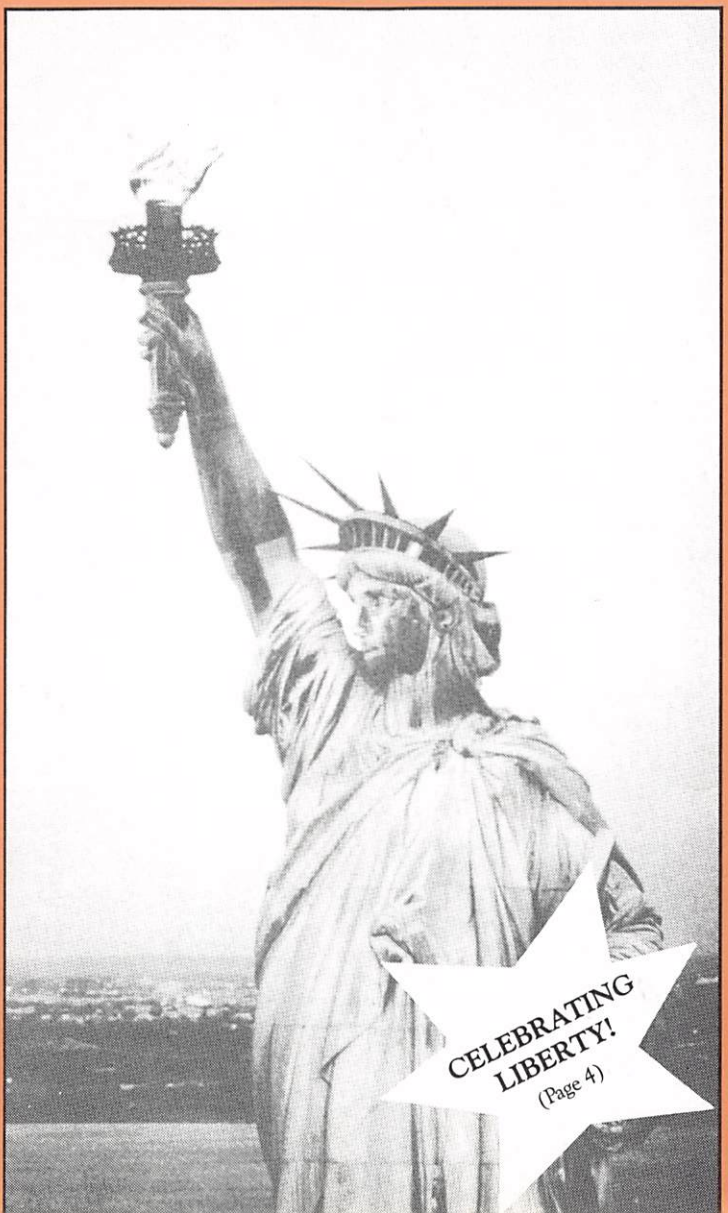
END TIMES MESSENGER

OCTOBER, 1986



CELEBRATING LIBERTY!

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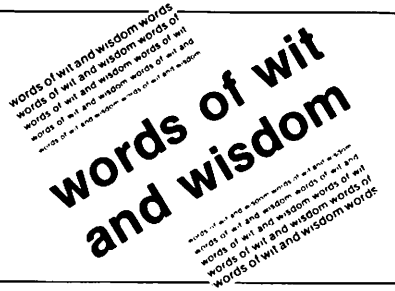

A Sunday school teacher once asked: "Are there any idols in Canada?"

A small boy replied: "Yes, both my father and my uncle are idle."

* * *

Shortly after the conversion of Billy Sunday, an aged minister said to him: "My boy, if you'll do three things daily, you'll be a victorious Christian: spend 15 minutes daily reading God's Word, letting God talk to you; 15 minutes in prayer talking to God; 15 minutes talking to someone else about God!"

* * *

GIVING THANKS MEANS LITTLE UNLESS YOU ARE LIVING THANKS.

* * *

Some preachers can't deepen or broaden their sermons, so they lengthen them.

* * *

IF YOU CAN THINK OF NOTHING FOR WHICH TO GIVE THANKS YOU HAVE A POOR MEMORY.

* * *

Many of us grumble because we are temporarily deprived of blessings our forefathers never heard of.

* * *

"Some ministers use big words," said Uncle Eben, "de same as a turkey spreads his tail feathers. Dey make an elegant impression, but dey don't represent no real meat."

END TIMES MESSENGER

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STATEMENT OF FAITH

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 Corinthians, being exercised and practised 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 practised 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.

The First Word

"While the earth remaineth, seedtime and HARVEST. . . *shall not cease"* (Genesis 8:22)

Harvest

. . . the season of reaping and gathering in grain and fruit — so defines the dictionary.

This principle of "seedtime and harvest" is not only seasonal but Scriptural. This inexorable law of God is clearly stated by the Apostle Paul in Galatians 6:7, 8.

"Don't be misled; remember that you can't ignore God and get away with it: A man will always reap just the kind of crop he sows! If he sows to please his own wrong desires, he will be planting seeds of evil and will surely reap a harvest of spiritual decay and death; but if he plants the good things of the Spirit, he will reap the everlasting life which the Holy Spirit gives him" (The Living Bible).

Applying this agricultural metaphor to sin and its consequences adds a sobering dimension to the popular philosophy and practice of "sowing one's wild oats."

A farmer expects to reap WHEN he sows. He anticipates a harvest of WHAT he has sown. He also believes that if crop conditions are favourable, he will gather MORE than he has sown.

It is obvious that you cannot sow seeds of lust, greed and hatred in your youth and then start praying for a crop failure.

The inevitable consequences of sin are condemnation,[1] death[2] and judgment.[3] Because God is Holy, Righteous and Just, sin must be dealt with either in the person of the individual sinner, or the sinner's substitute, Jesus Christ.

There are emotional and physical consequences that remain even after you come to Christ in faith and receive Him as your Saviour. However, the eternal consequences of sin (separation from God) have been removed for the believing sinner.

This principle of "seedtime and harvest" also applies to our service for Christ — the sowing of the good seed of God's eternal Word and the reaping of a spiritual harvest.

The thrilling story of the conversion of the Samaritan woman in the Gospel of John brings home the truth that we can never really tell how soon we will reap after the sowing of the seed.[4]

There are both positive and negative aspects to this principle of sowing and reaping. What kind of a harvest are you anticipating?

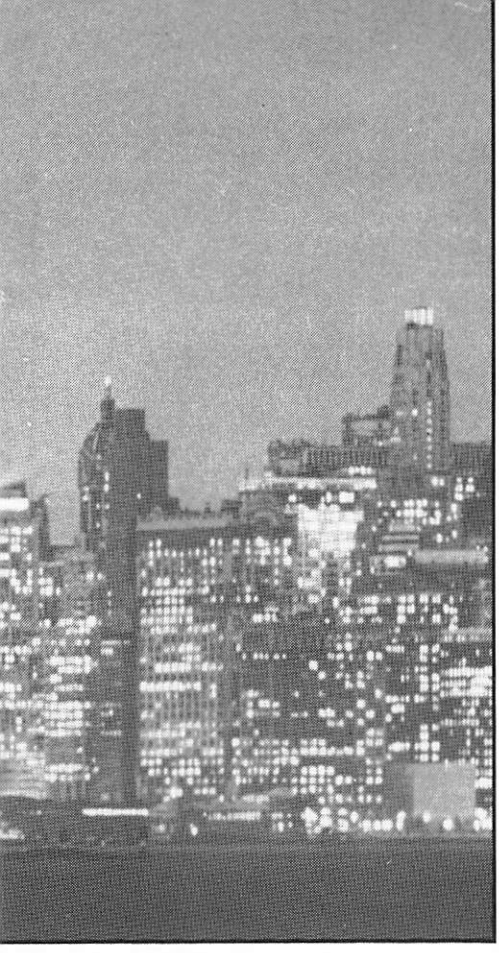
— **Irvin W. Ellis**

Scripture References: (1) John 3:18; (2) Romans 5:12; (3) Hebrews 9:27; (4) John 4:28-30.

Celebrating Liberty!

by Robert L. Tauber

"How reminiscent of the glorious plan of the Master Designer of the universe who poured Himself into the form of the greatest symbol of freedom ever. . . a man. . . with both arms outstretched. . . Jesus, the Light of the world."



TIME magazine (July '86) called it, "The biggest birthday ever", as the Statue of Liberty at the entrance to New York harbor marked her one hundredth anniversary with four golden days of dazzling celebration.

As many as six million people descended upon the tip of Manhattan Island for the big show. Millions more watched by television as the greatest fireworks display of all time (40,000 rounds) turned New York Harbor into a kaleidoscope of unimaginable color and splendor. Singers, dancers and marching bands performed in honor of the 'Grand Lady". Twenty thousand boats of every conceivable shape and size crowded the harbor. President and Mrs. Reagan led a parade of dignitaries in paying homage to Liberty. Sixteen thousand new citizens in five cities simultaneously recited the oath of allegiance — joining the millions before them who had responded to the renowned liberty slogan:

"Give me your tired, your poor,
Your huddled masses yearning to breathe free;
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tossed, to me;
I lift my lamp beside the golden door."

