

UPLOOK

JULY•AUGUST 2003

LITTLE PEOPLE?

An aerial photograph of a park featuring several stone ruins, possibly remnants of a castle or fort. The ruins are made of grey stone and have circular openings at the top. A paved path winds through the green lawn, with several people walking. A large magnifying glass is positioned in the foreground, focusing on a group of people on the path. The scene is lush with green grass and trees.

*Announcing an international
assembly conference*

Dec. 30, 2003 to Jan. 2, 2004

Rise Up and Walk

"Walk worthy of the vocation with which you are called" —EPH. 4:1

Founded in 1927 as *Look on the Fields*, UPLOOK is published ten times a year by Uplook Ministries, 813 North Ave., N.E., Grand Rapids, MI 49503.
 Phone: (616) 456-9166
 Fax: (616) 456-5522
 Website: <http://www.uplook.org>
 E-mail: uplook@uplook.org

ISSN #1055-2642
 Printed in USA.

© Copyright 2003 Uplook Ministries

UPLOOK magazine is intended to encourage the people of God in fidelity to His Word, fervency in intercessory prayer, labors more abundant, and love to the Lord. Believing in the practical Headship of Christ and the local autonomy of each assembly, this is not intended to be an official organ of any group or federation of local churches. The editor and authors take responsibility for materials published. For any blessing which accrues, to God be the glory.

UPLOOK is copyrighted solely for the purpose of maintaining the integrity of the material. It is not intended to limit the proper use of articles contained in the magazine. Please include the words: "UPLOOK magazine, by permission" on photocopies made for personal use. For large quantities or other purposes, contact UPLOOK.

Submissions

Please enclose a self-addressed, stamped envelope with all unsolicited material.

News items must be submitted at least two months in advance of issue requested. Selected news items will be carried for two issues (if time permits). The editor reserves the right to determine those items best suited for the magazine. Editorial decisions are final. Photos accepted. Please enclose a self-addressed, stamped envelope for photos you wish returned.

Postal Information

US POSTMASTER: (USPS 620-640)

Send address changes to UPLOOK,
 P. O. Box 2041, Grand Rapids, MI 49501-2041
 Periodical postage paid at Grand Rapids, MI.

CANADIAN POSTMASTER:

Send address changes to UPLOOK,
 P. O. Box 427, St. Catharines, ON L2R 6V9
 International Publication Mail Product (Canadian Distribution) Sales Agreement No. 40020782

BRITISH POSTMASTER:

Send address changes to UPLOOK,
 P. O. Box 1163, Bristol BS39 4YA

Subscription Information: The *Uplook* magazine mailing list is maintained on a subscription basis. There is no charge for a subscription, however you must renew your subscription annually in order to continue receiving the magazine. An initial subscription is for six issues. Thereafter any time you renew, your subscription will be extended a further ten issues. There are three ways to renew:

- 1) by using the reminder envelope sent to facilitate your renewal;
- 2) by using the form on our website at:
http://www.gospelcom.net/uplook/magazine_uplook/subscribe.phtml
- 3) by contacting our office at any time, by phone, fax, mail or e-mail.

Please advise us of any address changes at least six weeks in advance and include your customer number from your mailing label.

↑ C O N T E N T S

UPLOOK

Volume 70
 Number 6

J U L Y / A U G U S T 2 0 0 3

F E A T U R E S

REFRESHING THE SAINTS <i>Mark Kolchin</i>	7
THE DESERT WAY <i>A Poem: Author Unknown</i>	8
WHO HEARS GOD SPEAK? <i>C. Stacey Woods</i>	9
GOD USES LITTLE THINGS <i>William Gustafson</i>	11
COMMONPLACE? <i>A Poem: Author Unknown</i>	12
THE GREATEST THING IN THE WORLD <i>Henry Drummond</i>	13
GODLINESS <i>Donald L. Norbie</i>	16
COMPASSION <i>A. P. Gibbs</i>	19
GIRDED LOINS AND BURNING LAMPS <i>Robert McClurkin</i>	21
THE GOOD NEWS EXPREST <i>Staff Report</i>	24
WHO NEEDS SHEPHERDING? <i>R. F. Bayles</i>	25
THE TESTIMONY OF PEGGY O'NEILL	27
INVADE YOUR PUBLIC LIBRARY <i>with William MacDonald</i>	29

D E P A R T M E N T S

EDITORIAL	3
FRONT LINES	4
BOUQUET OF BLESSING: <i>Uncomplicated Faith</i>	10
WHAT'S GOING ON?	18
BOOKS: <i>What Love is This? by Dave Hunt</i>	20

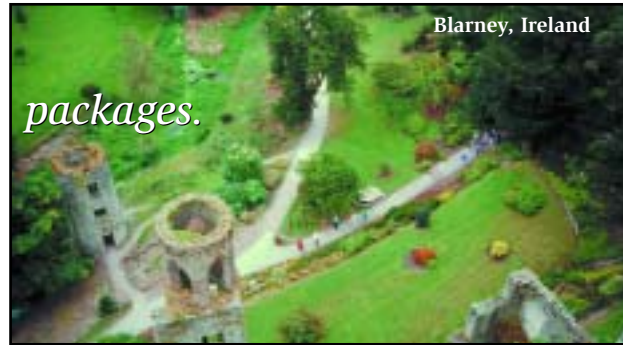
Donation Information: Uplook Ministries is a tax-exempt corporation looking to the Lord to provide for the needs of this ministry. This magazine is sent freely to those who request it, but evidently is not freely produced. Donations may be made by check or money order denominated in US \$, Canadian \$ or £ sterling. All checks should be made payable to UPLOOK and sent to one of the above addresses. Donations may also be made by VISA, Mastercard/ACCESS or Discover in US dollars, either by mail or at our website:

http://www.uplook.org/home/about_us/contributions.html

We do not advise sending credit card numbers by e-mail. Please include your card number, expiry date and the amount in US dollars you wish to donate. Receipts are issued for all donations received and are valid for tax purposes in the US and Canada. Making a donation will automatically renew your *Uplook* subscription.

LITTLE PEOPLE?

Good things sometimes DO come in small packages.



Blarney, Ireland

© Digital Stock 1996

I

Having just returned from the country roads, quaint towns and compact cars in Ireland, I am forcibly reminded that I am in the land of Bigger is Better. Not just highways and big cars and tall buildings, but super highways sixteen lanes across and SUVs and Hummers and skyscrapers so big they make perfect targets for terrorists. I'm reminded of Solomon's words in describing his experiments to find the secret of life. After all, he was the original King of Big: *"I made me great works; I builded me houses...I made me gardens and orchards...I got me servants and maidens...also I had great possessions of great and small cattle...I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great..."* (Eccl 2:4-9)—and he doesn't even mention his 700 wives! So what is the beginning and end of the matter? *"I made me great works...So I was great."* But that isn't the last time he mentions "great" in the chapter. See the conclusion to his bold experiment, *"This also is vanity and a great evil"* (v. 21).



How different his father's words as he stood one night under the stars. *"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?"* (Ps. 8:3-4). What indeed, David. Man that cannot proportionately jump as high as a flea or carry as much as an ant. Man that can be killed by a mosquito or immobilized by a virus. Man who gives gold medals to people who can't run half the speed of a cheetah or lift a fraction of the load of a horse. It is said that after a hectic day of world affairs at the White House, President Franklin Roosevelt asked to have his wheelchair rolled out under the vault of space. Gazing up into its majestic greatness, he said to his aide, "We can go to bed now; we're small enough."

And yet there is a kind of greatness to be known among the sons of men. The Truly Great King, who visited the little blue planet dressed in a carpenter's work clothes, said: *"Ye know that they which are accounted to rule over the Gentiles exercise lordship over them...But so shall it not be among you: but whosoever will be great among you, shall be your servant: and whosoever of you will be the chiefest, shall be servant of all"* (Mk. 10:42-44). It was the path of greatness which He Himself modeled for us (see Phil. 2).

It has been our privilege to know such great men and women who, not seeking great things for themselves (Jer. 45:5), have sought instead *"the kingdom of God, and His righteousness"* (Mt. 6:33). Though seeming to be of that company described in Paul's words—*"not many wise men after the flesh, not many mighty, not many noble...the weak things of the world...and base things of the world, and things which are despised, hath God chosen"* (1 Cor 1:26-29)—yet such descriptions do not tell the whole story.

Such humble folk—yes, including those in your local fellowship—are members of heaven's royal family, soon to be vice-regents of the whole universe. We have been made as rich as God can make us, *"heirs of God"* (Rom. 8:17), making Solomon (or Bill Gates) look like a charity case by comparison. These bodies, thought still in their *"humiliation,"* are the home-away-from-Home of the holy Trinity (1 Cor. 3:17). Our minds have been enlightened with truths greater than Einstein ever imagined, for we *"have the mind of Christ"* (1 Cor. 2:16); we are the confidants of God. And every one of us has been equipped and empowered by the Spirit, using prayer, the Word of God, and dependence on Him, to do *"greater works"* than even the Lord Jesus did when He was here. I wouldn't believe it unless He had said it. And He did say it! (Jn. 14:12). So how is it going? I hope this issue will encourage you in your ministry for the Lord.

J. B. Nicholson, Jr.

UPDATE: NAZARETH

Don't touch the apple of God's eye!

George Khalil writes from Nazareth:

“The Lord has been answering your prayers in an amazing way! The Lord has protected us and the church here from physical harm and we have very much sensed your prayer support. On Tuesday morning the Israeli newspapers’ headline news featured the arrest, in a surprise police raid overnight, of the two sheikhs of the Islamic Movement (who had written the articles and spoken against us) plus 14 other leaders on charges of channeling funds from abroad to the Hamas organization. The government has been gathering evidence against them for two years but we think the timing of the arrests is from the Lord as it has taken the attention away from us! Consequently the threatening phone calls and emails to us have now stopped, although we still have had a few by mail. The newspapers are now filled with the outrage over these arrests and they are busy rallying support against the government. I was in Jordan this week, doing ministry for the Emmaus School, when I heard this news. Thank the Lord for acting over and above our weak faith! 2 Thessalonians 3:1-5 has become especially meaningful to us—take the time to read it and thank Him. Please continue to pray for our protection as they may still vent their anger or aggression on us as a result of this crisis in their movement.”



Photo: J. B. Nicholson, Jr.

ARGENTINA DISASTER

Jim Burnett writes: “The initial crisis and chaos is now past, and dry clothing, and food—which were the initial needs—have now been met.



Assemblies in Argentina responded quickly and generously in the supply of these items. However, assistance is now forthcoming from assemblies in various countries around the world to provide the financial resources needed to rehabilitate the people.

“Approximately 100,000 people have been evacuated, and are now sheltering in 400 centers, including clubs, schools, gymnasiums, homes, tents and all assembly halls outside the flood area. The brethren estimate that over 1000 people are affected from families in assembly fellowship.

“On Tuesday we visited Santa Fe, and wove our way through black, slime-covered streets and homes, and the mountains of rubbish, estimated today at over 80,000 tons! The smell

was overpowering...The flood water has burst septic tanks, and the already precarious sanitary disposal systems, and carried all rubbish and industrial waste in its trail. To that was added the bodies of dead animals and people. So practically nothing is salvageable from houses except the walls. The folks affected are from all walks of life, not only the poor....

The most critical needs are eating and sleeping facilities. Through gifts made available...we have already ordered an initial supply of 100 bed-covers. Winter is on us now, and night temperatures going down to about 10°C. One of these will be cheaper, and better than several blankets.... This weekend we hope to confirm an order for a similar amount of beds...”

