There are almost 1,000 instances

recorded — 991 to be exact — in which one person makes a promise to another person. This is some 11 per cent of all the promises in the Scriptures. An example is the promise made by the Dhaldeans to King Nebuchadnezzar: "Let the king tell his servants the dream, and we will shew the interpretation of it" (Daniel 2:7).

There are also 290 promises made by man to God. The majority of these — 235 of them — are to be found in the psalms, such as, 'O Lord, open thou my lips; and my mouth shall shew forth thy praise' (51:15).

There are twenty-eight promises that were made by angels. Most of these — twenty-three of them — are found in Luke. One example is the promise made by the angel to the women at Jesus' tomb: "Behold, he goeth before you into Galilee; there shall ye see him" (Matthew 28:7).

There are actually nine promises made by that old liar, the devil, eg., "All these things will I give thee, if thou wilt fall down and worship me" (Matthew 4:9).

Two promises were made by an evil spirit. "Then there came out a spirit, and stood before the Lord, and said, I will entice him . . ." (2 Chronicles 18:20-21).

There are also two promises made by God the Father to God the Son, and one made by a man to an angel.

One of the sixty-six books of the Bible has no promises at all — Titus. Seventeen others contain less than ten promises each. Even such an outstanding Book as Ephesians has only six promises.

The New Testament has 1,104 promises; the Old Testament 7,706. This means that seven out of every eight promises are to be found in the

From Shiloh Christian Centre

Old Testament. You cannot afford to skip the Old Testament when you read your Bible.

Isaiah, Jeremiah and Ezekiel have over 1,000 promises each — a total of 3,086 in the three books, or more than one-third (35 per cent) of all the promises in the Bible. Most of them are of a prophetic nature: "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14).

Many verses have more than one promise. Here is a verse with four: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).

Another verse has five promises: "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished" (Isaiah 51:6).

The chapter with the most promises is Deuteronomy 28. These 133 promises refer to the blessings and cursings God promised the Israelites when they would reach Canaan, according to whether they would obey or disobey His commands.

A somewhat similar chapter is Leviticus 26, which has ninety-four promises — three-fourths of all the promises in the book.

The most outstanding chapter, as far as promises are concerned, is Psalm 37. Practically every verse in it is a most precious promise. Here are some of these forty-three wonderful promises:

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (verse 4).

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (verse 5).

"The meek shall inherit the earth; and shall delight themselves in the abundance of peace" (verse 11).

Last year I read the Bible through for the fifty-third time; but the time I read it counting the promises was one of the most precious. Time after time I have had to agree with Solomon: "There hath not failed one word of all his good promise" (1 Kings 8:56).

The question as to which are the greatest promises is one about which there would be a difference of opinion. But if I were permitted to claim only six promises, I would choose the following:

The promise of salvation: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9).

The promise of the Holy Spirit: "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

The promise of answered prayer: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

The promise of temporal help: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

The promise of sustaining strength: "As thy days, so shall thy strength be" (Deuteronomy 33:25).

The promise of heaven: "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3).

Yes, God promises to save and sanctify us, hear us when we pray, provide us with food and clothing, give us enough strength for each day, and eventually take us to heaven. What more can we want? If we had no other promises than these six, how good God would be to us!

The promises are ours for the asking — 7,487 of them made by God Himself. They are waiting for us to test and prove them. We go to church and sing, "Standing on the promises," but most of us are simply sitting on them!

These are perilous times in which we are living. Recent developments in many lands emphasize this only too clearly. But the reply that Judson gave his mission board when they inquired about the prospects for the future in Burma is still true for all of us: "The future is as bright as the promises of God."

You can count on the promises of God. Why not try some of them and see for yourself?†

Reprinted from "The Sower."

Praise the Lord for His abundant riches and mercy to us over the past few months. We have had two wonderful camps this summer blessed by the presence of our Lord and Saviour, Jesus Christ.

During our family camp in July, we were privileged to have Rev. George Neilson of High River, Alberta as our morning teacher and Rev. Howard Post of Winnipeg, Manitoba as the evening evangelist. Both brothers ministered with the anointing of the Holy Spirit. 300 people stayed on the grounds with 500-600 in most of the evening services. Saturday afternoon drew a large crowd to the shore of Cameron Lake to witness 47 take on the precious name of Jesus in the waters of baptism. Shiloh Bible Camp '78 has left many fond memories to those that attended.