Liberty's centennial has providentially coincided with a renewed desire in the heart of the American people for all that she symbolizes. Even as the passing of time and external elements had taken their toll on Lady Liberty, so had the nation found herself in a state of disrepair — her light of liberty dimmed by the bondage of affluence, greed, pride and profanity. A sixty-six million dollar refurbishing had once again refocussed the attention of the American people on the origin and symbolic meaning of the famous statue.

The concept of Lady Liberty was born in the heart of a wealthy French law professor, Edourard Laboulaye in the year 1865. His love for America motivated him to action and through the artistic genius of renowned sculptor, Frederick Bartholdi, the dream became reality. The statue was first constructed in Paris — a huge copper sheeted woman, 151 feet tall — her right arm raised holding a lighted torch.

The other arm held a book — the constitution of the United States. Upon her head was a seven pointed

tierra. At her feet, a chain attached to a broken shakle. She was dismantled in 1885, shipped to America and reassembled on a huge pedestal of rock and 23,500 tons of concrete. In October 1886 she was unveiled for all to see on their arrival from abroad to the land of the free.

How reminiscent of the glorious plan of the Master Designer of the universe who poured Himself into the form of the greatest symbol of freedom ever — a man — with both arms outstretched — Jesus, the Light of the world, proclaiming, "*And I, if I be lifted up from earth, will draw all men unto me*" (John 12:32). "*Come unto me, all ye that labor and are heavy laden, and I will give you rest*" (Matthew 11:28). "*If the Son therefore shall make you free, ye shall be free indeed*" (John 8:36).

Paul proclaimed, "*For through Him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ, Himself being the chief corner stone*" (Ephesians 2:18-20).

"That which is not celebrated is easily lost and forgotten."

As our ship of salvation approaches the "Light of the world", we also encounter the book — containing "*the law of the Spirit of Life in Christ Jesus which makes us free from the law of sin and death*" (Romans 8:2). Nearing the harbor, it soon becomes obvious that we are actually drawn by that compelling force — the Spirit of life — described by John when he declared, "*In Him was life, and the life was the light of men*" (John 1:4). John's vision was enlarged, and in his latter years he was privileged to peer into the ramparts of glory and, as he was in the Spirit beheld "*a throne was set in heaven, and one sat on the throne...And out of the throne proceeded lightnings and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God*" (Revelations 4:2,5).

A seven-point tierra radiating from the Head, reminds us, "...*where the spirit of the Lord is, there is liberty*" (2 Corinthians 3:17). And what of the chain and broken shackle? Perhaps not obvious at first, but as the ship of salvation cruises nearer for closer observation we discover, "He breaks the power of cancelled sin — He sets the prisoner free!" (O For a Thousand Tongues — Charles Wesley). "*Sin shall not have dominion over you; for ye are not under the law, but under grace*" (Romans 6:14). "*And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it*" (Colossians 2:15).

Unfortunately, freedom is easily taken for granted. Second and third generations forget the thrill of their forefathers who found new life and liberty in a land originally committed to being "one nation under God".

Indeed this trend was not unlike that addressed by Paul, who declared to the Galatians, "*I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel*" (Galatians 1:6).

This recent American Independence celebration was certainly a reminder to the world that, THAT WHICH IS NOT CELEBRATED IS EASILY LOST AND FORGOTTEN, whether it be a birthday, an historical event, a significant move or a profound deliverance. AND BASICALLY, THAT'S WHAT CHURCH IS ALL ABOUT — THE CELEBRATION OF A GLORIOUS LIBERTY bought for

"For the child of God, the expectation of the greatest of all liberty celebrations is still ahead."

us on Calvary. Here the Son of man was lifted up, "...*that whosoever believeth in Him should not perish but have everlasting life*" (John 3:16).

"Extravagant"? "Wasteful"? "Non-essential"? "Not in character with my personality"? "Could not this have been sold and given to the poor"? Perhaps. But a message would have gone unsaid — a message to the world that, "IT'S GREAT TO BE FREE!" "Our stand is on the side of Liberty".

As the statue was once again re-opened to the public, they entered eagerly, ascended to her brow and re-emerged — obviously affected, changed and challenged by the grandeur of it all — and wearing on their heads a replica of the seven pointed tiera of liberty. Upon the life of every child of God should be the mark of freedom "The Song of the Soul Set free," in extravagant expression of joyous praise. "*For ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba Father*" (Romans 8:15). "*But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord*" (2 Corinthians 3:18).

It is indeed, as we remember and celebrate our freedom that we are able to "*Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage*" (Galatians 5:11).

For the child of God, the expectation of the greatest of all liberty celebrations is still ahead. Imagine if you will, "A *throne set in heaven, and one sat on the throne. And he that sat was to look upon like jasper and sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald... And out of the throne proceeded lightnings and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne was a sea of glass like unto crystal;... And the four and twenty elders fall down before Him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord to receive glory and honor and power; for thou hast created all things and for thy pleasure they are and were created*" (Revelations 4).

Long after the gala events so profusely portrayed by "Time" have faded into oblivion, the Child of God will yet participate in an unending celebration of liberty — WHERE TIME SHALL BE NO MORE, and with all creation revel in the privilege of being "*delivered from the bondage of corruption into the glorious liberty of the children of God*" (Romans 8:21).

— Robert L. Tauber is senior pastor of The Churchill Park Full Gospel Fellowship of Saskatoon, Sask.

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Church Planting — The Key to Our Future

by Wayne Lowenberg

DOES the church today need a special revelation from God to plant new churches? Is this a separate calling from that of the Great Commission? A close study of the emergence of the early New Testament church answers No to both questions. Rather it shows that fulfilling the great Commission by making disciples among all people groups, and planting churches was synonymous. Biblically, you cannot have one without the other.

Romans 15:18-23 gives the impression that Paul did not feel satisfied that he had fulfilled his God-given mandate until he had preached everywhere — from Jerusalem to Illyricum. Other passages show that it was his practice to plant churches in every area in which he made disciples. This practice of Paul and his successors resulted in the Christianization of the entire Roman Empire by the fourth century A.D.

The Apostolic Church of Pentecost in its early years seemed to display some of the early church's church planting fervency. However, our growth rate in Canada in recent years has been spasmodic and slow.

The founding of A.C.O.P. was not a coincidence. We believe that our founding fathers heard from God. We have a unique message, which we believe is based upon Scripture. If this is a fact, then the question arises, should not every community have equal right to hear this message? I believe so. In fact I believe that our future as a Fellowship depends upon a sharp upswing in our church planting endeavors. The following principles emphasize this fact.

1) **Church planting is essential to evangelism.**

The latest statistics show that evangelical Christians make up only 6-7% of Canada's total population, compared to 25% in Guatemala and

30% in South Korea. Canada has many areas that are unreached by any church. The only way these areas can be reached effectively is through the planting of local churches. Besides the many unreached areas, there is a major shift of population into urban areas, which calls for a multiplicity of local churches. Peter Wagner has stated that "There is no urban area in North America that has enough churches".

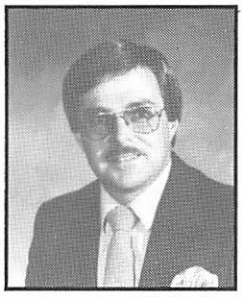
We note that the Apostle Paul focused on the major cities, seaports, commercial centres and seats of governments. His philosophy seemed to be, if you can reach the major centres, everything between will be easy. Fifty percent (11,700,000) of Canada's population lives in 75 of the nation's largest cities. A.C.O.P. has churches in only 18 of these cities. Which means one A.C.O.P. church for every 650,000 people. We need a major thrust into our cities.

We must also recognize the massive influx of immigrants into our country in recent years. As an example, we note that 50% of the students in the metro Toronto school system do not have English as their mother tongue. Many of these new Canadians are open to the gospel — we need to plant ethnic churches among these people.

Traditionally our Fellowship has done best in planting churches in smaller centres. At present 88% of our churches are in centres with less than 50,000 people. However there is still a need in rural Canada for the gospel. Saskatchewan alone has over 100 towns of 250 or more people, all with no evangelical church. Many of these towns are too far from an evangelical church for effective evangelism to take place.

2) **Planting new churches is a healthy stimulant to churches and the Fellowship.**

Churches and organizations which have slow growth tend to become root bound and suffer from internal dissensions. A vigorous church planting endeavour will provide opportunity for our churches and organization to branch out and focus more on a "fellowship of churches" rather than individual churches independent of one another. As well, many new leaders will be needed. This will utilize otherwise idle Christians and generate and train new leadership.



Wayne Lowenberg

3) **Church planting is essential to fulfilling our world-wide mandate.**

God has commanded us to carry the gospel to the ends of the earth, to educate or train leaders and supply oversight for churches in our Fellowship. The fact is that our base of support is not broad enough to support all that God has asked us to do.