CONFERENCE IN BC

Horse Lake Christian Fellowship (100 Mile House, BC) extends an invitation to the Lord's people to attend their annual Labor Day Bible conference, Aug. 30-Sep. 1. The conference will be held at two locations: on Saturday in the ballroom at The Hills Health and Guest Ranch; on Sunday and Monday at the 108 Resort Conference Center. Conference theme: Lord, Change Me! Speakers invited are Jack Spender (CT), Warren Henderson (WI), and John Stutters (BC).
phone: 250-395-4230
fax: 250-395-2960
hlcf2cor4v5@bcinternet.net

INVITE TO A PICNIC

Twin Tiers Bible Fellowship of Binghamton, NY and Calvary Bible Church of Jermyn, PA announce their 3rd annual Labor Day Picnic in Factoryville, PA on Monday, Sep. 1, 2003, Lord willing. Tom Taylor (PA) will bring two messages at 11 AM and 1 PM with a picnic lunch at noon. For directions or more information, contact Chuck and Mary Truitt:
570-945-3729
truitt_family@hotmail.com

YOUTH PRAISE NIGHT

You are invited to join the young people at Arkell Road Bible Chapel (Guelph, ON) for their first youth praise night of the year, Sep. 5, 2003 at 7:30 PM. The theme for the year is Created to Worship, and Bill Meerstra (ON) will be the speaker. The evening will include a time of praise, worship, and refreshments. Contact:

Joe Teri at 519-763-7706
or John Gaddy at:
arbc_yp@yahoo.ca

LADIES' RETREAT

A ladies' retreat is planned, DV, at Camp Li Lo Li, Salamanca, NY, for Friday evening, Sep. 12 through Saturday afternoon, Sep. 13. Speaker: Bonnie

Lucas (VT). Contact Lori Robinson:
38 San Mateo Road
Rochester, NY 14624
585-429-7052
ladiesretreat2003@yahoo.com

HARTFORD CONFERENCE

Prospect Bible Chapel in Hartford, CT, is to host their annual Bible conference Sep. 20-21, DV. Wade LeBlanc (NB) has been invited. Ministry on Saturday at 2:30 PM and 6:00 PM. On Lord's Day, Breaking of Bread at 10:30 AM and ministry at 2:30 PM. Contact Thomas E. Woods:
31 Strickland St.
Manchester, CT 06040
860-643-4477
TWoods1231@aol.com

EQUIPPING FOR MINISTRY

On Sep. 27, the Christians at Grand Valley Christian Fellowship in Marne, MI (Grand Rapids area) will host the first of nine monthly EFM (Equipping for Ministry) Intensive Saturday Bible studies. Lord willing, Bill Gustafson (SC) will teach on The Priesthood of the Believer; Mike Fitzhugh (MI) will speak on Spiritual Gifts. The study is scheduled from 8:30 AM until 4:00 PM. Those who come are asked to bring a lunch. Drinks and snacks provided.

Mike Fitzhugh at 616-784-4887
pbcmike@juno.com

ANNUAL AUTUMN CONF.

Jim Comte (ON) will be speaker for a five-day fall conference at Camp-of-the-Woods in the scenic Adirondack region of NY state. The dates are Sep. 22-26, 2003. The cost of \$270 per person includes meals, deluxe accommodations, and a day trip to nearby Lake George. Contact
www.knowtheword.com
knowtheword@att.net
Or contact:

Mark Kolchin
P.O. Box 305
Lanoka Harbor, NJ 08734

SPECIAL MEETINGS IN NJ

The Kenilworth assembly is planning two special series and invites all area believers. There are Family meetings Oct. 3-5, from 7:30-8:30 PM at Kenilworth Gospel Chapel (NJ). Speaker: Kenny Barrett (NJ).

As well, special meetings are planned with Alex Strauch (CO) beginning on Oct. 12 at Kenilworth Gospel Chapel. Meetings Monday-Wednesday nights from 7-9 PM at Terrill Rd. Bible Chapel, Fanwood, NJ. Contact:

Don Dunkerton at 908-272-6131

NATIONAL WORKERS CONF.

With the theme, "The Assembly: a Showcase of God's Grace," the National Workers and Elders Conference is planned for Oct. 7-9 at Forge Road Bible Chapel, 5040 Forge Road, Perry Hall, MD, northeast of Baltimore. Speakers: George Farber, Alan Schetelich, Joe Pratt, Tom Wilson, Warren Henderson, Steve Hulsizer and Bob Spender. Register at Forge Road Chapel address or contact Roger Dunkerton Jr. at:

410-248-0896
2dunks@comcast.net
Or register online at:
www.workerselders.org

LAND-OF-THE-SKY CONF.

The saints of the Asheville Gospel Chapel and the Waynesville Christian Fellowship will host the annual Land-of-the-Sky Bible Conference on Oct. 18, 2003 from 10 AM to 3:30 PM. The expected speaker is Doug Kazen (WA). At noon a light lunch will be served in the chapel facilities at 350 Old Haw Creek Rd., Asheville, NC 28805

CHANGES

Change of correspondent

Olney Gospel Hall (West Chew Street, Philadelphia) has informed us that their new correspondent is:

Mr. Earl Weldon
611 W. 65th Ave
Philadelphia, PA 19126
215-549-6778
info@weldonstudio.com

AT HOME

Dr. John A. Stewart

At press time we received word of the passing of Dr. John Stewart, 68, due to injuries from a fall. In fellowship for some years at the N. Atlanta (GA) Bible Chapel and lately of Gwinnett Bible Chapel, Dr. Stewart is survived by his wife Madeline, a daughter, two sons and 15 grandchildren. For 39 years a clinical virologist

at the Centers for Disease Control, he “helped develop methods used internationally for diagnosis of measles, rubella, chickenpox...” among others, a colleague said. He was “a man of deep faith who lived his beliefs.”

OPPORTUNITY FOR SERVICE

Camp Galilee, Renfrew, ON, is looking for a couple to take the position of Camp Managers starting this September. Contact:

Doug Pilgrim at 613-432-6493

AUDIO TAPES AVAILABLE


An extensive audio tape catalog can be had by request with hundreds of titles from well-known speakers. A minimal charge of US \$2 per tape. Contact Harold R. Preston at:

3853 McGarry Dr.
Lexington, KY 40514

AND A VIDEO TAPE TOO!

A video is available of a report by David Croudace of Zambia given at Bethany Chapel, Augusta, GA on June 15, 2003. It provides an overview of the work in that country as well as a brief of the political situation. For a copy to show at your assembly, please call Clarence Barinowski at 800-926-4669.

FINANCIAL ADVISOR DIES

Larry Burkett, 64, Christian author and radio personality, died July 4 at Northeast Georgia Medical Center following an extended fight with cancer and heart disease. 

TEACHER MAY PARTICIPATE IN AFTER-SCHOOL CHRISTIAN CLUB

On July 3, a South Dakota federal court ruled in favor of a teacher who filed a lawsuit against the Sioux Falls School District after officials prohibited her from participating in an after-school Christian club which meets on campus.

The District policy allows secular groups to use school facilities for after-school secular meetings. Barbara Wigg herself has participated in many after-school secular meetings, including the Girls Scouts. As a Christian, Wigg wanted to participate in an after school Good News Club sponsored by Child Evangelism.

The District, however, barred her from participating in any religious club on any District facility. The District took the position that if some misinformed student or parent saw Wigg teaching religion to children on campus after school they might assume that the District was endorsing religion.

Mathew D. Staver, President and General Counsel of Liberty Counsel which is representing Wigg, said, “After

school, Mrs. Wigg is on her own time and she no longer is an extension of the District. A misinformed or ignorant person who might assume Mrs. Wigg still represents the school even on her own time because she uses the facilities is not enough to trump her constitutional rights.”

The Court ruled that the case presented a balance between the Establishment Clause and the Free Speech Clause, and that the Free Speech rights of Mrs. Wigg were more important than any Establishment Clause concerns.

The Court did say that the District may restrict teachers from teaching religion immediately after school in the same school in which they teach during the day, but the District may not extend this restriction district-wide.

“The District policy of prohibiting a teacher from living out his or her faith during her private time, after school is out of session, is astounding and unprecedented,” Staver said.
—*Maranatha Christian News*



© PhotoSpin 2003

Refreshing the Saints

“The saints are refreshed by you, brother” (Philemon 1:7)

The Bible speaks clearly about the value of refreshing others in the work of the Lord. Whether it is due to a personal difficulty or to a disheartening incident in the work of the Lord, there will always be the need either to refresh others or to be refreshed ourselves in our service for Christ.

There are many reasons why the Lord’s people need encouragement and refreshing. When the disciples were so busy in their work with the Master, He urged them in no uncertain terms: *“Come apart into a desert[ed] place and rest a while”* (Mk. 6:31). Because they had been so busy, they had *“no leisure so much as to eat.”* They needed to be refreshed so that they could be revitalized for further ministry—just as the Lord’s people in every age need to do on occasion.

When Elijah was struggling with personal issues such as disappointment, unrealized expectations, anger and self-pity, he needed to be refreshed in his spirit. God saw to it that he was refreshed when an angel ministered food and drink to him. It was after this that Elijah had his perspective realigned (see 1 Ki. 19). He needed to be refreshed in the work even though he had just experienced a great victory at Mount Carmel. He was restored in a dramatic way and his ministry continued on with more manifestations of God’s power (2 Ki. 1). His experience reminds us of the need that many of the Lord’s servants have to be encouraged in the wearying and often unappreciated work they do.

When David and his men came back to Ziklag and discovered that the Amalekites had captured their women and children and all their possessions, David and his men lifted up their voice and wept until they had no more power to weep. The people then turned on David and spoke of stoning him, bringing him great distress (1 Sam. 30:1-6). But when David *“encouraged himself in the Lord his God”* (v. 6) he was refreshed,

and on the strength of that refreshment rallied his troops so that they were able to recover all. What could be a clearer example of the need to seek the Lord’s face and be refreshed if we are to be successful in the battles of the Lord?

The Word not only gives us reasons why the Lord’s people need encouragement, it also gives examples to show us how we can refresh or encourage others in the Christian life. Paul, in writing to Philemon, highlighted the value of the ministry of refreshment. He expressed his great joy and consolation knowing that the hearts of the saints were refreshed through the actions of this first century believer (v. 7). Whether those actions came in the form of practical help or through an encouraging word in due season, it achieved the same effect—the Lord’s people were strengthened in heart and mind, and God was glorified.



Later, Paul would appeal to Philemon to again refresh his heart in the Lord by demonstrating Christ-like forgiveness toward his runaway slave, Onesimus (v. 20). Considering the situation and the tears and trials that the apostle experienced in the work of the gospel (Acts 20:19), is it any wonder why he would welcome such encouragement? Philemon was one who refreshed the Lord’s people, doing it through both practical actions and personal attitude.

On another occasion when writing to the Corinthians, Paul cited the effect that the coming of Stephanas and his associates had upon him and the believers at Corinth, saying, *“they have refreshed my spirit and yours”* (1 Cor. 16:18). They had supplied what the Corinthians had lacked as to the practical needs of the apostle. Their Christ-honoring conduct was encouraging to the battle-worn servant of the Lord and a tangible proof of God’s seal upon his ministry.

Likewise, they were a positive example to the tal-

ented, but immature, assembly at Corinth, and so refreshed their hearts as well. We too, can be like Stephanas and his friends, refreshing the hearts of the Lord's people by being more generous with our resources and more Christ-like in our manner. In this way we "*consider one another to provoke unto love and to good works*" (Heb. 10:24).

In writing to the Christians in Rome, Paul again stated the hope that he with them might be refreshed in the Lord (Rom. 15:32). His desire was that when he came to them by the will of God, they would be refreshed. Perhaps they needed to be refreshed just as much as the apostle Paul, since they had undergone persecution for the sake of the gospel. Whatever the reason, one thing was sure—the ministry of refreshing others in the Lord is often a mutual blessing.


How can we in a practical way be a refreshing influence to the Lord's people? Perhaps it could be through kind words or an appropriately timed phone call to tell fellow believers that they are appreciated or that you have been praying for them in their need. Perhaps it can be through passing along a pertinent booklet or other piece of literature that has a bearing on a believer's particular situation. Showing hospitality to the Lord's people can also refresh their hearts in the Lord.

In the case of the Lord's servants, perhaps it can be

through the provision of a home-away-from-home, a "get away" like the one provided by the great women of Shunem (2 Ki. 4) where Elisha was refreshed in the midst of regular ministry. This woman was amply rewarded for her kind deeds to Elisha—and so will you be, if it is done for the Lord's sake.

A multitude of possibilities are available to us by which we can refresh one another in the Lord—all motivated by one main ingredient, love for the Lord and for His people.

Living the Christian life is not easy and there are many perils along the way. The ministry of refreshment is one way to effectively help fellow Christians avoid many pitfalls.

The world will offer its alternative ways of "refreshment"—alluring ways of which we need to be wary. Of the many lessons that we can draw from the tragic example of the man of God in 1 Kings 13, one is this: the Lord's people can be vulnerable to the enemy's devices during the time when they are most in need of refreshing. Rather than letting the world compromise our convictions to cause us to veer from the narrow path of faith, let us be those who look for opportunities in our lives and actions to refresh the hearts of the Lord's people. As we do, it will be said of us: "*the hearts of the saints have been refreshed by you.*" 

The DESERT WAY

Author unknown

*We thank Thee, Lord, for weary ways,
When desert streams are dry,
And first we knew what depth of need
Thy love could satisfy.*

*Days when beneath the desert sun
Along the toilsome road
O'er roughest ways we walked with One—
That One the Son of God.*

*We thank Thee for that rest in Him
The weary only know,
The perfect, wondrous sympathy
We need to learn below.*

*We know Him as we could not know
Through heaven's golden years;
We then shall see His glorious face—
But Mary saw His tears.*

*The touch that heals the broken heart
Is never felt above;
His angels know His blessedness,
His wayworn saints His love.*

*When in the glory and the rest
We joyfully adore—
Remembering all the desert way,
We yet shall praise Him more.*

*And now in perfect peace we go
Along the way He trod,
Still learning from our need below
Depths of the heart of God.*

Who Hears God Speak?

