

The
Apostolic Church
Of God 7th DAY

It's Origin

Mission

Teachings

and

Practices

FULL GOSPEL IN SPIRIT AND TRUTH

AND

FAITH MINISTRY

The APOSTOLIC CHURCH OF GOD, located at 24497 Fraser Highway, 4½ miles east of Langley B.C. Canada, was founded on July 11, 1951, and incorporated in the Province of British Columbia on October 15, 1953.

The establishment of this church was the result of Edward and Evelyn Saunders coming from Vernon B.C. in May of 1951 and holding a series of Revival Meetings with a small group of Sabbath-keepers who were meeting together in the home of Brother and Sister Issac Dyck on the Brown Road in Langley B.C..

God graciously poured out His Spirit in these meetings. There was a wonderful spiritual awakening and an immediate interest created in the area for the establishment of a full-Gospel Sabbath-keeping Church uninhibited by denominational legislation. Consequently, meetings were continued in the Vasa Hall in Aldergrove B. C. where once again God sent a visitation of His Power and an Outpouring of His Spirit.

In the meantime, Brother and Sister Saunders had purchased 2½ acres of property where the church building is presently located and ½ acre of land was donated for the construction of the church building. On February 10, 1952, plans were laid for the construction of the church building which was soon erected and the building was dedicated on November 28, 1953. Many instances of Divine providence were experienced in providing the necessary means for the erection of the fine building.

The founding of the Church in Langley was the outgrowth of the Church of God 7th Day in Vernon B.C. from where Brother and Sister Saunders had come as Evangelists. The Church in Vernon had its beginning in 1939, Brother and Sister Saunders being involved as some of the founders of the work and assisted in various ways in establishing the Church of God there.

The earliest association with any other Church of God people was in connection with the Church of God 7th Day, Salem, West Virginia, U.S.A. who trace their history back to the beginning of the 1800's and even earlier than that.

WHY ANOTHER CHURCH? WHAT NAME?

Some people had objected to starting another Church in this area, when there were so many Churches here already. Our answer is that in reality we did not start another Church--the Church of God had been in existence ever since it was founded by Jesus Christ.

However, there has been a terrible apostacy in the Church and we

are living in the times of Restoration when God is restoring ALL the truth that was taught by the Early Church and we feel a Divine responsibility to have a part in this Restoration. We believe that the denominational churches have played their part, but God cannot use them further in the restoration because they have ceased to progress in the restoration of all truth. We believe that we are filling in a very important vacancy. We believe that we must contend for all the Bible truth, or as Jude puts it- "the Faith that was once delivered unto the saints" (Jude 3). It is for this reason that the APOSTOLIC CHURCH OF GOD was established in this area.

Though we believe in upholding the Bible standard, and make no apology for our stand, we strenuously oppose any sectarian spirit. We do not say we are the only Church, we do not say that we have yet attained unto perfection, so we are open for Bible study and for advancement in truth -if we are convinced so by Bible injunction.

Further, we wish to make it known, we are open for fellowship with any Bible-believing people and we cherish Christian fellowship with all of God's children.

A few words of explanation why the name "APOSTOLIC CHURCH OF GOD" was chosen. The concept of autonomous church government had long been cherished by the people who founded the work in Canada, and it was found very early that affiliation with any denomination nullified this concept, and so it was, that right from the beginning, the founders of the Church in Langley were unanimous in establishing a Church with autonomous powers vested in local congregational government.

With this object in view, a name was chosen most appropriate, yet Scriptural, "APOSTOLIC CHURCH OF GOD". The prefix "APOSTOLIC", was chosen not because of affiliation with any group that may use that name, but because it was found that legally we could not incorporate under the name CHURCH OF GOD in B.C. Because another group with teachings much different than ours was already incorporated under that name, and further, we felt that the name "APOSTOLIC" was Scriptural and the name conveyed the meaning of being built upon the foundation of the Apostles, who, we believe, embraced and taught all the essential truths of the Bible. (See Notes 1, Page 16)

Yet it is our position that, as good and as Scriptural as a name may be, it in itself does not identify God's people. For though we believe

that it is incumbent upon us who know the truth to walk in it, yet it is apparent that God has His precious children in many various groups who walk in the light to the best of their knowledge. However, we submit several obvious Scriptures that bear out the fact that the Early Church generally identified itself as the "CHURCH OF GOD" (Acts 20:28; I Corinthians 1:2; 19:32; I Thessalonians 2:14).

THE MISSION

The mission of the APOSTOLIC CHURCH OF GOD is embodied in the commission given by Jesus in Matthew 28:19,20; Mark 16:15-18, to preach the full Gospel to all nations and to teach the observance of all things taught by Jesus and His disciples including Scriptural Worship in Spirit and in Truth (John 4:23).

Inasmuch as Christ's commission embraces a world-wide ministry to all nations, the Apostolic Church of God has endeavoured to share in the responsibility of sending the Gospel to the foreign fields by sponsoring mission work in various places as S. Africa, S. America, Korea, Japan as well as mission work in the slum areas of America. (See Notes Page 16)

CHURCH GOVERNMENT AND AFFILIATION

The APOSTOLIC CHURCH OF GOD believes in local Church autonomy, that is, each local Church should be self-governing with full powers in every phase of its belief, its worship, and administration. We believe this is the Scriptural stand (see I Corinthians 1:2; Acts 11:19-26; 13:1-4; Galatians 1:15-19). Jesus Christ is the Head of the Church (Ephesians 1:22; Colossians 1:18; I Peter 2:6). It is built by Christ (Matthew 16:18) upon the foundation of the Apostles and Prophets (Ephesians 2:20) the Elders (Bishops, Pastors) taking the oversight (Acts 20:28; I Peter 5:2) and each member having the privilege of participation as the Spirit leads (I Corinthians 14:26). The Church being the Body of Christ, each member is considered a vital part of the Body (I Corinthians 12:27; 14-26) and there must be impartiality in ministrations and recognition of the operation of the Gifts of the Spirit (I Corinthians 12:28-30; 14:1-5; 14:12-15; 27-31; Ephesians 4:11-16).

The APOSTOLIC CHURCH OF GOD, though self-governing, affiliates with many other Churches who function on the same basis and cooperate together in an annual General Camp Meeting, usually held in

Turner, Oregon in the month of August. The APOSTOLIC CHURCH OF GOD, in Langley, also sponsors a local Camp Meeting, usually held at the Crescent Beach Camp Grounds, 12969 Crescent RD., White Rock, B.C. Ministerial Conventions are sponsored by various local Churches in which there is general council and Bible study. Local Churches are encouraged to keep a world-wide vision of the Gospel work through missions abroad and the various publications giving news of the activities of the Churches.