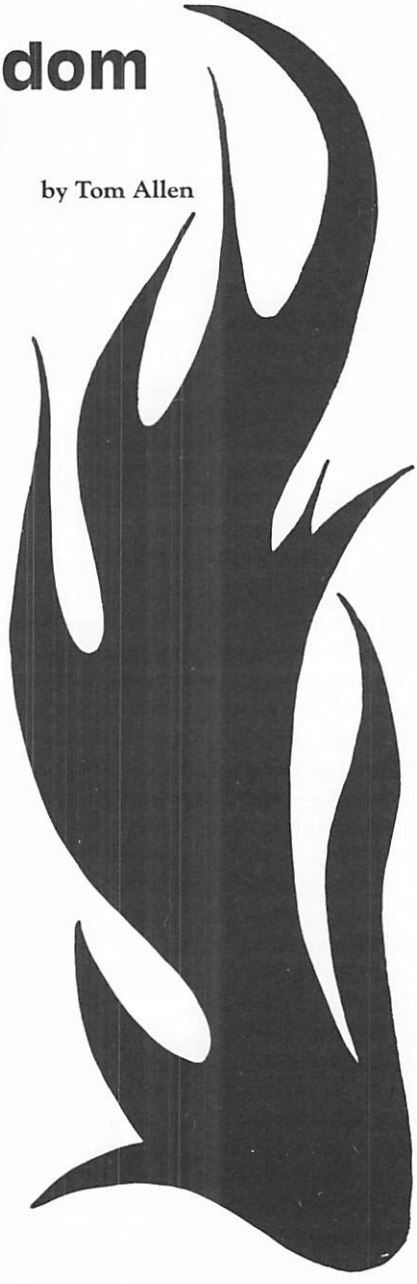
Based upon the conclusion that church planting is biblical, and that our future as a Fellowship depends upon steady growth resulting from the planting of new churches, I would like to set forth the challenge that we set a goal of 100 new churches in A.C.O.P. by the year 2000. This would be a 78% increase in our local churches in 13 years. With vision, determination and much prayer we can move ahead to meet this challenge.

— Wayne Lowenberg is Director of Christian Service at the Full Gospel Bible Institute, Eston, Sask.

Four life-styles popular in Sin City may not be completely foreign to many claiming residence in the kingdom of God. It's high time, says this evangelist, to take a critical look at ourselves.

The Sins of Sodom Revisited

by Tom Allen



THE startling story of Sodom and Gomorrah (Genesis 18-19) is used throughout Scripture as a warning. Over and over again we find references to God's overthrow of Sodom and Gomorrah as a picture of the standard of God's judgment on any people who will commit dreadful sin in the sight of a holy God.

One thing that frightens me is the thought — could it be that the "sins of Sodom" are being committed by the *church* today as well as by the world? There is an urgency and emergency about facing this, for "judgment must begin at the house of God" (1 Peter 4:17).

The hour of judgment is coming. And who is responsible for those who are lost, who will be condemned? By failing to bring men to salvation, the church is responsible for helping them on the road to hell!

I see four lifestyles, characteristic of Sodom and Gomorrah, that are also in the church today, and which contribute to our sin and guilt.

The Sin of Lofty Living

The prophet Ezekiel outlines the sins of Sodom (16:49). *"Behold, this was the iniquity of thy sister Sodom, pride . . ."* I believe there is significance

in the order of Ezekiel's presentation, with pride at the top of the list. The obvious, most wicked, grievous sin of Sodom was pride.

Imagine those men and women of Sodom and Gomorrah, haughty in spirit, shaking their fists at God and saying, "I'm going to have it my way!" Imagine those parents continually fighting to "save face," and their children, following after them, swelling with arrogance, living in bitterness and hatred for one another.

That the world today is also full of evil, God-defying pride comes as no surprise, for unredeemed men are of their father, the devil. But we in the church are to be as the captain of our salvation, Jesus, who "humbled himself, and became obedient unto death, even the death of the cross."

Do we not find this wicked sin of pride in the church too? Some Christians seem to feel it beneath them to go door-to-door calling. They sit before their TVs at home on calling night while other folk do the work of evangelism in the community. Such men and women are blind to the lostness of men because of their loftiness of heart.

Some Christians are too proud to stand for Christ in the business office or shop. They are ashamed of Christ, ashamed to speak of Him, and the world sees no difference between them and those who make no profession of faith.

Some housewives are too proud of family name or fame to invite a neighbor to confess her sin, to trust Jesus as her Saviour. They will talk about gardens, new home plans, favorite recipes, but not about a God who is love, a Christ who is Saviour, an eternal death that is certain without Him.

High school students dare not speak about their beliefs — they have too many friends of this world, and popularity and friendships are at stake. But lost souls are also at stake!

God requires the souls of our business associates, our neighbors, our friends — and whose will be the guilt if they do not come to know the Lord? Conversation about eternal matters can come only out of "a broken and a contrite heart," but unbrokenness before sinners is helping to seal their doom.

There is unbrokenness in the church. Perhaps an unbroken pastor — who is never wrong. Perhaps an unbroken deacon or elder — who must have it his way, or else. Perhaps unbroken Sunday school teachers bickering among themselves. Internal strife in the church. Until pride is removed, God cannot bless our ministry.

"Until pride is removed, God cannot bless our ministry."

My name, my rights, my reputation, my desire to be loved — these must be put away. Then Christ can be lifted up and draw men to Himself. This is the key to winning men to Christ: self crucified, Jesus glorified.

We shall not escape judgment for our sin of pride. "*For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low*" (Isaiah 2:12).

The Sin of Luxury Living

"*Behold, this was the iniquity of thy sister Sodom. . . fulness of bread.*"

"*Eat, drink and be merry*" — this was the lifestyle of the inhabitants of Sodom and Gomorrah. Their gods were pleasure, eating, drinking, illicit sex, money, materialism — in general, lusty, luxury living.

Let us be honest. Luxury living is found also in the church.

We have forgotten about the Jesus whom we serve and are to imitate. Can you imagine Him with hundreds of dollars in the bank, spending money freely on hobbies, eating in fine restaurants until He is surfeited, living in a mansionlike home?

God does not prosper our businesses for ourselves. He does not provide us with good incomes so that they can be spent on big homes, big cars, luxury living! God gives to us so we can give to others.

In *True Discipleship* McDonald says: "True Christianity is an all-out commitment to the Lord Jesus Christ. The Saviour is not looking for men and women who will give their spare evenings to Him — or their weekends

"While we live in luxury in North America there are missionaries who lack funds for their work."

— or their years of retirement.... The Lord Jesus made stringent demands on those who would be His disciples demands that are all but overlooked in this day of luxury living. Too often we...feel that we have every right to enjoy the best that this life has to offer...We can accept the fact that soldiers give their lives for patriotic reasons...But that 'blood, sweat and tears' should characterize the life of a follower of Christ somehow seems remote and hard to grasp."

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple," said Jesus (Luke 14:33).

Christians have arguments for not "forsaking all": we must provide for our own future and that of our loved ones, we must help finance the work of the Lord, we must be able to reach the wealthier people with the gospel.

McDonald says that a man who follows Christ is not shiftless and dependent on other Christians for his support. He will work to supply his and his family's necessities, he will live economically in order to contribute as much as possible to the Lord's work, and he will trust God for the future, believing that if he seeks first the kingdom of God he will never lack for necessities. He will not hoard extra money for the future when it could be used now for the salvation of souls.

While we live in luxury in North America there are missionaries who lack funds for their work — and people they could have reached are being lost.

As we live in luxury we are so busy with our hobbies, home projects, gaining and caring for possessions that we have no time for calling, follow-up and other ministries.

We shall not escape judgment for our sin of luxury living. *"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassions from him, how dwelleth the love of God in him?"* (1 John 3:17).

The Sin of Lazy Living

"Behold, this was the iniquity of thy sister Sodom...abundance of idleness." The Hebrew word translated "idleness" means "ease." Abundance of ease! Laziness! The prophet Amos spoke: *"Woe to them who are at ease in Zion"* (6:1).

Here we picture the people of Sodom and Gomorrah lying around, unmotivated, unmoved, untouched by the conditions surrounding them.

And what about the church in 1986?

A.W. Tozer wrote in "Midsummer Madness": "The sad truth is that the vacation habit...has worked practically to paralyze the church of God for several months out of the year...It

is hard to understand how a follower of Christ can justify himself in laying down his cross so frequently and so shamelessly in this day of the world's judgment. The army of the Lord is the only army on earth where the soldiers expect a four-month furlough in time of war."

We know that "*faith cometh by hearing, and hearing by the word of God*" (Romans 10:17). Yet not one Christian in ten studies the Word one hour a day.

We know that the "*fervent prayer of a righteous man availeth much*" (James 5:16). Yet not one Christian in a hundred prays an hour a day.

We know about the fasting of Paul and of Christ. But how many meals did we miss last week?

From the story of the rich man and Lazarus (Luke 16) we know well that this dying world is headed for judgment and eternal death. Yet many Christians spend their Wednesday and Sunday evenings at home looking at some entertainment on television.

Laziness is lukewarmness, which G. Campbell Morgan calls "the worst form of blasphemy."

Vance Havner says: "How many nice, comfortable, lovely people rest smilingly in church pews, their consciences drugged, their wills paralyzed in a self-satisfied stupor, utterly unconscious of their danger while the Lord of the Lampstands warns them, *'I am about to spue thee out of my mouth!'*"

Because we love ourselves rather than others and are lazy in the study of the Word and in prayer, we lack faith and the desire and power to witness. But we shall not escape judgment for our sin of lazy living.