Essential truth is usually first grasped by simple, humble people.

W*e are grateful that the Lord has gifted the Church with a few special servants who have mighty intellects which they have laid on the altar for Him. The assemblies of God's people should be marked by an intelligent approach to the Word of God specifically, and to life in general. But this well-known servant of the Lord makes the point that mere intelligence is no guarantee that we will hear the voice of God. He still makes His home in humble hearts.*

The stories of Zacharias and Elisabeth and their firstborn, John; the experiences of Mary, the mother of our Lord, from the annunciation to the birth of Christ; the stories of Simeon and Anna—all these indicate something of the way of the Lord and the ministry of the Holy Spirit. Not many wise or noble understand the things of God. Often essential truth of God's ways is known to simple, humble people. Not always, or even often, is the professor a person of spiritual discernment even though he has a string of academic degrees and is accounted wise in the eyes of the world.

Christ Himself spoke of this fact in Matthew 11:25, *"I thank Thee, Father, Lord of heaven and earth, that Thou hast hidden these things from the wise and [understanding] and hast revealed them unto babes."* Elsewhere God has said, *"The meek will He teach His way,"* and, to put it negatively, *"I will destroy the wisdom of the wise and the cleverness of the clever I will set aside"* (1 Cor. 1:19, NASB).

Spiritual truth can be understood only spiritually, not intellectually. *"The natural man receiveth not the things of the Spirit of God...neither can he know them because they are spiritually discerned"* (2:14). Is this a counsel of ignorance? No! Is this principle contrary to education, head study, and thorough investigation? No! It is a reiteration of the principles of Matthew 5:1-11.

Sometimes I become weary with some evangelicals and their sophistication, their self-conscious cleverness, coupled with their fawning adulation of unbelieving scholarship. How desperately they strive for academic recognition. How they long for acceptance by the intellectual world. How eager they seem to be to concede and compromise.



Notice Zacharias' humility and the way he glorified God when his lips were opened. Notice Mary's attitude, *"Behold the handmaid of the Lord; let it be to me according to Thy word"* (Lk. 1:38). Read again the *Nunc Dimittis* (Lk. 2:29-32) and think of Simeon's attitude. Then read again of Anna. There are times when we should stop asking questions, still less open our mouths and express our opinions. There are times to be quiet, to bow our hearts and heads and worship.

This glorious news of the birth of Messiah—the Saviour, Jesus Christ—and His forerunner, John the Baptist, was not discovered by the professors. It was not announced by the clergy. There was not a world congress to pass a resolution about it. It was not the thesis of some budding academic doctor. The voice of God was a still, small voice—but it was the voice of revelation and of prophecy.

We must always remember that essentially the knowledge of God comes by revelation, not by investigation. It is truth uncovered by God to us, not discovered by mere intellectual pursuit.

In His sovereignty, God chose those to whom He would speak. He chose those whom He would use. He chose those to whom He would reveal His truth. These were not concerned with extrabiblical phenomena, nor with the integrity of the inductive method. They were ordinary people who loved God. They were the humble people, the poor in spirit, who thought nothing of themselves. They were those who hungered and thirsted after righteousness.

UNCOMPLICATED FAITH

“Be not afraid, only believe” (Mk. 5:36).



Billy Bray, a drunken, blaspheming Cornwall miner, was gloriously saved through Bunyan’s “Visions of Heaven and Hell.” In the early 1800s he blazed a wide swath for God throughout England.



Billy had seen the Lord provide sufficiently to build a chapel at Kerley Downs, but the auditorium was still needing a pulpit. Passing an auction, his eye fell on a three-cornered cupboard.

“The very thing!” cried Billy, “the very thing. I can cut a slit down the back of un, and strengthen the middle of un, and put a board up the front of un, and clap a pair o’ steers behind un, and then the preacher can preach out of it pretty.”

With much glee he turned to someone nearby and asked, “What do ’e think they’ll want for that there cupboard?” The man gave his opinion that it would go for six shillings. Billy told him what he meant to do with it, and the man said, “Why, you’re Billy Bray. Here, I’ll give ’e the six shillings to buy it.”

After a while the cupboard came up for attention. Billy knew nothing of auctions, but eager to have this piece of furniture, he shouted, holding out his hand, “Here, Mr. Auctioneer, here’s the six shillin’ for un; I do want un for a pulpit.”

At that point a great laugh at Billy’s expense erupted from the crowd. As it died away, the auctioneer cried, “Six shillings; going for six.” A nod from behind Billy was quickly caught. “Seven,” said the auctioneer.

“No,” cried Billy, “’tis only six; there’s the money.”

But down went the hammer, and to Billy’s astonishment, the cupboard was not his! “Well, Father do know best,” he said in a rather disappointed tone.

Some time later, he saw the cupboard going up the hill in a cart. “I’ll follow un anyhow,” he whispered to himself, “an’ see the end o’ it.”

They carried it to a house, and tried to take it inside, but it was just too big to get in. They twisted and turned, pushed and pulled, but it was no use. “Here’s a mess,” said the purchaser angrily. “I’ve given seven shillings for un, an’ shall have to skat un up for firewood.”

Then as his eyes twinkled, Billy stepped over and put his hand on the man’s shoulder. “I’ll give ’e six shillin’ for un if you’ll carry un down to my little chapel.”

“That I will,” said the man, relieved at the offer.

“Bless the Lord!” cried Billy, “’tis just like Him! He knew I couldn’ carry un myself, so He got this man to carry un for me.”

—MARK GUY PEARSE

Everything should be as simple as possible, but no simpler.

—Albert Einstein

God must have loved the common man because He made so many of them.

—Abraham Lincoln

LORD OF THE POTS AND PANS

**Lord of all pots and pans and things, since I’ve not time to be
A saint by doing lovely things or watching late with Thee,
Or dreaming in the dawn light or storming Heaven’s gates,
Make me a saint by getting meals and washing up the plates.**



**Warm all the kitchen with Thy love, and light it with Thy peace.
Forgive me all my worrying and make my grumbling cease.
Thou who didst love to give men food, in room or by the sea,
Accept this service that I do; I do it unto Thee. —Cecily Hallack**

God Uses Little Things

P.S. That means we qualify.

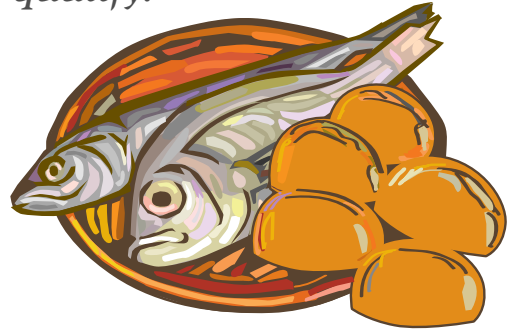
The “bigger is better” philosophy of our society has permeated the local church. We are often intimidated by the vast array of programs offered by the mega-churches, and wonder just what we can do as individual believers. It is good to remember that our God is greater than all of man’s programs and systems, and that He chooses to bless His Word regardless of the number of saints involved in a given project. HE IS STILL USING INDIVIDUAL BELIEVERS!

Do you remember singing, “Shamgar had an ox-goad, David had a sling, Dorcas had a needle, Rahab had some string, Samson had a jawbone, Moses had a rod, Mary had some ointment but they all were used of God”? Recall for a moment the story of the *little* boy with his *little* lunch and how dramatically the Lord multiplied that *little* gift. God’s mathematics lesson is quite striking: i) the lunch was added to the boy by his mother; ii) the lunch was subtracted from the boy (willingly) by the disciples; iii) it was then divided by the Lord Jesus as He broke the bread; and iv) finally it was multiplied as evidenced by the fact that 5,000 men were fed, with leftovers available to the disciples. The proverbial, “Little is much when God is in it” certainly describes that scene well.

Hear Moses questioning God, “*Who am I, that I should go?*” (Ex. 3:11), or Gideon asking, “*Wherewith shall I save Israel? Behold, my family is poor...and I am the least in my father’s house*” (Jud. 6:15). We’ve been taught through the years, and it’s true, that God is more concerned with availability than ability. He is looking for the “*willing hearted*” and “*wise hearted*” saints (mentioned in Exodus 35) who make themselves available to the Lord and His dear people in the assembly—those who will say with Isaiah, “*Here am I; send me*” (6:8).

The following are examples of some of the unique ministry and service opportunities which occupy the time and energy of the saints in one area of the south-eastern US:

1) One family approached an elementary school principal in an nearby public school about the possibility of hosting a weekly after-school Bible club. The principal, who is a believer, agreed. It *is* perfectly legal



in the US; but strictly at the discretion of local school officials. The club has provided an opportunity to present the gospel on a consistent basis, as well as giving further contact with some of the parents.

2) All area schools close during the week of a major professional golf tournament held in our metro area. One of the assemblies hosts a week long day camp—rather like an extended VBS with lunch served as well. Yes, the assembly is providing free child-care for a week, but is also given the opportunity to present the gospel in a unique setting. It only takes a few families to put together a program of Bible lessons, recreation, crafts, etc., with other saints providing lunch each day, again providing an opportunity of making new contacts in the neighborhood.

3) Area consignment shops usually clear their inventory on a weekly basis, as do several large discount stores. The merchandise (primarily clothing) is tossed in a dumpster if a nonprofit agency is not available to pick it up for proper disposal. Several families in one assembly have taken on this task as an opportunity to minister to assembly missionaries through the good services of CMML in NJ. They also send supplies to another assembly agency serving the native American population in the southwest and to some of the Lord’s people moving in and out of Mexico. Obviously shipping costs are a factor in such a ministry (8,000-10,000 pounds of merchandise are shipped each year), but the value of new and like-new clothing makes it worthwhile when shipped stateside. A large textile manufacturer also has been a source of “seconds” merchandise made available at a 90% discount from the retail price.

4) Another interesting outreach has been a float in

the local Christmas parade, with Christians walking along adjacent to the float distributing Seed Sowers packets to onlookers. Local regulation prohibits throwing objects from the floats (such as candy)—everything must be hand distributed—just perfect for gospel literature distribution. Fifteen hundred such packets were distributed at the most recent parade. Another five hundred could have been used if they had been available.

5) Using more traditional areas of service, several saints have served as volunteer chaplains in local hospitals, a VA retirement facility, and in offering gospel presentations in local nursing homes. Though many of these facilities have full-time chaplains on staff, most of them are either overworked or don't have a real heart for the gospel, so local Christians have found volunteer service a ready open door.


6) A number of brethren have recorded messages which are suitable for use as a fifteen-minute radio program. Though buying air time in large markets is prohibitively expensive, in most small town markets a fifteen-minute time slot is quite affordable for a family or individual to maintain.

7) Many small town newspapers feature a religion page or section each week. It is quite often possible to provide a "what we believe" column or a simple gospel

presentation/Bible study column for the paper.

8) The use of the Internet for gospel presentations, Bible studies, explaining assembly distinctives, and offering other resources either for individuals or the local assembly is a area of vast opportunity which has yet to be tapped to a large extent. I recently spoke with a young couple who were disillusioned with the large entertainment oriented church they were associated with, and found a local assembly through its web site ministry. They've been at the chapel over two years and are delighted with what they've found.

9) The house of Stephanas, known for being addicted to the ministry of the saints (1 Cor. 16:15) is a shining example for many of the Lord's people. A brother who is skilled in auto repair, heating and air conditioning, plumbing, electrical work, etc., has a real sphere of ministry in helping widows, the elderly, or single parent families with practical needs around the house. Those same skills can be put to use in short-term service in camp ministry as well as overseas. One of the sisters locally serves God's people as a hairdresser—a very helpful ministry among both men and women.

Here then is the two-fold secret: "*Whatsoever thy hand findeth to do, do it with thy might*" (Eccl. 9:10). "*I can do all things through Christ who strengtheneth me*" (Phil. 4:13). 

COMMONPLACE?

*A commonplace life, we say and we sigh;
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.
The moon and stars are commonplace things,
And the flowers that bloom and the bird that sings.
But dark were the world and sad were our lot
If the flowers failed and the sun shone not;
And God, who studied each separate soul,
Out of commonplace lives made His beautiful whole.*

The Greatest Thing in the World

We don't have to guess what life's summum bonum is.

On one of his trips to England, D. L. Moody was staying at Lord Aberdeen's country house, near London. He was asked to give a devotional, but being weary after preaching, he asked if Prof. Drummond might speak instead. This was the substance of Drummond's message, repeated at Northfield, Moody's Massachusetts summer conference.

Based on 1 Corinthians 13, the author divides the chapter under three heads: love contrasted (vv. 1-3); love analyzed (vv. 4-7); and love defended (vv. 8-13). This article is excerpted from the main middle section.

Paul, in four verses (4-7) gives an amazing analysis of what Love, the supreme thing, is. It is a compound thing. As a beam of light passing through a crystal prism is broken into its component colors, so Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken into its elements. In these few words we have what one might call the Spectrum of Love.

