



# Come Out From Among Them

*By Andrew Snoke*

"Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness?

And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever?

And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore Come ye out from among them, and be ye separate, saith the Lord, And touch no unclean thing; And I will receive you,

And will be to you a Father, And ye shall be to me sons and daughters, saith the Lord Almighty" (2 Co 6:14-17, KJV).

In the beginning of this present restoration of truth from 1948, God seemed to strongly expound on the scripture above. However, it was emphasized in a way somewhat different than what is commonly taught. The Lord, with great anointing, spoke to the assembled students at that time (1948) and emphasized that they "must come out from among" not only the world, but more importantly, "come out" of the religious system of the day. I was not an eye witness to that great

anointed beginning that took place in North Battleford, Sask. Canada, but I, with many others, have had the blessing of hearing the stories of these great heroes of faith that are still among us today.

In brief, the setting for this beginning event was ironically a Bible school! An assembly of students with Holy Spirit led faculty had miraculously started a Bible school after "coming out" of a traditional mainline Bible school that taught the "letter" of the scriptures, but seemed to miss the "Spirit" of the Word of God. With great Holy Spirit hunger and thirst, and with a spirit of great anticipation of what God might do, the small school was quickly and strongly visited by God with great anointing. Unannounced fasting and prayer became common, as every soul corporately seemed to sense that they were on the verge of something new and grand.

And God did indeed visit the students one cold morning in February 1948, in this obscure, unknown place in the world. Just as the bustling city of Bethlehem some 2,000 years ago was oblivious to the Christ child that lay in the manger, so the city and the world was not aware of the "new thing" that God was just beginning to do.

Many important prophecies

began to flow, as the great dam of man's ignorance was broken. In the ensuing days and weeks, the Lord began to reveal many important "Kingdom" truths such as:

The order of the church, built on the 5-fold ministry.

The local order of the church with elders and deacons.

The ability to receive gifts and lifelong direction from God through the laying on of hands of the presbytery.

The nine gifts of the Spirit.

The message of Sonship.

The message of restoration.

The principle of tithing.

And many other truths as well.

But my purpose in this writing is to focus on "come out from among them."

Jesus said "Neither do men put new wine into old wineskins: else the skins burst, and the wine is spilled, and the skins perish: but they

## Table of Contents

Come Out .....	page 1
Important Dates .....	page 3
Stewardship .....	page 4
Registration Form .....	page 6
Our Thoughts .....	page 7
Retirement .....	page 8
Called Home .....	page 8

put new wine into fresh wineskins, and both are preserved” (Matt 9:17, ASV).

I believe that Jesus was speaking of the new wine of the Holy Spirit, which could not be contained in the old religious system of that hour, but would be poured into new wine skins, or the souls of His people.

Herod had built a magnificent “second temple” structure, even in terms of today’s engineering marvels. He used gargantuan foundation stones, some over 40 feet long and weighing 600 tons. The construction period was 46 years in length. What remains of this stonework, the Western Wall, is Judaism’s most sacred place. The Jews were very content to make their sacrifices at this temple, to exchange money and the sale of goods, and to see and to be seen. It was a good and beautiful place to be “religious”.

Jesus spoke of the day that this very temple would be destroyed. The Lord would send an army to declare that this once important temple, in all of its natural beauty, engineering, and religiosity would no longer be of use to God. God was about to take up residence in another temple, “for we are the temple of the Living God.”

“And as some spoke of the temple, how it was adorned with goodly stones and offerings, he said,

As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down” (Luke 21:5-6).

In the year 70 AD the emperor Titus destroyed the temple, he killed some 2 million Jews, and took 1 million into captivity and the Jewish people were scattered all over the world. Thus began the Diaspora, and the “times of the Gentiles” that also ended in 1948 with the establishment of Israel, fulfilling

the prophesy of Ezekiel 37.