The Sin of Lax Living

"*Behold, this was the iniquity of thy sister Sodom... neither did she strengthen the hand of the poor and needy.*"

Vance Havner describes the sin of laxity, which is exactly what characterized Sodom and Gomorrah: "It is...allowing a condition to exist that should be corrected. We sin when we tolerate what God condemns and look some other way instead of dealing with it...The fear of the Lord is to hate evil — not tolerate it!"

Most likely not all at once, but slowly, the influences of the rotting world corrupted Sodom and Gomorrah. They surely had "poor and needy" folk, but they refused to "strengthen their hand."

And in the church too we tolerate what we know is not right. Are there not churches that permit men who are obviously not right with God, not filled with the Holy Spirit, to occupy key leadership positions?

"To permit sin is to promote sin. Are we putting up with what we should put out?"

Are there not churches that permit various kinds of worldliness, so that the church itself becomes the enemy of God? Divorce is allowed, which often means condoning adultery. We are lax in the music we allow in our homes, in the kind of dress our teenagers wear, in the disobedience of our children, in our overconcern with organization rather than evangelism.

To permit sin is to promote sin.

Are we putting up with what we should put out? We shall not escape judgment for our sin of lax living.

"*The cry of Sodom and Gomorrah is great...their sin is very grievous*" (Genesis 18:20). God's judgment of Sodom and Gomorrah was clear (19:24-25).

What will His judgment be of the church? Of you and me?

- Reprinted from the Alliance Witness

Remember That Camp Experience

by Bob Stone

OCTOBER the month when summer gives a dying gasp as it succumbs to winter's chill. Teenagers have more or less settled into a school-oriented routine. The action of the past summer is a fast fading memory.

How about your camp experiences? Are they also a fading memory?? Remember those nights spent in prayer at the altar, were you one of those who purposed to live all out for Christ when you got back from camp? How is it now with you, does that desire still burn in your heart?

I know many teenager's lives are permanently altered by their experiences around a camp meeting altar. They have never gone back on their purpose to put Christ first. I am also aware that many young people have experiences at camp that fail to affect their lives when they get back home. The camp blessing failed to move them out of their rut and they fall back into the same pattern of living as though their altar experience had never happened.

Why are you back in the same old rut failing to live the life of dedication to Christ you fully intended to live? Why are altar experiences so often a disappointment in producing changed, dedicated lives?

While there is no single answer that will completely answer every case there are basic principles of spiritual development that will help us understand and possibly answer our own problem.

First, spiritual maturing involves the process of growth. You can take a drug and be directly transported into a totally new world, but to become a spiritually mature Christian takes time. It takes time for the Master Potter to shape the rebellious clay of the human nature which so often resists His guiding hand. The total Christian life doesn't all just fall into place around a camp meeting altar or revival service. They play their part and leave their mark but many more influences and forces must also be used in time before the maturing process becomes evident. The Bible instructs us to "*grow in the grace and knowledge of our Lord and Saviour Jesus Christ*" (2 Peter 3:18).

Secondly, spiritual experiences — with the Lord Jesus cannot be

compared with the kicks and thrills of the world which are used to put new spice into a rather dead life. We hear such phrases as "Get high on Jesus," or "Turn on with the Holy Spirit" and "Trip with the Holy Ghost," used in attempting to communicate the gospel message to today's generation in their own language. While the motive is above question the message can be deceiving.

The experience of being born again through faith in Jesus Christ does not belong under the banner of "getting high on Jesus." It is not merely a new and better way to get "high." Such a concept brings salvation to the level of rock music, alcohol, drugs and sex — something which makes you feel good like a good trip on LSD. This is a fleshly concept. Being born again means the crucifixion — death — of the flesh with its cravings. It must be regarded as a turning-away from the cravings of the former life with all its lustful cravings.

The same is true of the concept of the baptism in the Holy Spirit which interprets it as "turning on with the Holy Ghost." The phrase is associated with instant pleasure of alcohol, drugs and sex, that which instantly pleases the desires of our physical bodies. The baptism in the Holy Spirit is not a self-gratifying experience but one which gives power for service. "*But you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses...*" (Acts 1:8). To place the emphasis on the blessing in our concept of the baptism, and disregard Christ's emphasis on power for His service, is to remain in the realm of the carnal Christian and natural man who seeks only self-gratification.

The Christian life involves a spiritual relationship with Jesus Christ that is real beyond that which is described as a blessing. The proof of the caliber of altar experience you received is not how wonderful you feel, but how real Jesus is to you.

"The Pentecostal baptism is not a short cut to spiritual maturity."

In spite of deep Pentecostal loyalties, more and more I'm less and less impressed when someone proudly announces they received their baptism at last night's altar service and "I was so blessed!" I'm more impressed when I hear someone testify that "The Lord became so real to me last night." This person will long remember this encounter with the risen Christ. An emotional experience, which we call a blessing, that fails to make Jesus Christ real will not have a lasting effect.

The Pentecostal baptism is not a short-cut to spiritual maturity. We acknowledge this but still persist in placing great emphasis on any utterance in tongues as a sign that this person has arrived. If you have been looking for camp meeting blessings and revival altars to substitute for your own exercising in prayer, Bible study and meditation, linked with practical Christian living, your spiritual life is bound to be a disappointment.

Jesus said, "*follow me and I will make you...*" This day-by-day activity of waiting on Him in prayer to know *His will*, meditating on *His Word* to know His ways, and drinking deeply of His Spirit to know *His power*. It is resting confidently in Him knowing "*It is God who is at work in you, both to will and to work for His good pleasure*" (Phil. 2:13).

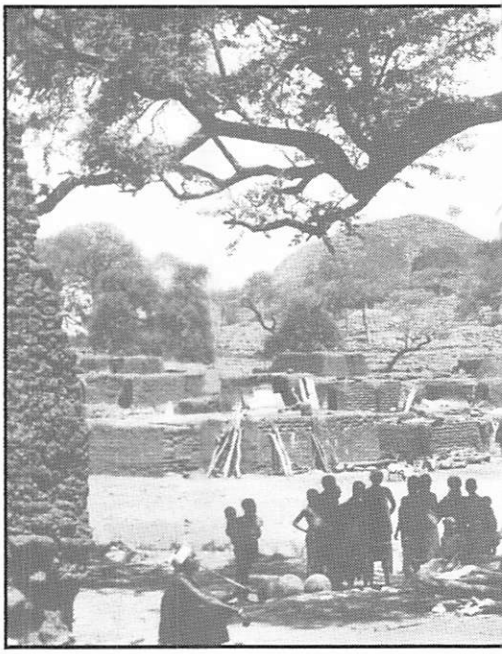
- Bob Stone is a member of the faculty of the Full Gospel Bible Institute, Eston, Sk.

"...I was not disobedient to the heavenly vision" (Acts 26:19).

WITH these words the Apostle Paul summed up his defense, answering accusations made against his way of life. Though he was the first to spell it out this way, this idea did not originate with the Apostle. He had learned this quality of obedience from non other than Jesus Himself.

We do well to examine the words "vision" and "obedience" as they applied to Christ. Isaiah foretold the vision. *"...When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days...He shall see the travail of his soul, and shall be satisfied...* (Isaiah 53:10-11). The first mention of Jesus' dedication to obedience of the Father came at the age of twelve, in Luke 2:49 *"...I must be about my Father's business."* This word characterized His whole life and ministry. He said He always did the things that pleased His Father (John 8:29). Hebrews 12:2 takes a backward look and declares, *"Who for the joy that was set before him endured the cross..."*

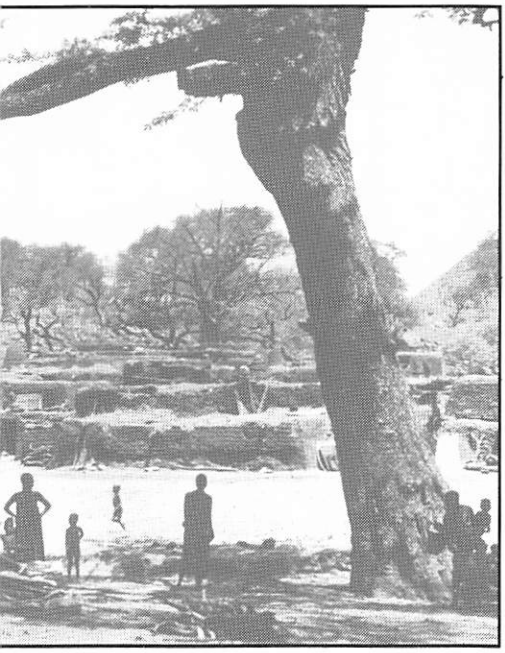
Jesus had an unimpaired vision of the Father's will when in great agony He prayed, *"...not my will, but thine be done"* (Luke 22:42). He saw not only the "cross" but also the "seed" or posterity that He would acquire through His sacrifice. With joy He anticipated the satisfaction that would be His when His throne would be surrounded by that great redeemed multitude from all nations and kindreds saying, *"Salvation to our God...and to the Lamb"* (Revelations 7:9-10). His vision of what he would ultimately achieve gave Him inspiration and led Him over every hurdle to His goal. That is why the redeemed sing to Him a new song, *"Thou art worthy."*



Ouagadougou

Obedience

When Paul, in his turn, saw the vision that would dominate his life, he looked to the One who had gone before him. The word "vision" has a synonym in "revelation." Jesus first revealed Himself to Paul on the Damascus road and He would later, in a progressive way, be revealed in Paul's life (Galatians 1:15-156). The scope of Paul's vision was broader than what he could take in, on his initial



, Burkina Faso

To The Vision

by Armien H. Hildebrandt

encounter with the Lord. God used His humble servant, Ananias, to tell Paul what he should do — "*...bear my name before the Gentiles, and kings, and the children of Israel...how great things he must suffer for my name's sake*" (Acts 9:15-16).

