

KOSOVO ISTANBUL TORONTO OCALA WINNIPEG

UPLOOK

MAY 1999



THE BODY

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RISE &
SHINE 99
APPLICATIONS
INSIDE:
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THE MAN ON THE CENTER TREE

His body was prepared to do God's will—even death on a cross.

My wife and I had occasion recently to visit the Marie Selby Botanical Gardens which sit on a peninsula jutting into Sarasota Bay in sunny Florida. The gardens are noted for their bromeliad and orchid collection (there are 2,500 different kinds of bromeliads in the world, they told us, and 25,000 different kinds of orchids, not including hybrids). It is a breathtaking display of “*the wonderful works of God*” (Acts 2:11). There is also a fernery with some of the 10,000 species of ferns that occur worldwide. A bamboo pavilion highlights the largest of the grass family, and there are banyan and palm groves, a wonderful hibiscus garden, and a large display of succulents (including a wide variety of North American cacti).

As we relished the tropical air, the riot of color, and the exotic aromas that wafted past us, we came to the furthest point of the walk at the end of the peninsula. There spreading its branches by the water's edge was a bo tree, *ficus religiosa*, or so said the sign at its base.



Why the term *religiosa*? The sign explained:

SACRED TO BOTH HINDUS AND BUDDHISTS, THE BO TREE IS THE MOST REVERED TREE IN THE WORLD. THE BUDDHA MEDITATED FOR SIX YEARS UNDER A BO TREE AND THERE RECEIVED THE ENLIGHTENMENT. BO TREES ARE PLANTED NEAR TEMPLES IN INDIA BECAUSE OF THIS ASSOCIATION WITH THE BUDDHA, AND NEAR HOMES TO ASSURE HAPPINESS AND PROSPERITY.

I appreciated receiving the information on the plaque, but I must beg to differ. The bo tree is definitely *not* the most revered tree in the world. There is another tree, dear to the hearts of untold millions, once planted on the brow of Golgotha. What fruit it has borne! The life from that tree has been grafted into a multitude of others, bringing eternal blessing. Of this tree Peter could write: “*And though they found no cause of death in Him, yet desired they Pilate that He should be slain. And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre. But God*

raised Him from the dead” (Acts 13:28-30). What a tree!

It was this very point that Peter was driving home at Pentecost when he said: “*The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour; for to give repentance to Israel, and forgiveness of sins*” (Acts 5:30-31). Now technically, the Lord was hanged on a tree and slain, not the other way around. But Peter was reminding the people of their own well-known history. The book of Joshua, in recording the conquest of Canaan, recounts the execution of the Canaanite kings

and their being hanged on trees (Josh. 8:29; 10:26). The Lord Jesus was the only “King of the Jews” who was slain and “hanged on a tree.”

The leaders of the Jews had wanted the Lord to die at the hands of the Romans because the Romans executed by crucifixion. The Sanhedrin wanted Him under the curse of God. But, by a happy circumstance, God wanted Him under the curse of God

as well! Paul explained the necessity of the Lord dying on a tree: “*Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith*” (Gal. 3:13-14).

Later in life, the one who had rebuked the Lord for even suggesting that He would die on a cross (Mt. 16:22) now understood the significance of the tree and the sweet fruit it would bear: “*Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness...*” (1 Pet. 2:24). What did the Buddha ever do for our sins?

There is an eternity of difference between a man who “received the enlightenment” and the Man who is “the Light of the world.” Who but Heaven can measure the distance between a man *under* a tree and the Man *on* the tree? It is Calvary's tree, when planted near the heart, that “assures happiness and prosperity.”

by J. B. NICHOLSON, JR.

CONTENTS

The UPLOOK lettering on the cover lets you look beyond what the human eye can see: the U magnifies a human hair; the P shows the cerebral cortex; the L enlarges a sampling of the *sin nombre* disease (171,000x); the two Os show heart and nerve tissue; the K magnifies the influenza virus (295,000x).

UPLOOK

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FEATURES

GOSPEL MEETINGS IN ISTANBUL? <i>George Bristow</i>	4
WEEP FOR THE BALKANS...AGAIN <i>Ron Young</i>	9
THE SILENCE OF GOD <i>Sir Robert Anderson</i>	10
OUTREACH IN OCALA <i>David Dunlap</i>	13
WONDERFULLY MADE <i>Dr. Paul Brand</i>	14
FOUR MYSTERIES <i>J. B. Nicholson Jr.</i>	16
THE BODY'S SACRIFICE	20
DIVINE HEALING <i>R. A. Torrey</i>	21
A MAN OF SUBSTANCE <i>Stephen Anderson</i>	22

DEPARTMENTS

EDITORIAL	2
FRONT LINES	5
WHAT'S GOING ON?	8
BOUQUET OF BLESSING <i>The Human Body</i>	15
HEROES <i>John Hambleton</i>	17

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Hagia Sophia, Istanbul, Turkey

Gospel meetings in Istanbul?

Yes, it's true! Rejoice with what the Lord is doing in the land where many of the early churches were located.

GEORGE BRISTOW

For a number of months believers from the handful of evangelical churches in Istanbul have worked to prepare for a first-time event in Istanbul—a Luis Palau evangelistic “crusade.”

Roger Malstead and others from England had coordinated with the LP organization and a 1,500-seat theater had been rented, invitations printed, counselors trained, and prayer offered to the Lord.

Two days before brother Palau arrived, the government pulled a surprise and delayed permission for a public meeting on the grounds that with elections coming up and the recent capture of Abdullah Ocalan the political climate was too unstable. We were told that Dr. Palau could speak two months later, which of course was their way of undermining the plans without directly refusing us.

We were left with a crisis: Luis Palau and his team were scheduled to arrive the following day. What were we to do?

After a long session, we decided to use the largest church building available to us for two meetings for believers and the friends they had invited. Up to 900 people could be accommodated on its two floors.

A crazy day followed—locating chairs, locating and setting up a large video screen on the overflow floor, helping musicians set up in the old church building, picking up literature, and countless other tasks.

On Wednesday evening we met as

a group of church leaders to hear what the Lord might say to us through the famous evangelist. We received a rich message on maintaining our walk with Christ who lives in us. He reminded us from Exodus 3 that any old bush will do as long as the fire of God is in it!

Thursday evening we gathered and the meeting began with a crowd of nearly 600 people. I was asked to sit on the platform as an occasional translator and helper for Dr. Palau, so I was able watch the eager faces of mostly local believers as they had the rare opportunity to sing and praise the Lord as a large group.

Luis Palau asked how to say “Good evening” in Turkish and I drilled him a few times to say “iyi aksamlar.” He preached a simple, powerful gospel message and a number of people came forward at the invitation to receive counseling. It was an encouraging beginning.

On Friday, local Christian businessmen and others with friends from the business world invited our friends to a special meal sponsored by Luis Palau. My wife Donna and I sat at a table with co-workers of a brother in our fellowship while his businessman father sat next to Dr. Palau and challenged him regarding the truth and finality of the gospel of Jesus. Again, a few folks indicated interest in following Christ.

On Saturday evening, the crowd began to gather for the final meeting. Ten minutes before the meeting was to start, a group of police rushed into the building. “Who’s in charge?” they demanded. “There’s been a bomb threat. We want everyone out imme-

diately so we can search the building!”

Before long, the courtyard of the church was crowded with people who had emptied out of the building and others who were still arriving. The police found nothing, and we were thrilled to see the crowd determinedly pressing back into the building for the meeting.

Both floors were soon packed to overflowing and an eager crowd of over 900 people joined in singing Turkish hymns. Luis Palau preached another powerful gospel message, following his own advice—“Keep on preaching the same old thing!” (the glorious gospel of salvation through the Lord Jesus Christ).

This time the small space between the platform and audience was not large enough to hold all those who crowded forward to speak to counselors about the Lord. It is amazing to see this eager response in Turkey, even if only a token!

The Lord is still abounding in riches for all who call upon Him, wherever they are. Even though the event did not happen as planned, the Lord worked to honor His name in these meetings.

Please continue to pray for this needy land as a few of the Lord’s people here work together to get His gospel out to a population of 65 million who have never heard! “How shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent?”

A capital time

Inter-assembly fellowship in Washington, DC.

Five assemblies in the Washington, DC, area have been encouraged by their inter-assembly fellowship efforts in 1998. A meeting is held each month, with each assembly in turn hosting the others.

A joint evangelistic outreach held each Saturday in October was encouraging, and resulted in at least one lady getting saved. The group met at a different assembly building each week and distributed gospel literature throughout the neighborhood.

They are looking forward to 1999,



when, Lord willing, they will have two similar evangelistic outreaches in addition to the regular monthly meetings. Your prayers are greatly valued.



GOSPEL OUTREACH at the PAN-AM GAMES

This summer, Winnipeg, MB will host the largest multi-sport event ever held in Canada—larger

than the 1988 Calgary and 1976 Montreal Olympics. In fact, outside of the '84 Los Angeles and '92 Atlanta Olympics, the XIII Pan Am Games will be the largest games ever held in North America.

From July 23 to August 8, 5,000 athletes along with more than 3,500 coaches, trainers, and officials, accompanied by families and fans will come to Winnipeg from 42 nations throughout the Western Hemisphere. Half of the visitors coming to Winnipeg will have either Spanish or Portuguese as their first language.

