WASHINGTON FOR JESUS

"Ask of Me, and I will give you the nations as your inheritance, and the uttermost parts of the earth for your possession." Psalm 2:8

"For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder." Isaiah 9:6

Plans are well underway for a great gathering of one million or more Christian believers in Washington, D.C.--April 29, 1980. The purpose of the meeting will be to demonstrate Christian unity and to, beyond any question, show our government that the United States of America must get back on its original Christian course. Those who are uniting together in this endeavor are Bishop William Frey, Dr. C. M. Ward, Pat Robertson, Demos Shakarian, David Du Plessis, Jim Bakker and many others who have been wonderfully used in the renewal of the past decade.

"We are not going to the seat of our government to protest anything. We are going as Christians in a spirit of unity and love. We are going to meet with our representatives, to pray for our nation, our leaders and our government." Such is the stated purpose. In essence, it is apparent nationally in America that committed Protestants and Catholics across the nation are uniting to act as the majority which they are in actuality, to insist upon Christian principles in government. Many feel that the time has come to vote "born again" spirit filled men and women into the congress and senate and to vote the atheists and agnostics out. The present leadership will have a chance to declare itself and it will be quite obvious who is for Christ's cause and who is not. Lincoln spoke of the government of the people, by the people and for the people. In recent times ours has tended to become the government for the special interest groups, by the power lobbies and on the anti-God, anti-morality forces. It is plainly time for change. Concerned people across the land are beginning to make their voices heard.

Dr. Jerry Falwell recently visited Rhodesia. In a broadcast after his return he told of the brainwashing of the American public regarding Rhodesia and South Africa. He described the support of the Communist guerrilla forces by Russia and China. This was expected, but what astonishes us is that there is continuing support of the revolutionary murderers, who are attempting to destroy Rhodesia, by the World Council of Churches and the United Nations. Thus we see that in our nation and worldwide the forces of evil are arrayed against the godly and the righteous. The battle lines are being drawn and the time has come when thinking men must decide.

In America, our first duty must be to unite. We then must get believers to run for office and vote them in. We must stop supporting the forces of destruction--the United Nations and the World Council. In Medicine we must support and work ardently for Christian Medicine--CMF, ORU, CMS and ICHF. Every force must be brought to bear upon state and national authorities to get approval up and down the line for ORU's Medical Education program and City of Faith Hospital.

"It's about time, O Christian, it's about time." (from the song, "It's About Time")

Even so--come quickly, Lord Jesus! ***

For information on "One Nation Under God," write P.O. Box 6254, Virginia Bch., VA, 23462.

CMF MAILING LIST: ACCURACY, THRIFT, & WANTEDNESS

At the start of a new year, we would like to correct any inaccuracy or unwantedness with respect to the receipt of our newsletter. We want to continue sending it to any interested persons regardless of donations. If your address needs correction or removal, please notify us on the following form.

Name__________________________

Address Correction: It should read:

__________

Please remove me from your mailing list.

FINANCIAL STATUS OF CMF: Each year CMF begins the new year with all running expenses from old yr. paid. On Dec. 1, this meant that over $30,000 would be needed, which seemed impossible. Praise the Lord, the entire amount came in and all that remains is one bill due for Heart Magazines (which we send out to our doctors) amounting to $1500. This too will be arriving shortly since Jesus always sends all that we need. Thank you, dear friends, for your prayers and gifts--Heb. 13:8 comes to mind concerning this.

Thank you very much.

WSR
Recently there was an infant baptism in our church. As sometimes happens one of the phrases in the service impressed itself upon my mind. In the initial prayer said at the font, our minister prayed, using the traditional prayer book, that God give to the infant: "that which by nature he can not have; that he be baptised with water and the Holy Ghost, and received into Christ's holy Church, and be made a living member of the same." What a contradiction to humanism, I mused, this statement that there is something which man can not by his very nature obtain! So that is what baptism is all about—baptism with water and the Holy Ghost—that is what makes the difference between the natural man and the spiritual man! It all starts with baptism—but how few there are that really understand! And what a lot of controversy exists concerning the rite of baptism itself! No wonder! If satan can cause strife and misunderstanding here, he has succeeded in striking at the center of Christian belief.

