

MAY • JUNE 2005

# UPLOOK

• ASSESS THE NEED • CATCH THE VISION • TAKE THE CHALLENGE •



Photo: David Nicholson

**SOMETHING  
BLOCKING  
YOUR  
VISION?**

## A BATTLE PLAN

**ONLY SERIOUS SAINTS NEED APPLY**



“Knowing the time, that **now** it is high time to awake out of sleep: for **now** is our salvation nearer than when we believed” (Romans 13:11).

**500  
Eager  
Couples  
FOR STARTERS**

# SOMETHING BLOCKING YOUR VISION?

*It isn't just Highland cattle that have let down their hair.*

## 1 GETTING THE PICTURE



I'm 'way too comfy. If you looked at the stuff I've gathered around me, you could easily get the impression that I was planning on being here for ever. As a friend in Ireland facetiously said while we toured some recent renovations on his property, "Signs of our pilgrimage everywhere!"

Is there any indication from our lifestyle that most North American evangelicals still believe in the soon return of Christ? Some pilgrim tents we have! Of course it isn't the size of the house we live in that is the issue. George Müller had a *really* big place—and filled it with two thousand orphans! Lord Radstock, although he sold off things that provided personal comfort, kept his estate—and used it to lead scores of Europe's crowned heads to Christ. Robert Cleaver Chapman had TWO houses! Of course he used them for the overflow of guests who came from all over to learn at his "university of love." Thank God for all believers with hearts as big as their houses, who use everything they have for the advancement of the Great Cause.

But I fear that my life is badly overstocked. People in the retail business are always looking for ways to shorten the turn-around time of things sitting on their shelves. And I need to get thinking that way, too. Abraham's example humbles me. He was a very rich man. If he had over 300 servants able to wield swords, it would not be unreasonable to estimate his household to exceed 1000—imagine his grocery bill! The Lord told him that all he beheld was his. Yet he deliberately chose a tent as an appropriate dwelling place all his life. And why? "*By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God*" (Heb. 11:9-10). He felt his lifestyle should be appropriate to his belief that everything he had down here was temporary.

At a recent gathering of pioneer preachers (see the report on page 5), someone commented that it will be difficult to uproot the present generation of good young couples so they can be available for pioneering new assemblies. Not because they won't move geographically—they are highly mobile—but because of the warm embrace of the so-called American dream, the reasonably comfy North American Christian lifestyle.

Then there was a pause in the conversation. And a look of well-deserved embarrassment as one preacher gulped out, "I guess they learned it from us."

I guess they did. Again, it isn't the kind of car you drive or where you take your holidays; these are superficial things that can't be a true measure of devotedness vs. worldliness. The problem is deeper than that. We often misunderstand Paul's disappointment with his fellow-worker, Demas. It is a misquotation to say he loved this present *evil* world. There is no indication that Demas was doing anything other than going to have some meetings! Here is how the passage reads: "*For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia*" (2 Tim. 4:10). As far as I can see, these three men were all going on preaching campaigns. The difference with Demas seems to have been an unwillingness to bear Paul's hardships. It was *the present* he loved rather than living for eternity.

If preachers like me are—consciously or unconsciously—protecting ourselves from roughing it, we can hardly be convincing when we speak to others about putting our all on the altar. Who are we convincing? Not many, it seems. How different from the gospel pioneers who were used by God to establish many of our local assemblies in North America. As veteran Donald Ross used to say, they could always use more help from some

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# UPLOOK

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  - 2) by using the form on our website at:  
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  - 3) by contacting our office at any time, by phone, fax, mail or e-mail.
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real workers who were prepared to “break up the prairie and be content with bed, board, and washing.”

Without mentioning financial struggles, primitive transportation and lodgings, poor meals, loneliness and long absence from families, Alexander Marshall (renowned as the author of the much-blessed gospel booklet, *God's Way of Salvation*) in a letter dated October 11, 1882, wrote:

*“Labourers are beset by difficulties and trials on every hand. Breaking up fresh ground is not easy, but it is delightful work. Those who are called to this service need much courage, faith, and patience. They must also be willing to ‘endure hardness as good soldiers of Jesus Christ,’ and count on being misunderstood, misrepresented, and maligned. Into whatever town, hamlet, or village they enter, they are met by the cry, ‘Why come here? There are plenty of churches and ministers.’*