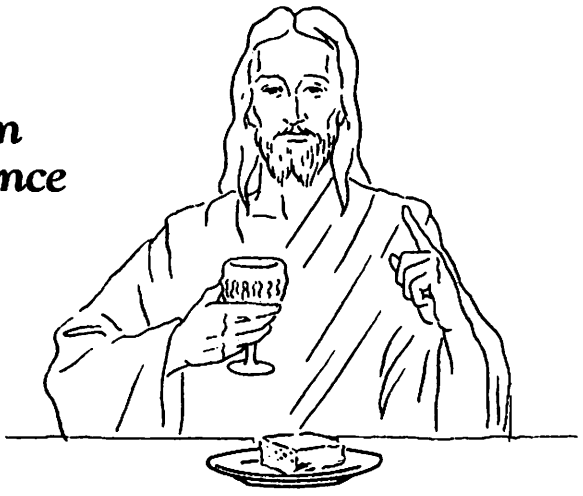
So important was the impact of Paul's vision that the Holy Spirit devoted the major part of the Book of Acts to its results and He gave us the Pauline epistles by which we have an insight into the factors that motivated this "chosen vessel." Paul saw himself along with others as an ambassador for Christ (2 Corinthians 5:20; Ephesians 6:20). He was sent to the Gentiles, "*To open their eyes and turn them from darkness to light, from the power of Satan to God...*" (Acts 26:18-19). Though he majored on his ministry to the Gentiles (2 Timothy 1:11) he had a continual concern for his own people and used every opportunity to bring his message to them.

As we update these principles, bringing them into our present generation, we see that many "chosen vessels" have been used of God to enter new fields. Both at home and abroad the name of Jesus has been made known. People with faith and vision have done exploits for God. Not just some individuals but whole assemblies have been fired up with missionary enthusiasm because people's hearts were touched by Jesus. His love in them compelled them to action. So on a global scale we see the name of Jesus uplifted and His saving power demonstrated. His message is penetrating areas that have been Satan's domain until now.

Though nationals in some countries are taking more and more responsibilities in the evangelizing of their own people, we should not hastily conclude that our assistance to foreign missions has been completely achieved. Nor should we assume that the flourishing churches of our land have fulfilled Christ's commission to the Church here. God is waiting to show each one of His own, something each one can do with God's help in His great cause. Are we sensitive to His leading? Do we show our own obedience to the vision by praying, giving and going?

- Armien H. Hildebrandt has served on the African mission field since 1949.

"This do in remembrance of Me."



by Wesley S. Schindel

PRIOR to Jesus coming into this world there was no ordinance known as the Lord's Supper or sometimes referred to as Communion. Therefore, we must get direction from the Scriptures in order for a proper understanding of this ordinance and its spiritual application.

The Passover in the Old Testament, Exodus, Chapter 12, corresponds in type to what is known as the Lord's Supper. Like the Lord's Supper it was the last gathering of the Israelites before death came upon the Egyptians. Jesus gathered with his disciples for this last supper before going to Calvary. The gathering with his disciples was in keeping with the Old Testament ordinance in that it was the night before He gave His life on Calvary.

The believer on the Lord Jesus Christ is the only one, after proper examination of his own life in the light of known Scripture, who commemorates this ordinance in remembrance of Jesus at Calvary and His atonement for sin, with anticipation of His coming again.

The New Testament believer does not celebrate the Passover for it holds no spiritual meaning. The Passover was climaxed at Calvary when the Lamb of God was slain.

The two emblems (bread and cup) represent the body and blood of the Lord Jesus Christ. The Bible does not teach the doctrine held by some, known as "transubstantiation" (that is, after the bread and cup have been blessed, it then becomes the literal body and blood of Jesus.) These emblems serve to remind us of the body and blood of Jesus, but never become the literal body and blood of Jesus. We refer again to Luke 22 and verse 19 — the Bible says, "*This do in remembrance of me*". There is nothing that revives affection like the stirring of our memory. The Lord's Table then serves to remind us not only that Jesus died, but that judgment for the believer was placed upon Jesus who became our substitute in death and our Saviour in life and for eternity.

(a) The Bread — represents the body of Jesus that was soon to be bruised for us. Jesus referred to this in Luke 22:19 when He said, "*This is my body which is given for you*". Jesus

gave His body in death that we might give our bodies in service to Him. Therefore, it is necessary for a believer to examine himself or herself before they partake of the Lord's Supper. To partake of the Lord's Supper carelessly or without examination is to bring reproach and reflection upon Jesus' body and blood. The reference for this is found in I Corinthians 11:27-28.

(b) The Cup — represents the blood of Jesus which was shed for the remission of our sin (Matthew 26:28). Therefore, as believers on the Lord Jesus Christ we must always be conscious of what these emblems represent. Any careless or indifferent attitude which may be displayed at the Lord's Supper brings reproach upon Christ and condemnation upon the one displaying such an attitude.

The Lord's Table (Lord's Supper) is to be commemorated in the Christian church until He comes (I Corinthians 11:26). *"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come."*

As we mentioned earlier, the Lord's Table reminds us of the first coming of Christ into this world and His death at Calvary, and at the same time, we, with glorious hope and anticipation, look forward to His coming again, the second time, without sin unto salvation.

Who is qualified to participate in this ordinance? The Bible indicates and teaches firmly that there are two requirements as follows:

1) That we have accepted Jesus Christ as our own personal Saviour and have the witness of the Spirit within our hearts that we belong to Him. There is no indication in the Scriptures that a person must be a member of a local church, in that he has signed a membership card. Nor does it stipulate that we must be baptized in water, nor filled with the Holy Spirit in order to qualify at the Lord's Table. It is taught in the Scriptures that baptism in water in Jesus' Name and receiving the Baptism of the Holy Spirit should follow salvation and every believer should seek to obey the Lord and be baptized in water and be filled with the Spirit.

2) The second qualification that the Bible firmly teaches is that we examine ourselves. This does not indicate or give license to be comparing ourselves with other believers, but to examine ourselves. First, in the light of the Scriptures and then to our obedience to the known will of God for our lives.

"If sin be found in us then there is no fellowship and we are being hypocritical in our participation at the Lord's Table.

The Lord's Table is indicative of our fellowship with God and it behooves us to be in harmony with God's Word and will. If sin be found in us then there is no fellowship and we are being hypocritical in our participation at the Lord's Table.

The Bible says in I Corinthians 11:29-32 that failure to obey the Word of God and come on the basis as taught in the Scriptures, exposes us to the danger of sickness and the judgment of God if we fail to judge and chasten our own lives. May God direct you in your worship and devotion to Him and especially as you affectionately remember the Lord's death till He comes.

The following references: Matthew 26:26-30, Mark 14:22-26, Luke 22:14-20, and I Corinthians 11:23-34 are the most informative as to what is most commonly known as the Lord's Supper.

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

Rev. and Mrs. Joseph Moore

Fortieth Wedding Anniversary

ON the afternoon of June 28, 1986 at the Dayspring Christian Fellowship Hall in Scarborough, Ontario a large number of relatives and friends gathered to honour Rev. and Mrs. J. O. Moore on the occasion of their fortieth wedding anniversary. Joseph and Doris Moore were united in marriage by the bride's father, Rev. Gurley, at Corinth, Mississippi on June 16, 1946. The happy couple have three children, Keith Moore, Troyce Roe, and Trudy Craig. There are five grandchildren, Danielle and Courtney Moore, Kirsten, Kerri and Kendra Craig.

Mr. and Mrs. Steve Craig and their three girls came from New Haven, Ct. to help their parents celebrate this day. Keith Moore came from Ft. Worth, Texas. Mrs. Demie Rainey, Doris's sister, and her two daughters Bethany and Valerie came from St. Louis to surprise the couple.

The family had prepared an interesting history of the forty years. Each of the children joined in to share it with us all. The afternoon was filled with music.

Gordon Walsh brought a testimonial of the Moores' dedication to the work of the Lord. Rev. Moore responded. The ladies of Life Tabernacle served a beautiful afternoon tea after the cutting of the wedding cake.

Congratulations were read from many friends and relatives who were unable to be present. A congratulatory telegram from Prime Minister Brian Mulroney was read.

The climax to the joyful occasion was when Johann Bernardo sang, "To God be the glory."