“Come out from among” them the apostle Paul proclaimed. “Come out from among them” proclaimed the Holy Spirit through prophesy in 1948. “Come out from among them” proclaims the Spirit in our day and hour.

The apostle Paul, formerly known as Saul was a devout Pharisee. He was well schooled and followed the “religion of the day.” He taught the “letter” of the Word but knew nothing of the “Spirit” of the Word.

The beginnings of Paul are an interesting jumble, and they highlight the cosmopolitan world that was the Roman Empire. He was born in an Asian city now located on the southern coast of Turkey called Tarsus in about the year 10. His parents were Jewish, presumably strict Pharisees. They were also Roman citizens.

It is important to note that even though Judea was within the Roman Empire most Jews were not Roman citizens. Citizenship outside of Italy was an honor reserved for people who made great contributions to the Empire. Thus, we may presume that Paul’s parents were people of influence and perhaps even moderate wealth.

At the age of fourteen Paul was sent to Jerusalem to train to be a Rabbi. His teacher was a prominent man named Gamaliel. Rabbis, at the time, were also taught another trade. The idea was to keep teachers from becoming a burden on society. They also wanted to have something to fall back on during hard times. Paul was trained to be a tent-maker.

Paul grew to be a man of firm convictions and fiery temperament. He always acted on his beliefs. Thus, when he was confronted with what he took to be a heresy to Judaism, he worked with all his might to quell it. This heresy would one day come to be known as Christianity

and Paul was among the foremost of its persecutors.

Paul was present at the stoning of Stephen, and though he did not participate, he encouraged the violent act that destroyed the first of the martyrs. He then participated in a general persecution including, “going from house to house, he dragged out the believers, both men and women and threw them into jail.”

He then undertook a mission to Damascus. There he intended to continue attacking Christians. However, on the way, he had a vision. This vision is described several times in the Bible, three times in the book of Acts. Paul saw Jesus who asked why Paul persisted in persecuting Him. He then commissioned Paul to preach His message to the Gentiles. It is at this time that Paul “came out from among them”.

Paul wrote to the Philippians in chapter three and gave them a detailed resume of all of his grand accomplishments, before he came out from among the old system. After describing them, he calls them all “dung.” Herod’s second temple had to be a marvel to see and behold, yet the new temple made of vessels of clay, empty souls filled with the Holy Spirit, is truly far more glorious.

In the book of Revelation, the Lord records a message to the “seven” churches in chapter 2-3. Now these seven churches were literally seven churches at that point in history. However, each church seems to represent a time period throughout the history of the church age, up until the present day. Therefore, it is very important to look at the message given to the last of the churches, as it would seem that this is the general condition of the religious church, just before the ushering in the new age of the

Kingdom.

The last message to the last church is to the “church of the Laodiceans.” Laodicea literally means “the rule of the people”. Does this sound familiar? I don’t mean any personal offense, but we live in the hour of mega churches, where the worship choices are now like our local fast-food restaurants, “Have it your way!” The church, in a sense, has come full circle. From the old wine skins of Judaism, to the new “called out” church on the day of Pentecost, through the dark ages, through mighty revival truth restorations, to the “Have it your way,” “rule of the people” Laodicean church.

The Lord calls out to this church in this time and says: Behold I stand at the door and knock: if any man hears my voice, and opens the door, I will come in to him, and will sup with him and he with me” (Rev 3: 20). We frequently quote this same scripture but we use it in the sense of the Lord knocking on the hearts of a sinner, which is of course true. However, the accurate context of this scripture is shockingly describing “the church of Laodicea” shutting their very doors to Christ, with Jesus standing on the outside asking to come in!

“And to the angel of the church in Laodicea write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God:

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth.

Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked:

I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see.

As many as I love, I reprove and chasten: be zealous therefore, and repent.

Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.

He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.

He that hath an ear, let him hear what the Spirit saith to the churches” (Rev. 3:14-22).

Now is the time to come out from among them. As you read this short writing, where do you stand?