Will you observe what its elements are? They have common names; they are virtues which we hear about every day; they are things which can be practiced by every man in every place in life. Thus by a multitude of small things and ordinary virtues, the supreme thing, the *summum bonum*, is made up.

The Spectrum of Love has nine ingredients:

- Patience: "*Love suffereth long.*"
- Kindness: "*And is kind.*"
- Generosity: "*Love envieth not.*"
- Humility: "*Love vaunteth not itself, is not puffed up.*"
- Courtesy: "*Doth not behave itself unseemly.*"
- Unselfishness: "*Seeketh not her own.*"
- Good Temper: "*Is not easily provoked.*"
- Guilelessness: "*Thinketh no evil*"
- Sincerity: "*Rejoiceth not in iniquity, but...in the truth.*"

These make up the supreme gift, the stature of the perfect man. You will observe that all are in relation to

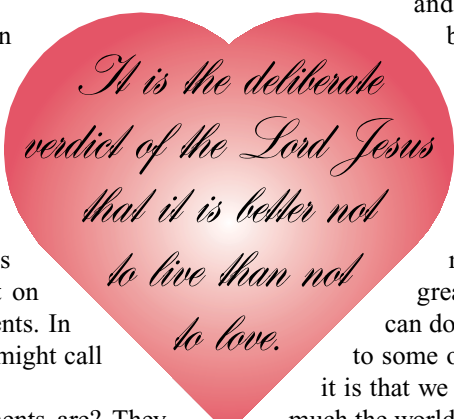
men, in relation to life, in relation to the known today and the near tomorrow, and not to the unknown eternity...The supreme thing, in short, is not a thing at all, but the giving of a further finish to the multitudinous words and acts which make up the sum of every common day. There is no time to do more than make a passing note on each of these ingredients.

Love is Patience. This is the normal attitude of Love; Love passive, Love waiting to begin; not in a hurry; calm; ready to do its work when the summons comes, but meantime wearing the ornament of a meek and quiet spirit. Love suffers long; beareth all things; believeth all things; hopeth all things; endureth all things. For Love understands, and therefore waits.

Love is Kindness. This is Love active. Have you ever noticed how much of Christ's life was spent in merely doing kind things? "The greatest thing," says someone, "a man can do for his heavenly Father is to be kind to some of His other children." I wonder why it is that we are not all kinder than we are? How much the world needs it. How easily it is done. How instantaneously it acts. How infallibly it is remembered. How superabundantly it pays itself back—for there is no debtor in the world so honorable, so superbly honorable, as Love.

"Love never faileth." Love is success, Love is happiness, Love is life. Where Love is, God is. He that dwells in Love dwells in God. God is love. Therefore love. Without distinction, without calculation, without procrastination, love. Lavish it on the poor, where it is very easy; especially on the rich, who often need it most; most of all on our equals, where it is very difficult, and for whom perhaps we each do least of all.

Love is Generosity. "*Love envieth not.*" This is Love in competition with others. Whenever you attempt a good work you will find other men doing the same kind of work, and probably doing it better. Envy them not. Envy is a feeling of ill-will to those who are in the same line as ourselves. That most despicable of all the



unworthy moods which cloud a Christian's soul assuredly waits for us on the threshold of every work, unless we are fortified with this grace of magnanimity. Only one thing truly should the Christian envy—the large, rich, generous soul which “*envieth not.*”

Love is Humility—to put a seal on your lips and forget what you have done. After you have been kind, after Love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself. “*Love vaunteth not itself, is not puffed up.*”

Love is Courtesy. The fifth ingredient is a somewhat strange one to find in this *summum bonum*. It is Love in society, Love in relation to etiquette.

“*Love doth not behave itself unseem-*

ly.” Courtesy is said to be love in little things. You can put the most untutored person into the highest society, and if they have a reservoir of love in their heart, they will not behave themselves unseemly. They simply cannot do it.

You know the meaning of the word “gentleman.” It means a gentle man—a man who does things gently. And that is the whole art and mystery of it. The gentle man cannot in the nature of things do an ungentle, an ungentlemanly thing.

Love is Unselfishness. “*Love seeketh not her own.*” Observe: seeketh not even that which is her own. In Britain the Englishman is devoted to his rights. But there come times when a man may exercise even the higher right of giving up his rights. Yet Paul does not summon us to give up our rights. Love strikes much deeper. It would have us not seek them at all, ignore them, eliminate the personal element altogether.

There is a greater challenge than giving up our rights—to give up ourselves. The more difficult thing still is not to seek things for ourselves at all. After we have sought them, won them, deserved them, we have taken the cream off them for ourselves already. But not to seek them, to look every man not on his own things, but on the things of others. “*Seekest thou great things for thyself?*” said the prophet; “*seek them not*” (Jer. 45:5). Why? Because there is no greatness in things. The only greatness is unselfish love.

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting and in being served by others. But he that would

be great among you, said Christ, let him serve. He that would be happy, let him remember that there is but one way—it is more happy to give than to receive.

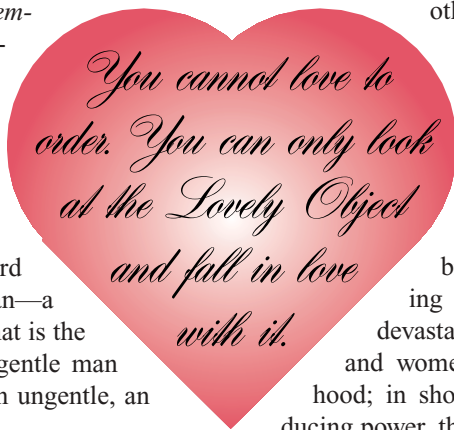
Love is Good Temper. “*Love is not easily provoked.*” Nothing could be more striking than to find this here. We are inclined to look on bad temper as a very harmless weakness. We speak of it as a mere infirmity of nature, a family failing, not a thing to take into very serious account. And yet here, right in the heart of this analysis of love, it finds a place; and the Bible again and again returns to condemn it as one of the more destructive elements in human nature.

The peculiarity of ill temper is that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. This compatibility of ill temper with high moral character is one of the strangest and saddest problems of ethics.

No form of vice does more to unChristianize society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood; in short, for sheer gratuitous misery-producing power, this influence stands alone.

You will see then why Temper is significant. It is not in what it is alone, but in what it reveals. It is a test for love, a symptom, a revelation of an unloving nature at bottom. It is the occasional bubble escaping to the surface which betrays some rottenness underneath; a sample of the most hidden products of the soul dropped involuntarily when off one's guard. For a want of patience, a want of kindness, a want of generosity, a want of courtesy, a want of unselfishness, are all instantaneously symbolized in one flash of Temper.

Souls are made sweet not by taking the acid out, but by putting something in. A great Love, a new Spirit, the Spirit of Christ penetrating ours, sweetens, purifies, transforms all. Will-power does not change men. Time does not change men. Christ does. Therefore “*Let this mind be in you, which was also in Christ Jesus.*” Some of us have not much time to lose. I cannot help speaking urgently, for myself, for yourselves. “*Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the*



sea." That is to say, it is the deliberate verdict of the Lord Jesus that it is better not to live than not to love.

Love is Guilelessness and Sincerity. This may be dismissed almost with a word. Guilelessness is the grace for suspicious people. And the possession of it is the great secret of personal influence. You will find, if you think for a moment, that the people who influence you are people who believe in you. In an atmosphere of suspicion men shrivel up. It is a wonderful thing that here and there in this hard, uncharitable world there should still be left a few rare souls who think no evil. Love imputes no motive, sees the bright side, puts the best construction on every action. What a delightful state of mind to live in! What a stimulus and benediction to meet with it! And if we try to influence others, we shall soon see that success is in proportion to their belief of our belief in what God can do in them.

Love is Sincerity. "Love rejoiceth not in iniquity, but rejoiceth in [or with] the truth." He who loves will love Truth not less than men. He will rejoice in the Truth—rejoice not in what he has been taught to believe; not in this Church's doctrine or in that; not in this ism or in that ism; but "in the Truth." He will accept only what is real; he will strive to get at facts; he will search for Truth with a humble and unbiased mind, and cherish whatever he finds at any sacrifice.

This Sincerity includes the self-restraint which refuses to make capital out of others' faults; the charity which delights not in exposing the weakness of others, but "covereth all things"; the sincerity of purpose which endeavors to see things as they are, and rejoices to find them better than suspicion feared.

So much for the analysis of Love. Now the business of our lives is to have these things fitted into our characters. That is the supreme work to which we need to address ourselves in this world, to learn Love. Is life not full of opportunities for learning Love? Every man and woman every day has a thousand of them. The world is not a playground; it is a schoolroom. Life is not a holiday, but an education. And the one eternal lesson for us all is how better we can love.


What makes a man a good artist, a good sculptor, a good musician? Practice. What makes a man a good man? Practice. Nothing else. We do not get the soul in different ways, under different laws, from those in which we get the body and the mind. If a man does not exercise his arm he develops no biceps; and if a man does not exercise his soul, he acquires no strength of character, no vigor of moral fiber, nor beauty of spiri-

tual growth. Love is not a thing of enthusiastic emotion. It is a rich, strong, manly, vigorous expression of the Christ-like nature in its fullest development.

What was Christ doing in the carpenter's shop? Practicing. Though perfect, we read that He learned obedience, He increased in wisdom and in favor with God and man. Do not quarrel therefore with your lot in life. Do not complain of its never-ceasing cares, its petty environment, the vexations you have to stand, the small and sordid souls you have to live and work with. That is the practice which God appoints you; and it is having its work in making you patient, and humble, and generous, and unselfish, and kind, and courteous.

Do not grudge the hand that is moulding the still too shapeless image within you. It is growing more beautiful though you see it not, and every touch of testing may add to its perfection. Therefore do not isolate yourself. Be among men, and among troubles, and difficulties, and obstacles.

To make it easier to see how this works, I have named a few of the elements of love. But these are only elements. Love itself can never be defined. Light is something more than the sum of its ingredients—a glowing, dazzling, tremulous energy. And love is something more than all its elements—a palpitating, quivering, sensitive, living thing. How then are we to have this transcendent living whole conveyed into our souls? We brace our wills to secure it. We try to copy those who have it. We lay down rules about it. We watch. We pray. But these things alone will not bring Love into our nature. Love is an effect. And only as we fulfill the right condition can we have the effect produced. Shall I tell you what the cause is?

In the First Epistle of John you will find these words: "We love, because He first loved us" (4:19, RV). This is the cause: "Because He first loved us," and the effect follows that we love. We cannot help it. Because He loved us, we love. Our heart is slowly changed. Contemplate the love of Christ, and you will love. Stand before that mirror, reflect Christ's character, and you will be changed into the same image from tenderness to tenderness. There is no other way. You cannot love to order. You can only look at the lovely object, and fall in love with it, and grow into likeness to it. And so look at this perfect Character, this perfect Life. Look at the great sacrifice as He laid down Himself, all through life, and on the Cross of Calvary; and you must love Him. And loving Him, you must become like Him. Love begets love. 

Godliness

This author gets us thinking, and—hopefully—responding.

Are you a godly person? How would you define godliness? Is this something only the spiritual elite should have as a goal? The English dictionary defines it as “devoted to God, pious, devout, religious.” The Greek word is *eusebeia* and might be translated as reverent. It comes from the verb *sebo*, to worship. Apparently, then, a godly person is one who lives all of life worshipfully, conscious that he is in the presence of the living God and desirous of pleasing Him.

Paul exhorts us that we are to pray “for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence” (1 Tim. 2:1-2, NKJV). A peaceful and quiet atmosphere will aid the spread of the gospel, for God “desires all men to be saved and to come to the knowledge of the truth” (1 Tim. 2:4). A constant prayer of God’s people should be that they will be known as being “godly,” living lives that are holy and reverent. Sin will destroy one’s testimony for God. It will discredit “that noble (beautiful) name by which you are called” (Jas. 2:7).

The person who accepts Christ as Lord and Saviour is born of God and inherits God’s nature, “having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever” (1 Pet. 1:21). But life needs nourishment and care. If believers are to grow and mature, Peter exhorts, “desire the pure milk of the Word that you may grow thereby” (1 Pet. 2:2). Feeding daily on God’s Word should be a regular part of one’s life, even as is the enjoyment of physical food.

Food is vital for good health but so is exercise. Paul writes Timothy, “Exercise yourself toward godliness” (1 Tim. 4:7). He goes on to say that bodily exercise only profits in this life. Godliness brings reward both now and for eternity. Godliness will not result in a miserable, unhappy life spiritually; it will be the best life one can possibly live in this world.