— Submitted by Hazel F. Brisco

With her Lord

ON June 12th while visiting her brothers and sisters in Winnipeg, Mrs. Vera Brecht went to be with her Lord and Saviour, whom she loved and faithfully served for over 50 years. Rev. Fred Brecht predeceased his wife some twelve years ago. She leaves one son Fred and his wife, Yvonne, and one daughter, Valerie, and three grandchildren, Jana, Carl and Stephen. A private funeral was held in Whitby, June 17th.

Shiloh Camp '86

"There go the ships."

THE preacher used part of Psalm 104, verse 26, and the sail past of ships at Statue of Liberty celebrations, to introduce the idea that the wind of the Holy Spirit is moving through the sails of Baptist ships, Foursquare ships, even the A.C.O.P. ship, if we get our sails up and move with the Spirit in time.

Although attendance was down this year at Ontario District's Shiloh Bible Camp, camp director Rev. Winston Cross expressed pleasure at the number of people who did attend and hear God speak through a dozen preachers on the theme of moving in the Spirit, and in unity.

Evening evangelist was Rev. John Husbands, pastor of the Sarnia Revival Centre, originally from Guyana, South America.

Morning Bible teaching was done by eight different A.C.O.P. ministers from the Ontario District. As often happens in a Spirit led facility like Shiloh, each speaker responded on a main theme, even when he only attended on the day he was to teach and did not know what everyone else was teaching about.

Brother Husbands summed it up in his next to last message, with a call to a move into a dimension "beyond faith."

Just as a walk of faith is beyond the dimension of purely emotional worship, so there is a dimension beyond faith, the preacher explained.

In the emotional dimension we know God because we feel Him. In the faith dimension we know Him because we have faith that believes in Him. Beyond that is a dimension in which we know Him because we hear from Him personally — because we have learned to be spoken to and led by the Spirit.

Rev. John Husbands

This, the ninth annual Shiloh Camp meeting, concluded with a baptismal service in Lake Cameron. About half a dozen folk went down into the lake in the Name of Jesus, under beautiful sunshine.

On the final day the hydro went off. Benches were set out under shade trees and the camp services continued outdoors, without amplified instruments or microphones.

Despite the temporary handicap caused by the hydro disruption, ship Shiloh '86 sailed into port just fine.

— Bruce Arnold

All editorials, reports and articles appearing in the End Times Messenger represent the personal views of the authors.

Through The Bible In A Year

By Rev. Leslie B. Flynn

SEPTEMBER

1	II Chronicles 4-6	(ch. 6)
2	II Chronicles 7-9	(ch. 9)
3	II Chronicles 10-13	(ch. 12)
4	II Chronicles 14-16	(ch. 16)
5	II Chronicles 17-19	(ch. 18)
6	II Chronicles 20-22	(ch. 20)
7	II Chronicles 23-25	(ch. 24)
8	II Chronicles 26-29	(ch. 29)
9	II Chronicles 30-32	(ch. 32)
10	II Chronicles 33-36	(ch. 34)
11	Ezekiel 1-3	(ch. 1)
12	Ezekiel 4-7	(ch. 4)
13	Ezekiel 8-11	(ch. 8)
14	Ezekiel12-14	(ch. 14)
15	Ezekiel 15-18	(ch. 18)
16	Ezekiel 19-21	(ch. 20)
17	Ezekiel 22-24	(ch. 22)
18	Ezekiel 25-27	(ch. 26)
19	Ezekiel 28-30	(ch. 28)
20	Ezekiel 31-33	(ch. 33)
21	Ezekiel 34-36	(ch. 36)
22	Ezekiel 37-39	(ch. 37)
23	Ezekiel 40-42	(ch. 41)
24	Ezekiel 43-45	(ch. 43)
25	Ezekiel 46-48	(ch. 46)
26	Daniel 1-3	(ch. 1)
27	Daniel 4-6	(ch. 5)
28	Daniel 7-9	(ch. 9)
29	Daniel 10-12	(ch. 10)
30	Esther 1-3	(ch. 1)

OCTOBER

1	Esther 4-7	(ch. 7)
2	Esther 8-10	(ch. 8)
3	Ezra 1-4	(ch. 1)
4	Haggai 1,2 Zechariah 1,2	(ch. 1)
5	Zechariah 3-6	(ch. 6)
6	Zechariah 7-10	(ch. 8)
7	Zechariah 11-14	(ch. 13)
8	Ezra 5-7	(ch. 6)
9	Ezra 8-10	(ch. 10)
10	Nehemiah 1-3	(ch. 1)
11	Nehemiah 4-6	(ch. 4)
12	Nehemiah 7-9	(ch. 9)
13	Nehemiah 10-13	(ch. 13)
14	Malachi 1-4	(ch. 3)
15	Matthew 1-4	(ch. 3)
16	Matthew 5-7	(ch. 5)
17	Matthew 8-11	(ch. 10)
18	Matthew 12-15	(ch. 12)
19	Matthew 16-19	(ch. 18)
20	Matthew 20-22	(ch. 22)
21	Matthew 23-25	(ch. 24)
22	Matthew 26-28	(ch. 27)
23	Mark 1-3	(ch. 3)
24	Mark 4-6	(ch. 5)
25	Mark 7-10	(ch. 9)
26	Mark 11-13	(ch. 11)
27	Mark 14-16	(ch. 14)
28	Luke 1-3	(ch. 1)
29	Luke 4-6	(ch. 4)
30	Luke 7-9	(ch. 7)
31	Luke 10-13	(ch. 12)

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.

HEALING TESTIMONIES

"I AM THE LORD THAT HEALETH THEE" (EXODUS 15:26)

It don't hurt any more.

For a few years I suffered with a calcaneal spur on the heel bone of my left foot.

It pained all the time.

At exceptionally painful times I limped severely, or even used a cane.

In July, 1985, at Fenlon Falls, Ontario camp meeting, Dr. Tony Stone prayed for the spur (or more accurately against it).

I forgot all about it until recently when preparing for an annual physical check up. As I made mental notes of things I usually talk to the doctor about I became aware for the first time that there had been no pain in the heel since Dr. Stone's prayer.

Praise the Lord.

— Bruce Arnold

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This means that our *new address for subscriptions is:*

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TRENDS
OF OUR TIMES

By LORNE O. PRITCHARD

JUNE 1, 1986, Seven-Eleven stores in Canada stopped selling Playboy, Penthouse and Forum Magazines. The action in Canada and the United States was prompted by testimony during hearings conducted by the U.S. Attorney-General's Commission on Pornography. The testimony before the commission indicates a growing public awareness and concern over a possible connection between adult magazines and crime, violence and child abuse. (The Vancouver Sun)

We commend Seven-Eleven stores and any other outlets that take this stand. We also invite our readers to show appreciation by not only expression but by giving business to these stores.

* * *

IN a Time essay, reporting on a bill to cut $11.7 billion from the years budget we read:

"Not us cried the retired military veterans and civil servants —"

"Not us cried the farm organizations."

"Not us cried the operators of New York City subways."

"Not us cried the Nicaraguan Contras —"

"Not us cried the International Revenue Service."

According to the essay the national debt is now $2 trillion dollars.

"Farm bankruptcies, financial speculation, large potential defaults — the echoes of the Great Depression sound louder and louder." (Time)

We are not supporting or condemning American policies or politics. We simply observe that all agree America is in deep trouble. Something must be done about the national debt.

Somewhere there must be cutbacks. But here the human heart is revealed.

The American people seem to be saying "yes we want a conservative government. We must face reality. We have been living beyond our means. We must cut back".

But — be sure when you cut you don't touch me nor mine.

In the last days wrote Paul "*men shall be lovers of their own selves.*" Every report indicates that in the Western world we face a great problem because of the "me-generation".

* * *

A group called "Citizens for Public Justice" (CPS) have stated: "Our proposals are meant to free the poor from the degrading poverty trap and to enable them to exercise their human rights and responsibilities." (Christian Info)

If we have read this report correctly, the suggested way of "freeing the poor" is by taking more from the rich. It is a socialistic approach.

Governments are having to spend more and more on health care, which is rapidly becoming a financial burden too heavy to bear. The more money spent for health the less is available for social programs.

We ask, "is all the responsibility upon the government and the rich?" How many of our Canadian poor are willing to give up smoking cigarettes? That would be a great step in providing

for the poor and many poor who smoke would not be so poor if they didn't smoke. Think of the savings in actual dollars. Then add up the savings from the better health that would be a result.

Then, how many poor and rich are willing to give up beer and all liquors to raise funds to help the poor? Think again. If the poor didn't drink strong drink how much their welfare cheque would provide in food. Look at the abundance of money the rich could give and not miss, if they gave what they spend on booze!

Add up the benefits from better health. Health care programs could be cut in half.

How many "rich or poor" are willing to give up a sexual life-style that spreads disease and costs the Health Care program billions of dollars? The cost for 'aids' alone is staggering.

Money could be saved for the poor and their number would be decreased.

And then, who among the rich are willing to give up an extravagant life-style to help the poor? Who in a family where both husband and wife hold down a job, is willing to cut back their high standard so that a job can be made available to the unemployed poor?

We could go on. The fact is sin and selfishness have brought our society to where it is. We are not plagued by the high cost of living, but rather by the high cost of selfish, sinful living.