Plans are being made by Winnipeg-area assemblies and other believers to conduct a daily program of evangelism involving literature distribution, personal witnessing, and open-air work for the last week of the Games—August 1-7. Contact Ron Hampton:

Phone: (204) 669-6026 Fax: (204) 669-1694
rhampton@mb.sympatico.ca



WILLOWBANK, BERMUDA

Dr. Dave Reid (IA) will be the speaker June 12-18 at Willowbank, Bermuda. If you are planning a vacation, and wish to fellowship with other assembly believers and enjoy ministry from God's Word, contact:

Mark Kolchin
PO Box 305
Lanoka Harbor, NJ 08734

TOUR OF GREECE & ISRAEL

Alan Parks (Myrtle Beach, SC) is planning to host a tour of Greece and Israel June 20-30, 1999. Greece will include visits to Athens and Corinth, and Israel will be from Dan to Masada. Philip Halperin will be the Israeli guide, Lord willing.

Alan Parks
Phone: (843) 238-4844
Fax: (843) 238-8883
waparks@juno.com

MEN'S BIBLE STUDY

Pine Bush Bible Camp is planning, Lord willing, the 5th Men's Bible Study Seminar Aug. 29-Sep. 2. Randy Amos will lead the study in Acts with the theme, "Living True to the Faith," an intensive study for those who are serious about God's Word. For more information:

Charles Myers
1473 Witty Rd.
Toms River, NJ 08753
(732) 341-7669

WORD ALIVE WEEKEND

This past season there were five Word Alive Weekends held in Winnipeg, MB. All who attended were "built up on their most holy faith." Benefitting from the ministry brought at the Friday evening rally, the all-day Saturday seminar, and the Sunday meetings were not only believers from Manitoba assemblies but a number of saints from assem-

blies in ND, MN, and WI.

For information about next season's Word Alive Weekends, contact:

Ron Hampton
 Phone: (204) 669-6026
 Fax: (204) 669-1694
 rhampton@mb.sympatico.ca

WORKERS TOGETHER

Workers Together (PO Box 481, Wheaton, IL 60187) is still very much in operation and functioning as it has been for almost 50 years. Those responsible for publishing the 1999 Commended Workers Directory of Christian Brethren Assemblies in the US and Canada inadvertently omitted their organization under the listing of Service Organizations found in the back of that book. We trust this error has not caused concern to those who have been faithful to this ministry.

CHANGE IN ASSEMBLY CORRESPONDENT

The new correspondent for the Chattanooga Bible Chapel is:

Samuel Bennikutty
 4026 Timber Trace Dr.
 Ooltewah, TN 37363
 (423) 855-0200

NEW ASSEMBLY WORK

Pray for the Lord's blessing on a Bible study that has been going on in the Chattanooga, TN, area with the view to seeing another assembly started there. For information:

Roger and Meg Ufford
 3207 Banks Rd.
 Chattanooga, TN 37421
 (423) 899-7175
 ufford@juno.com

A CALL FROM THE GASPÉ

At one time, the Gaspé Peninsula in Quebec, Canada was privileged to have many able preaching brethren come to work in the area. As a result several English-speaking assemblies were established. Now only two remain, and these are struggling.

The brethren in New Richmond would like it to be known that if an English-speaking, assembly-based work is to continue in these townships, help is urgently needed. They are not looking for a Pastor, but the isolation of the Gaspé requires that whoever would respond, should be mature, having conservative views, assembly principles and practices, and able to carry the burden of public preaching in the assembly until local gift is developed. Housing is available adjacent to the chapel. The

situation is not ideal for a family with children, but would suit a retired couple willing to help and to engage in outreach to build up the work in the area. The ability to speak French would be a bonus.

Those who feel they may be called to this work or would like to receive further information, contact:

Danny Dugas
 345, Route 132 Est
 New Richmond, PQ GOC 2B0
 Canada
 (418) 392-5723

UPWARD BOUND

Upward Bound is a two-week program that will be held from Saturday, Aug. 14 to Friday, Aug. 27. The first week will be a time of serious Bible study and fellowship at Wilfrid Laurier University (Waterloo, ON). Lord willing, Boyd Nicholson (ON) will be speaking on the Person and Work of the Holy Spirit; Brian Russell (UK) will address the topic of Practical Living from the Proverbs; Frank Burgess (MO) will speak about Evangelism and Soul-winning; and Sandy McEachern (ON) will teach How to Study the Bible.

If your schedule permits, plan to stay for the second week, and take a canoe trip into the interior of Algonquin Park—a journey you'll never forget.

The minimum age is 18. The cost is \$390 (Cdn.) for both weeks or \$200 (Cdn.) for the first week only if paid before July 1. A late charge will be applied to anyone who registers after July 1. This covers meals and accommodations.

Check out the website:
<http://welcome.to/UpwardBound>
 For more info. or to register:
Sandy McEachern
 (519) 638-2829
sandyMcEachern@hotmail.com
Brent Acorn
 (519) 885-2413



MOBILE OUTREACH

The gospel outreach in Mobile, AL, that has been the subject of much prayer will not be taking place the week of June 6-12. There was an enthusiastic response from people wishing to be involved with the week-long effort, but no one who was willing to move there permanently to do the follow-up work. Continue to pray for the Lord's leading in this regard and obvious open doors if a united outreach is to take place in Mobile or elsewhere in the future.

—Robert Brown

SERVICE OPPORTUNITY

Pittsboro Christian Village is a retirement center for assembly Christians located in central North Carolina. As part of their ministry they operate a 40-bed Health Care Center. They are looking for an additional Health Care Manager to work with the Director of Nursing. They desire to hire a registered nurse (licensed in the US or Canada) with a servant attitude for this position. Please pray that God will provide the necessary staff to fill this position.

Contact Dave Dewhurst
Phone: (919) 542-3151
Fax: (919) 542-5919
wdew@juno.com

WELCOME HOME

Rest Haven Homes, an assembly home in Grand Rapids, MI, is in the unique situation of having immediate openings in all levels of care—dependent apartments, independent-living in the home, and full nursing care facilities. If you or someone you love is ready to move from their home to a retirement community, perhaps Rest Haven is the answer.

Contact Terry Carrick or Brian Wilson at:
(616) 363-6819

THE HINTON PROJECT

Following a series of meetings in May 1998 by Dr. Paul Carmean (FL) the idea arose for conducting a mass distribution of Seed Sowers packets to the homes in Hinton, WV. The week of June 7 was set for the project. Three thousand packets are being assembled and will be carried to each home. Preceding articles in a local weekly paper will inform Hinton residents that the Riverview Chapel will be reaching out to the community in this way. In addition, three gospel meetings are scheduled. Will you join in lifting up the city of Hinton? Contact:

Dr. Paul Carmean
(850) 678-8897
PacCat47@aol.com
Harry Pilkington
(304) 466-0950

PORTUGUESE WORK IN U.S.

Carlos and Margarida Cerquerias came to the US from Angola where they were both saved and served the Lord in Luanda. After the revolution, they had to leave Angola and about eight months later they came to the US. This was 23 years ago.

When they arrived in Rhode Island, they began to work among the Portuguese and met at the Pawtucket Gospel Hall. Through the years the Lord blessed their labor with many souls professing to be saved, but at present the assembly is small. Outreach is difficult. They have a TV program but they are using old programs. They also have a 15-minute radio program, four times a week.

Their concern is to reach the Portuguese with the gospel and then teach them the Word. They would also like to be more involved in writing or translating good literature for the assemblies in Portuguese.

AT HOME

Robert LeRoy (Bob) Hanks was born in Toronto and grew up in that

city. He was challenged by the many towns in northern ON, largely French-speaking. When he learned there were no evangelical workers among the francophones in Northern Ontario, he began praying about this.

Bob attended Bethel Bible Institute in Lennoxville, QC, to learn French. He then went to northern QC as a missionary. While in the Rouyn Noranda area, he came into assembly fellowship at Rollet, QC.

It was in Rollet that he met Catherine Hazel Dower. She became his lifelong partner in ministry. Some assemblies in northern ON and Rollet commended them in 1967 to the Lord's work in Hearst, Kapuskasing and Timmins.

In 1989, Bob and Hazel moved to France and worked with assemblies there, in Entrepierres and Sisteron.

They returned to Toronto last year because of Bob's health, and after 5 months of illness, on Jan. 14, the Lord called him Home.

—submitted by C. Donaldson

NO GAMBLE IN LAS VEGAS

We received an e-mail this week from Las Vegas, NV:

“We want you to know that we are trying to get an assembly started here. We have been Breaking Bread and meeting for 5 months now. There are 4 families, and a few singles, and a very good spirit among us. Breaking of Bread is at 9:30 and ministry at 11:00. Also on Tuesday we have a Bible study at 7:30 PM.

“At present we are meeting at my home; however, we look to the Lord for the increase and have been looking for a facility to rent for our use.”

They would welcome visits from the Lord's people. Contact:

Ed Greenwood:
7511 Cedargulf Ave.
Las Vegas, NV 89131-3360
Phone (702) 645-1132
e-mail: ewgmrg@aol.com



A call to repent

Signers of the Evangelical-Catholic accords are being publicly urged by opponents to repent.

The document *Evangelicals and Catholics Together* (ECT), released in Mar. 1994, was signed by 40 evangelical and Catholic leaders. In 1997 a second document was released.


The documents called for a truce, stating that proselytizing Catholics needs to stop. The signers of these documents include evangelicals Bill Bright (Campus Crusade), Charles Colson (Prison Fellowship), and J.I. Packer. To mark the fifth anniversary of the signing of ECT the "ExCatholics for Christ" organization met Mar. 26-27 at Countryside Bible Church in Southlake, TX, in the Dallas-Fort Worth metro area. "We felt compelled [by] our love for these men and our love for the truth," said conference chairman Tom McMahon.