The first annual Mini-Camp held Labour Day weekend was a great success. To most of the 50 people on the grounds, it was the last "shot in the arm" before heading back to school. God richly blessed as 125 assembled in the tent for the Sunday evening service.

Praise His wonderful name for the work He is doing at Shiloh!†

Changes in Pulpit Ministry

Rev. Denzel Fenn is now pastor at the Full Gospel Church in Calgary.

Rev. E.G. Bradley is pastoring in 7th Apostolic Church, Edmonton.

Rev. Wm. Bettschen is ministering in a supportive role with Brother Bradley.

Rev. Richard Parkyn is pastor of the Full Gospel Church in Kamloops.

Rev. Jake McCrea is pastor at Stoughton, Sask. **continued on page 23**

MOVING TO CALGARY?

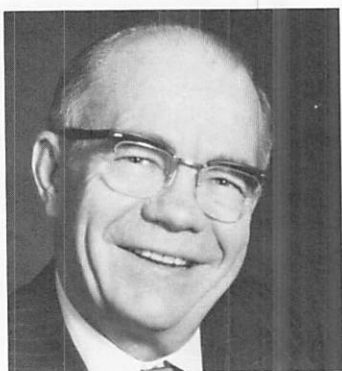
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Whom Are You Following?



by LORNE O. PRITCHARD

There are three texts in First Thessalonians on which we have based this article. "Ye became followers of us and of the Lord" (I Thess. 1:6); "Ye became followers of the churches" (I Thess. 2:14) and; "Follow that which is good" (I Thess. 5:15). We were arrested not only by the texts but also by the order in which they are written.

First — "followers of us and of the Lord." Recently a new kind of teaching regarding discipleship has appeared. A brand that is far different than that taught by the Apostle Paul. Today Christians are being taught that they must become disciples of other Christians. Some seem to be saying, "if you don't follow us, you can't follow the Lord."

To such we would say, look again at the Bible pattern. John the Baptist had disciples (Matt. 11:2). John was also great in the eyes of the Lord (Luke 1:15). He was great even though he did no miracle (John 10:41). However, when John's disciples were introduced to Jesus, they left John and followed Jesus (John 1:35-37).

Followers of the Lord

In our text, Paul said, "Ye became followers of us and of the Lord." In I Corinthians 11:1, he writes: "be ye followers of me *even* as I also am of Christ." Thus he was not saying they were to be his disciples. He was saying that he was a disciple of Christ and he desired them to follow his example and also become Christ's disciples.

Or perhaps we can put that another way. He was not inviting them to follow him but rather instructing them to follow his example in following Christ.

In Acts 20:30, Paul warned about those who "seek to draw away disciples after themselves." We need to heed that warning today.

The commission in Matthew 28:19 does not support the so-called "new" discipleship either. We acknowledge that the word "teach" could have been translated "make disciples of," but the verses go on to talk about water baptism which is a part of following on to true discipleship.

But here we ask a question. Does water baptism make one a disciple of men or Christ? The answer is found in I Corinthians 1:12,13, "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?" In baptism we confess that we become followers of Christ, not followers of men.

In the context of Matthew 28, there is not the slightest hint that the disciples were to gather disciples unto themselves. They were rather to make disciples of Christ.

In a very real sense, if one will carefully study the Scriptures, one must conclude that only Jesus has Christian disciples. We have never been instructed to use our ministries to make disciples for ourselves.

We fear that this present-day discipleship teaching is not new, but something that has its roots in the church of Rome. It certainly leads back into Romanism. For the supremacy of the Scriptures and the equal priesthood of all believers are doctrines, soon forgotten, by any who proclaim this modern day heresy.

See to it then that we become, and lead others to become "followers of the Lord."

Followers of the Churches

Our second text states that the Thessalonians became followers of the Lord and then they became "followers of the churches."

In "Christianity Today," July 21, 1978, there is an item regarding America's "unchurched." "Forty-one per cent of adult Americans, or 61 million people fell into this category." Now that is not a surprise. The surprise comes in a later paragraph which reads: "Gallup found that many unchurched were 'very religious,' with 25 per cent of them reporting a significant 'born-again experience.'" If my figures are correct, that means that in America there are over 37 millions claiming the "new birth" who are without any local church affiliation.