* * *

THE six-year war between Iran and Iraq has claimed an estimated 350,000 to 400,000 lives.

"Iranian soldiers are fearless under fire." "Iraq" says one Western observer, "has every advantage but enthusiasm for the fight."

"It's like a medieval War of Kings."

"For the moment, Saddam Hussein of Iraq is incapable of ending the war, and Khomeini is unwilling to stop it." (Time)

Without godliness and honesty there is no peace. (I Timothy 2:2) There is no peace, saith my God, to the wicked. (Isaiah 57:21)

* * *

EARLY this year Syrian President Assad made speeches in Damascus, "which were far more militant than earlier pronouncements on the subject of Israel."

He stated, "his twelve million Syrians are capable of restoring the Golan."

He praised the car-bomb drivers who have been dispatched by the Syrians on suicide missions in Lebanon, calling upon Syria's youth to emulate these "heroes", and to "die for the sake of God, in order to defeat Israel."

He called on Egypt's president Mubarak to tear up the Camp David agreements and join the Arab States lined up against Israel.

"Syria today has 9 armoured and mechanized divisions (5 in 1982), and its regular army has doubled in size, standing today at about 430,000. The Syrian army is equipped with some 4,000 tanks, 2,500 artillery pieces and 600 war planes. Most of the equipment is highly modern and of the most sophisticated kind."

Premier Shimon Peres of Israel "pointed to Syria as the most dangerous and most radical of Israel's neighbors. He said both Syria and Iran are making efforts to gain control of Lebanon."

"The possibility of aggressive action by Syria continued to trouble Israel's political and military leaders. Syria is the primary threat and is preparing for an all-out military confrontation with Israel." Western Jewish Jews)

Songs of Manitou's Braves

by W. Leonard Simcoe

OSHKIBIMAUDIZIWIN:

THE niniwuk (men) of the Old Testament, who held their traditions so tenaciously, were unique and as a people were different from the nations around. They were often misunderstood but the heat of persecution did not tarnish or dull the brilliance of their customs and culture.

They celebrated three feasts every kikinoniwin or year. The first of these was the Song of the Passover, a remembrance of their release from a terrible bondage. They had been confined in a harsh reservation called Goshen for a long, long time. They were then considered riff raff, rabble and not worthy of civic notice, but the God who made heaven and earth heard them when they called on Him.

All mankind is confined in a far worse reservation than Goshen, and Israel's deliverance from Egypt was a minor demonstration of the salvation He would give to the world He loved.

Maushtaunishanzow — a young sheep was the sacrifice for the Old Testament man's deliverance, the Lamb of God was the sacrifice for the New Testament man.

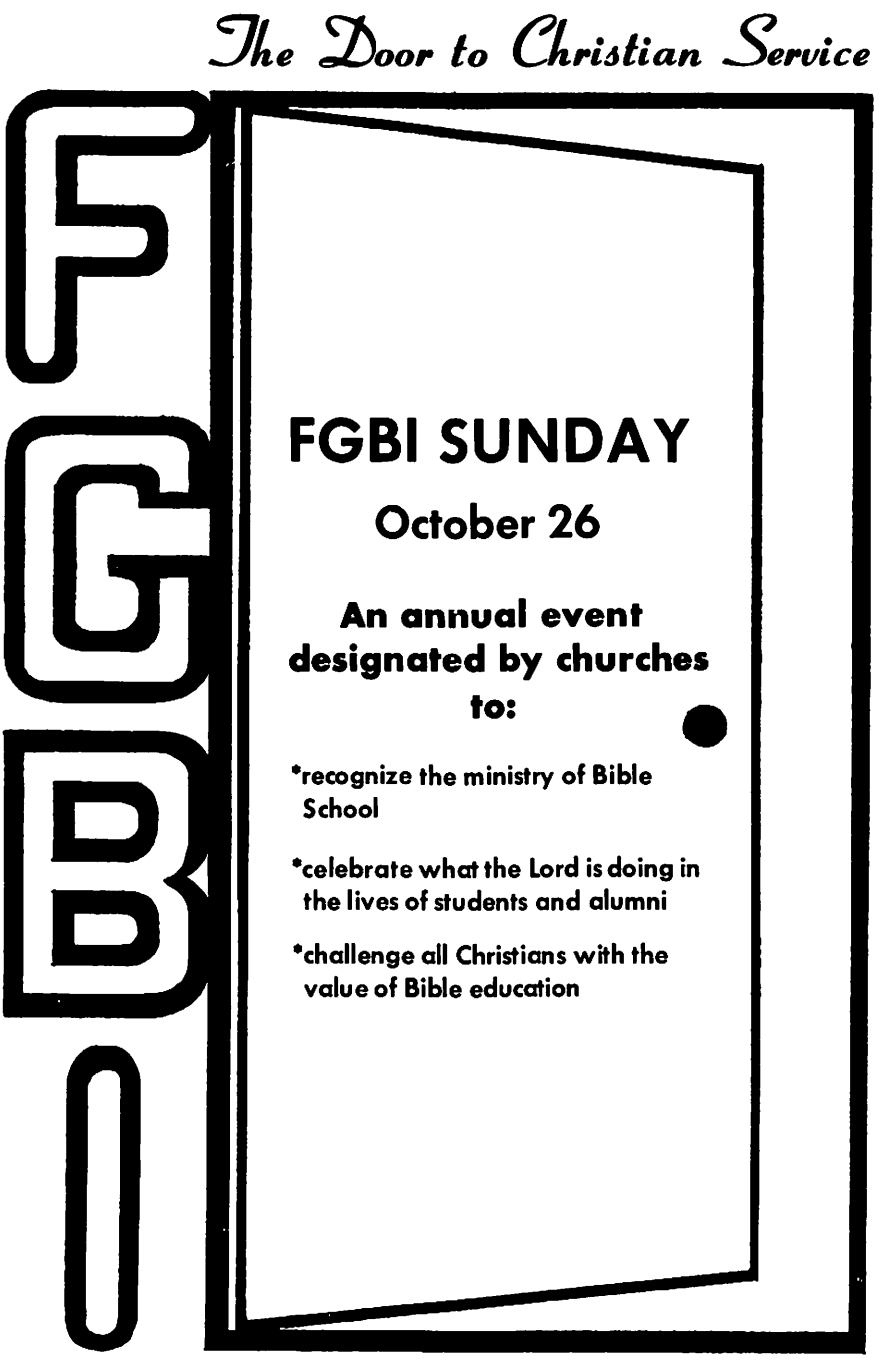
Fifty days after the feast of the Passover was the Feast of Pentecost. As the dawn rose on the fiftieth day after the sacrifice of the Lamb of God words are inadequate to narrate the importance of this momentous day. God was about to make the vile body of the redeemed sinner the temple of the Holy Ghost.

He would no longer be just a follower, a learner, a disciple but he would be filled with the Holy Spirit declaring the wonderful works of God.

Truly this was
OSHKIBIMAUDIZIWIN —
NEW LIFE.

- W. Leonard Simcoe

The Door to Christian Service



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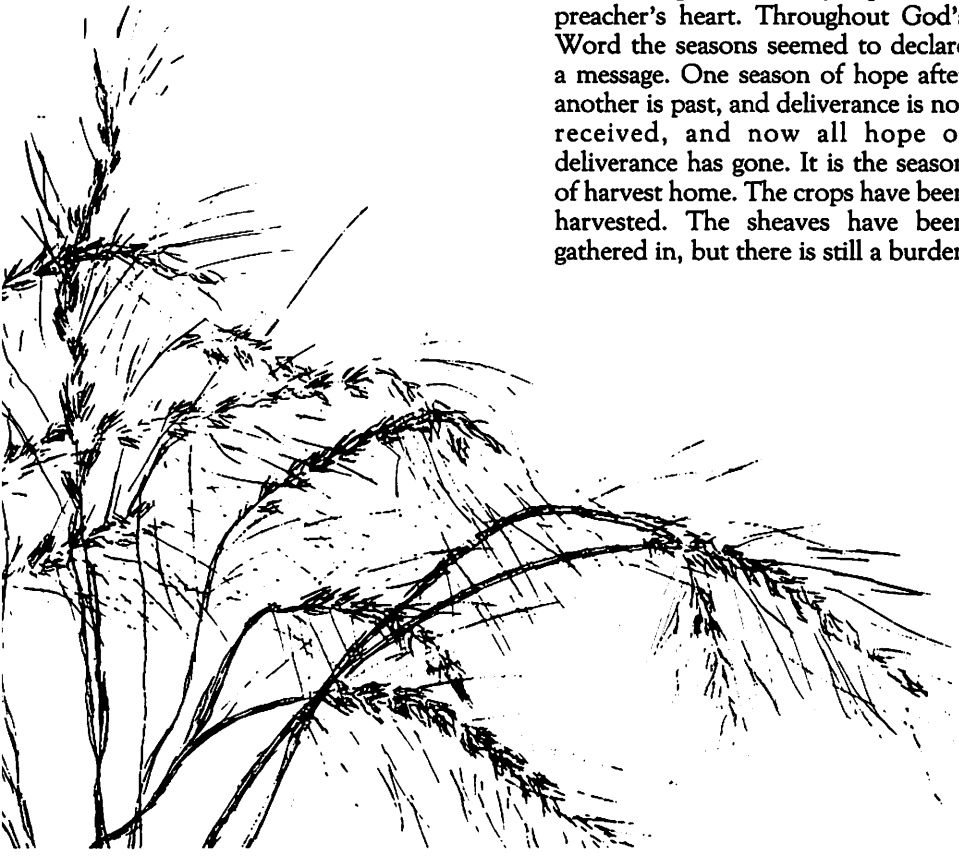
Harvest Time

by Hazel F. Brisco

"Harvest is when God puts in His sickle."