The organizers of the conference, for the most part directors of evangelical ministries dedicated to evangelizing Roman Catholics, view ECT as "deceitful at best, destructively heretical at worst." Dave Hunt, John

Ankerberg, and S. Lewis Johnson were the conference's principal speakers. Jim McCarthy, author of *The Gospel According to Rome*, helped organize the conference. He said, "We are encouraged finding that more are opposed to ECT than we would have thought."

Southern Baptist Convention President Paige Patterson sent a representative to the conference to state that Patterson and the boards and agencies he represents disavow in no uncertain terms the ECT documents. He did not speak for the Southern Baptist Convention as a whole, comprised of theoretically autonomous local churches.

Patterson hopes "to clarify our convention's position on ECT," that "most members of our convention are quite unhappy" with ECT and were "relieved when our two official agency representatives, Richard Land and Larry Lewis, removed their names from the document. Charles Colson's [an SBC member] name remains, yet he is not in any official way representing our convention."

Some have dismissed these outcries about compromise to Catholic doctrine and have endorsed ECT as a "united voice against the moral, social ills of our day." But this is the nose of the camel, who will soon be looking to move right in. 

"I was out of control," Lyons replied when interviewer Connie Chung retraced how he swindled millions of dollars from corporations, stole nearly \$225,000 in donations for burned churches, and lavished hundreds of thousands of dol-

lars on lovers, cars, and jewels.

In a press conference outside his church in St. Petersburg, FL, Lyons, 57, resigned as president of the NBC. Sobbing and apologizing, he said he was "truly repentant...I hate that I hurt so many people." Board members rallied around him, assuring him that they had forgiven him.

Lyons pleaded guilty to 54 counts, including tax evasion and fraud. He could face a sentence of up to 75 years, but it is expected to be much shorter. —World

VIOLENCE IN INDONESIA

According to a World Evangelical Fellowship correspondent, more than 2,000 people in Ambon, Indonesia, have died in recent Muslim-Christian rioting. One source says that the violence is mutual, and that many churches and mosques have been burned. Reports indicate that in at least some instances, Christian and Muslim neighbors worked to protect each other's houses. —Pulse

Y2K BUSINESS BOOMING

Lehman's is a massive one-acre indoor hardware store in Ohio that specializes in equipment for living without electricity. The 43-year old family-owned store has traditionally sold gear to Amish families and to missionaries going overseas.

But with a growing number of people believing that the turn of the millennium may usher in a period of widespread power failure, Lehman's has been touted on the internet and through books and at conventions on Y2K preparedness as a key supplier of necessary items. Now they can hardly keep up with business.

The store which prided itself on quick turnaround is a month behind in supplying some items. A popular wood-burning stove is sold out until the middle of 2000. —CT



St. Peter's Square, Vatican City

OUT OF CONTROL

In a television interview on March 15, Henry Lyons, former president of the National Baptist Convention admitted having disgraced the church and the black community.

MISSIONARIES DETAINED

Three workers associated with an Indianapolis-based missionary group were taken into custody in Zimbabwe when, as they boarded a flight for Switzerland, a gun set off an airport metal detector. A subsequent search of their pickup truck at the airport turned up assault and sniper rifles,

shotguns, a light machine gun, handguns, firearms, telescopic sights, knives, camouflage cream, two-way radios, and ammunition.

Officials in Zimbabwe say the group is funneling arms to Congo rebels. Jonathan Wallace, head of Harvestfield Ministries, denied the charges. "We preached, we drilled

water wells, and did a lot of other missionary work there...We have hundreds of Christians there."

Harvestfield is supported financially by Assemblies of God, Church of God, and independent congregations. The three workers were held without bail on charges that could bring life sentences. —World

WEEP FOR THE BALKANS...AGAIN


RON YOUNG WRITES FROM ALBANIA:

Refugees are still pouring in and all have horror stories to tell. Here in Elbason we have about 4,000 now. But there are thousands and thousands more. We are told to expect a quarter of a million—but that may even be doubled if things don't calm down.

This morning I went to pick up some refugees. As I talked with the police officer, waiting for the officials to register them, he asked me if we would take a special case—a pregnant woman, two weeks from delivery, and her family. Yesterday as they were fleeing, the Serbs killed her husband in front of her, along with his brother. Two other brothers accompanied the family to the border and then went back to fight with the resistance. We now have her in-laws, other women and about 8 children—24 people in all—downstairs.

Today we spent about eight hours getting them situated, buying food and sorting clothing. We thank the Lord that just two weeks ago, clothes, shoes, and a lot of blankets arrived from the believers in N. Ireland. We didn't know how important they would be until now.

Right now a girl is talking on the phone. She has been crying all day. These people can't stop remembering all the atrocities, On their way out, they literally had to walk on dead bodies to where they could be taken in trucks. The roads were littered with bodies—children, babies, women and men—throats cut, riddled with bullets and tortured. A few days ago, many had to try and identify their men—heads in one pile and bodies in another. You might find this hard to believe, as even they do, but there are even worse stories to tell.

Please pray for these poor souls, that we might be used by the Lord to meet their deep needs. Pray also for our witness among them. They need to be saved. 

HELP IS ON THE WAY:

Evangelical relief agencies are beginning to help victims of the war in the Balkans. The UN High Commissioner for refugees estimates that more than 450,000 people have been forced from their homes in Kosovo and more than 2,000 lives have been claimed this past year. And tens of thousands of Kosovars have fled to neighboring countries, including Albania and Macedonia. Medical supplies are going to Christian hospitals in Albania and Macedonia. —MNN



WHAT CAN WE DO?

The whole region is in turmoil. It would take several months for clothing, etc. to arrive. CMML has a fund set up to which you may contribute:

CMML Disaster Fund (Albania)
PO Box 13, Spring Lake, NJ 07762

In Canada:

MSC Disaster Fund (Albania)
27 Charles St. E., Toronto, ON M4Y 1R9

The silence of God

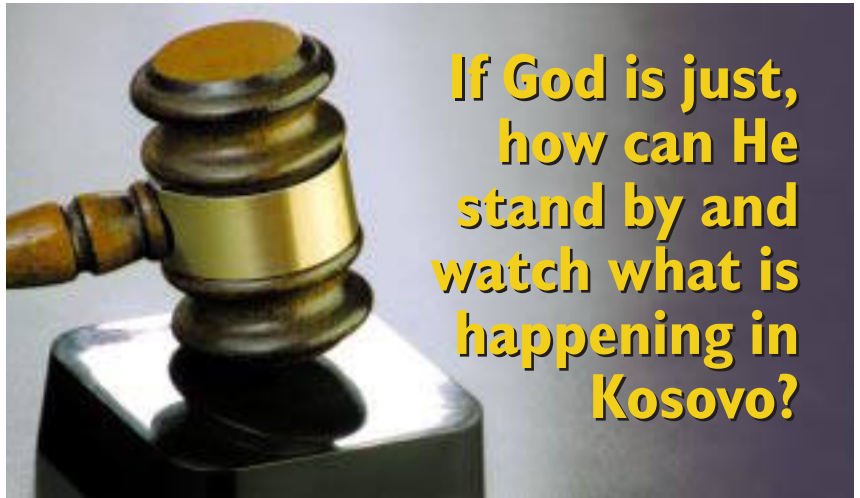
The author was motivated to write this book because of the seeming indifference of God to the “ethnic cleansing” of Armenians. The book was written in 1897!

SIR ROBERT ANDERSON

A silent Heaven! Yes, but it is not the silence of callous indifference or helpless weakness; it is the silence of a great sabbatic rest, the silence of a peace which is absolute and profound—a silence which is the public pledge and proof that the way is open for the guiltiest of mankind to draw near to God. When faith murmurs, and unbelief revolts, and men challenge the Supreme to break that silence and declare Himself, how little do they realize what the challenge means. It means the withdrawal of the amnesty; it means the end of the reign of grace; it means the closing of the day of mercy and the dawning of the day of wrath.

Among the statements which distressed the orthodox in Professor Tyndall’s famous Birmingham address on “Science and Man,” was his reference to the Herald Angels’ song. “Look to the East at the present moment” (he exclaimed) “as a comment on the promise of peace on earth and good will towards men. The promise is a dream ruined by the experience of eighteen centuries, and in that ruin is involved the claim of the ‘heavenly host’ to prophetic vision.”

But the angels’ song was not a promise; still less was it a prophecy. That anthem of praise was a divine proclamation. The time was not yet when God could enforce peace between man and man; but grace “came by Jesus Christ,” and with that



**If God is just,
how can He
stand by and
watch what is
happening in
Kosovo?**

advent peace and good will became the attitude of God to men. And this “on earth,” even in the midst of their sorrows and their sins. “He came and preached good tidings of peace” (Eph. 2:17, RV marg.).

“He that has ears to hear” can catch the echo of that voice as it still vibrates in our air. If God is silent now it is because Heaven has come down to earth, the climax of divine revelation has been reached, there is no reserve of mercy yet to be unfolded. He has spoken His last word of love and grace, and when next He breaks the silence it will be to let loose the judgments which shall yet engulf a world that has rejected Christ. For “our God shall come, and shall not keep silence” (Ps. 50:3).

A silent Heaven is a part of the mystery of God; but Holy Writ declares that a day is fixed in the divine chronology when “the mystery of God shall be finished” (Rev. 10:7). And when that day breaks, the heavenly host shall again be heard, proclaiming that the sovereignty of the

world “is become our Lord’s and His Christ’s, and He shall reign for ever and ever” (Rev. 11:15).

At this signal, the wonderful beings that sit on thrones around the throne of God shall raise the anthem, “We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come, because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them that destroy the earth” (Rev. 11:17-18).