*“It cannot be questioned that there are many ‘churches’ and ‘ministers’ in Canada and in the States; but, alas, amidst the profession that abounds few there are, comparatively speaking, who can give ‘a reason of the hope that is within them.’ Whenever the gospel is told out in freshness, simplicity, and power, the cry is raised ‘Heresy! heresy!’ One minister where I laboured for a considerable time declared that ‘simply believing on the Lord Jesus might do for the days of the apostles, but would not do now.’*

*“When evangelists go to districts, and preach in halls or schoolhouses, taking with them an open Bible, teaching the young converts what God has taught them, they are accused of being ‘breakers up of the churches’ and ‘sowers of division,’ and the people are warned to beware of them. More labourers are much needed. There is a wide and open door all throughout Canada and the States for the preaching of the gospel. There is much land to be possessed. Young men who have a heart for God and souls, and who are fitted for preaching the gospel, would find a splendid field for service “ (Evangelist and Pioneer, pp. 52-53)*

That’s away out of my comfort zone! But I wonder: have we been looking for painless preaching, opposition-proof opportunities, and easy evangelism? I’m not the I-love-to-rough-it kind. But I am increasingly feeling that Paul’s words in 2 Corinthians 11:23-33 are more of a job description for evangelists than an exotic piece of church history. I often feel like the Church of England prelate who quipped: “Wherever Paul went, there was a revolution; wherever I go, they serve tea.” Are we expecting that we can somehow disconnect the linkage in these thrilling words: “A great door and effectual is opened unto me—and there are many adversaries” (1 Cor. 16:9)?

**NOTE:** *The following scenes are of a graphic nature; if squeamish, you may wish to stop reading now.*

I’m not exactly sure what I’m expecting will happen, or what it will cost if we are going to see this generation do more than maintain existing assemblies at the *status quo*. I have the feeling that if we are going to really obey the word of Christ to “Go ye (put your name in, if you dare)...” I think it means “For Sale” signs in front of some of our houses, perhaps lost equity because we choose to buy in depressed real estate markets for the sake of the gospel, downsizing and belt-tightening, purposeful job demotions, leaving Grandma and Grandpa for the other side of the continent (or maybe Grandpa and Grandma leaving to do the Master’s bidding in their retirement years), and who knows what else. Whatever the particulars, it means some of us will have to die (1 Jn. 3:16).

Is it possible (I know this is daring) that large assemblies—you know who you are—will think about seeking the Lord’s face in thrusting out those He wants to be breaking new ground? Is it possible that young people—unless called by God to go to college—will consider choosing tent-making trades that allow them to pay their way while evangelizing new areas? Is it possible that prayer meetings will spring up with young couples—encouraged by their elders—meeting to pray for major cities in the Deep South, the Far West, Quebec and all across the land; to pray for the pioneers already in the North American field, and to cry to Him, Lord of the vineyard, to thrust out some of them? Is it possible that the Little Rock experiment—begun seven long years ago—will no longer be the exception but the rule? Is it possible...?



J. B. NICHOLSON, JR.

# REPORTING

NEWS YOU CAN USE ON YOUR KNEES

## 2 SPREADING THE NEWS

### WHAT HAPPENED TO APRIL ?

Observant readers of this magazine will note that the whole month of April has gone missing. Time is short as it is, and no doubt you take it personally when someone absconds with a whole month! What happened?

It has been some time since the editorial team of *Uplook* has been pared down to a staff of one. This makes it well nigh impossible to keep the magazines coming on schedule, especially since the editor is regularly AWOL, visiting the Lord's people hither and yon. What with a family to raise and the need for at least 3-5 hours of sleep a night, it seems that I'm late with the next issue before the last one is at the press.

It becomes especially difficult when special events call for a major investment of time. This occurred in the illusionary month of April. It was decided by the board of UPLOOK MINISTRIES that a gathering of some pioneer workers should be held for a week for the following pressing reasons:

1. We hardly knew who were out there in the extremities of the North American fields. How could we pray for them, support them, or inform the saints about them if we didn't even know who they were, let alone what their needs were? We needed to get to know our pioneers.
2. We believed that these isolated workers—both husbands and wives—had quite lonely existences, and needed to spend time with others who shared a similar burden. We knew the saints who had invested in our ministry would want us to provide them with agreeable accommodations and a restful and beneficial time. To this end the lovely facilities at Gull Lake Bible Conference, near Kalamazoo, MI, were secured for the last week in April. Although some who were invited were regrettably unable to attend, about 80 workers gathered.
3. We felt that many workers were giving their best but not seeing as much blessing as their labors warranted. Perhaps we all had some pieces to the puzzle, but none had them all. Would it help to gather for a Pioneer Workers' Round Table, sharing lessons learned to help others? We thought so. And it proved to be true.