Our little local assemblies all over the world have painstakingly worked at staying on the foundation. Our elders and deacons have faithfully served as the anointed ministers of God, with no natural

payment although their dividends are in heaven. Often with ridicule, many have resisted the pressure to be like the Laodicean church, ruled by the whims of the people.

Our fivefold ministry and our local elders, weekly stand together in prayer, seeking the pure mind of God for the meetings, with no “chiefs,” but all on equal footing. We have been blessed with an order that is unpopular with the world and that lacks the fancy trimmings of Herod’s second temple, or of the Laodicean church. Yet at this time, this is the new wineskin in preparation to be filled with that which is new.

Let us resist the influence of the Laodicean spirit in these last hours of humanity, and remain faithful.

## CORRECTION

**Andrew Snoke**  
**Cell: (970) 640-6219**  
**Fax: (408) 228-8914**

**Robert Persaud**  
**Fax: (510) 642-4366**  
**robertkpersaud@gmail.com**

## IMPORTANT DATES

North Battleford Summer Camp .....	July 5-12, 2009
North Carolina Summer Camp .....	July 26 - August 1, 2009
Pinelow (Spokane) Summer Camp .....	August 3 - 9, 2009
St. Vincent Caribbean Summer Camp .....	August 2 - 9, 2009
St. Vincent Caribbean Youth Camp .....	August 10 - 14, 2009
Hidden Acres (Ontario) Family Camp .....	September 4 - 7, 2009
Winkler (Manitoba) Family Camp .....	September 4 - 7, 2009
Park Valley Young People's Camp .....	September 4 - 7, 2009
Nebraska Meetings.....	September 25 - 27, 2009
New York/New Jersey Camp .....	October 2 - 4, 2009
Pinelow (Spokane) Family Camp .....	November 6 - 9, 2009
North Battleford Young People's Camp .....	Dec. 30, 2009 - Jan. 3, 2010
Indiana Young People's Camp .....	Dec. 27 - 31, 2009

# Stewardship of the Earth

*By Dan Modderman*

## Introduction

There is much talk these days of the importance of caring for the Earth in secular circles, with some blame being put on Christians for the historical path that has led to many problems with the Earth that we are grappling with today. In the past, as well as the present, some people have interpreted Genesis 1 references to humankind's "dominion" over the earth as a license to exploit the earth for man's benefit and often greed, while ignoring or dismissing many of the resulting negative consequences and its affects on other humans and the Earth as a whole. This accusation against Christians has been met with a wide variance of responses from Christians and has at times lead to confusion in Christian circles. Therefore I thought it may be fruitful to look at the Word of God to see some of what it says on this topic. This examination is by no means comprehensive. The following is derived from a Bible Study that was done with the Calgary Young People in March of 2007. The goal is simply to look at the Word of God to see what it says without going into much in the ways of interpretation or application. My hope is that the reader can bring the principles in the scripture before the Lord and seek out the application in their own lives and then act on it.

The word typically used in Christian circles regarding man's responsibility to the Earth is stewardship. The word stewardship is from Old English and generally means "management". A steward was historically "the title of an

officer of a royal household; one who manages the affairs of an estate on behalf of his employer (Oxford English Dictionary 2; 5a). In Christian circles, we typically define stewardship as "the responsible use of resources, [such as] money, time, and talents, in the service of God." (Oxford English Dictionary 2b).

Although the word "stewardship" is not used in most English translations of the Bible, the concept of stewardship does seem to be addressed. The focus of this article is the topic of stewardship in relation to how we relate to the Creation. There are many other applications of the concept of stewardship from the Bible that will not be addressed. Since our responsibility toward Creation primarily involves the planet Earth at this time in history, I will use the word "Earth" synonymously with "Creation", although I acknowledge that the concepts apply to the Universe beyond Earth as well. The verses most typically quoted regarding stewardship of the Earth are found in the Creation account in Genesis 1. However, there is a second account of Creation in Genesis 2 that is often overlooked. On the surface, these two accounts seem somewhat contradictory in the language used regarding man's responsibility to the Earth. However, we will look at the language used in the Hebrew text to seek clarification on this.