Then at last He will assume the power that even now is His by right, and openly reward the good and put down the evil. In a word, He will do then what men think He ought to do now and always. And if He delays to do this, it is not that He is “slack concerning His promise.” God’s own “apology” for His inaction is that He

is “longsuffering to usward, not willing that any should perish, but that all should come to repentance” (2 Pet. 3:9).

Through all the ages until Christ came, the course of human history was an unanswered indictment by which every attribute of God was seemingly discredited. The divine power and wisdom and righteousness and love were all brought into question. But the advent of Christ was God’s full and final revelation of Himself to man.

There are mysteries, no doubt, which remain unsolved, but they are mysteries which lie beyond the horizon of our world. But of all the questions which immediately concern us, there is not one which the Cross of Christ has left unanswered. Men point to the sad incidents of human life on earth, and they ask “Where is the love of God?” God points to that Cross as the unreserved manifestation of love so inconceivably infinite as to answer every challenge and silence all doubt for ever.¹ And that Cross is not merely the public proof of what God has accomplished; it is the earnest of all that He has promised. The crowning mystery of God is Christ, for in Him “are all the treasures of wisdom and knowledge hidden” (Col. 2:2-3, RV).

Those hidden treasures are yet to be unfolded. It is God’s purpose to “gather together in one all things in Christ” (Eph. 1:10). Sin has broken the harmony of creation, but that harmony shall be restored by the supremacy of our now despised and rejected Lord. In the very name of His humiliation every knee in heaven and on earth and in the underworld shall bow before Him, and every tongue shall confess that He is Lord (Phil. 2:10).

To believe in Christ is to own His Lordship now. Hence the promise, “If thou shalt confess with thy mouth

Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved” (Rom. 10:9, RV). The sinner who thus believes in Christ anticipates now and here the realization of the supreme purpose of God, and he is absolutely and for ever saved.

It was in the power of these truths that the martyrs lived and died. Here was the secret of their triumph—not “the general sense of Scripture corrected in the light of reason and conscience”; not the insolent pretensions of priestcraft, degrading to everyone who tolerates them. With hearts awed by the fear of God, garrisoned by the peace of God, and exulting in the love of God, shed abroad there by the divine Spirit, they stood for the truth against priests and princes combined, and, daring to be called heretics, they were faithful to their Lord in life and in death.

Heaven was as silent then as it is now. No sights were seen, no voice was heard, to make their persecutors pause. No signs were witnessed to give proof that God was with them as they lay upon the rack or gave up their life-breath at the stake. But with their spiritual vision focused on Christ, the unseen realities of heaven filled their hearts, as they passed from a world that was not worthy of them to the home that God has prepared for them that love Him.

But with us, the degenerate sons of a degenerate age, faith falters beneath the strain of the petty trials of our life. And while He is saying, “I will never leave thee nor forsake thee,” our murmurs drown His voice. Though professing to be “followers of them who through faith and patience inherit the promises,” our petulance and unbelief put from us the infinite compassions of God. “*They* endured as seeing Him who is invisible”: we can see nothing but our troubles and our sorrows, which loom the greater because viewed through tears of selfish grief,

DARKEST TORONTO

Toronto is one of the most culturally diverse cities in the world, containing 3 Chinatowns, Greektown, little Italy, little India and over 200,000 Muslims. What better place for missionary training?

A group of believers from Markham Bible Chapel and Greenwood Gospel Chapel have come together to organize “Impact Toronto 99.” The purpose of this outreach is not only to take the gospel out to the lost, but to provide a way for local churches to send individuals or groups to a real mission field (Toronto) for a single day, for a fraction of the cost of an “overseas” missions trip!

Starting in May and continuing every Saturday throughout the summer, believers will meet at Greenwood Chapel by noon, then head out on the streets to different locations across Toronto to sing, preach, hand out tracts and dramatize the gospel. A chance to experience the mission field without leaving your own backyard!

Do you live within an hour or two of Toronto? Could you set aside one Saturday this summer and help make an impact for eternity?

For more information, please contact Greg Croal or Shawn Cuthill by phone: (416) 443-5369 or email: impact-toronto@canada.com.

Imagine the impact you could make!



that blind our eyes to the glories of eternity.

The dispensation of law and covenant and promise—the distinctive privileges of the favored people—was marked by the public display of divine power on earth. But the reign of grace has its correlative in the life of faith. Ours is the higher privilege, the greater blessedness of those “who have not seen and yet have believed” (Jn. 20:29). And walking by faith is the antithesis of walking by sight. If “signs and wonders” were vouchsafed to us, as in Pentecostal days, faith would sink to a lower level, and the whole standard and character of the discipline of Christian life would be changed.

The sufferings of Paul denote a higher faith than “the mighty deeds” of his earlier ministry. Not until miracles had ceased, and he entered on the path of faith as we now tread it, was it revealed to him that his life was to be “a pattern to them that should afterwards believe” (1 Tim. 1:16). And what a life it was! You know the amazing record (2 Cor. 11:24-27). And all this not only without a murmur, but with a heart exulting in God. Instead of grumbling at his infirmities he made a boast of them. Instead of repining at his persecutions he learned to take pleasure in them. Not vainly nor morbidly, but “for Christ’s sake,” his Master and Lord, for whom, he declared, “he had suffered the loss of all things.” Reviewing all his privations and sufferings he describes them as “light affliction which is but for a moment,” working for us “a far more exceeding and eternal weight of glory,” and he adds, “while we look, not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal” (2 Cor. 4:17-18).

The sons of faith look away from the fierce waves and threatening storm-clouds, for well they know that “above the voice of many waters, the mighty breakers of the sea, the Lord on high is mighty” (Ps. 93:4, RV). And thus, filled with glad thoughts of the home beyond and of the glory to which He is calling them, they can rejoice in Him, even though in heaviness in manifold trials, for the proof of their faith is precious (1 Pet. 1:6-7).


Men understand and appreciate the asceticisms of religion—“will-worship, and humility, and severity to the body”—penances and ordinances which are “after the precepts and doctrines of men” (Col. 2:23, RV). But these have nothing in common with the life of faith. They are paths by which men delude themselves in vain efforts to reach the Cross. But it is at the Cross itself that the life of faith begins. And the spiritual miracles of that life are more wonderful than any which merely controlled or suspended the operation of natural laws.

Greatest of them all is the miracle of the new birth by the Spirit of God, with its outward side of conversion

from a life of selfishness or sin to a life of consecrated service. And those who have experienced it can say in the words of Holy Writ, “We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true” (1 Jn. 5:20). And carrying the truth to others, they find it produces the same results which they themselves have proved. And this not merely in isolated cases or in favoring circumstances.

In recent years, during which so many ministers (who have publicly pledged their belief that the Bible is true, and who are subsidized to teach that it is divine) have been laboring to prove that it is unreliable and human—these have been precisely the years in which Christian missionaries have carried it to some of the most degraded races of the heathen world, with results that surpass all previous records, giving overwhelming proof of its divine character and mission.

To men like these there is a sense in which Heaven is not silent. Those who can escape from the influence of earth, and rise above the seen and temporal, have eyes to see and ears to hear the sights and sounds of another world; and with united voice they testify that God is with His people and that His Word is true.

And behind these men are tens of thousands of Christians at home, including not a few of the greatest theologians, and thinkers, and scholars of the age, who share their beliefs and rejoice in their triumphs. Not that the question, What is truth? can be settled by a plebiscite! For truth has always been in a minority. But there is no element of cohesion in error. Among the children of error there is no bond of unity save such as depends on common hostility to truth. One generation kills the prophets; another builds their sepulchers. Those who shed the martyrs’ blood are repudiated and condemned by their successors and representatives today. But the children of truth in every age are one. Great is the “cloud of witnesses” encompassing us round—the righteous dead of all the ages past. And when our race shall have been run, we too in time shall pass from the arena to join the mighty throng, until at last, their ranks complete, the ever-swelling host shall stand, a countless multitude, before the throne of God. 

ENDNOTE:

1. Anything which is manifest is of course raised out of the sphere of doubt or question; and God declares that in the Cross of Christ His grace and kindness and love have been *manifested* (Titus 2:11, 3:4; 1 Jn. 4:9). But, ignoring the stupendous fact that, for our sakes, He “spared not His own Son,” men seek to put Him upon proof of His love; and the test is whether He complies with some specific appeal urged in the petulance of present need or sorrow.



Outreach in Ocala, FL

If you think sunny Florida is only white beaches, golf courses and retirees, think again!

DAVID DUNLAP

Nearly 100 years ago C. H. Mackintosh passionately urged believers to labor to win souls for Christ. He wrote, "It is my firm persuasion that no Christian is in a right condition if he is not seeking in some way to bring souls to Christ. And on the same principle, no assembly of Christians is in a right condition if it be not a thoroughly evangelistic assembly. We should all be on the lookout for souls; and then we may rest assured we should see soul-stirring results."¹

In the same way, it has been our desire to do all we can to win souls for Christ in Florida. For the past few years Bible & Life Ministries has been conducting gospel outreaches, working with local assemblies. It has been our burden to draw together Christians from nearby assemblies to reach out to the lost through weekend evangelistic campaigns.

Our first effort was held in March 1997 at Grace Gospel Chapel in St. Petersburg, FL. Since then, gospel outreaches have been held in Land O' Lakes, Tampa, Ocala, and Holiday. Future outreaches are being planned for Brooksville and Clearwater. At these outreaches, we have been blessed to labor with spiritual and devoted fellow-workers in the harvest from the Miami, Orlando, and the Tampa area. During these weekends, often 40-50 believers give themselves to door-to-door gospel work, tract distribution, open-air meetings, fol-

lowed by gospel meetings held each evening and Sunday morning.