Paul says we should “exercise,” *gumnadzo*, the word from which we get our word “gym.” This verb stresses

regular discipline and self denial (1 Cor. 9:23-24). It requires effort expended and a learning process. One may read a manual on how to play a sport, but he needs to apply what he has learned, to exercise. Christians need to read and study the Scriptures but not just as an academic exercise. There must be application of truth to life so that one does not become a hypocrite but a godly person, obedient to the Word of God. James reminds us, “But do you want to know, O foolish man, that faith without works is dead?” (Jas. 2:20). The world has little use for hypocrisy, nor does God.

There is real value in group exercise. Many join a health club and get involved in a group that is exercising faithfully. There are advantages to this. The group provides discipline, regularity and accountability. A spirit of comradery and encouragement will develop. One sees then the value of the local assembly with its regular meetings, accountability and discipline. The Scripture exhorts, “not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another and so much the more as you see the Day approaching” (Heb. 10:25).

Is godliness worth the effort expended and the self-denial required? After all, there are real pleasures in sin, although short-lived (Heb. 11:25). Is it not possible to be a moderate Christian, enjoying some of the more acceptable pleasures of sin, and still go to heaven? Is not God’s grace adequate to forgive all sin? Must one be so serious about the Christian life?

Many are deeply attracted to money and to all it can buy. This can become a subtle snare. Paul says that we need “doctrine which accords with godliness” (1 Tim. 6:3). Healthy teaching will produce healthy Christians. Strong warnings against sin and materialism need to be made. There should be a proclamation of God’s character and will. Paul warns against a love of money and states, “Godliness with contentment is great gain”

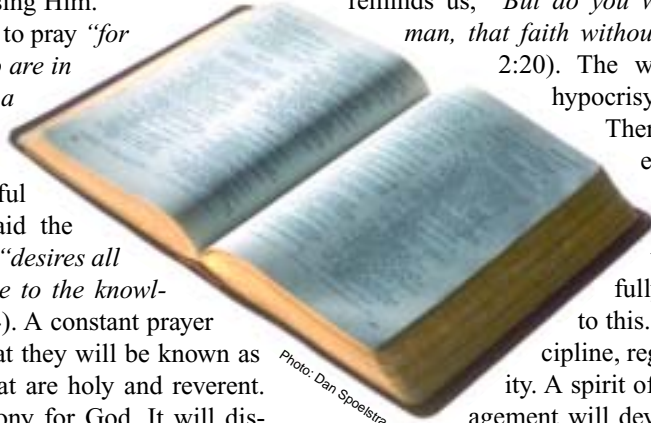



Photo: Dan Spoelstra

(1 Tim. 6:6). Beware of the trap of Demas. Love God, not money. *“For we brought nothing into this world, and it is certain we can carry nothing out. And having food and clothing, with these we shall be content”* (1 Tim. 6:7-8).

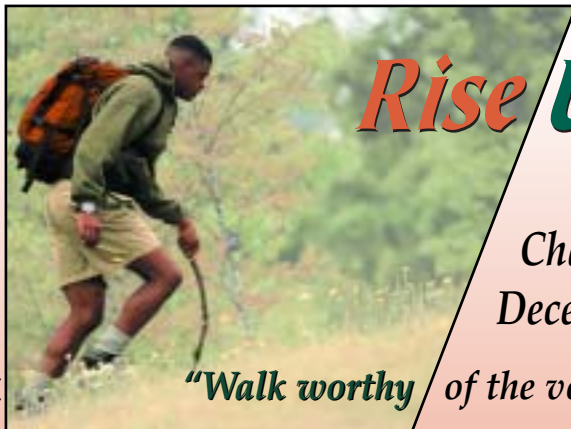
Paul reminds us that there is eternal reward for godliness (1 Tim. 4:8). *“Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it”* (1 Cor. 9:24). Men exercise and discipline themselves rigorously to compete in the games for an earthly medal that soon tarnishes and is forgotten. Godly exercise produces eternal reward.

The godly person must flee greed and the love of money, along with other more obvious sins. *“But you, O man of God, flee these things and pursue righteous-*

ness, godliness, faith, love, patience, gentleness” (1 Tim. 6:11). Godliness and these other virtues must be pursued. A pursuit involves single-mindedness, intense effort and a definite goal. Paul would exhort believers to flee from sin; there must be no compromise. Life needs to be lived worshipfully, under the eye of God, with a single desire to please the Lord. Then we shall meet our Lord without shame, without regret. 

From subtle love of softening things,
From easy choices, weakenings,
Not thus are spirits fortified,
Not this way went the Crucified;
From all that dims Thy Calvary,
O Lamb of God, deliver me.

—Amy Carmichael



© Royalty-Free / CORBIS

Rise Up and Walk

Pray for and plan to attend
An international assembly conference

Charlotte, North Carolina, USA
December 30, 2003 to January 2, 2004

“Walk worthy of the vocation with which you are called”

EPHESIANS 4:1

- Check-in begins Tuesday, December 30, 2003 at 2:30 PM.
 - First general session begins Tuesday evening at 7:30 PM.
- Conference concludes on the morning of January 2, 2004 following a general session.

Plenary session speakers:

- **Dr. David Gooding**, *Belfast, Northern Ireland*
- **Mr. Bernard Osborne**, *Cardiff, Wales*
- **Mr. Joe Reese**, *Sault Ste. Marie, Ontario, Canada*

Plus many seminar leaders from the US and Canada to address various practical subjects affecting believers today.

Come and be challenged, encouraged and inspired in your walk with the Lord.

Watch for further details on registration in *Uplook* and through your local assembly.

Seven in Heaven

Can God turn this tragedy into triumph for the gospel's sake?

Seven Indian believers were suddenly called Home as the jeep in which they were travelling fell two kilometers into a valley on the Badrinath-Rishikesh route the night of June 7. The believers had gone for a VBS camp. A brother Anangpal, who had been working in this part of the state, was driving. Villagers on the other side of the mountain slope reported the wreck to authorities. Since the telephone lines were snapped due to landslides, a wireless message was sent. The services of the Indo-Tibetan Border Police had to be requested to retrieve the bodies. Joyce Veerpal, age 16, and brothers Anangpal, age 31, and Chatrapati, age 22, were buried in Dehradun; the funeral service of Gladwin Daniel, age 52, and his two children, Mercy (age 20) and Johnston (18 years) was conducted at Ambala. Brother Gladwin had served the Lord full time since 1975. Another brother Sunil, age 22, from the Gurgaon assembly was also taken to be with Christ. The believers in the assemblies at Dehradun, Chachrauli and Ambala were shocked at the news but a sense of peace prevailed in the realization that all of those taken knew the Lord. The assemblies request special prayer for more workers to this part of India.

SODOM REVISITED

Toronto started issuing marriage licenses to gay couples on Tuesday after an Ontario provincial court issued a landmark ruling setting aside the heterosexual definition of marriage. If the ruling is not appealed, the province of Ontario would be the first jurisdiction in North America to legalize gay marriage. Vermont and

Quebec have allowed gay civil unions but not full marriage.

"They're married, as effective today," said Joanna Radbord, a lawyer for several of the couples who had lodged the case.

Canada's federal government, which is responsible for the marriage law, was putting up no roadblocks.

"I think it's time for us to recog-

nize that same-sex marriages are part of our societal norm," Deputy Prime Minister John Manley said in Ottawa after a cabinet meeting.

The three-person Ontario court ruled that the federal law limiting marriage to heterosexuals violated the 1982 Charter of Rights and Freedoms, part of the Canadian Constitution. —Reuters

NORTH KOREAN GULAG

In prison camps in N. Korea, some of the worst brutality is reserved for Christians. Christians defectors say they were used for biological experiments because they believe in Christ. Norbert Vollersten, a German doctor who worked in North Korea, told UPI, "I have spoken with the former commandant of ten concentration camps, who was so impressed by the strength of the inmates' faith that he fled the country," becoming a Christian.

Many N. Koreans become Christians after fleeing to China, thanks to Christians operating near the border. Some of the new believers later sneak back into Korea to preach to family and friends. —Religion Journal

ROE'S WOES

The woman whose suit resulted in the legalization of abortion in the US is asking for the reversal of that decision. Norma McCorvey—"Jane Roe" in the Roe v. Wade decision—announced June 17 she is petitioning the high court to reopen the case. "I'm sorry I signed the affidavit [in the original case]," she said. "I long for the day that justice will be done and the guilt from all of these deaths will be removed from my shoulders...."

Since the Supreme Court voted 7-2 to overturn state laws prohibiting abortion in January 1973, more than 40 million legal abortions have occurred in the US. —Fox

Compassion

The fervent warmth in Christian ministry.

Jeremiah has been called “The prophet of the bleeding heart and the iron will,” and every child of God will need this combination of virtues if he is to do worthy service for his Master. As this prophet of God contemplated the pitiful condition of Israel brought about by its own sinful folly and repeated backslidings, he exclaimed: “*O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!*” (Jer. 9:1). On another occasion, much discouraged by Israel’s rejection of his message, Jeremiah determined he would no longer prophecy to them the word of the Lord, but he had to confess: “*His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay!*” (Jer. 20:9). The book of Lamentations gives us an insight into the compassionate heart of this man of God.

This was true also of Paul, whose longing for the salvation of Israel led him to exclaim: “*I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh*” (Rom. 9:3). This compassion was shared by Timothy, of whom Paul could say: “*Being mindful of thy tears*” (2 Tim. 1:4). Paul urged on the Philippians: “*If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind*” (2:1-2).


It is possible to carry on the work of the Lord from a mere formal sense of duty without the motivating force of the love of Christ. But such service brings neither joy to the servant nor blessing to those who are served. It is good to have a clear and intelligent grasp of the truth of God; but if this is not accompanied by a compassionate heart, moved by the love of Christ, it will avail little. To be all head and no heart is a miserable business. Let us mark well the words: “*Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal*” (see 1 Cor. 13:1-3).



This compassion for others is a proof that God’s love dwells within. John declared: “*Whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*” (1 Jn. 3:17). The love of God has been “*shed abroad in our hearts,*” to be spread abroad from our hearts to those for whom Christ died (Rom. 5:5). Notice how Christ rebuked the harsh and overbearing spirit of His disciples as they would have called down fire from heaven upon those who would not receive Him. He said to them: “*Ye know not what manner of spirit ye are of*” (Lk. 9:55).

Compassion was the spring of the good Samaritan’s service on behalf of that poor fellow, stripped, wounded and left half dead by the side of the Jericho highway (Lk. 10:33). It was the compassion of the father’s heart that caused him to run to meet the returning prodigal and hug him to his bosom (Lk. 15:20). Every servant of the Lord should be able to say with Paul: “*For the love of Christ constraineth us*” (2 Cor. 5:14).

It was this loving glow of compassion that led God to give His Son and that brought the Son of God from heaven to give His life a ransom for all (Jn. 3:16; Gal. 2:20). Time and time again, it is recorded in the Gospels that Jesus “*had compassion*” on the people. He had compassion on the blind in their darkness (Mt. 20:34); on the lepers in their uncleanness (Mk. 1:41); on the sick in their weakness (Mt. 14:14); on the hungry in their need (Mt. 15:32); and on the friendless in their loneliness (Mk. 6:34). Truly, “*His compassions fail not*” (Lam. 3:22).

It is said of our Lord that “*having loved His own... He loved them unto the end*” (Jn. 13:1). He gladly laid down His life in order to make good in them what His love had planned for them. May it be ours to have both the iron will and the loving heart, and thus know by experience the fervent glow of His compassion that shall send us about our Master’s business and be the constraining motive of a life of devotion to Him. 

What Love is This? by Dave Hunt

On Calvinism's misrepresentation of God.

The debate over the sovereignty of God versus the free will of man has raged for centuries. In recent years, there seems to have been a resurgence in interest in the teachings of Calvin, thanks in particular to several popular radio preachers. This has caused a lot of unrest in certain churches where the issue had lain dormant but now has become a focal point and all too often a source of division.

Into this situation steps Dave Hunt, with an extensive look at the roots and teachings of Calvinism. Hunt makes it clear from the start that he finds the Calvinistic view of God to be repulsive. The very title raises one of his fundamental objections to the Calvinist system—*What Love is This?* How can God be a God of love when, in the Calvinistic view of things, He deliberately chose not to save all when it was within His power to do so?

In spite of the biblical presentation from Genesis to Revelation of God's love, grace and mercy to all, Calvinism portray(s) God as pleased to damn billions. Who could fail to be gravely concerned for this gross misrepresentation of our loving God!

Calvinists try to get around the clear teaching of God's love to all by redefining words. According to them, "the world" in John 3:16, "all men" in 1 Timothy 2:4 and "any" in 2 Peter 3:9 refer only to the "elect" not to all mankind. Yet even R. C. Sproul, a prominent apologist for Calvinism, admits:

If some people are not elected unto salvation then it would seem that God is not at all that loving toward them. Further, it seems that it would have been more loving of God not to have allowed them to be born.