MEMBERSHIP

Membership is based upon one's confession and acceptance of Jesus Christ as personal Saviour, repentance of sin, receiving water baptism, (Acts 2:38; Acts 8:36-38; Acts 16:30-33) -being truly converted. The Holy Spirit of God puts one into the Body (I Corinthians 12:13) and it is the Lord that adds to the Church (Acts 2:47). Though the local Church keeps a record of all its members, there is a recognition of the possibility of human error as in the case of Simon (Acts 8:13-23) so that in the final analysis, the true record is kept in heaven (Hebrews 12:23). Although each local Church is to be an independent unit in itself, there should be a spirit of love, fellowship and cooperation and unity between all the Churches (John 13:34,35; I Corinthians 12:24-26; Acts 11:29,30, Romans 15:25-28; I Corinthians 16:1-5; II Corinthians 9:1-7).

For historical proof that the Early Church was founded upon the concept of local autonomy we submit the following: "All the earliest Churches were independent and self-governing. The Christians held that they all belonged to the one universal Church for all were One in Christ. But there was no general organization having control over the scattered Churches. In the first century there was no organized government of the whole Church. Each congregation managed its own affairs in freedom." (From, *The Growth of the Christian Church* by R.H. Nichols. Vol. 1, p. 25 (and others).

BASIS OF FAITH

The basis of faith and practice is the Bible and the Bible only -all of which we believe was written by holy men of God as they were inspired (breathed upon) by the Holy Spirit (II Timothy 3:16; II Peter 1:21). Though we do set forth certain tenets of faith as being fundamental and essential to Salvation and Church Administration, we do not believe in formulating a Church Creed or Catechism, for we learn

from the example of other religious bodies that this has been the obstacle in growing in grace and in the knowledge of truth. We recognize God's Gracious Hand in the restoration of all truth to the Remnant Church which is to be the Bride without spot or wrinkle (Eph. 5:26,27).

THE GODHEAD

We believe there is but One True and Living God, the Everlasting, All-wise, All-powerful and Loving Father (Isaiah 44:6; 45:22) and that Jesus Christ, the Only Begotten Son of God, became the Incarnate Word (John 1:1-3;14) by a virgin birth (John 1:14; Galatians 4:4). The Holy Spirit is the Spirit of God (Matthew 3:16) or the Spirit of Christ (Romans 8:9) and is the promised Comforter (John 14:16,17) for all believers (Acts 2:39).

SALVATION

Salvation is through faith in Christ (Ephesians 2:8,9) and forgiveness of sins through the Blood of Christ (Colossians 1:14) as a result of repentance (Luke 13:3; Acts 2:38) and confession (I John 1:9; Romans 10:10) and Restitution (Luke 19:8,9).

Moreover, Salvation is a three-fold experience:

1. We are saved (wholly cleansed) from all past sins when we repent and confess (Psalms 103:12; I John 1:9). Sins forgiven are never remembered again (Hebrews 8:12) and we have eternal (everlasting) life indwelling us now (I John 5:12;13; John 3:36; 5:24).
2. We are being saved as we grow in knowledge of God's perfect Will as it is revealed to us day by day (Philippians 2:12; Hebrews 6 1,2; II Peter 3:18; Job 4:18).
3. We shall be saved from all the limitations and weaknesses of our human and mortal nature at the second coming of Christ. (Romans 8:23; I Corinthians 15:51,55).

WATER BAPTISM

Water Baptism must be by immersion (Matthew 3:16; Acts 2:38; in the Name of Jesus Christ (Acts 2:38; 8:12, 16; 10:48), and should follow conversion as an answer of a good conscience (I Peter 3:21) and is indeed the burial of the old man of sin, spoken of in Romans 6:3-6)

BAPTISM OF THE HOLY SPIRIT

In compliance to the command of Jesus and the Apostles (John 7:38, 39; Luke 24:39; Acts 1:5-8; 8:14-17; Ephesians 5:18), we believe in a definite experience of the Baptism of the Holy Spirit following conversion (not conversion itself, but in addition to conversion) and evidenced by an outward sign of speaking in other tongues as the Spirit gives utterance (Matthew 3:11; Acts 2:4; 10:44-46; 19:1-6). This will be in fulfillment of Prophecy (Joel 2:28,29; Mark 16:17).

GIFTS OF THE SPIRIT

We believe in the Supernatural Gifts of the Spirit (I Corinthians 12:1, 11) to be operative in the Church, the Body of Christ (I Corinthians 12:27) as it pleaseth God (I Corinthians 12:13, 18) and that there are nine such gifts (I Corinthians 12:8-10).

Moreover, there are five ministry gifts (Ephesians 4:11) given to the Church Universal, to edify, establish, and to perfect the Church (Ephesians 4:12, 13). Each member in the local Church is to be encouraged to receive the Gift of the Spirit (the Baptism of the Spirit) which will enable him to enter Body ministry through the reception of the Gifts of the Spirit. No one gift is to be regarded as not needful (I Corinthians 12:14-26); and neither does everyone have the same gift (vs. 28-39).

BODY MINISTRY

Every born-again Spirit-filled believer should recognize himself a living member in the Body of Christ (I Corinthians 12:27; I Peter 2:5) and as such, should use the gift given by the Spirit in Body ministry (I Corinthians 14:1, 26, 31, 39) for the edification of the whole Body (I Corinthians 14:12). There is to be unity in the Spirit (Ephesians 4:3) with all lowliness and meekness, with longsuffering, forbearing one another in love (Ephesians 4:2) and no discrimination or exclusion of member or gift (I Corinthians 14:26).

WORSHIP

Worship, in the true Biblical sense, is not a mere mechanical performance of certain religious ceremonies or rituals, but rather, the spontaneous outflowing of praise and adoration, and can be demonstrated in many ways, such as audible praise, joyful noise, singing of Psalms

and Hymns, reading of the Word, giving forth of Prophecy, operation of the Spiritual Gifts, clapping of hands, dancing in the Spirit and praying. (See Psalms 100; 95:1, 2; Philippians 4:4; Romans 14:17; Nehemiah 8:5, 6, 10; Luke 19:37; Acts 2:46, 47; Psalm 47:1, 2; II Samuel 6:14).

Special emphasis is needed today on the fact that each member should participate in active worship. Worship should be spontaneous as the Spirit leads (I Corinthians 14:26, 29-31) there should be freedom in the Spirit (II Corinthians 3:17) but all things should be done for the edification of the Church (I Corinthians 14:12) and in God's order (I Corinthians 14:40).