We include some expressions of appreciation from the workers who attended, because in a general sense everyone who did without their April *Uplook* had a part in the week (since I used my editorial time to prepare for the conference); in a more particular way, many of you invested financially in our ongoing conference ministry.

*I wanted to thank you for your efforts in organizing the Pioneer conference...Its evangelistic focus and thrust was refreshing and very encouraging. I trust that the conference will prove to be an stimulus for good in the lives and ministry of many who were present.*

*We wanted to thank you and all those who provided for the conference...a beautiful example of Christian love, support and unity under the guidance of the Holy Spirit. Thank you for your vision and support of that. We cling to the verse that says he that seeks finds. We came seeking and here is what we found: The servant asked Elisha, "Alas, my master, how shall we do?" As he looked around at*

Gull Lake Conference Center



*The beautiful location of the 2005 Pioneer Workers' Round Table.*



## WHAT HAPPENED TO APRIL?

his mighty Syrian foes, “Fear not” was Elisha’s response, “for they that be with us are more than they that be with

them. Lord, open their eyes that they may see.” North America was a mighty foe prior to the conference, but we’ve seen a new vision—we are surrounded by God’s mighty army. After meeting some of the frontline soldiers we are rejoicing..We have a clearer vision, more focused prayers, a definite plan and a deep cry to the Lord to bless us indeed. Every saint out there was a part of that and so we take them all with us as reinforcements to conquer in the Lord’s name.

The conference was of more encouragement and challenge to us than even you can imagine..The sessions were well planned out, balanced, diverse, and directed. We received a variegated view of the Lord’s work across North America. I also believe that it was of the Lord to have included such a cross-section of workers both geographically as well as the diverse nature of the work and workers themselves. That led to the great unifying co-purpose of the conference.

We wanted to let you all know how much we appreciated the time we spent together last week. It was a great encouragement to hear how the Lord was working in different parts of North America and beyond..We no longer want to tread water, making little progress for the Lord, so we keep pressing on. Our main prayer request would be for perseverance and opportunity.

Our time together was most encouraging, informative, and challenging. Just listening to the public testimony and personal anecdotes was a real inspiration. The conference also helped refine some of my own thinking as to the possible way ahead..for both myself and the assemblies in general. I was really impacted by the fact that new assemblies are not an optional extra but essential for the future.

Thanks for a great week at Gull Lake. We enjoyed it so much. It sure broadened our horizon to various works and ministries going on across North America. This has given us a better understanding of things we need to be more aggressive about in prayer. It is a vast continent with so many cultures and diversities. The exhortations were challenging and informative and the discussion times encouraging to see each one had a great burden for the lost..Please also express our thanks and appreciation to those who gave financially, for such an investment will be rewarded at the Judgment Seat of Christ as well as recompensed this side of Heaven.

I want to express my sincere appreciation for the excellent conference just concluded. It was the most encouraging, relevant and challenging event I ever recall attending..Every person spoke a common language and expressed a common desire to see the gospel prosper and spread. Thanks for all the hard work and effort. I believe the

Head of the Church was glorified as prayers were offered, reports of blessing in salvation were shared, and an expanded vision communicated.

## Matters for earnest intercession

Obviously this conference was only one step in seeking to regain the gospel offensive, but, by the grace of God, I believe it was a significant step in the right direction. Would you pray fervently with these exercised servants of the Lord for the following:

1. The possibility of a general conference for those interested in pioneer gospel work—young couples burdened about the unreached areas of the continent. It would be hoped that the Lord would use such a conference to enlarge vision, link people with a common burden for fields of service, provide helpful tools to use in the gospel and discipling, and spur the immediate advancement of troops into battle.
2. The possibility of a meeting of those interested in preparing fresh and effective gospel materials for the 21st century. Tracts written by Moody and Spurgeon served their generation, but handing out a drab and poorly designed gospel leaflet about a missionary on a train in China during the Boxer Rebellion communicates irrelevance to the recipient.
3. Encouraging teams of young men to invest a year, post-high school, in practical field training in the gospel. This time could be beneficially spent in visiting smaller assemblies who could use more gospel outreach and in working alongside a variety of seasoned evangelists and Bible teachers (more to come on this).