## Genesis 1 Creation Account

The Genesis 1 Creation account is typically referred to as the Elohim text, since the Hebrew word used in reference to God is "Elohim". This is considered by

most Biblical scholars to be the name of God used by the descendants of Moses who maintained the Torah (first five books of the Bible) through many generations, first orally and then written down. "Elohim" is typically translated as "God" and occurs 31 times in Genesis 1, where it emphasizes His strength and creative power. We will focus on Genesis 1.26-30, which reads (NIV):

*Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, "**Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.**" Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground—everything that has the breath of life in it—I give every green plant for food." And it was so.*

In Genesis 1.26-28, God gives several commands regarding man's responsibility in relation to the earth: to rule, be fruitful, fill the earth, and subdue it. Historically, the command "to rule" was translated "to have dominion" in the

King James translation. This term, in addition to the verb translated as “subdue”, has been a source of contention for some, so we will therefore take a closer look so as not to miss its true meaning. These terms are sometimes taken to mean that man has a right to exploit the Creation however he sees fit, regardless of the negative consequences. As a result, many of the wonders of God’s Creation have disappeared and become extinct due to humankind’s exploitation of the earth (this is only one example of many). Praise be to God that he can restore all things! But let us be careful in how we interpret these scriptures and our implied responsibilities. Some might argue that the term “to rule” or “have dominion” or “to subdue” is not equivalent to the concept of “stewardship”. Let us look at the Hebrew words from which this command is translated.

The Hebrew word **RADAH** is translated “to rule” in the NIV and “to have dominion” in the KJV. This Hebrew word is used several times in other places in scripture, which we will examine to attempt a better understanding of what the word means. The following verses are all quoted from the NIV. 1 Kings 4:24 refers to King Solomon’s rule [RADAH] “over all the kingdoms west of the River... and had peace on all sides”. Psalm 68:27 refers to the “little tribe of Benjamin leading [RADAH]” the assembly of Israel. And Ezekiel 34:4 reads “You have not strengthened the weak or healed the sick or bound up the injured. You have not brought back the strays or searched for the lost. You have ruled [RADAH] them harshly and brutally.” The verse gives us insight into the responsibilities of ruling, such as strengthening the weak, healing the sick, binding up the injured, bringing back the strays and

searching for the lost. Although this verse applies to people, it hints at our responsibilities in “ruling” the Creation as well. We will come back to this after looking at the second account of Creation in Genesis 2.

While RADAH does not appear to be as contradictory to the concept of stewardship as it may appear in its translation, the Hebrew word **KABASH** translated as “subdue” in both the NIV and KJV seems yet more difficult to reconcile with. **KABASH** means, “to subdue, tread upon, overcome, enslave, subjugate, dominate”. A derivation of the word **KEBESH** means “footstool”. **KABASH** is used only 15 times in the Bible, typically in reference to Israel subduing other nations or at other times to the forceful subjection of servants and slaves.

#### **Genesis 2 Creation Account**

The second account of Creation in Genesis 2 is typically referred to as the Yahweh text, since the Hebrew word used in reference to God in this chapter is “Yahweh”, in addition to “Elohim”. This is considered by most Biblical scholars to be a later name used for God used by the descendants of Aaron who are considered to have maintained their own version of the Torah through many generations, first orally and then written down. At one time, much of the Mosaic and Aaronic texts were combined. However, Genesis 1 and 2 are examples of where the texts appear to be left as separated. “Yahweh” is typically translated as “Lord” or “LORD”, where it often expresses God’s self existence, particularly in relation to humanity.