GOD'S MORAL LAW -THE TEN COMMANDMENTS

We believe that the Ten Commandments are God's moral law given for all mankind in every dispensation (Psalm 111:7, 8; Ecclesiastes 12:13; Matthew 5:17, 18) and that by the Law is the knowledge of sin (Romans 3:20; 7:7) where there is no law there is no sin (Romans 4:15; 5:12, 13) that sin is the transgression of the Law (John 3:4) that faith does not abolish the law but establishes it (Romans 3:31). The Law of God is good and holy (Romans 7:12; Psalm 19:7, 8). The doers of the law shall be justified (Romans 2:13) also Matthew 19:17. The breaking of the least Commandment makes one guilty of the whole law (James 2:10-12; Matthew 5:19). The carnal mind refuses to be subject to the law of God (Romans 8:7). The keeping of God's Commandments is an evidence that we love Him (I John 5:2, 3). A distinguishing mark of the true people of God is that they keep the Commandments of God (Revelation 14:12; 12:17; I John 5:2). Commandment-keepers are called "blessed" and will have a right to the Tree of Life (Revelation 22:14).

THE TWO LAWS

We believe that the Bible makes a distinction between the Law of God, -the Ten Commandments, and the law of Moses, -the Ceremonial Law. The Law of God was in existence long before the law of Moses was given at Sinai. Inasmuch as the Bible says there is no sin without law (Romans 3:20; 7:7) and the Bible records the committing of sin right from Adam's time (Genesis 4:7; Romans 5:12) and the Sodomites were sinners (Genesis 13:13) and Abraham kept God's laws (Genesis 26:5), therefore, God's law was in existence right from the beginning.

The Bible distinguishes the Two Laws as follows:

Ex.20:1-17	Deut.5:22-by God	Ex.24:3,4-by Moses
Deut.10:1,2	-on stone	Deut.31:26-in book
Deut.10:5	-in ark	Deut.31:26-side of ark
Rom.7:7	-defines sin	Lev.4:27-35-pardoned sin
Ps.19:7	-is perfect	Heb.7:19-not perfect
Rom.3:31	-established	Eph.2:14-16-abolished
Rom.3:20	-knowledge of sin	Col.2:16,17-shadow
Matt.5:17	-do not destroy	Col.2:14-nailed to cross
Rom.7:14,12	-spiritual,holy	Deut.31:26;Col2:14-against us
Ps.111:7,8;119:44	-forever	Heb.9:10-limited
Romans 2:13	-justifies	Gal.2:16--does not justify
Deut.5:22	-added no more	Gal.3:19-added

SEVENTH-DAY SABBATH

We believe that the seventh day of the week (Saturday) is the true Biblical Sabbath (Exodus 20:8-10) made by God Himself, at Creation-(Genesis 2:1-3); that it was sanctified (set aside) and hallowed (made holy) Genesis 2:3 for the benefit and blessing of man (Mark 2:27). The Sabbath was made FOR MAN (Mark 2:27) even as the woman was made for the man (I Corinthians 11:9). The Sabbath is not only for the Jews even as the woman is not only for the Jews. The Sabbath is a memorial of Creation (Exodus 20:11) and was observed by God's faithful people in every generation since its origin at Creation (Genesis 2:2,3,; 4:3; 26:5; Exodus 16:22-26 before the giving of the law at Sinai). Everybody knows that the Jews kept the Sabbath after Sinai. In the New Testament we find that Jesus kept the Sabbath (Luke 4:16) and told His disciples to keep it (Matthew 24:20). Paul kept the Sabbath (Acts 17:2) along with Aquilla and Priscilla (Acts 18:4). The early Christians kept the Sabbath (Acts 16:13); Paul and Barnabas, persuading the new converts to *continue in the grace of God* the Bible tells us, "the next Sabbath day came almost the whole city together to hear the Word of God" (Acts 13:43,44). The Bible clearly confirms the fact that Sabbath is the 7th day of the week because the 7th day always precedes the 1st day of the week (please see Matthew 28:1). Jesus said He is Lord of the Sabbath (Matthew 12:8; Mark 2:28; Luke 6:5), and He never changes! (Hebrews 13:8).

Paul declares that there is still a rest day or, the "keeping of a Sabbath for the people of God" (Hebrews 4:9:see marginal reading), and

this was over 30 years after the ascension of Jesus. Moreover, since the Sabbath is an integral part of the Ten Commandments, and we have proven that this Law still exists and is in force, therefore, the Seventh-Day Sabbath is still to be observed today.

Furthermore, history proves that the true Sabbath continued to be observed by the true Christians for many centuries after Christ's ascension. The successive order of the days of the week (1st, 2nd, 3rd, etc.) has never been interrupted or changed; nor has there been a time when the Sabbath was not observed by the true Church of God.

Following are a few of the many historical proofs of the continuity of the Sabbath:

From "Encyclopaedia of Religious Knowledge" by Schaff and Herzog, (1891 Ed.) Article: "Seventh-Day Baptists" p 2165) "*Since the institution of the Sabbath at the close of Creation, there has been an unbroken line of God-loving men who have kept the seventh day of the week as a Sabbath, according to its original institution and enjoyment. None question that it was kept by Christ and His apostles, and by Christians generally during the apostolic period. It had no rival day in the Church until about the middle of the second century, when Sunday began to be observed as a festival day, along with Wednesday, Friday, and numerous other festal days of the LATIN CHURCH, then beginning to drift upon the first wave of its apostacy. This church made the sabbath a fast day, not without sinister motives looking to its suppression in favour of the festival Sunday; while the Greek or-Eastern Church steadfastly observed it as a day of holy delight in the Lord. In the Western Church, the seventh day continued to be observed quite generally till the fifth century, and traces of it was noticable in some parts of Europe much later. In Scotland and Ireland, as well as in England, the seventh day was regarded and observed as the Sabbath in the eleventh century and later. In the Oriental or Greek branch of the church the seventh day day continues to be observed to this day.*

"There is no wanting evidence that an unbroken chain of observers of the seventh day was preserved, in the face of detraction and persecution, all through the dark ages, and that they appeared in the dawn of the Protestant Reformation, and were represented by a number of its prominent actors.

In the Abyssinian, Armenian and Nestorian churches, the seventh day has not yet been suppressed by the first day of the week."

SUNDAY –A PAGAN “HOLY” DAY –NOT THE TRUE SABBATH

“Sunday”, the first day of the week, has been observed by heathen nations as the “Day of the Sun” from earliest times. They were sun worshippers -idolaters (Ezekiel 8:16) and God calls it an “abomination” (v.15.) Sun worshippers were also worshippers of Baal -the heathen-god and the Bible condemns such worship (see Numbers 25:1-4; Jeremiah 19:5), also the Encyclopedia Britannica, Article, “Baal”.

Sunday was not made a day of rest until the Roman Emperor, Constantine, enforced its observance by his famous edict (321 A.D.) See the Encyclopedia of Religious Knowledge by Schaff and Herzog, Article. “Sunday”. In this edict, Constantine -himself a sun worshipper, called it the “Venerable Day of the Sun” (See Codex Justin, lib.3, tit.12,1,2).