This seems so very strange. It is a serious departure from the Bible pattern. A departure from the divine plan.

Certainly, the invisible church is part of God's plan. Jesus said, "I will build my church." And the historical beginning and fulfilment of that prediction is recorded in the book of Acts and the Epistles. The Church came into existence, and as a result local churches were raised up. In fact, the invisible church manifested itself in local churches.

And now return to our text. Does it not teach that the outcome of the salvation of the Thessalonians was that they became followers of the churches? That was the normal result. It was the natural outcome. These believers, because they were believers, looked for and found a local church home. And so it has been throughout church history.

Perhaps an illustration here would be helpful. It has always seemed to me that it is normal, it is natural to believe that every child needs a home. A place where one feels that one really belongs. Surely we agree on that point.

When Jesus taught, he used the natural to illustrate the spiritual. So we apply the lesson. Every new-born child of God needs a home — a local — church home. A place where one feels one is wanted and one belongs.

Now it is a fact that some homes are not what they should be. But this does not destroy the value of a good home. We believe that home is a God-ordained institution.

In the same way, some churches, I suppose all churches, have much to be desired. But surely this does not give reason for despising or rejecting this God-ordained institution.

Local churches are ordained of God. Babies in Christ should normally become a part of, and active in, a local church. Churches should not need to "follow-up" new converts, new converts should naturally become followers of the churches.

Followers of That Which is Good

The last text invites followers of Christ who are followers of the churches, to "follow that which is good."

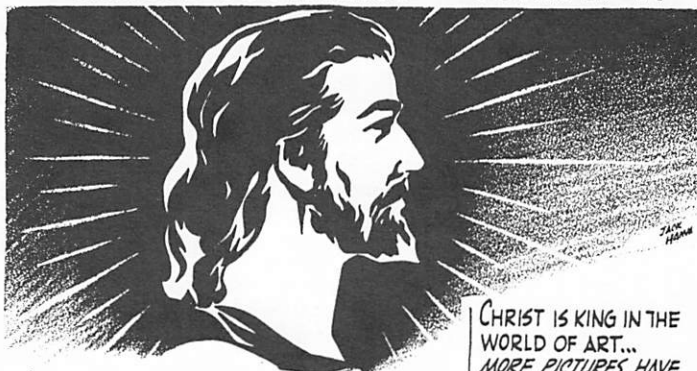
Looking again at the Gallup poll in "Christianity Today," I note this. The unchurched remain unchurched because "church teachings about beliefs are too narrow . . ." "Churches moral teachings are too narrow." "The unchurched are more apt than church-goers to welcome wide acceptance of sexual freedom . . ." Now do these statements suggest or reveal something? We believe that they do.

God intended Christians to follow that which is good. A church, worthy of that name, must set some standards. It must make some Bible demands. That is not legalism. Grace demands government. Disciples must be disciplined. Learners must learn.

True Christianity does not accept "fornication, adultery, drunkenness, stealing, lying, abortion, murder, homosexuality, etc., as being 'normal.'" Followers of Christ are instructed to flee fornication, etc., etc. One cannot continue to live in these unacceptable areas of living and still enjoy the blessings of a local church.

Rebellious people do not want restraints. They want freedom. So to keep from "following good" they choose not to "follow the churches." On question the depth of their experience in following Christ. For if we follow Christ, we will follow the churches. And as churches are Christ-centered, the followers of the churches will become followers of that which is good.†

"BEHOLD YOUR KING" -- JOHN 19:14



CHRIST IS KING IN THE
WORLD OF LITERATURE...
MORE BOOKS HAVE BEEN
WRITTEN ABOUT HIM THAN
ANY OTHER INDIVIDUAL.

AMONG THE MASTER-
PIECES OF LITERATURE
OF WHICH HE IS THE
SUBJECT:
MILTON'S "PARADISE
RECOVERED"
BRYANT'S "THANATOPSIS"
WORDSWORTH'S "ODE
TO IMMORTALITY"
BUNYAN'S "PIGGRIMS
PROGRESS"

CHRIST IS KING IN THE
WORLD OF MUSIC...
MORE MUSIC HAS BEEN
COMPOSED ABOUT HIM
THAN ANY OTHER PERSON.