As well as dealing with the central issue of the love of God, Hunt carefully examines the so-called five points of Calvinism—Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, and Perseverance of the Saints—and shows how none can stand the test of Scripture.

Of particular interest is his section on "Perseverance," which is not at all the same as

eternal security. He shows how Calvinism, rightly understood, offers no assurance for the Christian. While the Calvinist says with confidence that all the elect will be saved, he does not and cannot have complete assurance that he is one of the elect!

One of the aspects of Hunt's writing that I most enjoy is his treatment of Church history. In this book, along with many of his others, he provides a detailed historical background for his subject. Here he illustrates how Calvinism is deeply rooted in Augustinian theology—the same Augustine who gave Roman Catholicism many of its key doctrines. As well, he gives us an interesting glimpse into Calvin's 16th century Geneva where Calvin attempted to "impose his brand of Christianity upon the citizenry with floggings, imprisonments, banishments and burnings at the stake." According to the historian Durant, this Protestant "pope" completely rejected any individualism of belief and "heresy again became treason and was to be punished with death."

He sheds light on the story of Jacob Arminius, one man who dared to stand up to Calvin and who has been vilified ever since as a rank heretic. Hunt shows how Arminius was the victim of a rigged trial and that in fact his beliefs were far more biblical than Calvin's.

While Hunt is obviously strongly opposed to the Calvinist position, this book is not merely a rant against it. It is an honest examination of the issues and the scriptures that pertain to it. Hunt's belief is "that

many sincere, Bible-believing Christians are Calvinists only by default" and that they do not really understand what the Calvinist doctrine fully entails. It is to these people in particular that this book is directed.

What Love is This?

Author: Dave Hunt

Publisher: Loyal Publishing, © 2002

ISBN: 192-912-5305

Retail Price: \$15.99 USD

Binding: Paper, 436 pages



Girded Loins and Burning Lamps

A meditation on Luke 12.

In Luke 11 our Lord speaks of His going back to the Father by way of the Cross (v. 29). During His absence the people of God would be left in the world to witness for Him. That witness is compared to a light in a candlestick set in a dark place (v. 33). In chapter 12, He warns of things that would dim the light and mar their testimony for God. Just as the high priest of Israel trimmed the lamps in the tabernacle daily, removing what would hinder the light from burning brightly, so our Lord seeks to remove the foreign matter from our lives that the light of our testimony may shine all the brighter for Him and the hope of His coming become the happy anticipation of His beloved people. Five hindrances are mentioned, which if not removed, would destroy our witness for God on earth.

The Sham of Unreality

His first warning is against hypocrisy: *“Beware ye of the leaven of the Pharisees”* (see vv. 1-3). The leaven of Herod is worldly conformity. The leaven of the Sadducees is devilish reasoning. The leaven of the Pharisees is fleshly formalities and externals invading the spiritual realm. Thus, the weightier matters of life are displaced by an undue emphasis on things which do not touch the heart or soul.

The sect of the Pharisees was formed by godly Jews during the Maccabean period to bear witness to the separation and purity of the nation. Hypocrisy destroyed that witness. Adherence to forms and traditions became criterions of godliness, while virtues such as judgment, mercy, faith, and devotion to the Lord



No one, when he has lit a lamp, puts it in a secret place or under a basket, but on a lampstand, that those who come in may see the light.

Luke 11:33

were despised as secondary things (Mt. 23:23). The leaven of the Pharisees is a compound of at least four unholy ingredients:

1. An insatiable lust for place and position. They loved the uppermost seats in the synagogues, and greetings in the markets. To receive the applause of men was their chief ambition in life (Lk. 11:43).

2. An arrogant self-appraisal of their own worth. They boasted they were not as other men (Lk. 18:11). To be inflated with the sense of our own importance destroys sym-

pathy and concern for others' welfare.

Beware of too sublime a sense
Of thine own worth and consequence;
The man who deems himself so great,
And his importance of such weight
In all around, in all that's done,
Must move and act for him alone
Will find in school of tribulation
The folly of his expectation. (Wm. Cowper)

3. An unholy delight in heresy-hunting (Lk. 11:54). This made them the fierce persecutors of all who differed with them. To bolster their narrow bigoted stand they thought nothing of misinterpreting the word of God for their own advantage, or to associate the names of godly men with their unscriptural cause (Mt. 23:16-24; 23:23-31). The spirit of Diotrefes has plagued the Church from its beginning. It was that spirit of domineering that influenced the Judaizing teachers of Paul's day, and was in such sharp contrast to the beautiful spirit of the apostle who wrote, *“Not for that we have dominion over your faith, but are helpers of your joy:*

for by faith ye stand” (2 Cor. 1:24).

4. A fleshly satisfaction in outward conformity, “Ye are as graves that appear not” (Lk. 11:44). They put on an outward show that was contradicted by an inward condition of heart. The treasure of truth can only be kept in the casket of a pure conscience (I Tim. 3:9). Truth is without adornment when the lives of those who hold it are without godliness (Titus 2:10). All truth is received to make us more like Christ. It is the mold in which divine power can shape and form us into the image of Christ (Rom. 6:17). No externalism that is used to cover an inward condition requiring the knife of self-judgment will bring joy or blessing to anyone.

Our Lord’s remedy for such an evil is the light of God (v. 3). This demands the single eye. When the eye is single the whole body is full of light (11:34). It is hypocrisy that shuts the soul to the light of God. It brings darkness to the intellect, and blurs our whole moral perception. The single eye alone gives transparency of soul and honesty of heart before God; it displaces all sham and make-belief in our lives.

The Snare of Cowardice

Secondly, our Lord points to the fear of man (vv. 4-7). To remove this snare He assures His disciples that the enemy’s power is limited and under the control of God (v. 4); that each one of them is not forgotten by his heavenly Father (v. 6), and that every detail of their lives is taken into account (v. 7). The fear of man is thus expelled by the greater fear of God.

The fear of God is one of the greatest criterions of godliness in our Bible. This is filial fear—the fear of offending one whom we love. It is the beginning of wisdom (Prov. 9:10); it is to hate evil (Prov. 8:13); it purifies the soul (Ps. 19:9); it promotes Christian fellowship (Mal. 3:16); it saves from falling (Ps. 34:7). Moreover, God honors those who fear Him (Ps. 15:4), reveals His secrets to them (Ps. 25:14), protects them (Ps. 33:18), and supports them with His sympathy and pity (Ps. 103:11-13). He also guarantees that they shall live out all their days (Prov. 10:27).



The Shame of Unfaithfulness

Thirdly, our Lord deals with grievous disloyalty (vv. 8-12). The Christian in the midst of hostility is tempted to deny Christ in a moment of weakness, as Peter did. God’s remedy for our weakness is the power of the indwelling Spirit (v. 11). When faced with opposition to our testimony, we are to remember that the eye of the Father is upon us (vv. 6-7), and the promise of the Son is given to us (v. 8). At the very moment we are confessing Christ before others He is confessing us before His Father in heaven. As well, the Holy Ghost dwells within us (v. 12). With such mighty forces at our disposal, the Father, the Son, and the Holy Spirit, the enemy is absolutely impotent.

Fourthly, he points to the danger of covetousness (vv. 13-21). Greed for gain damns many a soul (v. 20), and mars the testimony of many saints. The self-centered life puts an emphasis on earthly things (vv. 15, 20). To live solely for the accumulation of earthly riches is to lay up treasures on earth, where moth and rust corrupt. The Christ-centered life has its emphasis on things

The Spirit of Avarice

above, and lays up treasure in heaven.

The way of escape from selfishness which leads to poverty of soul is to be rich toward God (v. 21), rich in faith (Jas. 2:5), in good works (1 Tim. 6:18), in liberality (2 Cor. 8:2), and in eternal certainties (Col. 2:2). We draw from the treasure chest of heaven’s riches, even Christ, “In whom are hid all the treasures of wisdom and knowledge” (Col. 2:3). We draw from the riches of His goodness (Rom. 2:4), the riches of His mercy (Eph. 2:4), the riches of His grace (Eph. 1:7), the riches of His wisdom (Rom. 11:33), the riches of His glory (Rom. 9:23; Eph. 3:16). Practically we are enriched to share heaven’s riches with others. Are we good and merciful, gracious and wise, gentle and Christlike in our attitude to others? Our Lord said, “Buy of Me gold tried in the fire that thou mayest be rich” (Rev. 3:18). How poverty-stricken some of us can become, simply because we refuse to allow God to make us rich.

The Sin of Unbelief

Fifthly, our Lord sees sin in over-anxiety (vv. 12-34). There is more to life than food and raiment. If we put God first He assumes the responsibility of supplying every need (v. 31). Why should we worry about little things when life has such tremendous possibilities for God (v. 23), when we are citizens of such a kingdom (v. 31), when worry is so useless (vv. 25-26), when we have such a heavenly Father. Think of our Father's care (vv. 24, 27), our Father's knowledge (v. 30), our Father's promise (v. 31); and our Father's good pleasure (v. 32). Let us then have faith in God and cease from worrying.

The Lord, thus having removed the hindrances to our testimony, makes the anticipation of His coming a happy outlook. He now gives us two earmarks of those who wait for their Lord's return: these are girded loins and burning lamps (vv. 35-36), the first to mark us in our service, and the second in our witness. Two illustrations of these are given: the wise steward who shares his Master's riches with others (v. 42), and the fire that would be kindled at Pentecost after the baptism of the Cross (vv. 49-50). The girded loins is the gathering up of all our energies and capacities to the control of Christ in His service. Blessed is that servant whom the Lord finds feeding and serving both saint and sinner at His return. The Lord will reciprocate by feeding and serving him (v. 37).

The fire is the symbol of God's holiness, expressed by the Holy Spirit through the saints. It is the counter-acting force of the Church's witness (2 Thess. 2:7-8). The Spirit of God as the Spirit of power came down at Pentecost under the symbol of "cloven tongues like as of fire." Cloven tongues point to the church's mission as separated to the gospel, while the gift of tongues was the sign that its witness was not to be confined to the Jewish nation only, but was for every nation under heaven. (1 Cor. 14:21).

Burning lamps, therefore, witness to the holiness and purity of God's character, exposing the impurity and guilt of man, yet revealing the way of salvation

through Christ's atoning work of the Cross that enables God to be just, and at the same time to be the Justifier of the one who believes in Jesus.

*"Burn, Thou all-consuming fire
Till purest gold is wrought;
Burn till there comes a daily death
To every selfish thought."*

Blessed is every saint who will be found watching at our Lord's return, watching his prayer life (1 Pet. 4:7), his combatant life (1 Cor. 16), his shepherd life (Heb. 13:17), watching against lethargy (1 Thess. 5:6), defilement (Rev. 16:15), and backsliding (Rev. 3:3).

To lose sight of His coming exposes us to two evils which are the opposite of girded loins and burning lamps; instead of feeding and serving the saints we will be tempted to thresh them; and instead of witnessing for our Lord we will be drunken with the world (v. 45).

Thus, our Lord trims our lamps by drawing us from hypocrisy to the light of God, from the fear of man to the fear of God, from the weakness of flesh to the Spirit of God, from greed for gain to the riches of God, and from worry of heart to the care of God.

May the Lord give us all grace to yield to the correcting touches of His pierced hand, so that our lamps will burn brightly for Him.

*Men die in darkness at thy side,
Without a hope to cheer the tomb;
Take up the torch and wave it wide,
The torch that lights earth's thickest gloom.
Toil on, faint not, keep watch and pray;
Be wise the erring soul to win.*

*Go forth into the world's highway
Compel the wanderer to come in.
Toil on and in thy toil rejoice,
For toil comes rest, for exile home,
Soon shalt thou hear the Bridegroom's voice
The midnight cry, "Behold, I come." (H. Bonar)*



The Good News Express

They wanted more people and overlooked the little ones.

At a recent Workers' Conference on beautiful Whidbey Island near Seattle, WA, I had a chat with Rob Brennan. He and his wife Cindy serve the Lord in western Canada where his passion is the gospel. They and their three daughters make their home in Mission, BC.

Rob first heard the gospel as a boy in Salmon Arm, BC, where Harold Wagler faithfully evangelized. Rob professed salvation in those days but in the following years he wandered far from the Lord. He married Cindy when she was unsaved. Things in the family went from bad to worse. His father was arrested in Alberta for crimes he had committed, and called Rob's mother, Dixie, to tell her to forget him and get on with her life. But she had been only recently saved (in June of 1974) and determined, by God's grace, to stand by her husband and family.

Rob's father was saved while in prison. Then his wife, Cindy trusted the Lord. In fact, since Dixie was converted, twenty-seven members of the family have professed salvation! And Rob was restored to the Lord. Now his desire is for as many sinners to join him on the heavenly road as possible.

The town of Mission, where the Brennans fellowship at an assembly, is a working man's town, and has more than its share of welfare cases and families who have hit hard times. The assembly, too, has had its ups and downs. The Christians some time back began praying that the Lord would swell their dwindling numbers, but He didn't seem to answer their prayers.