Edward T. Hiscox, D.D., author of the Baptist Church Manual describes Sunday worship thus: “*What a pity that it (Sunday) comes branded with the mark of paganism and christened with the name of the sun god, when adopted and sanctioned by the Papal Apostacy, and bequeathed as a sacred legacy to Protestantism*” (Issued Nov. 16, 1893). Constantine enacted the Sunday law before he made a profession of Christianity and it was an act of duplicity -he endeavoured to court favour with the Christians and yet not displease the pagan sun worshippers. The observance of Sunday was introduced into the Christian Church at a time when Christianity became the fashionable religion, when “paganism affected christian worship insomuch that it ceased to be the true church. -Nichols, *Growth of the Christian Church*, pp. 49, 59, 60.

Nowhere in the Bible is there even an inference that Sunday was recognized as a rest day or a day of worship. The few references that Sunday-keepers use to try to build up some proof for Sunday observance actually prove the opposite. For example: “Upon the first day of the week, let every one of you lay by him in store, as God has prospered him. that there be no gatherings when I come (I Corinthians 16:1-3). This Scripture says nothing of the gathering of the people together for worship on Sunday. It plainly states that on the first day of the week every one was to set aside, “by him” or as other translators render it, “at home”, as God has prospered him. It was a collection for the poor saints at Jerusalem. So obviously, Sunday was a business day, a day when the previous week’s earnings were calculated and a portion set aside for the Apostles to take to Jerusalem.

Another Scripture often used for Sunday sanctity is Acts 20:7: “Upon the first day of the week, when the disciples were come together to break bread, Paul preached unto them...” It is claimed that this was the observance of the Lord’s Supper on Sunday. However, upon close examination we find that the expression “to break bread” does not refer to the observance of the Lord’s Supper. Proof: Acts 2:46, “And they continued daily with one accord in the temple and breaking bread from “house to house” (please notice that nothing is said about the “fruit of the vine” which is to be a part of the Lord’s Supper (I Cor. 11:23-25) In Acts 20:11, again we find that Paul “broke bread and ate” -this time it was after midnight.

Furthermore, we call attention to the fact that this meeting was held on the dark part of the first day of the week, according to Bible reckoning of time (see v. 8). Paul, having determined to “depart on the morrow”. Therefore, this meeting was held on a Saturday night (by our present-day reckoning of time). Don’t forget that in Bible reckoning of time, the day begins at sunset and ends at sunset (Leviticus 23:42; Nehemiah 13:19), not at midnight. So then, Paul preached to the disciples on the dark part of Sunday (our present-day Saturday night) up until midnight, at which time Eutychus fell asleep and fell from the third loft and was taken up dead (v.8). Paul then raised him up, broke bread again, preached again “till break of day” and then he WALKED about 17 miles to Assos on the light part of Sunday (v. 13,14). The first time he “broke bread” was in the evening or on (what we call today) Saturday night. Sunday does not begin until midnight (by our time today) and Paul had already partaken of bread before midnight. Then, again after midnight he partook of bread, preached till morning and spent all the light part of Sunday walking to Assos where he met the other brethren. This sure does not sound like a Sunday worship day!

And so the “bubble” of Sunday worship is burst by indisputable facts. The Sabbath alone remains God’s Holy rest day, made in the beginning for all mankind and is still to be observed in the Millenium Age (Isaiah 66:23). As regards to Sunday being the resurrection day, please note the following:

THE CRUCIFIXION AND RESURRECTION OF CHRIST

We believe that our Lord Jesus Christ was crucified in the middle of the week (Daniel 9:27), Wednesday, which was the preparation day that year, for the Annual Passover Sabbath (John 19:14,31). The Jewish Passover was always held on the day following the full moon at the vernal equinox (see any religious encyclopedia). The United States

Naval Observatory have calculated the day of the week of the Astronomical full moon in the year A.D. 31 as Tuesday. (From a letter from Naval Observatory, Washington, D.C., Dated January 16, 1919).

Tuesday, that year, being the day of the full moon, the next day, Wednesday was the day in which the Passover lamb was killed that it might be eaten at evening. Jesus, the true Passover Lamb, died upon the Cross at Calvary at the time of day the Passover lambs were slain. (Please read John, 19th Chapter.) Now, Jesus plainly stated that He would be *three days AND three nights* in the grave (Matthew 12:40; and Jonah 1:17). His resurrection occurred "in the end of the Sabbath" (or *late on the Sabbath -New American Standard; in the evening of the Sabbath -Lamsa Translation*) before the first day of the week began (Matthew 28:1). Please understand that the word "dawn" is translated from the Greek word "*epiphosko*" which literally means "drew on" and is used again in Luke 23:54 where it is indeed translated "drew on". Now it is obvious that being "in the end of the Sabbath" and the first day "drew on" it was not yet the first day of the week (Sunday) when the two Marys came to "see" the sepulchre, and the angel announced, "He is not here, He is risen." (Matthew 28:1-6) (Bear in mind that in the Bible, the days begin and end at sunset (Genesis 1:5,8,13,19, etc.)

To use the resurrection event in support of Sunday worship is completely unscriptural and contrary to established facts. The Bible nowhere tells us to keep a day in memory of Christ's resurrection, but we are commanded to remember His death (I Corinthians 11:26).

SECOND COMING OF CHRIST

When Jesus ascended to heaven He promised to return to earth (John 14:1-3; Acts 1:9-11). He will return literally, visibly, and in the same body (Acts 1:11; Revelation 1:7; Zechariah 13:6). His coming will not be secret (Matthew 24:27; I Thessalonians 4:16) and will be preceded by the resurrection of the just (I Thessalonians 4:13-18; I Corinthians 15:51-55). The Bible writers believed in Christ's second coming (Job 19:25-27; Psalm 50:3; Philippians 3:20; Titus 2:13; II Peter 1:16).

The purpose of Christ's second coming is to resurrect the righteous dead (I Corinthians 15:25), to separate the righteous from the wicked (Matthew 25:31-34), to establish His literal Kingdom upon the earth (Luke 1:32; Matthew 25:31-34; Revelation 11:15), in fulfillment of Bible prophecy (Daniel 2:35, 44; Zechariah 14:4,9,) and to reward the saints (Matthew 16:27; Revelation 22:12).

RESURRECTION OF THE DEAD THE MILLENIUM AND THE NEW EARTH STATE

Jesus declared there would be a resurrection of all the dead (John 5:28,29). Job believed in it (Job 14:14,15); so did Daniel (Daniel 12:1-3) and all other writers of the Scriptures. The resurrection of the righteous takes place at the second coming of Christ (I Thessalonians 4:15, 16) and the resurrection of the wicked at the end of the 1000 years (Revelation 20:5 -first part). The righteous are resurrected with immortal spirit bodies (I Corinthians 15:42-49; 51-54); the wicked are resurrected to be judged, punished and destroyed (Revelation 20:11-15).