Since the Anglican communion worldwide is in the midst of prayer book revision, I thought it might be of interest to compare various editions of the Book of Common Prayer to see whether the statement above was consistent or represented a modern revision. In reviewing my own prayer book collection I compared the English Prayer Book of 1762, the 1959 Canadian Prayer Book, the 1795 American Prayer Book, the U.S. 1928 and the 1979 U.S. Book of Common Prayer. In each of the above editions, the initial Baptism Prayer and rite throughout is much the same with only minor differences, except in the 1979 "revision." The above statement is not present in the '79 prayer book. There is absolutely no similarity between previous rites and prayers and the new service. Hopefully, as Canada and England consider revision, this fact will not be overlooked.

As a layman who is concerned with the church it is hoped that it is not inappropriate for the layman to express his concerns. It has been said that there has always been criticism in the past when the prayer book has been changed in any way. Doubtless this is true, but there is increasing concern that the new revisions are completely changing the entire theological construct of the church and its relationship to man in its purpose of bringing him to regenerative salvation and the infilling of the Holy Spirit.

Thankfully the usage of the '79 American prayer book is optional, although this is being challenged. Were the lay to be given their choice there is little doubt that most would elect the traditional book. What has surprised those of us who have been involved in the Charismatic Movement is that, even with the amazing deletions of mention of the Holy Spirit, the American Episcopal Charismatics have by and large accepted the new rite. When I asked one of the leaders of the ECF about this, he said that he felt the movement was controversial enough without opposing the '79 Book. This to me was a poor reason and makes me wonder about the true status of the Episcopal Charismatic Movement spiritually. One should hope that Canada and England will not allow The Book of Common Prayer to be changed. Why should Anglicanism follow the poor lead of the American Episcopal Church?

When Walter Rupert's Land chaired the committee for the 1958 revision of the Canadian Prayer Book his preface stated, "The Book of Common Prayer is a priceless possession of our Church. By its intrinsic merits as a book designed for the reverent and seemly worship of Almighty God, as well as by its historic associations, it has endeared itself to generation after generation of devout Christians throughout the world. None would desire or advocate any change therein which would impair or lessen this deep seated affection."

More important than affection for the book is any change which alters the book's Christology. Herein lies my disaffection; for most Anglicans desire their worship to be in a church which exalts Jesus and gives them hope and power. The traditional prayer book did this. The '79 book is cumbersome, confusing and lacks the spirituality of the traditional prayer book.

Why should this concern other Christians? Simply because all church worship is slowly and subtly being forced into a single mold. Soon, if we do not resist, all churches will have a single prayer book, basically lacking in the original purpose of the Book of Common Prayer. This should be of concern to all of the laity, who should begin to voice their concern, to awaken from their sleep and to work for the cause of Christ and against the subtle forces of destruction at work in the church and in the areas of school, medical care and government. Wherever error is found, modern concerned Christians must begin to oppose that error or any tendency to dilute or change the "Faith once delivered to the saints." (See Revelation, last chapter.)

CHRISTIAN MEDICAL FOUNDATION OF CANADA
P.O. Box 107
Keswick, Ontario, CANADA

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Feb. 29—Dr. & Kay, Women's Aglow Ft. St. John Chtp., Monowon, B.C. Contact Mrs. Cleo McCghy, Box 62, Monowon, B.C., NOC 2WO. Mar. 3-7 PM, Dr. Reed, FGMMFI Sherwood Pk., Chtp., Sherwood Pk., Alta. Contact Fred Lane, Box 3225, Sherwood Pk., Alta., T8A 2A6.