Since we are dependent on the Lord's hand of blessing, generous portions of time are set aside for earnest seasons of prayer for the unsaved. Each morning there are sessions of instruction for the workers on outreach and evangelism.

This past March, a weekend gospel outreach was held at the Ocala Bible Chapel. We enjoyed working together with believers from across North America: Arizona, Ontario, and Iowa. Many assemblies from throughout Florida were represented: Park of the Palms Chapel, Carrollwood Bible Chapel, North 56th Street Chapel, Brooksville Bible Chapel, Hialeah Bible Chapel, Bible Truth Chapel, Holiday Gospel Assembly, Hiawassa Bible Chapel, and Lakeside Bible Chapel.


Duane Brown and his wife, Alice, from Iowa labored in open-air puppet work in a nearby park, presenting the gospel three times on Friday and Saturday. During the Friday afternoon presentation, as many as 50 children and adults heard a 25-minute gospel presentation. During the weekend, about 130 children and adults attended the meetings in the park. One man professed salvation through the personal work of Duane Brown. A mother attended the gospel meeting Saturday evening, after being contacted in the park.

There were forty-nine Christians involved in the outreach. Larry Price brought a group from the Orlando area on Saturday, who were able to cover a large area and develop a number of good contacts. Calvin Fritchey

brought a group of young people from the Miami area who were a great help. Uplook Ministries supplied 2,000 professionally printed and designed gospel flyers advertising the evening gospel meetings. The intrepid gospel workers were able to distribute about 1,800 gospel tracts and nearly all the gospel flyers, and canvas homes with the gospel, covering about a 3 to 4 mile radius from the chapel. Numerous good contacts were made through the gospel work, with some desiring a return visit.

Strong gospel messages were given at each meeting; none left in doubt concerning the saving work of the Lord Jesus Christ. On Friday evening, after the preaching of Tice Ozinga, of Ohio, a man named Tom professed salvation. Calvin Fritchey gave the message Saturday evening, and Eric Avila shared in a powerful way how he was saved.

The assembly in Ocala was exceptional in their hospitality and involvement in this gospel effort. Many from the host assembly joined in with the gospel work and others helped in the kitchen or other needy areas. Many expressed their joy in being a part of the outreach. One worker wrote after the outreach, "We came home with happy hearts. Isn't it great to have a part in the Lord's work? He always suits a blessing to His servants! We are now encouraged to love Him more and serve Him better."

May the Lord stir your heart to reach out with the gospel in your area, and may He direct us as we proclaim the truth of the gospel in a lost world. 

1. C. H. Mackintosh, *The Mackintosh Treasury*, (Neptune, NJ: Loizeaux, 1976), p. 720.

Wonderfully made

“In the absence of any other proof, the thumb alone would convince me of God’s existence.” —Isaac Newton

DR. PAUL BRAND

I have closed my eyes. My shoes are kicked off, and I am wiggling the small bones in my right foot. Exposed, they are half the width of a pencil, and yet they support my weight in walking. I cup my hand over my ear and hear the familiar seashell phenomenon, actually the sound of blood cells rushing through the capillaries in my head. I stretch out my left arm and try to imagine the millions of muscle cells eagerly expanding and contracting in concert. I rub my finger across my arm and feel the stimulation of touch cells, 450 in each square-inch patch of skin.

Inside, my stomach, spleen, liver, pancreas, and kidneys, each packed with millions of loyal cells, are working so efficiently I have no way of perceiving their presence. Fine hairs in my inner ear are monitoring a swishing fluid, ready to alert me if I suddenly tilt off balance.

When my cells work well, I’m hardly conscious of their individual presences. What I feel is the composite of their activity. My body, composed of many parts, is one, the analogy our Bible uses for the Church.

One drawer in my medical laboratory contains neatly filed specimens of an array of cells from the human body. Separated from the body, stained with dyes and mounted in epoxy, they hardly express the churn of living cells at work inside me. But if I parade them under the microscope, certain impressions about the body take shape.

I am first struck by their variety. Chemically my cells are almost alike, but visually and functionally they are as different as the animals in a zoo. Red blood cells, discs resembling Lifesaver candies, voyage through my blood loaded with oxygen to feed the other cells. Muscle cells, which absorb so much of that nourishment, are sleek and supple, full of coiled energy. Cartilage cells with shiny black nuclei look like bunches of black-eyed peas glued tightly together for strength. Fat cells seem lazy and leaden, like bulging white plastic garbage bags jammed together.

Bone cells live in rigid structures that exude strength. Cut in cross section, bones resemble tree rings, overlapping strength with strength, offering impliability and sturdiness. In contrast, skin cells form undulating patterns of softness and texture that rise and dip, giving shape and beauty to our bodies. They curve and jut at unpredictable angles so that every person’s fingerprint is unique.

The king of cells, the one I have devoted much of my life to studying, is the nerve cell. It has an aura of wisdom and complexity about it. Spider-like, it branches out and unites the body with a computer network of dazzling sophistication. Its axons, “wires” carrying distant messages to and from the human brain, can reach a yard in length.

I never tire of viewing these specimens or thumbing through books which render cells. Individually they seem puny and oddly designed, but I know these invisible parts cooperate to lavish me with the phenomenon of life. Every second my smooth muscle

cells modulate the width of my blood vessels, gently push matter through my intestines, open and close the plumbing in my kidneys. When things are going well—my heart contracting rhythmically, my brain humming with knowledge, my lymph lavaging tired cells—I rarely give these cells a passing thought.

But I believe these cells in my body can also teach me about larger organisms: families, groups, communities, villages, nations—and especially about one specific community of people that is likened to a body more than thirty times in the New Testament. I speak of the Body of Christ, that network of people scattered across the planet who have little in common other than their membership in the group that follows Jesus Christ.

My body employs a bewildering zoo of cells, none of which individually resembles the larger body. Just so, Christ’s Body comprises an unlikely assortment of humans. Unlikely is precisely the right word, for we are decidedly unlike one another and the One we follow... How can any organism composed of such diversity attain even a semblance of unity?...

The unifying factor is connection with and commitment to the Head. We can only find true fellowship, meaningful growth and maturity in our mutual obedience to Him.

Then we will “*grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplies...makes increase of the body unto the edifying of itself in love*” (Eph. 4:15-16).

From *Fearfully and Wonderfully Made*, by Dr. Paul Brand & Philip Yancey, Zondervan.

THE HUMAN BODY

Marvel—and adore the Designer!

The DNA is so narrow and compacted that all the genes in all my body's cells would fit into an ice cube; yet if the DNA were unwound and joined together end to end, the strand could stretch from the earth to the sun and back more than four hundred times.

—*Fearfully and Wonderfully Made* by Dr. Paul Brand & Philip Yancey

*Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in the way;
He has no tongue but our tongue
To tell men how He died;
He has no help but our help
To bring them to His side.*

*We are the only Bible
The careless world will read;
We are the sinners' gospel,
We are the scoffers' creed;
We are the Lord's last message,
Given in deed and word;
What if the type is crooked?
What if the print is blurred?*

*What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to serve Him
Until He shall return?*

—Annie Flint Johnson

The hard outer bone is four times stronger than concrete and as tough as granite. A block the size of a matchbox can support as much as nine tons in weight.

—*Your Body Up Close*

After World War II, German students volunteered to help rebuild a cathedral in England, one of many casualties of the Luftwaffe bombings. As the work progressed, debate broke out on how to best restore a large statue of Jesus with His arms outstretched and bearing the familiar inscription, "Come unto Me." Careful patching could repair all damage to the statue except for Christ's hands, which had been destroyed by bomb fragments. Should they attempt the delicate task of reshaping those hands?

Finally the workers reached a decision that still stands today. The statue of Jesus has no hands, and the inscription now reads, "Christ has no hands but ours."

—*Fearfully and Wonderfully Made*

Even scientists who are not Christians stand in awe of the human brain, though frequently they stubbornly refuse to acknowledge its Designer. It is so complex that no computer will ever be able to match it.

Edmund Bolles called it "the most complicated structure in the known universe."

Dr. Michael Denton, in *Evolution: A Theory in Crisis*, concludes that "it would take an eternity" for engineers to assemble an object even remotely resembling the human brain, using the most sophisticated engineering techniques."

The brain's sophistication has also prompted prolific science writer Isaac Asimov to acknowledge that "in man is a three-pound brain which, as far as we know, is the most complex and orderly arrangement in the universe."

The information that can be held in the human brain is staggering in its extent. It has been estimated that it would fill twenty million volumes. Many of the world's largest libraries do not have more than that. —*The Wonders of God*

IN ONE MINUTE:

- Your heart beats 70-80 times (100,000 times per day);
- You breath in 5 or 6 quarts of air;
- Gases travel through your nose at 436 feet per minute;
- You make about 300 million new red blood cells;
- Blood travels 100 feet through your arteries;
- Blood in your veins travels 40 feet;
- You consume about one quart or nine cubic inches of oxygen;
- You breath out about three gallons of carbon dioxide.

—*The Incredible Human Body*

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

1 Corinthians 6:19-20

Four mysteries

A biblical mystery is a truth unknowable except by revelation which God has withheld until an appropriate moment in history. There are four concerning the body.

J. B. NICHOLSON, JR.

If we find a tour through the human body breathtaking and mind-boggling, what can we do with these four mysteries but fall down and worship!

THE INCARNATION BODY

The mystery of the incarnation body of Christ is spoken of in poetic symmetry, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16).