The Millennium (1000 years) is the time of the reign of Christ and the Saints (Revelation 20:4) and is ushered in by the resurrection of the righteous (Revelation 20:6). The 1000 year reign will be upon the earth (Revelation 5:10). It will be the time that Christ assumes the Throne of His father, David (Revelation 11:15; Matthew 25:31; Jeremiah 23:5,6). It will be the fulfillment of many Bible prophecies (Daniel 2:35,44; Zechariah 14:4,9; Micah 4:8; etc.) and will be preceded by the Battle of Armageddon (Zechariah 14:1-4; Revelation 16:16; 19:19-21). Satan will be bound (cast into the bottomless pit) during the Millennium (Revelation 20:1-3) and is brought out of the pit at the end of the Millennium (Revelation 20:7) he then goes out to deceive the nations who have been resurrected in the second resurrection (Revelation 20:8) and is finally destroyed (Revelation 20:10).

At the close of the Millennium, Christ's rule ends and all things are delivered unto the Father (I Corinthians 15:25 and verses 24,28). The New Earth State begins (Revelation 21:1-27) to last throughout eternal ages!

THE HELL QUESTION / DESTINY OF THE WICKED

The Bible says the wages of sin is DEATH (Romans 6:23; James 1:15). The wicked shall be destroyed (II Thessalonians 1:8,9; Luke 13:3) and nothing be left of them (Psalm 37:20; Malachi 4:1-3). Both body and soul shall be destroyed in hell (Ezekiel 18:41 Matthew 10:28).

In the Old Testament the word "hell" is translated from the Hebrew word "sheol" and refers to the grave (Psalm 16:10; 139:8); but sometimes is used figuratively. (See Jonah 2:2; II Samuel 22:6; Psalm 116:3).

In the New Testament the word "hell" is translated from three different Greek words -"hades, Gehenna, and tartarus". "Hades" refers to the grave and is used as such in Acts 2:31; Matthew 11:23; 16:18; Revelation 1:18; 20:13, 14). "Gehenna" refers to the valley of Hinnom -just outside Jerusalem, and is a figurative expression representing a place of torture and destruction (see Matthew 5:22, 29; 10:28; Mark 9:43-47; James 3:6). "Tartarus", used only once (II Peter 2:4) is the

state of darkness in which the fallen angels are reserved unto judgement. The only literal hell-fire in the Bible is that which destroys the wicked at the close of the 1000 year period. (See Revelation 20:9, 13-15).

The modern superstitious belief of the wicked going into a "hell" fire at death and remaining therein forever and ever is a relic of the Catholic "purgatory" and pagan superstition. The Bible plainly teaches the complete destruction and annihilation of the wicked (the story of the rich man and Lazarus is a parable and cannot be taken literally). The righteous will not gloat over the suffering of the wicked for eternal ages (Revelation 21:1-7) and the "lake of fire" is the "second death" (Revelation 20:15; 21:8).

The expression "forever and ever" (Revelation 20:10) is incorrectly translated and literally should say, "the ages of the ages" and simply means that this destruction will take place in the end of the ages, and thus, ALL Scripture harmonizes.

Bear in mind the many Scriptures that plainly teach the total destruction of the wicked, as for example: Malachi 4:1: "For behold the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root or branch." (Psalm 37:20): "But the wicked shall perish, and the enemies of the Lord shall be as the fat of rams, they shall consume; into smoke shall they consume away." II Thessalonians 2:8: "And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of His mouth and shall destroy with the brightness of His coming."

The cities of Sodom and Gomorrah are examples of the eternal destruction of the wicked (Jude 7), suffering the vengeance of eternal fire. Now we know that the fire that destroyed these cities is not still burning, but their destruction - the results were eternal.

STATE OF THE DEAD & THE MORTAL NATURE OF MAN

The Bible speaks of death as a "sleep" (I Thessalonians 4:13; I Corinthians 15:18, 20; John 11:11-14), and there is no consciousness in death (Psalm 146:4 (Catholic Bible 145:4); Ecclesiastes 9:5), the dead know nothing of what transpires on earth (Job 14:21) the grave is the resting place of the dead (Daniel 12:2; Ecclesiastes 3:20; 9:10; Job 17:13), the dead are not in heaven (Psalm 115:17 (Catholic Bible 113b:17); Acts 2:34); the dead must be resurrected in order to praise God (Isaiah 26:19; I Corinthians 15:16-18).

Man's natural state is mortal (Job 4:17; Psalm 8:5). At this present

time only God has immortality (I Timothy 6:16). Man will become immortal at the resurrection (I Corinthians 15:51-53). The expression "immortal soul" is un-Scriptural and carries with it an erroneous concept.

When God created man, He formed him from the dust of the earth (Genesis 2:7) and He breathed into man's nostrils the breath of life, and man *became a living soul* (Genesis 2:7).

At death, the body returns to the dust and the spirit or the "breath of life" returns to God who gave it (Ecclesiastes 12:7). The unsaved man does not have the Spirit of God dwelling within and therefore has no hope in the first resurrection (Romans 8:11). The wicked dead must be brought back to life again to be judged and destroyed.

Eternal life is imparted to the believer at conversion (John 3:36; 5:24), but this "treasure" is in an "earthen vessel" (II Corinthians 4:7), and the full and complete manifestation of the sons of God will not come into being until the "redemption of our bodies" (Romans 8:19, 23).

LAW AND GRACE: SALVATION BY FAITH OR WORKS?

The question of the proper understanding and application of the Law, of Grace, and of the relation of Faith to Works, demands our attention. There are many diverse opinions on this matter so we feel it necessary to state our position.

One thing is definite: Salvation is the gift of God, freely offered to all who accept the provisions of Calvary. (Ephesians 2:8; Romans 3:24; Titus 3:7) However, this nowhere is construed to mean that the Ten Commandment Law was abolished, for where there is *no law* there is *no sin* (Romans 4:15), and where there is no sin there is *no need of salvation*. And the Bible says that "all have sinned" (Romans 3:23). *Sin is the transgression of the law* (I John 3:4). It is the carnal mind that refuses to be *subject to the law of God* (Romans 8:7).

The Apostle John said, "hereby do we know that we love Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him" (I John 2:3, 4).

Now it is also absolutely true that salvation is by faith (I Peter 1:9). But this does not mean that the man who is saved will not be required to produce works, in fact, faith without works is a dead faith (James 2:26). In fact, one purpose of our salvation is that we may walk in "good works" (Ephesians 2:9), and our works will be a testimony against the evil doers (I Peter 2:12)!