JESUS IS THE THEME
IN THE IMMORTAL
BACH'S "ASCENSION"
BEETHOVEN'S "MOUNT
OF OLIVES"
HANDEL'S "MESSIAH"
HAYDN'S "CREATION"
SPOHR'S "LAST JUDGE-
MENT"

CHRIST IS KING IN THE
WORLD OF ART...
MORE PICTURES HAVE
BEEN PAINTED OF HIM
THAN ANY OTHER MAN

JESUS IS THE SUBJECT IN
TITIAN'S "ANNUNCIATION"
RAPHAEL'S "SISTINE
MADONNA"
DA VINCI'S "TRANSFIG-
URATION"
DORE'S "VALE OF TEARS"
DA VINCI'S "THE LAST
SUPPER"
DURER'S "CRUCIFIXION"
RUBENS' "DECENT FROM
THE CROSS"
ANGELO'S "LAST JUDGE-
MENT"

"TRULY THIS WAS THE SON OF GOD" — MATT. 27:54

IN FOCUS



by D.W. BREEN (Moderator of the A.C.O.P.)

Conditioning

Solomon, the man with exceptional human wisdom, especially given to him of God, concerns himself with the basic values and priorities of living here and now in this world.

Our living in this "nasty now-and-now" is seriously related to the hope of our living in the "sweet bye-and-bye."

Conditioning is valuable to good, wholesome and productive living. The whole person needs our attention and response, physically, emotionally and spiritually.

There are normal and natural in-built conditioning processes that make for well being and productivity.

Conditioning that is not in harmony with these processes only distort.

We live in a society of "ever learning and not coming to the knowledge of the truth." Ever striving to be and to have. Such a society, Christian or human, leaves itself vulnerable to strange and crippling conditioning by those who seek advantage.

The best things in life are free. The real things of life are simple and not complex.

To those who capitalize upon the compounding confusion that is born of self interest, self pity and selfish grasping, excel in culturing complexities to blind people to reality.

Everyone is being pressed with the process of conditioning in ads, commercials, slogans, lectures, seminars, retreats and multitudes of programs.

The Apostle Paul said something pertinent to this subject as related to those who distorted God's will to confuse and frustrate those who really want to live and be meaningful. "They zealously affect you, but not well."

Motives for conditioning must be questioned. Therapy offered for a price, whether monetary or personal

must be evaluated. The quest to control and over-lord can be subtle, cruel and coldly calculating. There is a small margin between helping and manipulating. We have a right to affect others sincerely, but we have no right to manipulate lives.

Monetary gains are so alluring that even the best persons or leaders can succumb to illicit and distorted conditioning of others. We bend others to fit our designed mold in measure or absolute disregard for what is normal, right or true. We do this for whatever reason suits our interests for business, personal advantage and institutional controls.

Conditioning, in its techniques and goals is a multi-million dollar operation in business government and religion.

The motives are often consciousnessless. There is a deception that first affects others, then finally distorts the deceiver. "Deceiving and being deceived" say the scriptures.

What about real life? What is the truth? What are the facts?

Does everyone need to be conditioned for normal living? Does everyone need sex education to take his or her place in society? Do we really all need conditioning for harmonizing with nature?

Does a normal, well-adjusted youth need to be conditioned to express his or her involvement with and for pleasure in life?

Do we have to be conditioned in how to express our new life in Jesus? Do we have to be taught how to worship? How to be happy? How to live apart from the natural processes of life in Jesus?

In our ambitious conditioning we are often provoking and culturing confusion and distortion of the natural normal processes of God in

nature and in His glorious church.

Note the basics for simple, wholesome and productive living in harmony with oneself, with nature and with God, as Solomon presents it.

1. Maintain a good name. Be real, be honorable, be credible. Keep it easy to look at yourself.
2. Accept the reality of death and our life hereafter. There are no absolutes in this life. There are absolutes after this life which makes all the experiences of life so worth while. This gives purpose to living.
3. There is a place for searching and exercising the inner soul. Church is meant to be a place of bowing, humbling and intercession. It is not right or truth to condition churches only to lilt and laughter. We should *never* be conditioned to accept this life as an end-all. To do this, there has to be a distortion to make things appear like they are not.
4. Exercising the inner soul in a serious awareness of the realisms of life makes our hearts better. God is not nearly concerned about changing our circumstances as He is in changing us.
5. The heart of a really wise person, whose life and example it is well to follow, has a responsible attitude. He knows what it is to be sober, sensible, honest and real.