Who of us can understand the wonder of it? The God of whom it is stated, "Will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain Thee..." (1 Ki. 8:27) took up residence in a body. How could the little Babe upheld in the arms of a young virgin be upholding all things by the word of His power? Great indeed is the mystery.

Yet Paul, seemingly alluding to Bethel, "the house of God" with its pillar and angels and revelation of God in glory, tells Timothy that occupation with the Man Christ Jesus is the true secret to being transformed to be like Him.

THE MYSTICAL BODY

The link between Christ and His Church is so intimate that Paul, by the Spirit's inspiration, uses the relationship between a body and its head to show the organic oneness, and between a man and woman in mar-



riage to show the bond of love as the secret of that oneness. "For the husband is the head of the wife, even as Christ is the head of the church: and He is the saviour of the body...He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church...For this cause shall a man...be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church" (Eph. 5:23-32).

THE UNIFIED BODY

Unless we were Jewish believers of the first century, we could hardly register the shock they would, when hearing Paul expound his "knowledge in the mystery of Christ." What was it? "That the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel" (Eph. 3:6).

It was not a mystery that Gentiles could be saved. There were many examples in the Old Testament of that: Rahab, Ruth, Uriah, to name a few. But what happened in the house of Cornelius was revolutionary. Until

that occasion, Gentiles came in through the back door, so to speak, as proselytes to the Jewish faith. Now the Cross had leveled the ground. The middle wall of partition had been demolished, the enmity abolished (Eph. 2:14-15), and far-off Gentiles and nearby Jews who believe have equal "access by one Spirit unto the Father" (Eph. 2:18). We also have the same citizenship, foundation, and habitation (vv. 19-22). Like Solomon's temple, with "Jewish" stones and "Gentile" timbers, today Jews and Gentiles, "fitly framed together," grow "unto a holy temple in the Lord" (v. 21).

This is "the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. 1:26-27).

THE GLORIFIED BODY

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye...the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51-52).

If it is a great wonder that Christ came *to us* in the lowly garb of a human body, and is linked *with us* as Head to body in the Church, and is now *in us*, the hope of glory among the Gentiles, then who can anticipate the unfettered joy when "we shall be like Him"? Then shall the sons of Adam truly be manifested as the sons of God (Rom. 8:19).



JOHN HAMBLETON

The gold digger who struck it rich.

John Hambleton (1820-1889) was raised in the seaport city of Liverpool, England. His saintly mother was one strong link in the events leading to his conversion. "I shall never forget the lovely way she used to place her hand upon my head, and talk about that peerless Person who was 'God manifest in the flesh,'" he recounted.

But as a teenager he rebelled against his upbringing. With his peers he became an openly depraved delinquent. At sixteen he ran away from home to enter the theater, and travel England, Australia and America as an actor, theatrical manager, adventurer, and gold digger.

The way home began in 1850 in a saloon in Geelong, Australia, when a fellow actor ridiculed the Bible. Everyone joined the laughter except John. Unable to shake off the impressions of his mother's consistent, Christ-like example and teaching, he spoke out to defend the Bible and Christianity. "In my own heart," Hambleton observed, "I believed every doctrine of the Christian faith, though I was a rejecter of Christ and a neglecter of God's great salvation."

The California gold rush drew men of Hambleton's type. Hearing about the fortunes to be had, he left Australia to go digging for something to satisfy his heart. But he would not find it in the muck of the placer.

San Francisco was going through wild times. The laws allowed people to carry out, tax free, any gold they picked up, panned, or dug. Fortunes were made and lost overnight in the gold fields. Hambleton narrowly escaped alive. "Careless of fatigue, hunger, and disappointment, we pursued our way over wild and desolate tracts of country, where nothing met the eye but vast prairies, from which there arose immense mountains, capped with snow, and slopes that were wooded with trees of enormous growth. Of course we had to endure many hardships, and often to suffer the pangs of hunger, thirst, fever, and fatigue, to say nothing of peril of robbers, and the rowdiness of some desperate characters in our own party. But what did we care for all this so long

as we could reach the point of our ambition, and find the precious gold upon which our sordid hearts were set?"

He almost died several times, at least once each by drowning, stabbing, shooting, thirst, and disease. At his lowest, his "friends" went to dig a grave while he lay nearby under a tree. He did look grim. "As I lay upon that grassy couch, apparently upon the eve of death, my soul trembled as conscience suggested the question, 'Where will you go when the end comes?' Then the scenes of my past life rushed with fearful imagery through my mind. I thought of the home I had deserted, of my mother's heart I had broken, the talents I had I abused, the grace of God

which I had despised and rejected. And then I thought of the just retribution of the wicked and of the awful eternity, when impenitent sinners such as myself shall reap 'for ever and ever' what they have sown in time."

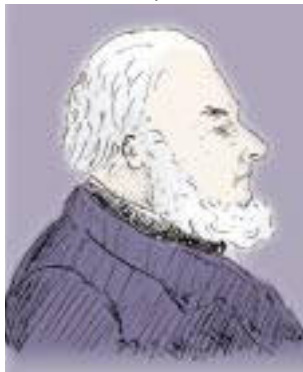
God had his attention, but John did not yet see the way of salvation. He recovered physically, but was still not a new creature.

Circumstances came together for him to sail back home. After seventeen years absence, he stepped onto the dock at Liverpool on April 1, 1857. His quest for any relatives seemed futile. Finally he found his sisters.

Before his mother had died years previously she asked her daughter to write a declaration of her prayer of faith. John's sister produced the paper. One of her declarations read that God would save her prodigal son John, and bring him back to Liverpool, that he might become "a preacher of the gospel."

Determined to change, John tried the route of self-effort and for weeks he strove, struggled, vowed and resolved his way into a "Slough of Despond." Thankfully, during this time he went to a bookstore and bought a Bible. In despair of saving himself, he saw the Saviour he needed while reading John chapter 3 and 5:24.

Once he knew he was at peace with God, he wanted the same for others. "At the first my knees trembled like Jeremiah, but God directed me to His Word, saying: 'Thou shalt go to all that I shall send thee; and whatsoever I command thee thou shalt speak. Be not afraid of



The only known likeness of John Hambleton

by JOHN A. BJORLIE

their faces, for I am with thee to deliver thee.”

Reginald Radcliffe, the Liverpool lawyer, was an early encouragement to the new believer. The market place was John's brief apprenticeship in open air work. He and a dock worker named Edward Usher rented the Teutonic Hall for gospel services. It was happy work. A considerable number claimed to have been converted. Then, “with a shilling between them,” he went traveling in the Name of the Lord.

Mrs. Reginald Radcliffe says, “It was laid on the hearts of Hambleton and his friend to go into Lancashire, and preach the gospel to some of the great populations in the towns and villages. I remember well, when they started they were going to trust God for everything. So with very little in their pockets, and hearts full of faith, they set off from Chatham Place. Mr. Radcliffe accompanied them out of town, as they went afoot. Before parting they stepped over a hedge, knelt down in the field, and commended each other and the work of God into His own keeping. Some weeks after, when they returned, they both stood up before me, and said, ‘Look at us; we are better dressed than when we started, and have lacked nothing.’”

Better still, God had blessed their words to many souls. We are often told that God wants faithful servants, not necessarily successful servants. But Hambleton was both faithful and successful. The most notable success in his ministry was the men he trained. Wherever we see him, he was pushing another servant out into the work.

He had urged Richard Weaver to launch out. And when the revival stream which began flowing in 1859 was at high tide, Henry Moorhouse was converted in 1861. Henry came into touch with Richard (Undaunted Dick) Weaver, John Hambleton, Edward Usher, Reginald Radcliffe, and Joshua (Fiddler Joss) Poole. And there were others besides these. Sometimes these men filled fourteen rented theaters in London on one Sunday night to herald out the gospel.

When Henry Moorhouse left auctioneering to preach the gospel, the first man he went looking for was John Hambleton of Liverpool. Under Hambleton's wing, Henry quickly grew in grace and in the knowledge of our Lord and Saviour, Jesus Christ. Hambleton gave young Henry the “sink or swim” approach in learning how to preach the gospel. Together they entered on an evangelistic tour through the provinces. These men did their evangelizing without a fixed salary, or human promise of support. They spoke about “depending on God.” It meant not depending on any denomination, organization, sect, society, or committee. John Hambleton was fearless, willing to do God's will at all costs. He did not make his attainments a standard of Christian fellowship, and no

Christian ever accused him of being a sectarian bigot. He loved God's people, and they knew it.

Hambleton, Usher and Moorhouse attended the tercentenary festival honoring William Shakespeare at Stratford-on-Avon. Needing a text for one of his banners, Hambleton was supplied with the right words one night as he lay awake and heard Henry talking in his sleep (which he often did). “There I stood with a board, on which was printed, ‘Christ for me! Christ for me!’ and the poor people were singing so happy.” Moorhouse paused, and then added, “Praise the Lord! Mercy's free!” He quieted down and slept till morning. So it was that “Christ for me! Praise the Lord! Mercy's free!” became Hambleton's text for use at the Shakespearean festival.

The drama of hearing Hambleton in full stride transfixed the people. That day he was a man with a message. The text made a startling impression. People were stirred, and fruit gathered.

Together Weaver and Hambleton were Boanerges for that age. Henry Pickering described Hambleton's preaching partner as a man with peculiar unction. With such “spiritual electricity...a greater God-made preacher has not been known in living memory. The moment he began to speak—at least in his palmy days—he sent a power and reality through the hearts of the thousands who thronged to hear him. You felt God was there. The Spirit was working. The Bleeding Lamb, of whom he loved to sing, was the center, and eternal issues were at stake.”