PROPHECY

We believe that Bible prophecy is the most infallible proof of the inspiration of the Bible (II Peter 1:19); and that it was given by inspiration of God (II Peter 2:20,21; II Timothy 3:16). A few of the Bible prophecies that have been fulfilled are: Isaiah 7:14; Micah 5:2; Daniel 2:31-43; Zephaniah 2:13-15; Isaiah 13:19-22; Genesis, Chapter 49; Deuteronomy 28:15-68.

DIVINE HEALING

We believe that Christ's atonement also made provision for Divine healing (Isaiah 53:5), and that by the stripes that Jesus bore for us we are healed (I Peter 2:24).

Healing for the body as well as the soul is a part of God's plan in the Redemption of man (Exodus 15:26; 23:25; Deuteronomy 7:15; Psalm 103:3). It is one of the gifts of the Spirit for the Church today (I Corinthians 12:9); and one can receive healing by personal prayer or the laying on of the hands (James 5:13,14). Jesus cast out demons and healed all that were sick (Matthew 8:16). The Apostles did likewise (Acts 3:6; 5:15,16; 14:8-10); and Jesus promised this same Power to the believer (Mark 16:17,18; John 14:12).

In Hebrews 13:8 we read that Jesus Christ is the same "yesterday, today and forever", and we believe He is still just as Powerful as He ever was! With Christ indwelling us, we are "more than conquerors" through His Divine Spirit. And we look with great anticipation for His Second Coming in the clouds of Heaven with Power and Great Glory.

May the Spirit of God enlighten the heart and mind of every reader so that we may all meet our Blessed Lord and Saviour in that Glorious Day, is our fervent prayer. AMEN!

NOTE 1. Since our worldwide missions outreach has grown to include many other churches at home and abroad, it was found advantageous to add the suffix "7th Day" to our church name. This was done in 1981.

Note 2. Since the above treatise was written our missions outreach has also included Nigeria, Ghana, Burma, India, Brazil, Jamaica, St. Vincent, Haiti, Bahamas, England, Trinidad, Saudi-Arabia, Australia, New Zealand and new calls keep coming from other countries.

CONSTITUTION AND BYLAWS OF THE APOSTOLIC CHURCH OF GOD 7TH DAY

CONSTITUTION

1. The name of this society is the APOSTOLIC CHURCH OF GOD 7TH DAY.
2. The objects of this society is
 - A. The co-ordination of all church work for the salvation of souls.
 - B. This organization is a non-profit organization also known as "no-gain".
 - C. That upon dissolution of this organization, all assets shall be distributed to a recognized charitable organization in Canada and that the beneficiary shall be named at the time of dissolution.
3. Place of operation
The operation of this society shall chiefly be carried on from the General Offices at 24497 Fraser Highway, Langley B.C. Canada, and through the directorship of the Worldwide Missions Outreach, in all the world for a witness to all peoples.

BYLAWS OF THE APOSTOLIC CHURCH OF GOD 7TH DAY

BYLAWS FOR LOCAL CHURCHES

1. MEMBERSHIP

- A. All born-again Christians who have accepted Jesus Christ as their own personal Savior, having renounced sinful habits and covenanted with God to live a holy consecrated life walking in the light as God reveals it (1 John 1:7), shall be eligible for membership in this society. The right hand of fellowship shall be extended to all new members in public service (John 3:3; Acts 2:46; Galations 2:9).
- B. It shall be required that each member be baptized in water by immersion in the Name of Jesus Christ and acknowledge the Ten Commandments to be the basic moral principles to live by before being received into membership in this society. (Acts 2:38; Rev.12:17; 14:12).

2. RIGHTS AND PRIVILEGES OF MEMBERS

All members of this society shall have the privileges of church communion and active participation in all programs, activities, ordinances, discussions and all other rights as are generally granted in such a society.

3. OBLIGATIONS OF MEMBERS

All members of this society shall be obligated to support, enhance and further the objects of this society by faithful attendance, whenever possible, at all regular meetings, by financial support in tithes and offerings and by active participation in the activities of this society.

4. CESSATION OF MEMBERSHIP

- A. Any member who willfully ignores and refuses to comply with the conditions for admission as stated in section 1 and obligations of members as stated in section 3, shall cease to be regarded as a member in good standing in this society. (1 Cor.5:5, 13).

BYLAWS

- B. All offending members shall be dealt with according to the instruction given in Math.18:15-17 and Galations 6:1. A notice in writing shall be delivered by hand or registered mail by the secretary of this society informing offending members of cessation of membership.

5. BOARD OF DIRECTORS

- A. The board of directors shall consist of all the elders and deacons of this society.
- B. This board shall oversee and supervise all business, both legal and spiritual, pertaining to this society.
- C. A chairman, a vice-chairman and a secretary shall be appointed from within the board.
- D. This board shall have annual meetings convening in January.

6. CHURCH BOARD

- A. The church board shall consist of all officers in various departments of the church.
- B. The term of office shall be the duration of time that each officer serves in each respective department.
- C. The chairman of the church board shall be a bona fide member of this society and shall have chairmanship qualities. The term of office shall be one year and he shall be elected at the annual general meetings.
- D. In the event that the chairman is not able to attend, an elder shall take his place.
- E. The church board shall meet quarterly. Special meetings may be called by the chair with one week's public notice. Emergency meetings may be called by the chairman when the board can be notified in adequate time.

7. ANNUAL GENERAL MEETINGS

This society shall have annual general meetings in the month of January. The date and place of

the general meeting shall be announced in a regular Sabbath service one month prior to its convening. Fourteen days written notice shall also be given to all members.

8. ELECTION OF OFFICERS

- A. All church officers shall be nominated from the floor.
- B. Any nominee shall require a majority vote before they become an officer.
- C. This rule shall not apply to the pastors, elders and deacons by virtue of their office.

9. REMOVAL OF ELECTED OFFICERS

- A. Any elected officer of this society may be impeached for malfeasance, misfeasance or non-feasance in office, or moral turpitude.
- B. Impeachment charges may be brought against an officer by two or more witnesses who are members in good standing (1 Tim.5:19).
- C. Every officer so charged shall have a hearing before the board of directors.
- D. Upon close examination, if found guilty, such officer shall be reprimanded openly (1 Tim.5:30) and dismissed from office.

10. SPECIAL MEETINGS

In the event that 10% or more of the voting members of this society shall request a special meeting, the directors of this society shall convene such a meeting without delay. The requisition for a special meeting shall be:

1. State the purpose of the special meeting.
2. Be signed by the requisitionists.
3. Be delivered or sent by registered mail to the address of the society.
4. If, after 21 days after the date of the delivery of the requisition, the directors do not convene a special meeting, the requisitionists, or a majority of them, may themselves convene such a

Meeting to be held within four months after the date of the delivery of the requisition.