Then one day the believers noticed scores of children in the neighborhood around their assembly building. They had been looking right over these little people's heads, expecting the Lord to provide adults. Instead it seemed He wanted them to grow their own!

A Friday night children's program was arranged—simple, with no crafts, the same pool of 12-15 children's songs used each week, an often repeated Bible memory verse, and a story from the Word of God.

Then Rob was able to buy a used bus in good condition from the local school board for \$3400. With another \$1200 in materials, and the professional help of his brother, the renamed "Good News Express" was painted in the colors of the Wordless Book—black inscribed with the words of Romans 6:23; red with 1 Peter 1:18-19; white with Isaiah 1:18; gold with John



14:2; and the green over the top of the bus.

The bus proved to be a hit with the kids! The first week 17 children came, ranging in age from 5 to 14; the second week there were 24; then 24, 33 and so it grew. Now they average 50-60 per week, with more than 200 different attendees over the season. Half of these would be Native children. Many are ghetto dwellers, where mattresses and sofas litter the outdoor landscape. At one stop 14 children gather at the corner waiting for pickup. Three sisters who attend live in a crack house on the corner.

I know the Brennans would appreciate your prayers for the work in Mission and for their labors elsewhere as the Lord leads. And perhaps some readers will be inspired by the work of grace first in the Brennan family and them through them for His glory.

Who Needs Shepherding?

Anyone with a heart to help?

The work of shepherding, unlike that of evangelism, is manifold and varied—as varied as is human nature. Those who would do this work, must, of course, look to the Lord for guidance. Still, it may not be out of place to suggest some of the principal needs found among the Lord's people everywhere.

Those who profess salvation: First in importance, we believe, is ministry to those who have professed faith in Christ as Saviour.

How important it is to follow up every professed conversion with loving, pastoral care! This must be handled carefully, for it must never be taken for granted that every soul making a profession is actually born again.

What joy would be the evangelist's if it were so! A faithful inquiry—it may be by the evangelist himself—often discloses the fact that one counted as a convert does not have the root of the matter in him at all. Many such persons can be brought to a saving knowledge of the Lord Jesus Christ through faithful words spoken *after* their profession.

Babes in Christ: And then, how vitally important is pastoral ministry to those truly born again! Not more helpless, physically, is the newly born infant, than are these babes in Christ, spiritually. They find themselves in a new realm of things—properly so—but of the character of which they know nothing (2 Cor. 5:17). There are manifold temptations, pitfalls, and snares; a trinity of evil—the world, the flesh, and the devil. Every moral and spiritual assault is made upon them by this evil trinity. Only wise, pastoral care given in the power of the Holy Spirit, can guide them safely through these perils. It is not enough to ground them in sound doctrine—all important as that is. There are matters touching the innermost life that can be solved only by loving, personal, and confidential ministry.

We believe with all our soul in the eternal security

of the believer—the truly born again. We believe that a soul is saved at once and completely through faith in Christ alone. But it must never be assumed that the babe in Christ is saved in all the meaning of that word—saved from the power of sin in the flesh; saved from the allurements of the world; saved from the

wiles of the devil—without faithful pastoral nurture, by whomsoever ministered. As well we must not assume that the infant of days may be safely left on the doorstep without food and careful nursing! Please do not misunderstand us.

A saved soul will never be lost, as regards eternity.

But as to this present life, many a child of

God is being lost through lack of spiritual care; lost to a life of peace,

joy, and victory; lost to a testimony for Christ; lost to the fel-

lowship of the saints. They are poor spiritual waifs, knowing not in a practical way, the Father and the Son.

Converted Children: Most especially would we apply the above to child converts. In recent years child evangelism has been much stressed, many brethren devoting their entire time to children's meetings. For this we are devoutly thankful. But what an added responsibility falls upon our gatherings! The spiritual care of these babes in Christ may not, in most cases, be entrusted to their homes. Many come from godless homes and, sad to say, not all Christian parents are capable of meeting the needs of new-born souls. Faithful, loving, encouraging pastoral ministry is a most urgent need in the lives of child converts.

Stumbled Believers: They are found in every assembly of the Lord's people; or, it may be, just unhappy souls drifting alone along life's pathway; born again, but weak and sickly souls through lack of spiritual nurture. They are usually sensitive souls, perhaps unduly so; they suffer from slights and grievances, real or fancied; they are often stumbled by the inconsistencies of



leaders. They need the healing balm of the Word of God ministered in love and grace. Let them never be regarded as hopeless; nursed through this state of soul by pastoral ministry, they may become useful saints.

Absentees: Never should an absentee be neglected. Every absence should be noted and inquired into. Saints often become coolhearted and drift away. They should be lovingly sought out and returned and rewarmed. Oftentimes serious matters cause these absences. In one assembly three blood sisters were missed, but months went by without search into the reasons. Finally, it was learned they were seriously ill and destitute. Loving provision was then made for them; but no sheep of the flock should ever be so neglected! It may be said that this is an extreme case; true, but it is not uncommon. Seasonable pastoral ministry can avert much suffering.

The Aged: There are many dear aged saints who have served their day and generation faithfully, who now spend the passing days and years in loneliness, waiting for their homegoing. The children of their younger days have grown and gone their ways, leaving parents to sit alone with their thoughts and memories, often, only sorrowful ones. Unless in distress or need, these lonely ones are seldom thought of. What a precious and needed ministry is that of giving comfort and spiritual fellowship to them! Yes, they have the Lord; but they need the fellowship of saints and pastoral ministry.

The Infirm: We have them always with us; the young, as well as the old. The writer, some months ago visited one day, a home for the aged. A number of elderly sisters, some of them helpless, gladly and thankfully listened to a message from the Word. It was balm to their lonely hearts. Then we visited a young man, a helpless and hopeless paralytic from an auto accident. What a blessing to such a one can the pastoral visit be! Then we called on a young girl, only 11 years of age, but for a whole year confined to her bed. Yes, dear saints of God, pastoral ministry is needed for such. The writer himself has been laid aside for the past

five months by a serious, nearly fatal injury. He has learned much of the need and blessing of visits from the saints.

The Broken-hearted: No mere poetic phrase is this, my brethren. There are broken hearts—hearts that have given way under the weight of sorrow or tragedy. Christ alone can and does heal the broken hearted (Lk. 4:18). Their need is the loving, gracious ministry of Christ, from one who knows experimentally His compassions. Seek them out!

Broken Homes: It is only too sadly true, there are such among the people of God. One of the great evils of the times is that of divorce, and the gatherings have not altogether escaped this evil. Pastoral ministry could save—has saved, many such a home to the glory of God.

The writer recently received a letter from a young officer overseas. It was a manly, Christian letter, breathing the Spirit of Christ in every line. This young man was saved under our ministry, and for years we watched his spiritual growth, up through high school and a great and godless university, then in his chosen profession. Throughout these years he maintained a faithful testimony; and now in the armed forces, is an outstanding witness for Christ. Years before this dear young man was saved, the writer and his wife were used of God to save his parents' home from becoming a broken home. There were three dear children, two of whom are now saved. What might their lives have been had the home "gone on the rocks"! Yes, broken hearts and broken homes may be healed through pastoral ministry—the ministry of Christ.

Incipient Assembly Difficulties: After many years of experience, we are convinced that most assembly difficulties could be averted and the causes healed through pastoral ministry. Not pastoral meddling, nor meddling, but godly ministry from the Word. To pastoral ministry should incipient difficulties first be entrusted. We believe that few matters need come to assembly action where pastoral ministry has been applied in time.



The Testimony of Peggy O'Neill

Formerly Sister Aidan, RSHM



MMy name is Peggy O'Neill, and this is the story of my conversion to Christ at age 70, after practicing as a nun in the Catholic Church for 50 years. I write this in the hope that it will help others come to an understanding of the true gospel of salvation.

MY EARLY HOME LIFE

In 1921, I was born in Ballybunion, Co. Kerry, the town where the River Shannon meets the sea. My parents, and all our neighbors, were staunch practicing Catholics, faithful to all the precepts of the Church. The family rosary was an important daily devotion. The trimmings of the rosary included the Litany of the blessed Virgin, where Mary was invoked under a number of titles—Mystical Rose, Tower of Ivory, Ark of the Covenant, Gate of Heaven—to name but a few.

In my home, I was surrounded by religion and Catholic culture in the form of statues, pictures of Mary and the “saints,” holy water, scapulars, medals and relics. The lamp was always lit beside the picture of the family consecration to the sacred heart.

SCHOOLING

At school, I was well grounded in Catholic doctrine. I learned about the Mass, the Sacraments, the Ten Commandments, and what was forbidden and commanded by each commandment. To my surprise I found I had only learned about nine commandments. The second one, which forbids us to make statues, was left out! In my parish church were some beautiful statues, and on Sundays after Mass, I used to light a candle before the statue of St. Teresa of Lisieux, and then I knelt down and prayed to her.

Later, I went to the local convent school where many teachers were nuns. I grew up with the idea that nuns were very special people before God, and their kind of life was the highest calling for any woman.

LIFE AS A NUN

At the age of seventeen, I said goodbye to my father and mother, my two sisters and seven brothers, and entered the convent. The first seven years were spent in the south of France, in Beziers, a town whose name has

made it's way into Church history, not too far from Lourdes.

The order I entered was dedicated to education. After college training, I worked as a schoolteacher in England for thirty-five years. Side by side with my teaching was my religious life. Before and after school, there were long periods given to prayer and religious exercises, and I attended Mass every morning in the convent chapel.

During my fifty years as a nun, regardless of the inevitable ups and downs of life, I was very happy—happy to believe that I was following what I then thought was my God-given vocation. The vows of poverty, chastity, and obedience that I had made were meant to be perpetual and final.

A LIFE-CHANGING DISCOVERY

All of this changed in 1989 when I saw my nephew had an interest in the Bible. He told me that he had left the Catholic Church! From early childhood we were told that the Catholic Church was the one true church outside of which there was no salvation. Why then should my nephew—or anyone else—leave it? I loved the Catholic Church, and everything about it, and implicitly believed all it's teachings, never once doubting or questioning any of them. For me the Catholic religion was the only true religion in the world.

But now, for the first time, I began to examine the faith into which I had been born. I soon found that some things I believed were nowhere in the Bible. Not only were there additions, but also some Catholic doctrines even *contradicted* the Bible. Proverbs 30:6 condemns as a potential liar anyone who would add to God's Word: “Do not add to His words, lest He rebuke you, and you be found a liar” (NKJV). To any who would contradict it, Romans 3:4 says: “Let God be true but every man a liar.” Could this include the pope?

As time went on, I came to realize that the Catholic Church had a false gospel—one that is the exact *opposite* of the gospel revealed in the Bible.

The gospel is the basic, most important doctrine in the Bible, for in it God makes known the only way of salvation. Today there are thousands of false religions in the world and every religion (including Catholicism) has devised a different gospel. A church stands or falls by the gospel it preaches, and at the age of 70, I had no option but to leave the Catholic Church, which for so long I had greatly trusted.

GOD'S PLAN OF SALVATION

God's plan was to send a Saviour, Jesus Christ, and through Christ's finished work at Calvary, God could offer salvation as a free gift to the whole world. The Roman Catholic plan of salvation is that God sent a saviour, but the salvation he brought was not complete, nor is it offered as a gift to us. Added to the work of Jesus must be what we do to save ourselves.

The difference between the true gospel and the gospel of Rome is shown by comparing Scripture with the written decrees of the council of Trent, which was held by the Catholic Church over five hundred years ago, and has not changed to this day.

From this we can see that the Catholic Church

The Council of Trent

"To those who work well unto the end and trust in God, eternal life is to be offered, both as grace mercifully promised by God himself through Jesus Christ and as a reward to be faithfully given to their good works and merits."

God's Word

"But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness."
ROMANS 4:5

teaches that we have to work for salvation. In contrast, God's Word teaches that we do not work for salvation, but that heaven will be given to all who believe that Jesus has done all the work on their behalf.

As a Catholic I knew that Jesus was God who came to earth both as God and man to save us. I knew many facts about Jesus from reading the four Gospels, and thirteen of the fifteen mysteries of the Rosary gave a daily reminder of the major events in His life. I knew Jesus as a person, but I did not know Him as Saviour. I did not know the atoning and saving work He accomplished on my behalf. The Jesus I knew was a Saviour who left me to struggle all my life, trying to save myself by keeping the Commandments, Sacraments, prayers and penance. The more I did, or so I was taught,

the better chance I had of going to heaven. I was in fact trying to do what Jesus had already done for me, hoping that in the end (with Mary's help and that of the Church) I would be good enough to make it. I did not know that the Bible tells us: "*Not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit*" (Titus 3:5).