Usher, Moorhouse, and Hambleton came to Dublin in 1862, and an eighteen-year-old named Thomas John Barnardo heard things from the converted actor that he never knew before. Days later after speaking with his brother, he entrusted himself for time and eternity to our Lord Jesus. This brilliant young man went on to study in Edinburgh, Paris, and London. There in 1866, a destitute boy—commonly called a “street arab”—took him to where eleven others were sleeping on the roof of an iron building under the stars. Dr. Barnardo opened his doors to these waifs. His mottoes became, “Admit first—inquire afterwards,” and “No destitute child ever refused admission.” For forty years he ran the “Barnardo Homes,” housing almost 67,000 runaway or abandoned boys and girls. In fishing terms, Barnardo was a big catch.

From Dublin, these men ranged out into the south of Ireland. In Cork, Moorhouse and Hambleton were drowned out by a mob singing, “We'll hang Garibaldi on a sour apple tree.” But Garibaldi was in Italy, and the closest enemies that mob saw were the two preachers who insisted that a free and full salvation came only through faith in the blood of Christ, not in ritual or ecclesiastical decree. Hambleton was a lionlike man. With no amplification system, or gorilla bodyguards, he stared

down, outsmarted, overshouted and outlasted that ugly mob.

Near a racecourse, a gang instigated by an Irish Roman Catholic created a disturbance. Hambleton told the ringleader that he would allow him to speak if he would answer one question. Prodded on by his comrades, he stepped on the platform.

Hambleton asked, "Why did Cain murder his brother Abel?" That question seemed to reach out to that young man like the hands of an invisible giant. Stunned and shaken, he bolted from the platform in a panic, leaving Hambleton to answer his question and by it preach on sin, righteousness, and judgment.

On another occasion, the circus people thought business was suffering due to Hambleton's preaching next door. Their clown volunteered to dress up in a bizarre costume, ridicule the preacher, and distribute circus handbills.

Hambleton knew how to fool a fool, "Look here, friends, and you will see two fools, one for the devil and the other for Christ. God made man in His own image, but look at that poor fellow there and see what Satan has done for him. By God's grace I am a free and a happy man, serving a good Master, but that poor man is only serving the devil, and will only get the wages of sin, which is death. Yet the God he mocks sent His only Son to die on the cross to save sinners from eternal punishment, and I am here to declare the glad tidings that there is forgiveness of sins for all who believe in His most blessed Name."

The jester shrank into the crowd, as if he had vaporized, but at the end of the day he rematerialized in front of the "converted actor," to ask for prayer. The clown confessed, "I am wretched in my quiet moments."

In 1879, Hambleton returned to Australia for a year, this time on a mission for the Lord. Edward Moyses, Harrison Ord, and Henry Rainey had also gone Down Under. These itinerant evangelists saw fruit in the gospel, and several large congregations of saints sprang up in Victoria and Tasmania.

In December of 1880, Hambleton made it to Henry Moorhouse's deathbed back in England. "Calling to see him on Monday last, before he left us, I grasped his arms,

as his face betokened that the enemy death was doing his last work. I said, 'Harry, we shall soon meet up yonder.'

"He replied, while gasping for breath, 'Sure, sure, sure!' How plainly visible is the work of God in putting into such a little frail vessel as our brother such a treasure, showing us all that the excellency of the power is of God."

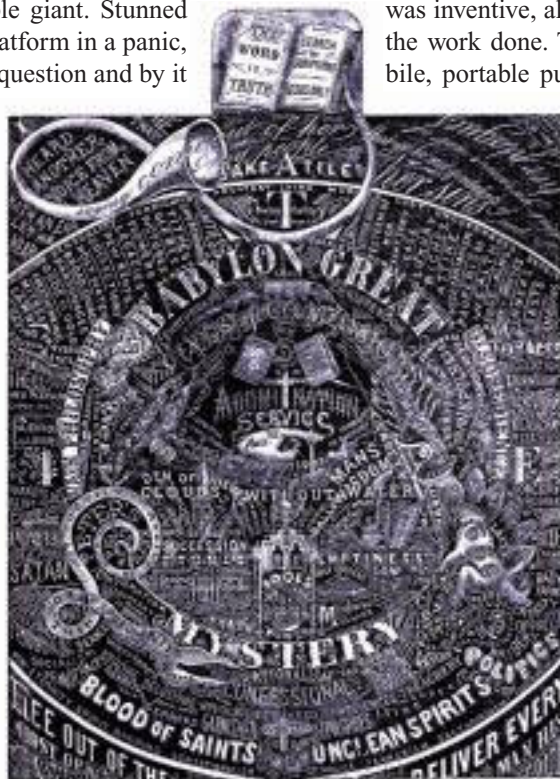
Henry Moorhouse had introduced the idea of the Bible carriage in England, and Hambleton liked it. Hambleton was inventive, always looking for better ways to get the work done. The Bible carriage was a bookmobile, portable pulpit, and sleeping accommodation all in one. George Müller had backed up this method of Bible distribution. In 1884, when Hambleton again sailed for Australia, he brought along a Bible carriage that had been manufactured by Müller's friends in Bristol, England. This Bible carriage would be widely used in Australia.

His last act of service was to pack a box of books for one of the Bible carriages, load it into a wheelbarrow, and walk it to the station 500 yards from his home. It was there in Geelong, Australia that he heard his homecall on December 8, 1889. Hambleton used his magnificent voice, command of language, and ability to think on his feet in England, Ireland, Scotland, and Wales; in the open air, in tents,

halls, chapels, and rented theaters. He took advantage of public executions, carnivals, circuses, fairs, and race tracks. He also engaged in Bible carriage work, as well as lecturing throughout the country on a large chart which he called "Ezekiel's Tile." An indefatigable soldier for His master, the one-time rebel became a servant, the actor proclaimed instead eternal realities, the prospector found the treasure more precious than "gold that perishes."

.....
MATERIAL IN THIS ARTICLE WAS GATHERED FROM:

Henry Moorhouse: The English Evangelist, J. MacPherson
Buds, Blossoms, and Fruits of the Revival, John Hambleton
The Converted Actor: A True Narrative of God's Remarkable Dealings with the Late John Hambleton, E. H. B.



"The Ezekiel Tile" chart used by Hambleton

The body's sacrifice

The Christian's body is a special vehicle designed to accomplish the will of God and to enjoy Him.

Masterfully woven together, its sinews and vessels and nerves forming a breathtaking tapestry, the human body visibly displays its invisible Creator.

Scientists have spent billions unlocking the marvels of the human body, answering many of the *how* questions. But we must turn to the body's Maker Himself to answer *why* He designed it so.

1. *The body is a stewardship on loan to the occupant for a limited time.* "What? know ye not that your body...ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19-20).

2. *Our bodies are the sanctuary of God, the only place where He feels at home on earth.* "...your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own" (1 Cor. 6:19).

3. *The human body is used as an apt illustration of the organic unity and marvelous diversity that exists in the Church.* "But now hath God set the members every one of them in the body, as it hath pleased Him" (1 Cor. 12:18). "There is one body, and one Spirit, even as ye are called in one hope of your calling...For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:4, 12).

4. *My body is a temporary tent, a pilgrim's portable dwelling, and as long as I live in it I am not really at home.* "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an

house not made with hands, eternal in the heavens...knowing that, while we are at home in the body, we are absent from the Lord" (2 Cor. 5:1, 6).

5. *The body is the tool box of the soul, instruments for righteousness or unrighteousness, weapons of war.* "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). So the body should be subject to the spirit. "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12).

6. *As such, our bodies need to be prepared as one would prepare holy vessels for the sanctuary.* "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:22).

7. *In fact they are to be offered as our supreme act of worship, our logical service in light of Calvary.* "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).


8. *As we live in this world, our bodies, like telescopes, can bring Christ near to people who by nature are far from Him.* Unregenerate men can see the Lord up close as He lives out His purposes in our bodies. "According to my earnest expectation



and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death" (Phil. 1:20). "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (2 Cor. 4:10).

9. *Our natural bodies are faint glimmers of the spiritual bodies we shall enjoy in the life to come,* illustrated by the contrast between a wrinkled seed and the plant into which it grows. The body "is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body" (1 Cor. 15:42-44).

We "...also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, (that is), the redemption of our body" (Rom. 8:23). The Lord "...shall change our vile body (body of humiliation), that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:21).

To this end, we offer this ancient prayer for every saint living in the world today: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). 

Divine healing

Does God perform miraculous healings today? Are there healers? Is healing included in the Cross?

R. A. TORREY

Let us look at a passage much dwelt on nowadays: "And when even was come, they brought unto Him many possessed with demons: and He cast out the spirits with a word, and healed all that were sick: that it might be fulfilled which was spoken through Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases" (Mt. 8:16-17, RV).

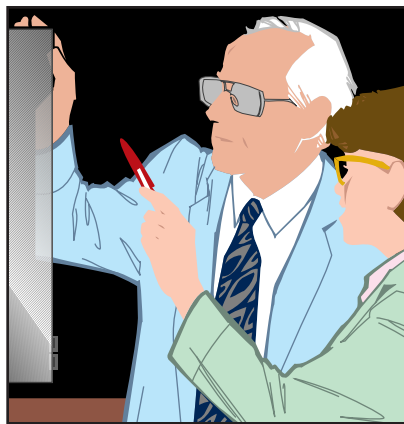
It is often said that this verse teaches that the atoning death of Jesus Christ avails for our sicknesses as well as for our sins. In other words, that physical healing is in the atonement. I think that that is a fair inference from these verses, even though, in their context, they refer to the life of the Lord Jesus, not His death.