Verse 15 reads as follows (NIV):

*The LORD God took the man and put him in the Garden of Eden to work it and take care of it.*

It is interesting to note that in this Creation account, the words

used regarding man’s relation to the Creation is in a position of subservience and serving, contrasted with the language of dominating and subduing in Genesis 1. On the surface, this appears to be a contradiction. However, let us look more closely at the Hebrew once again.

The verb “to work” is translated from the Hebrew word **ABAD**, which means “to work, to serve, to minister”. **ABAD** is used in Genesis 2:5 “...there was no man to work [ABAD] the ground...”, referring to tilling the ground. **ABAD** may refer to shepherding, “Jacob said to [Laban], ‘You know how I have worked [ABAD] for you and how your livestock has fared under my care’ (Genesis 30:29). It may also refer to the work of the priests, “... fulfilling the obligations of the Israelites by doing the work [ABAD] of the tabernacle” (Numbers 3:8).

The verb “to take care of” is translated in Genesis 2:15 from the Hebrew word **SAMAR**, which means “to watch over, take care of, examine the merits of, guard, preserve and protect”. Several examples of **SAMAR** used in other parts of scripture include Genesis 30:31, “...I will go on tending your flocks and watching over [SAMAR] them...”. Genesis 28:15 reads “[the LORD said]”... I am with you and will watch over [SAMAR] you wherever you go...” **SAMAR** is used as a noun “watchman” in Isaiah 62:6, “I have posted watchmen [SAMAR] on your walls, O Jerusalem; they will never be silent day or night...”.

#### **Conclusion**

Is there a contradiction implied by the words of both accounts of creation? How do we reconcile ruling and subduing with serving, tending and caring? Perhaps John’s record of Jesus’ words can shed light on this, “You call me ‘Teacher’ and ‘Lord,’ and rightly so, for that

is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him" (John 13.13-16). Jesus is the ultimate example of being both a ruler and a servant.

The applications of these principles are many and will vary from person to person. God will at different times call each of us to different specific tasks related to stewardship of the Earth, and at other times will convict us that how we are living is wrong. God speaks to each of us in our own situations according to the differing levels of blessings, responsibilities and abilities we each have been given. "From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked" (Luke 12:48). It is tempting to compare ourselves with others and find someone who appears to be living better or worse than us so that we can feel better about ourselves and try to hide from our own sins. The Pharisees of Jesus' time

were known for this attitude and were condemned by Christ many times! We should live humbly in obedience to God's calling for our lives, living lives of examples in the footsteps of Christ's example to us and speaking as His mouthpiece when He calls us to.

**Application**

We should certainly discuss practical ways of how we can improve our care of the Creation. However, this is a vast topic largely beyond the scope of this writing. I will, however, attempt to provide a single example. One activity that has significant negative impacts to the Earth is the greed for material possessions. This is an easy trap to fall into when the culture we live in often encourages and rewards this greed. Jesus often spoke about the dangers of being consumed by the lust of wealth, "You cannot serve both God and Money" [Greek: MAMONAS] (Matthew 6:24). Here MAMONAS is portrayed as a god competing for worship with Jesus' father. The parable of the shrewd manager in Luke 16 implies that it is OK to gain wealth, so long as it is given away rather than hoarded or spent selfishly. This is difficult to come to terms with, especially in

our world today where the contrast between rich and poor can be so great. The perception of wealth, or lack of, can be highly subjective and varying from one culture and civilization to the next, from the past to the present. Again, we must not compare ourselves with others. It is tempting to look for someone with greater apparent material wealth to judge so we can either feel good about ourselves, or envy so we can feel sorry for ourselves. Christ's teachings are not so much about *how much* wealth we have but rather *who do we worship?* The two are related, but there is an important difference. If we are focusing on how much wealth we have or don't have, we are worshipping MAMONAS. If we are focusing on Christ, we will feel compelled to live a simple lifestyle without guilt or pride. We must come before the Lord on our knees confessing our sin and repenting, then gaining freedom from the burden of MAMONAS in our lives and walking in true joy and peace. We should be leaders in our communities, exemplifying the life Christ calls us to, living in harmony and consideration for both people and the Creation through which God provides for our needs.