All our good works fall short of God's standard. "*But we are all like an unclean thing, and all our righteousnesses are like filthy rags*" (Isaiah 64:6). God's standard is perfection; God's standard is Jesus Christ. For us to meet God's standard by our own working is humanly impossible, but the good news of the gospel is this: what God requires, God has provided. On the cross our sins were put to the account of Jesus, and His perfection was put to our account—His righteousness in exchange for our sins. At the moment we believe this awesome truth, God no longer sees our sin; He sees us clothed in the righteousness of God. At that moment we are also saved with a salvation we can never lose.

After 50 years of serving as a nun in the Catholic Church I came to this profound realization, and put my whole faith and trust in the saving work of Christ. For me there is only one Saviour and one Mediator, the Lord Jesus Christ (see 1 Tim. 2:5).

I thank God my Father who loved me so much that He sent His only beloved Son, Jesus, to save me. I thank Him, my dear Redeemer, who even now is interceding for me as my High Priest, and who will soon return to take me home to heaven for all eternity.

A PERSONAL APPEAL

If you want to know complete forgiveness, you must abandon all other means and mediators, and put your trust in Christ alone. When you do that, He will give you a peace and joy that this world does not know. Your life will have new meaning and new direction. And by the power of the Holy Spirit you will be able to live a godly life.

"*For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved*" (Jn. 3:16-17).

"*Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved*" (Acts 4:12).



INVADE YOUR PUBLIC LIBRARY

It needs some Sonshine in there!

“Of making many books there is no end,” said the wise man, Solomon. And our public libraries seemingly have an insatiable appetite for more. Even Christian books?

Evidently. Here is the report of an experiment by William MacDonald—and an offer you can hardly refuse.

Brother MacDonald writes:



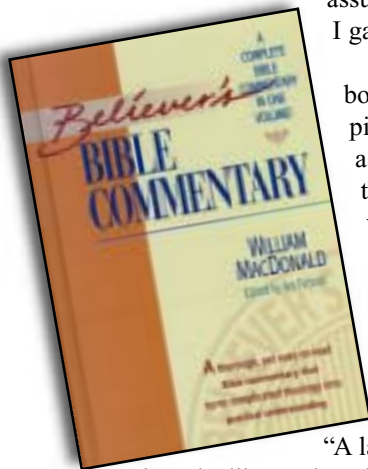
“A few months ago I summoned up what little faith and courage I had and took a copy of the *Believers Bible Commentary* to the local public library, asking if they might like to add it to their shelves. They accepted it most graciously. In the intervening time, some friends made as if they wanted to sign it out but found that, invariably, it was already out. Then someone reported to me that it was in the library shop for repair—it had been used too much.

“By this time my faith and courage had grown somewhat. I went to the library and told someone at the reference desk that this book seemed to be in constant use. I asked if they ever had two copies of the same book on the shelf. Again they were gracious, assuring me that they did. So I gave them a second copy.

By then I had become bold. I showed them a little pile of other books and asked if they would like them. The answer again was positive, so I left *One Day at a Time*, *The Wonders of God*, *Our God is Wonderful*, *Here's the Difference*, *Enjoy Your Bible*, and one or two others.

“A lady in our assembly went into the library the other day and saw a display, featuring *One Day at a Time* as a new book in the library.

“By this time I began to realize that the library doesn't resist accepting new books. They welcome them.”



Now here is the offer you can hardly refuse.

A FREE copy of the *Believers Bible Commentary* is being offered to any believer in North America who is willing to take it to his or her public library for possible acceptance. If it isn't accepted, that person can either keep it or try another library.

In order to obtain your copy, contact:

Gospel Folio Press
304 Killaly St. West
Port Colborne, ON
Canada L3K 6A6

Fax: 905-834-0012
Phone: 905-835-9166

Mention this special *Uplook Library Offer* when requesting your copy.

This is a limited time offer.

Evangelism & Godly Examples



God is Faithful

Compiled by J. B. N. jr.

B-1895



This new book is filled with thrilling missionary stories, providing evidence of the Lord's care today as well.

256 pgs. Paper

RETAIL \$12.99US

\$19.99 CDN

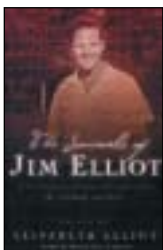
SALE \$10.88US

\$16.88CDN

Journals of Jim Elliot

Edited By Elisabeth Elliot

X-8250



These journal entries reveal what Jim Elliot learned through his deep desire to serve the Lord and do His will.

478 pgs. Paper

RETAIL \$14.99 US

\$22.99 CDN

SALE \$13.88US

\$20.88CDN

Jungle Pilot

Russel Hitt

X-0225



The original story of Nate Saint—updated to include Nate's son's report on the progress with the tribes.

320 pgs. Paper

RETAIL \$10.99 US

\$16.99 CDN

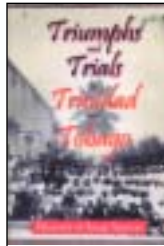
SALE \$9.88US

\$14.88CDN

Triumphs & Trials in Trinidad & Tobago

Annie Spencer

X-TATIT



Annie Spencer's memoirs of a lifetime of growing as a child of Missionaries and the years of service for the best of Masters.

270 pgs. Paper

RETAIL \$15.99 US

\$24.99 CDN

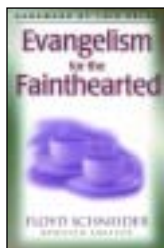
SALE \$13.88US

\$21.88CDN

Evangelism for the Fainthearted

Floyd Schneider

X-7954



Here is a book that will help even timid believers to begin to share Good News with those in need of it around them.

220 pgs. Paper

RETAIL \$11.99 US

\$17.99 CDN

SALE \$10.88US

\$16.88CDN

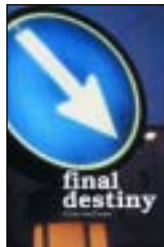
Final Destiny

William MacDonald

KJV X-1038

NIV X-1046

NKJV X-1054



An excellent evangelistic book dealing with the infallibility of the Bible, sin, death, judgment, substitution, excuses and Christian life.

32 pgs. Booklet

RETAIL \$2.99 US

\$4.49 CDN

SALE \$1.88US

\$2.88CDN

Ultimate Questions

John Blanchard

KJV X-UQK

NIV X-UQU



Life is full of questions, but the ultimate questions are about God. This booklet is perfect for giving to those who are seeking real answers.

32 pgs.

RETAIL \$2.99 US

\$4.69 CDN

SALE \$1.88US

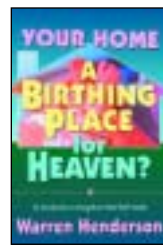
\$2.88CDN

Your Home:

A Birthing Place for Heaven

Warren Henderson

B-1739



In this introduction to evangelistic home Bible studies, the author gives us the benefit of learning from someone who himself has learned from the Lord, from His Word—and by just doing it!

136 pgs.

RETAIL \$9.99 US

\$15.99 CDN

SALE \$8.88US

\$13.88CDN

Stranger on the Road to Emmaus

J. R. Cross

X-2171



The apologetic book that helps explain Bible themes clearly and leaves the decision to the reader.

304 pgs. Paper

RETAIL \$14.99 US

\$19.99 CDN

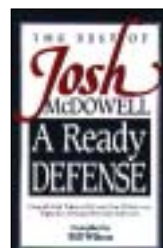
SALE \$13.88US

\$18.88CDN

Ready Defense

Josh McDowell

X-4196



More than 60 lines of defense for Christianity, topically arranged for easy reference to help you understand and defend your beliefs.

495 pgs. Paper

RETAIL \$24.99 US

\$38.99 CDN

SALE \$19.88US

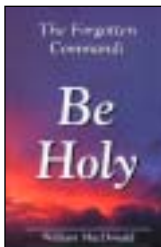
\$30.88CDN

Many of these books are featured in our newest mail order catalog. Please call if you did not get one and would like a copy.



Be Holy: The Forgotten Command

William MacDonald **J-1376**



"Be ye holy, for I am holy" is as relevant now as in Peter's time. The author's forthright writing make for searching reading. 236 pgs. Paper
 RETAIL \$10.99US
 \$15.99CDN
SALE \$9.88US
\$14.88CDN

The Cross—Its True Meaning

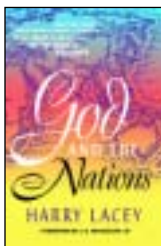
David B. Long **J-1457**



In a day in which many preach an easy gospel, the author gives the true meaning of Christ's claim on the believer. 54 pgs. Paper
 RETAIL \$4.99 US
 \$7.99 CDN
SALE \$3.88US
\$5.88CDN

God and the Nations

Harry Lacey **B-GAN**



This book is unique in bringing before us the practical ways in which God manifests His sovereignty among the nations of the world. 296 pgs. Paper
 RETAIL \$12.99US
 \$19.99 CDN
SALE \$8.88US
\$13.88CDN

Available from...

GOSPEL FOLIO PRESS

304 Killaly St. West,
 Port Colborne, ON L3K 6A6

Phone: 905-835-9166

Toll-Free: 800-952-2382

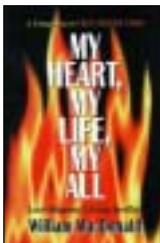
Fax: 905-834-0012

E-mail: orders@gospelfolio.com

(Applicable taxes, shipping and handling are additional. Sale prices are in effect until September 30, 2003)

My Heart-My Life-My All

William MacDonald **B-HLA**



Love's response to God's ultimate sacrifice ought to be a living sacrifice. This book gives the happy secret of the life on fire for God. 185 pgs. Paper
 RETAIL \$8.99 US
 \$13.99 CDN
SALE \$7.88US
\$11.88CDN

Our God is Wonderful

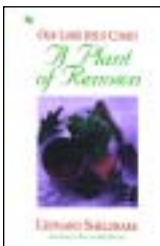
William MacDonald **B-OGW**



In this thrilling book we take a journey through creation, providence, and redemption—and realize again that our God is wonderful. 154 pgs. Paper
 RETAIL \$8.99 US
 \$13.99 CDN
SALE \$7.88US
\$11.88CDN

A Plant of Renown—Our Lord Jesus Christ

Leonard Shelldrake **B-POR**



Here we have a truly soul-stirring study of the Person of the Lord Jesus Christ. Refresh your love with this careful look. 151 pgs. Paper
 RETAIL \$9.99 US
 \$15.99 CDN
SALE \$6.88US
\$10.88CDN



True Discipleship now with Study Guide

William MacDonald **B-1917**

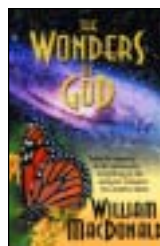


This book clearly explains the principles of New Testament discipleship. Included also are "Where is Your Treasure?" and "Lord, Break Me." 208 pgs.
 RETAIL \$6.99 US
 \$10.99 CDN
SALE \$5.88US
\$8.88CDN

New!

The Wonders of God

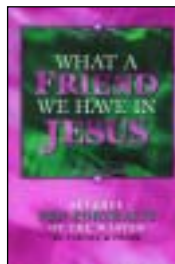
William MacDonald **B-GGW**



A book that sweeps through the intricacies of creation, penetrates the providence of God, and finally testifies of His redemptive power. 119 pgs. Paper
 RETAIL \$8.99 US
 \$13.99 CDN
SALE \$7.88US
\$11.88CDN

What a Friend We Have in Jesus

Compiled by J. B. N. jr. **B-1925**



Selected heart-warming essays and poetry on the Person and work of the Lord Jesus from well-known Christian authors to bless your heart and thereby cause worship to flow. 176 pgs. Paper
 RETAIL \$12.99 US
 \$19.99 CDN

New!

SALE \$10.88US
\$17.88CDN

THE REAL THING

*It is impossible to spend several months in close study of the remarkable short book, conventionally known as the Acts of the Apostles, without being profoundly stirred and, to be honest, disturbed. The reader is stirred because **he is seeing Christianity, the real thing**, in action for the first time in human history. The newborn Church, as vulnerable as any human child, having neither money nor influence nor power in the ordinary sense, is setting forth joyfully and courageously to win the pagan world for God through Christ. **The young Church...is appealing in its simplicity and single-heartedness....***

*Yet we cannot help feeling disturbed as well as moved, for this surely is **the Church as it was meant to be**. It is vigorous and flexible, for these are the days before it ever became fat and short of breath through prosperity, or muscle-bound by over-organization....*

*No one can read this book without being convinced that **there is Someone here at work** besides mere human beings. Perhaps because of their very simplicity, perhaps because of their readiness to believe, to obey, to give, to suffer, and if need be to die, **the Spirit of God found what surely He must always be seeking**—a fellowship of men and women so united in love and faith that He can work in them and through them with the minimum of hindrance. Consequently it is a matter of sober historical fact that never before has any **small body of ordinary people** so moved the world that their enemies could say, with tears of rage in their eyes, that these men “have turned the world upside down”!*

—J. B. Phillips, in *The Young Churches in Action*, **bold italics added**