"That being the case," many say, "every believer has a right to claim physical healing for all their physical sicknesses and infirmities right now, just as much as a right to claim immediate pardon for all their sins, on the ground of the atoning death of Jesus Christ."

But that does not follow; it is poor logic. For the question arises, When do we get what Jesus Christ secured for us by His atoning sacrifice? The Bible answer to that question is very plain: when Christ comes again.

We get the firstfruits of the atoning work of Christ, the firstfruits of salvation in the life that now is, but we get the full fruits only when the Lord Jesus comes again.

Romans 8 makes that plain, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God...And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body" (vv. 18-23, ASV).



The atoning death of Christ secured for us not only physical healing, but the resurrection and perfecting and glorifying of our bodies. Can we therefore have the resurrection of our bodies right now? And have we a right to claim that now, because it was secured by the Cross work, just as we claim forgiveness of all our sins now? Paul says in 2 Timothy

2:16-18 (ASV), that those who so teach have erred concerning the truth and are teaching destructive error whereby they "overthrow the faith of some." Let me quote Paul's exact words, "But shun profane babblings: for they will proceed further in ungodliness, and their word will eat as doth a gangrene: of whom is Hymenaeus and Philetus; men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some."

No, we do not get the full measure of what Jesus secured for us by His atoning death on the cross in the present life, but at His coming again. It is at the coming of our Lord that "our spirit and soul and body" are to "be preserved entire" (1 Thess. 5:23, ASV). When He comes again, there will not only be wonderful manifestations of healing power among the people then living upon the earth, but we who have believed in Him before that will have not merely perfect physical healing, but a resurrection body, a glorified and perfected body, which was secured for us when He bore our sicknesses as well as our sins on the cross of Calvary. I have had in the past many friends who have believed and taught this extreme doctrine regarding healing being included in the atonement. Most of these friends are now dead.

But while we do not get the full benefits for the body secured for us by the atoning death of Christ in the life that now is, but when Jesus comes again, nevertheless, just as one gets the first-fruits of his spiritual salvation in the life that now is, so we get the first-fruits of our physical salvation in the life that now is. We do get in many, many, many cases physical healing through the atoning death of Jesus Christ even in the life that now is.

A Man of substance

Don't misquote the verse to say there was no beauty in Him. He was beautiful all right, but it wasn't the beauty we were looking for. It was the beauty of holiness.

STEPHEN ANDERSON

When the Father brought the Son into the world, it was written of Him, "He had no stately form or majesty that we should look upon Him; nor appearance that we should be attracted to Him" (Isa. 53:2).

He was not "head and shoulders above other men" in stature, as was the first king of Israel, nor is it recorded that He had "beautiful eyes and a handsome appearance," as we read about David. Instead, we are flatly told that He had no appearance that we should be attracted to Him.

How wrong this seems when we think of it from the human perspective. Ought not the One who was the prototype of all mankind and the Head of the human race to possess all the best refinements of the human form? More than this, the One who is called the "express Image" of God, should He not convey in His appearance superhuman majesty? But no, God specifically records that He had no such outward form or majesty that would make him desirable, nothing outward to draw men to Him.

When the Son of God walked the earth there was nothing in His looks to commend Him above other carpenters from Galilee. No regal bearing betrayed the fact that He was King. No pious visage signaled that He was High Priest. No ethereal glow hinted at His true origin. To all appearances, He was ordinary.

How much worse than that it

became! That face, so unremarkable as it was, would be "marred more than any man's." Beaten by the stony fists of soldiers, ripped as they pulled out His beard, gouged by cruel thorns and anointed with the spittle of mockers, that face would suffer more indignity than any ever has, or ever will. Where is the stately form that we should be drawn to Him?

Artists and illustrators have made great efforts to reverse this. They represent Him as attractive, portraying Him with a mild and smooth visage, soft eyes, well-proportioned features, and a tall frame. In depictions of the carpenter shop or the cleansing of the Temple we often see Him as ruddy and muscular, an imposing physical specimen. When we see Him tending sheep or standing at the door to knock, we picture Him as handsome, with an inviting tenderness.

Even in depictions of the crucifixion we imagine him as preserved from the indignities of profound physical trauma. There is no such warrant in Scripture. When God sent His Son into the world, it was without physical attractiveness. When He died, it was with horrible disfigurement, more than man will ever know.

Why this? It is characteristic of mankind to look on the outward appearance, but of God to look on the heart. In coming to earth, the Son of God veiled His glory, setting aside the advantages which were His by right, and assumed the most unimpressive form. He did not rely on physical attractiveness to win men to His cause.


As J. G. Bellett observes, "His personal glory He veiled, save where

faith discovered it, or an occasion demanded it. His official glory He veiled likewise. He did not walk through the land as either the Divine Son from the bosom of the Father, or as the authoritative Son of David." (To this we might add that He also veiled every physical glory which might commend him to men's eyes.) Bellett continues, "Such glories were commonly hid, as He passed on in the circumstances of life day by day. But His moral glory could not be hid."

Here is the secret. The moral glory of the Lord Jesus Christ

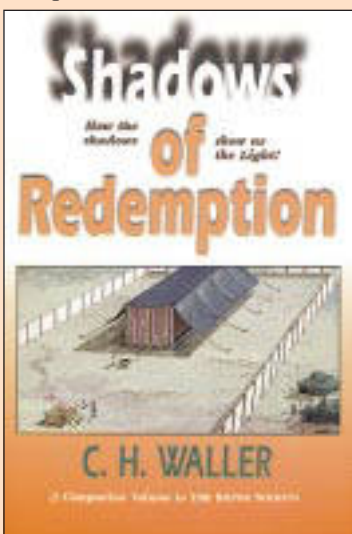
was the means by which all men would be drawn to Him. It would not be a physical attraction; in fact, nothing would distinguish Him to the undiscerning eye from any other Galilean tradesmen. But the beauty of His Person would be unmistakable.

What a rebuke this is to our appearance-loving society. We are intoxicated with dreams of youth and outward beauty. We swarm to entertainment that is superficially gaudy, but spiritually desolate. We adore celebrities whose glowing faces belie the spiritual morass of their private lives. Even in our religious pursuits, we love appearance, and we disdain substance. But God does not think as we do.

May we take the ancient prayer as our own: "And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it" (Ps. 90:17). 

SHADOWS OF REDEMPTION by C. H. Waller

We are sometimes tempted to presume that Old Testament worshippers had the substance and we have only the shadows. After all, they could touch their altar and lamb and priest. We, on the other hand, only see the plan of salvation by the eye of faith now. Yet, as *Shadows of Redemption* shows us, the forms of worship on the desert sand at the base of Mount Sinai was only a shadowy outline of the reality of all we have in the Lord Jesus Christ.

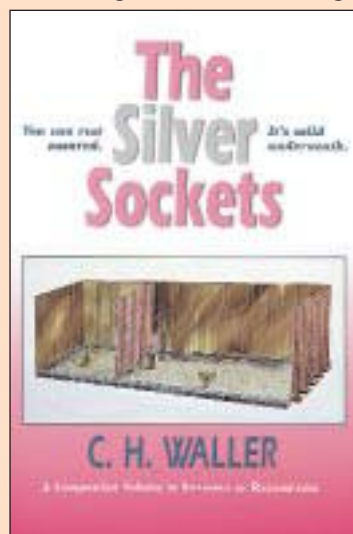


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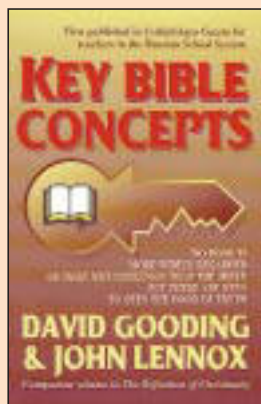


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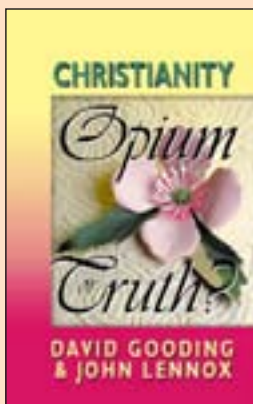
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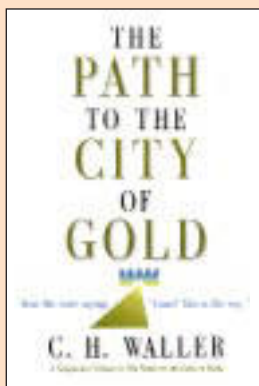
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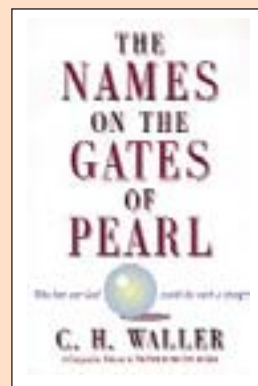
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IN HIS THOUGHTS

How precious also are Thy thoughts unto me, O God! how great is the sum of them!

(Ps. 139:17)

For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil.

(Jer. 29:11)

**Did He smell the scent of the morning,
The dew-wet grass and the hay,
As down He came in the dawning
From the hill where He went to pray?
Did He hear the birds in the branches,
And the soft little sounds of sheep,
As He passed the quiet houses
Where the people lay asleep?**

**Sometimes in the early morning
As I watch the stars grow dim,
I smell the scent of the unseen flowers,
And I often think of Him.
When He prayed for those who would believe
All down the years to be,
I like to think as He turned to leave,
That He also thought of me.**

—Dawn Finlay

The northwest corner of the Sea of Galilee

Photo by Joshua Fitzhugh