**RESERVATION FORM FOR  FEAST OR  CAMP 2009**

Please check one of the above. Cut out and mail

Please fill in ALL information and cut out and mail to the following address:  
 ROOM RESERVATIONS,  
 Sharon Schools,  
 Box 878  
 North Battleford, SK S9A 2Z3  
 or [nbreservations@gmail.com](mailto:nbreservations@gmail.com)

Rooms are filled on a first come, first served basis, so reserve as soon as possible. **YOU MUST RESERVE** your room, as we cannot hold accommodation without you supplying the information outlined. Please cancel your reservation if you are unable to attend, or we may have to charge for the room held open.

Please bring all your own bedding. Linens provided to fly-in attendees ONLY.

Name \_\_\_\_\_

Address \_\_\_\_\_

Adults: Male \_\_\_\_\_ Female \_\_\_\_\_

Children: Male \_\_\_\_\_ Female \_\_\_\_\_

Age \_\_\_\_\_ Age \_\_\_\_\_

Date of Arrival \_\_\_\_\_

Date of Departure \_\_\_\_\_

You will NOT receive confirmation of booking UNLESS we cannot supply your requirements.

# Our Thoughts

*By Mark Rousseau*

The Word instructs us “Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;” (2 Cor. 10:5). We are constantly warring against the principalities and powers in high places and especially our very minds and hearts are being assailed, not only from without but also from inner struggles with the flesh.

If I focus just a little, I find myself paying attention to all kinds of wrong thoughts - thoughts about the motives of others being wrong (evil surmising), thoughts of grumbling and complaining about the circumstances I find myself in (like the children of Israel in the desert). “The lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1John 2: 16). As Paul declared “O wretched man that I am! who shall deliver me from the body of this death?” (Romans 7:24). In the very next verse Paul answers by saying, “I thank God through Jesus Christ our Lord.” The key is to bring these wrong thoughts to Jesus and to prayerfully ask him to deal with them and not fall into the trap of trying to deal with them ourselves. The fact is, He is just waiting to help - all we need to do is ask.

A while ago I was shoveling snow off the walks for a neighbour because he is having heart trouble. I began to think of how he could afford to pay somebody to have his own walks done and why should I even bother. After all, it was cold and I really didn't want to be there. But then the Lord seemed to put in

my heart “And whatsoever ye do, do it heartily, as to the Lord...” (Col. 3:23). Well, not only did the work get much easier but I also ended up cleaning the walks of another neighbour or two. Putting the Word in our thoughts transforms us into what we need to be.

In the hour we live, minute by minute, we need the strength of Christ in our minds and hearts. I am finding more and more that my thoughts must turn to Christ... and there is the true overcoming.

The twelfth chapter of 2 Corinthians seems to encourage us in such a wonderful way. Paul opens by talking about the great revelations and experiences he had in the Spirit and yet the Lord gave him a thorn in his flesh - something he sought to have the Lord take away three times. Here Paul learned a tremendous truth. The Lord responded to him and said, “My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me” (verse 9). And he goes on to say in verse 10, “Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.”

Even when we need to strengthen our faith, this principle may easily be applied, “when I am weak, I am strong.” I know that the very stripes that Jesus suffered were the provision God made for healing for He says, “by whose stripes ye were healed” (1 Peter 2:24). Faith to believe comes from the very power of Christ resting upon my

weakness. I have witnessed this very thing many times.

From time to time we are tested and tried by the Lord. Through this we not only begin to realize the truth about how weak we really are but about how His strength, the power of Jesus Christ, is perfected in our weakness. Oh, glory to God that He would place such a wonderful experience in our lives. Saints of God, we need to go deeper with Him in the realms of the Spirit to have His thoughts become our thoughts that we might accomplish His reconciling purpose in the earth today. In Isaiah 55:8 it says, “For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.”