"*The harvest is past, the summer is ended, and we are not saved*" (Jeremiah 8:20)

THE warning words of the weeping prophet, Jeremiah, weighed heavily upon the preacher's heart. Throughout God's Word the seasons seemed to declare a message. One season of hope after another is past, and deliverance is not received, and now all hope of deliverance has gone. It is the season of harvest home. The crops have been harvested. The sheaves have been gathered in, but there is still a burden



for them who are not saved. Surely the cold blasts of winter winds are not far away. The prophet was constrained to warn the unsaved to not continue on in their indifference.

What does it mean to be saved?

1. To believe God's record concerning us (Isaiah 53:1; Rom. 3:21). WE ARE LOST!
2. To believe God's record concerning our sins (Isaiah 1:18; Col. 2:13). OUR SINS ARE AS SCARLET!
3. To believe God's record concerning the Saviour (Luke 19:10). THE SON OF MAN IS COME TO SEEK AND TO SAVE THAT WHICH IS LOST!

Jesus is more than a Bible character. He is the Son of God that He may lead the sons of men to become the sons of God. He is the Son of Man that He might acquaint the sons of man with the very Son of God.

The procrastinator who feels there is time enough yet must become aware that it is later than he thinks. Proverbs 27:1, *"Boast not thyself of tomorrow, for thou knowest not what the day may bring forth."* There is much talk about heaven but to be heaven bound we must be heaven born (1 Peter 1:23).

Have you put off accepting Jesus Christ and His great salvation because of sin's momentary pleasures? What folly as you are risking your eternal soul.

What a tragedy if in your hour of need you have no Saviour. I repeat what a tragedy if you have no deliverer in the hour of temptation, no comforter in the time of grief, no refuge in the time of trials, and no Saviour in the hour of death. God's Word warns of judgment. You have heard of the way of salvation from the pulpit. You have read of it in this magazine. Yet you have neglected to open your heart to God's love.

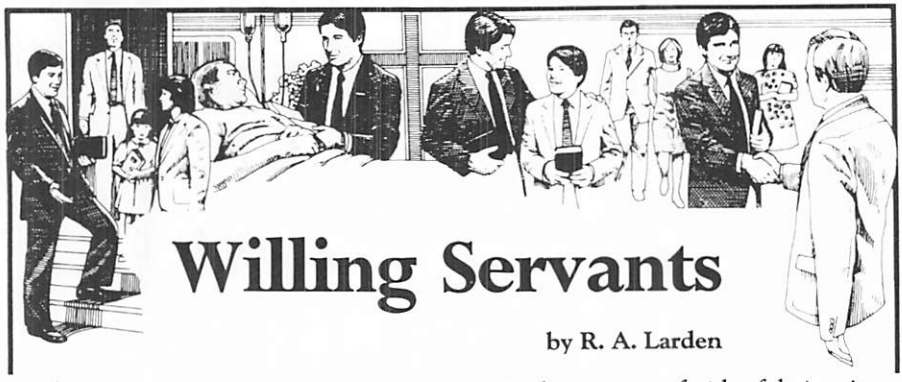
Perhaps your friends have sat down in your home or their home and they have explained salvation's plan to you but you have turned away from the invitation to receive Jesus. Will you be found without excuse for spurning his love?

Sickness and affliction have failed to draw you to Him. Poverty failed to bring you to Him. Prosperity has made you forget Him. Tears, sermons and prayers seemed to have been wasted.

Summer is ended. Summer is a time of opportunity. Summer is regarded as a time for good things. Harvest is when God puts in His sickle. Isaiah 55:6, *"Seek ye the Lord while He may be found, call ye upon Him while He is near."* The Lord of the Harvest is still seeking precious souls to come to Him.

Harvest Time
The Saviour's calling, the grain is falling
Oh, do not wait, it's growing late,
Behold, the field is white,
It's harvest time.

- Hazel F. Brisco



Willing Servants

by R. A. Larden

A news release from the Evangelical Press Association reads as follows: "The No. 1 quality that American and Canadian church people are looking for in their young ministers and priests is **willingness to serve** without regard for acclaim. "Next they want **personal integrity** — the ability to honour commitments by carrying out promises despite all pressures to compromise.

"A **Christian example** that people in the community can respect is the third most important factor. Particular **pastoral skills** rank fourth and the minister's role as a **leader in community** building stands fifth."

These interesting findings were the result of a three-year study by the Association of Theological schools.

Who would disapprove of that sincere desire on the part of Christians who make up the congregation, as they express their honest interest in a spiritual pastor and leader.

Jesus frequently taught His disciples that the disposition and position of a good servant was that to be studied and applied, rather than dismissed as not applicable to them as student ministers and potential Apostles. "*The disciple is not above his master, nor the servant above his lord,*" (Matt. 10:25). The illustration was related to the ministry as John 13:13-17 most surely brings out.

Paul was not afraid of being just used as a "joe boy" when he said "*for though I be free from all men, yet have I made myself servant unto all, that I might gain the more*" (I Cor. 9:19).

Jeremiah counselled Baruch "*seekest thou great things for thyself? Seek them not*" (Jer. 45:5).

With further reference to that first point of men being ambitious for acclaim, I read a comment by Bishop Stephen Neill. "I am inclined to think that ambition in any ordinary sense of the term is nearly always sinful in ordinary man. I am certain that in the Christian it is always sinful, and that it is most inexcusable of all in the ordained minister."

Saunders writes in his book, I repeatedly read "Spiritual Leadership" —

"Our word 'ambition' derives from a Latin word meaning 'canvassing for promotion.' A variety of ingredients may be present in ambition — to be seen and approved by men, to be popular, to stand well among one's contemporaries, to exercise control over others. Ambitious men enjoy the power which money or authority brings. Such carnal ambitions were soundly rebuked by the Lord. The true spiritual leader will never canvass for promotion."

C.B. Williams translates Jesus' words to His chosen disciples, and

apostles, if you like, "you know that those who are supposed to rule the heathen, lord it over them, and their great men rule as despots over them; but this is not to be the case among you. Whoever wants to be great among you must be your servant, and whoever wants to hold first positions among you must be everybody's slave" (Mark 10:42-44).

"True greatness, true leadership" Saunders states, "is achieved not by reducing men to one's service but in giving oneself in selfless service to them."

Personal integrity and personal discipline to sound principles, sound doctrine and the orderly application of one's self to the work committed to their charge has equal Biblical backing.

By the grace of God may each of us who have been entrusted with a flock of His love so live as to glorify Jesus and thus enhance trust.

— Robert A. Larden

OUR MINISTRY IS YOU!

TELL US WHAT YOU'D LIKE TO READ IN THIS MAGAZINE

"ARE YOU GOING OVER MY HEAD FOR A RAISE, MISS HIBBS?"

WHAT'S YOUR EXCUSE?

"I do not want to believe in a God who permits all the evil and injustice in this world."

THE origin of evil is a subject that encourages endless speculation, but the fact of evil is a stark reality for each one of us to face.

These age-old questions about sin and suffering within the human race are too complex for finite man to adequately answer. There are, however, some fundamental factors that should be kept in mind.

1. **Man is responsible for sin and evil — not God.**

Man was created perfect yet with the ability to obey or disobey God.(1) God intended that man should have a life of unbroken fellowship and communion with his Creator and a continuous enjoyment of God's creation.

The record of man's disobedience is found in the Scriptures(2) the results of his rebellion are evident everywhere today. We actually ratified Adam's rebellion for he acted as our representative. . . doing what we would have done had we been there to do it. We are still repeating the harvest of the seeds of sin sown in Eden(3) and God permits the consequences of sin to continue.(4)

It is man who has poisoned his environment, devitalized his food, subjugated and enslaved his fellowman, brought the world to the brink of a nuclear holocaust.

God, unfortunately, still seems to get blamed for all the suffering and social injustice in this world.

2. **God has done something about sin and evil.**

Have you ever wondered what would happen if God decreed the complete removal of all evil from the universe by, say. . . midnight tonight? How many of us would be around tomorrow?(5)

Although God will eventually stamp out all evil in the world, He presently offers sinful men His love and grace, mercy and pardon, if they will only receive it.

Because God sent His Son to die for evil men, it is possible for man to escape God's inevitable judgment on sin and injustice.

It is also possible to have sin's power broken in your life by Jesus Christ as you enter a personal relationship with Him. The sacrificial death of Christ is of course the ultimate answer to the problem of evil on the personal level.

— Irvin W. Ellis

Scripture References: (1) Genesis 2:7-9, 15, 17; (2) Romans 5:12; (3) Galatians 6:7; (4) Romans 6:23; (5) Lamentations 3:22.

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