5. A special meeting convened by the requisitionists shall convene in the same manner, as nearly as possible, as meetings are convened by the directors.

11. Quorum

The presence of at least two-thirds of all church boards shall be required to constitute a quorum at any regular or special meeting.

12. VOTING RIGHTS

- A. All members in good standing, 16 years of age and over, are allowed to vote.
- B. A two-thirds majority vote shall be necessary for any action.

13. BORROWING POWERS

The board of directors shall be the appointed body to borrow or secure payment of money for the purpose of carrying on the objects of this society. No debenture shall be issued without the sanction of a special resolution.

14. AUDIT OF ACCOUNTS

- A. All accounts of this society shall be audited at the end of the fiscal year and a statement of the accounts shall be available for inspection to all bona fide members at each annual meeting.
- B. The end of the fiscal year shall be the 31st of December.

15. CUSTODY AND USE OF THE SEAL

The custody and use of the seal shall be the responsibility of the chairman or the secretary of the board of directors.

16. INDEBTEDNESS

No members of this society shall in his own individual capacity, be liable for any debt of this society.

17. CHURCH REGISTER

This society shall keep a register of its members and shall enter therein the name address and occupation of each member, the date at which each member is admitted, and the date at which each person ceases to be a member.

18. RECORD AND CUSTODY OF MINUTES OF MEETINGS

A. A record of minutes of all meetings of each respective department shall be kept by the secretary of that department and shall be in the custody of each secretary only during his or her term of office, thereafter becoming the custody of each succeeding officer.

B. All books and records of this society shall be open for inspection to all bona fide members at the place and time of the annual meeting.

19. CHANGE OF CONSTITUTION

This society may, by special resolution, change its name or its objects so as to include some objects that may be conveniently or advantageously combined with the existing objects of this society or so as to restrict or abandon any object specified in its constitution in which its operations are chiefly carried on.

20. CHANGE OF BYLAWS

This society may, by special resolution, change, add to, or rescind its bylaws, a two-thirds majority vote being required.

21. CHURCH PROPERTY.

All real estate and property of this society shall be the possession of this society.

22. ORDINATION AND AUTHORIZATION OF MINISTERS

A. This society shall ordain and authorize ministers to conduct and to perform all the rites and ceremonies and official functions pertaining to the proper discharge of all duties and responsibilities of a clergyman.

B. No person shall execute the powers granted by this society to its ministers without being duly ordained and set aside for the ministry.

23. QUALIFICATIONS FOR ORDINATION

A. Each person presenting himself for ordination to the ministry must have positive evidence of being chosen by God for this calling as per scriptures: Heb.5:4; 1 Tim.1:12.

B. Inasmuch as the call and office of the gospel minister is an high and holy calling freighted with divine responsibility, and involving the proper discharge and performance of rites and ceremonies of this society, it shall be required that each candidate have sufficient knowledge and experience that shall qualify him to carry out all such matters in a proper and worthy manner.

C. Each candidate for ordination shall have had two years experience in assisting an ordained minister.

D. The qualifications set forth in 1 Tim.3:1-7; 1 Tim. 4:14; Titus 1:6-9; and Acts 20:28-35 shall be those required of all candidates for ordination.

24. ORDINATION

A. All candidates for the ministry shall be ordained by prayer and the laying on of hands in public service (Mark 3:14; Acts 13:2,3).

B. Careful and prayerful consideration and examination shall be made of each candidate as to his fitness for the ministry.

C. Ordination services shall be conducted only by duly ordained ministers of this society.

D. Ordained ministers of other organizations requesting affiliation with this society may be accepted into fellowship with this society and may be granted ordination certificates from this society upon approval by the board of directors.

25. PASTORS

A. The pastors of local churches shall be ordained ministers of this society.

B. They shall be considered the spiritual leaders of

the church and shepherds of the flock.

- C. They shall be members of the board of directors and the church board.
- D. The qualifications of the pastors shall be those required of ordained ministers as well as a distinctive call to the work of a pastor (Eph.4:11; 1 Cor.12:11).

26. TERM OF OFFICE OF PASTORS, ELDERS, AND DEACONS

- A. The pastors, elders and deacons shall remain in office as long as they fulfil the qualifications of a minister or a deacon and discharge their duties faithfully or until such time that it shall be convenient or advantageous to transfer their charge to some other church, or until such time that it shall be necessary for them to resign.
- B. Charges may be brought against a pastor, elder or deacon by two or more witnesses who are members in good standing in this society (1 Tim.5:19).
- C. Every pastor, elder or deacon so charged shall have an hearing before the board of directors.
- D. Upon close examination, if found guilty, such officer shall be reprimanded openly (1 Tim.5:20) and dismissed from office.

27. SUCCESSION OF PASTORAL CHARGE

- A. Upon resignation, death, removal from office or transfer from office of the pastor, the church shall set aside a season of prayer and careful consideration for the appointment of a successor (Acts 13:1-3).
- B. Only ordained ministers of this society shall be eligible for pastoral charge.
- C. The board of directors shall ascertain the number of ordained ministers available to fill the office, and after much prayer and fasting, shall choose a pastor.

28. ELDERS

- A. The elders shall be assistants to the pastor and

one of them shall occupy his office in the case of sickness or absence or at the request of the pastor.

- B. The qualifications of the elders shall be those recorded in 1 Peter 5:1-3 and Acts 20:28.
- C. After much prayer and fasting on the part of the pastor (s) and elders, the chief pastor shall, in consultation with the elders, ordain elders.
- D. Upon appointment to the office of an elder, each such officer shall be ordained to such office in public service (Titus 1:5).
- E. An elder may or may not be a pastor or a licensed minister but shall serve as an elder (overseer) as long as he fulfils the qualifications of subsection (B).

29. DEACONS AND DEACONESSES

- A. The deacons and deaconesses, as the word implies, shall be the servants of the church, and shall tactfully admonish the members to be faithful in stewardship, faithful in attendance at meetings and in enhancing the general welfare of the church. They shall endeavour to relieve the pastor (s) and elders of the menial tasks of the church including the relieving of the poor and needy.
- B. The qualifications of this office are those recorded in 1 Tim.3:8-13 and Acts 6:3.
- C. There shall be close co-operation with the pastors and elders, and the deacons shall be the leading officers in the absence of the pastors and elders.
- D. The deacons and deaconesses shall receive their office by appointment of the board of directors and the laying on of hands (Acts 6:1-6).