I believe that we can look for the strength of Christ for others. If we see a weakness in our brother or sister, we know that the Lord's strength is made perfect in weakness. Paul prayed this way for people in Galatians 4:19, “My little children, of whom I travail in birth again until Christ be formed in you...”

## PAMPLETS AVAILABLE

- **The Present Move Of God**
  - **The Baptism Of The Holy Spirit**
  - **You Are Loved**
- **Growing In Christ**
- **Born From Above**
  - **Honor The Lord With Thy Substance**
- **A Word To The Wise**
  - **Sexual Intimacy**
- **A Testimony - M. Sundbo**

## CARIBBEAN CAMP - ST. VINCENT, West Indies

Grace and Truth Campsite - Layout, St. Vincent  
Contact: Cephas Forde, Camden Park, St. Vincent  
E-mail: merfor1@yahoo.com. Phone 784-457-7272

Non Profit  
U.S. Postage Paid  
Minden, NE 68959  
Permit No. 40

## CALLED HOME

Margaret Johnson  
Feb. 5, 2009  
Aurora, IL

# RETIREMENT

Due to a long term of ill health, our dear Bro. Alan Hinchliff is now retired from his Traveling Ministry. He now resides in the same care centre where his dear wife Edith has been for some time. We miss their ministry very much. Bro. Hinchliff has done an excellent job of fulfilling his ministry as a bible teacher and writer over the past 60 years as well as a member of the board of directors of Global Missions Inc. for most of those years. His travels took him to many local churches in North America, as well as other countries, such as many of the Caribbean Islands, South Korea, the Philippines, and India. I had the privilege of accompanying him to nearly all of the above.

We enjoyed ministering together very much over the years, as he was an easy person to travel with. Bro. Al's ministry as a teacher was very unique; he would take you through the scriptures by the dozen, on the particular subject being

dealt with, and if one would pay close attention you had a thorough grasp of what he was teaching under a good anointing of the Holy Spirit, and one would always come away feeling greatly edified and like having had a good full spiritual meal. His contribution as an author of many articles for the Sharon Star as well as some books is also greatly appreciated. We are glad to have him sit in on our board meetings and as an ex officio, whenever he feels up to it. We look forward with him and all who long for that day when God's people will enjoy Devine health and life, as we approach the fullness of God's Kingdom Age in His people. AMEN!!

Bro. Merv Smith

Brother Hinchliff can be contacted my mail at: #206 - 1172 103<sup>rd</sup> Street, North Battleford, SK CANADA S9A 1K6 or by phone at (306) 445-3630.

RETURN UNDELIVERABLE CANADIAN ADDRESSES TO:  
**Sharon Children's Homes and Schools**  
Box 878, North Battleford, Saskatchewan, Canada, S9A 2Z3

### BOOKS AVAILABLE:

**MESSAGES TO THE CHURCH**  
- *The writings of Herrick Holt*

**BORN FROM ABOVE**  
- *The writings of W. Douglas Whitter*

**BUILDING GOD'S HOUSE**  
- *The writings of Allen M. Hinchliff*

### BOOKLETS AVAILABLE

- Move of the Spirit of God
- Sons and Sonship
- The revival and outpouring of the Holy Spirit in 1948
- The Feast of Tabernacles
- The Church
- The Nine Gifts of the Spirit
- Government
- Submission and Headship in the Christian Marriage

The Sharon Star is a bi-monthly paper, published and mailed out on the free-will offering plan, as a medium of information for all who are interested in the unfolding revelation of the Word of God.

Published by Sharon Children's Homes and Schools, Box 878, North Battleford, Saskatchewan, Canada, S9A 2Z3.

Sharon Star on line [www.thesharonstar.org](http://www.thesharonstar.org)  
Office (306) 445-2733.

Publications Mail Agreement 40012206