The glib conditioning projected by entertainers, secular or Christian, of making life a kind of "animal cartoon fiction" is a lie and distortion. It compounds evil in our world and in our churches. It accommodates poor weaklings who have lost their way and must be blinded to the realities of life. It confuses the hungry who want to know the real meaning of life as it presents itself in a very real world. It tends to pretending in place of coping.

Knowing and experiencing life's realities never invades full and successful living, it enhances it.

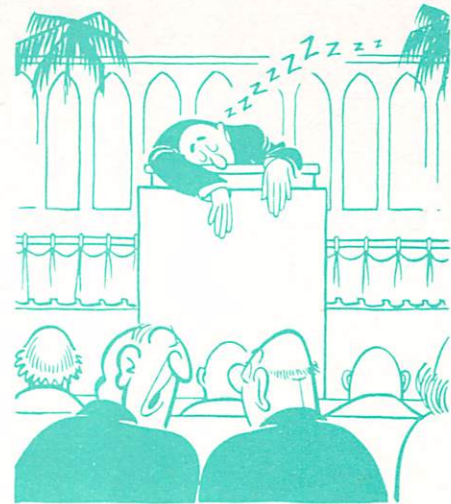
Where in all the Bible does it teach that we are the "King's kids" and will never feel, face or experience the climates of this world. Those who do this deliberately distort. They condition for whatever advantage they seek.

They will have their day in God's court of honesty and justice.

We keep our world and our church family by being positively honest and real.

WORDS OF ...

WIT AND WISDOM



"THAT'S THE BEST 'PEACE OF MIND' SERMON
I'VE HEARD IN A LONG TIME"

The seven deadly sins of modern society:

Politics without principle; pleasure without conscience; knowledge without character; wealth without work; business without morality; science without humanity; worship without sacrifice.

IF ALL ELSE FAILS FOLLOW DIRECTIONS.

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

"No," came the answer in chorus.

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

The Beatles are symptoms of the uncertainty of the times and the confusion around us. They are part of the trend toward escapism.

— Billy Graham

A LOT OF PEOPLE HAVE ABILITY BUT LACK STABILITY.

BEWARE OF THROWING YOUR TONGUE INTO HIGH GEAR WHILE YOUR BRAIN IS IN NEUTRAL.

A lady of a very aristocratic church called the minister of a very humble church on the phone and asked him to visit her husband, who was ill. The minister replied that he would be very glad to do as requested, but wanted to know why she wasn't having her own minister visit him. Her answer was:

"Well, you see, my husband is very ill with a contagious disease, and we simply love our pastor so much that we don't want him to run any risk."

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

— Toastmaster

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

— Powergrams

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

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

The minister was about to alight from his first ride in a Pullman. "What is the average tip?" he asked the porter. "One dollah, said the porter. Where upon the pastor gave him a dollar. "Thank you, suh," said the porter, "you am de first to eber come up to de aberage."

Deft Definition:

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

Following the wedding ceremony there was an awkward pause. The bride and groom remained still, the organist waited a signal, the inexperienced young preacher thought the next move was his, so he said, "If any in the congregation wishes to view the remains, you may now come forward."

GOD HAS INCLUDED YOU IN HIS PLANS. HAVE YOU INCLUDED HIM IN YOUR PLANS?

IN FISHING FOR MEN THERE IS NO CLOSED SEASON.

**labourers
together**



by R. A. LARDEN

Visit This Vine and The Vineyard

"Visit this vine" was the first prayer of David. The second was to visit "the vineyard" of which he was a part. It is not only God's Word to David, but it is God's eternal word to us (Psalm 80: 16-18).

"Visit this vine." When we make that our personal prayer, it is an open confession like that of Solomon. "They made me the keeper of the vineyards; but mine own vineyard have I not kept" (Ecc. 1:6). As ministers of Christ and leaders in the church it is so easy to become too busy about tending to the general needs in the "vineyard" that we neglect the matter of personal prayer and private study, just waiting upon the Lord to draw near to Him and heed His guidance.