30. SECRETARY-TREASURER

- A. The secretary-treasurer shall be a bona fide member of this society.
- B. The secretary-treasurer shall keep a faithful record of the minutes of all business meetings

of the congregation and the church board and of all the money received and disbursed. He or she shall handle all funds in accordance with the regulations of the board of directors and shall fulfil all duties generally associated with this office.

- C. The term of office shall be two years and appointment shall be made by the board of directors.

APPENDIX

WORLDWIDE MISSIONS OUTREACH

1. FOREIGN MISSIONS OUTREACH

This society shall have a foreign missions outreach which shall be called WORLDWIDE MISSIONS OUTREACH.

2. BOARD OF DIRECTORS

- A. The board of directors shall be the governing body of this outreach.
- B. The board of directors of this society shall be the board of directors of the worldwide missions outreach.
- C. The international overseer, the assistant overseer and the secretary shall be appointed by the board of directors at their annual meeting. The term of office shall be one year.

3. ADVISORY BOARD

- A. The advisory board shall consist of all pastors elders and evangelists who are in fellowship with this society. Local churches in fellowship with this society may recommend delegates to this board but such delegates must be approved by the board of directors.

- B. The advisory board shall contribute to the general welfare of the local churches by submitting reports of local church activities, petitions, requests complaints, and such other matters relevant to the

general welfare of the church. It shall provide articles for spiritual edification in the published periodicals of this society, endeavour to attend the annual camp meetings of this society and encourage others to do likewise.

4. GENERAL OFFICES

The general offices of the Worldwide Missions Outreach shall be 24497 Fraser Highway, Langley, B.C. Canada V3A 4P6.

5. PURPOSES OF THE GENERAL OFFICES OF THE WORLDWIDE MISSIONS OUTREACH

- A. To give spiritual guidance to all local churches.
- B. To organize local churches and to assist in incorporating local churches in various areas of the world.
- C. To assist local churches in making important decisions.
- D. To co-ordinate the work of all the local churches for the purpose of more effective propagation of the gospel of Jesus Christ.
- E. To provide a means of fellowship and communication for all the local churches by conducting annual conventions that will provide accommodations for delegates and visitors from all over the world.
- F. To publish such literature as shall be needed by all the local churches for evangelism, Sabbath School classes, and regular reports from local churches as well as written articles on the varied needs of the church universal.
- G. To assist local churches who do not have a pastor to obtain one, by informing all the local churches of this need and providing the necessary communication, counsel and any other means at the disposal of the worldwide missions outreach for the fulfillment of this need.

6. LOCAL AUTONOMY

The aims, objectives and functions of this society and of the worldwide missions outreach shall in no

way infringe upon or nullify the concept of local autonomy; that is, each local church shall be considered as a sovereign state and that the relationship of each local church to the worldwide missions outreach shall not be mandatory, but voluntary. Real property and other chattel of local churches shall be the possession of the local churches under local trusteeship, except where the major costs of building a church is financed by the worldwide missions outreach. In such cases, the property shall still belong to the local church but the majority of trustees of the local church property shall be members of the board of directors of the worldwide missions outreach.

PUBLICATIONS BY WORLDWIDE MISSIONS OUTREACH

1. Jesus Christ, Man of Destiny
2. Spiritual Rejuvenation
3. Saturday or Sunday, Which?
4. Spiritual Ministries
5. Where Are The Dead?
6. Eternal Security
7. Who Are The Jehovah's Witnesses?
8. Restoration Truths
9. The Joy of The Lord
10. The Coming of The Comforter
11. The Baptism Of Fire
12. The Baptism In The Holy Spirit
13. Marks Of A Cult
14. What Is Holistic Healing?
15. The Facts About Mormonism
16. There Is No Resurrection?
17. A Corn Of Wheat
18. Daniel's 70th Week
19. Religious Fraud
20. Which Year Will Christ Return?
21. Kingdom Postponement Theory
22. So You're An Evolutionist!
23. Abomination Of Desolation
24. The 'Scapegoat, Christ or Satan?
25. Chariot of the Gods, Fact?
26. Feasts of the Old Covenant
27. Pagan Festivals In Christian Worship
28. Is The Nation Of Israel Still God's Chosen People?
29. Origin, Mission and Teachings of the Apostolic Church of God 7th Day
30. What You Should Know About Jesus Christ
31. Why I Am Not A Seventh Day Adventist
32. Sunday Worship To Be Enforced By World Tribunal
33. The Case Against The 7th Day Sabbath Examined
34. Should Christians Drink Fermented Wine?
35. The Antichrist- The Mark Of The Beast
36. The Baptism In The Holy Spirit In Prophecy
37. The Spirit Of God In The Old And The New Testament
38. Rediscovery Of The Pentecostal Experience
39. Objection To The Baptism In The Holy Spirit
40. Examining The Church Of God 7th Day Position On Tongues
41. Twenty Bible Reasons Why I Speak In Tongues
42. How Gentiles Become Heirs Of Salvation
43. Elementary Studies In Bible Doctrines
44. Fundamental Bible Doctrines
45. Sabbath School Lessons On Various Subjects

(Freely provided, but donations for worldwide distribution appreciated)

Addendum:

Since this booklet was written the subject of LOCAL AUTONOMY has come up from time to time. It seems that some local churches have gone "overboard" on this subject in that they have become an "island unto themselves" not accepting any counsel or correction from mature spiritual leaders in the Church of God Universal. Therefore, we want to apologize where we have perhaps emphasized "local autonomy" too strongly at the expense of the ministry of the "APOSTLES AND PROPHETS" whom God has raised up in our midst.

Some local churches have even strayed away from the principles upon which they were initially built and have adopted extra-biblical teachings without any counsel from mature leaders in other churches as well as those ministers whom God is using in these last days to bring the Church Universal unto maturity and perfection. At this time in the history of God's people we cannot overlook the ministry gifts God is restoring to edify and to perfect the saints.

We would call to attention the case in Acts 15 when the Early Church was confronted with problems that could only be resolved by calling the Elders, Apostles and Prophets together to consider the matter at hand. It is very significant that when the counsel of Ministers met and discussed the issue that was causing real problems in the churches of the Gentiles, their decision was drafted in a letter that was sent to all the churches by the hands of apostles chosen by the counsel. We urge the reader to read Acts 15 and consider prayerfully the importance of the Biblical injunction "In the multitude of counsellors there is safety." God has so ordained that not one of us individually or as a local church is so independent that we do not need the advice and counsel of other men and women of God who, like Aquilla and Pricilla expounded unto the great preacher Apolos "the way of God more perfectly. See Acts 18:24-28

Another important matter relates to the commission Jesus gave to "go into all the world and preach the gospel." Most local churches do not have the spiritual or material resources to fulfill this responsibility and at the same time be good stewards of God's provisions. Therefore, we need to Pool our resources on an international level to better expedite this business for the Lord.