"Visit this vine" is not only a prayer of confession, but it is also a fresh commitment. For we know the teaching of our Lord Jesus in regards to fruitfulness (John 15:1-7). If we desire to be more fruitful we must commit ourselves to the Master husbandman who knows well the art of pruning. One cannot divorce pruning from the fact of the pain it may well cause. "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit — I am the vine, ye are the

branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

"Visit the vineyard which thy right hand hath planted." This Fellowship of redeemed is a vineyard of Divine planting. The productive trees that need perpetual attention are the saving message of the grace of God, the edifying message of the Baptism of the Holy Ghost, the exalting message of the Deity, glory and majesty of our God and Saviour Jesus Christ, the deliverance message of His healing and liberating power, the freedom of joyous anointed worship in the Spirit, and the purifying message of His soon return.

"The vineyard" that God has called us to and placed us in is constantly subjected to blights and canker worms that damage fruitfulness and stymie the productivity that our Lord desires. The spiritual health of every assembly of God's people within "this vineyard" is God's concern and ought to be ours.

"So will not we go back from thee: quicken us and we will call upon thy name. Turn us again, O Lord God of hosts, cause thy face to shine, and we shall be saved."

Kelowna Church Burns Mortgage

On Sunday, Sept. 10th, it was the happy privilege of the assembly to give thanks to God on the occasion of the burning of the mortgage on the church property. The church building was purchased four years ago for the sum of \$125,000.00 and a loan of \$40,000.00 was obtained to complete payment. The assembly is now looking forward to further expansion in the work of outreach and ministry now that this debt has been retired.

A successful Kids Crusade has just been concluded. Evangelist Gerald Nygren conducted the crusade which drew an average of 83 children for five

nights. Several decisions for Christ were recorded.

Pastor Robert Tauber, who has ministered in Kelowna for the past six years, has now resigned as pastor of the church and will be moving with his family to Aylmer, Ont. to take over as pastor of the People's Full Gospel Tabernacle, previously pastored by Rev. Maurice Fuller who is now on staff at the Full Gospel Bible Institute. Rev. Laurie Crick is acting as interim pastor until a replacement is secured and Rev. Danny MacNaughton is continuing on as minister of youth and Christian Education.



Kelowna mortgage burning. Right to left: Deacon Lanny Anderson, Youth and Christian Ed director Rev. Dan MacNaughton, Deacon Tom Davidson, Treasurer Dave Crick, Presbyter Rev. Laurie Crick, Deacon Colin Selbie and Pastor Robert Tauber.

Changes in Pulpit Ministry

Rev. Mel Moorman is pastor of the Yorkton Apostolic Church.

Rev. Leonard Martin is on staff at Jubilee Bible College.

Rev. Ed Funk is on part time staff of J.B.C. and in the field of evangelism.

Brother Carl Wieler is pastor at the Athabasca Apostolic Church.

Rev. Maurice Fuller is on staff at F.G.B.I. Eston.

Rev. Robert Tauber has accepted the pastorate at Aylmer, Ontario.

Rev. George Neilsen will be pastoring South Burnaby Garden Village Apostolic Church, B.C.

Rev. Don Carmont is pastoring Peoples Full Gospel Church in Surrey.

Rev. S.F. Hildebrandt is now pastor at Ganges Community Gospel Chapel.

Rev. Gilbert Laggo and **Mike Schroeder** have accepted the pastoral duties at Winnipeg Grace Tabernacle.

Rev. Leslie Dueck has moved to Williams Lake to pastor the work there.

Rev. S.L. Crick is presently intern pastor at Kelowna Apostolic Church.

Missionaries **Albert** and **Verna Roberts** have returned to the field of Sao Paulo, Brazil.

Stephen and **Florli Nemeth** have gone to India for a three month concentrated ministry.†

SALT SPRING ISLAND WELCOMES NEW PASTOR

by ALAN McLEAN

The waters of Satellite Channel cradled our small vessel as we plowed across her gentle swells to Fulford Harbour. It was a gorgeous September day made all the more beautiful as we once again enjoyed a time of fellowship and sharing with the people of the Community Gospel Church, Ganges, Salt Spring Island.

This special occasion was called to welcome the new pastor and his wife. Segrid and Shirley Hildebrandt had accepted the invitation and we were happy to be a part of this welcome and induction service.

The Hildebrandt's came to Ganges from Nipawin, Saskatchewan, where they had pastored for many years.

We pray that the anointing of God and the wisdom of God will attend this assemblies ministry within, and outward to the community.

The possibilities of this assembly, which, by the way is the only evangelical - Full Gospel church on the Island is tremendous.

The Community Gospel Church is a branch of Vancouver's Evangelistic Tabernacle.†

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