I’m sure you can add your own longings to this prayer list for North America. But the time is *now* to begin unitedly storming the ramparts of the enemy again, rather than occasional brief and solo swordplay. We will seek to keep you posted on developments in this column, as well as beginning next month, DV, with introductions to some pioneer works and workers in North America.

## One final matter for your prayers

We are inviting several brethren to help us in the preparation of the magazine so that the issues will be more regular, and so that I may give more energy to this deep burden to see the spread of New Testament assemblies across the continent. Announcements are coming. Thank you for your grace during these transition months.



# FRONTLINES

PRAY AROUND THE WORLD • PRAISE AROUND THE CLOCK

## WYCLIFFE BRINGS US UP-TO-DATE

**W**ycliffe is still busy translating the Bible. They report that in 2003 they were working on 61 new translation projects; in 2004 there were 82 new projects. As of Sep 2004, the following General Statistics were reported by Wycliffe International:

- world population: 6.4 billion
- number of languages currently spoken in the world: 6913
- number of languages needing a translation project: 2644
- number of language projects in progress worldwide: 1678
- number of languages with some or all of the Bible: 2355.

Of these, 414 have an adequate Bible, 1068 have an adequate New Testament, and 873 have at least one book of the Bible.

### FT. SMITH, ARKANSAS

Brother Ken Sagely, who grew up in this area of Arkansas on the Oklahoma border, has discovered the beauty of New Testament gathering as he has searched the Scriptures. He is interested in finding others in the Ft. Smith/Van Buren area who would like to meet together.

Contact: Ken Sagely  
1302 N. 28 St.  
Van Buren, AR 72956  
800-872-9851 (w)  
479-474-0835 (h)  
ksagely29@hotmail.com

### WORCESTER CONFERENCE

The 50th annual conference is to be held at Bethany Gospel Chapel, Worcester, MA. This years speakers are Randy Amos (NY) and Brian Gunning (ON). Dates and times as follows: Friday, May 27, ministry 7:30-8:30 PM. Saturday, May 28,

ministry at 3:00 and 6:00 PM. Dinner served at 5:00. On May 29, Breaking of Bread at 10:30 AM. Lunch at 12:00 noon. Ministry at 3:00 and 6:30 PM. Dinner at 5:00. All welcome.

### IN THE MARKETPLACE

The Hartville (OH) Marketplace is a mega flea market housed in a 100,000 square foot, two story building with more then 175 individually owned shops. In the will of the Lord, Randy Amos (NY) will be displaying his life-size tabernacle at this site June 19-25. Thousands of people will have the opportunity to view it, ask questions, discuss and be invited to nightly Bible talks where the gospel will be proclaimed. Also, the management of the Hartville Marketplace has freely given permission to have a tent erected on the grounds. Brother Jeff Buckles (NC) and others from that area plan on joining in this

evangelistic effort. Please pray!

### ON THE TABERNACLE

Palos Hills Christian Assembly, 10600 S. 88th Ave, Palos Hills, IL, plans to host a series of meetings on the Tabernacle from Monday, Jun 13 to Friday, Jun 17 at 7:30 PM each evening. The scheduled speaker is Randy Amos (NY), who will be presenting fascinating lessons using a full-size model of the tabernacle.

Robert Fiebig at 708-448-2552

### INDIAN BRETHREN CONF.

In the will of the Lord, the 28th annual conference of the Indian Brethren Fellowship will be held at Anderson University, Anderson, IN, Friday, Jul 1 through Tuesday, Jul 5. The conference theme: The Glories of Christ. Speakers: William Burnett (ON), Albert Fairweather (Australia), Alexander Kurian (US) and others.

For more information, please visit their website: [www.ibfus.org](http://www.ibfus.org)  
Or contact Thomas Chacko:  
717-506-0576  
[thomasmaniyatte@yahoo.com](mailto:thomasmaniyatte@yahoo.com)

### CAMP HOPE, CALIFORNIA

The saints at Silica Bible Chapel of Sacramento, CA extend a warm invitation to people of all ages, with a focus on young adults, to join them at the 3rd annual Camp Hope, Jul 20-23 at Mount Hope Conference Center, just outside Oroville, CA.

All food and accommodations are provided at no cost. The messages on the theme, "Edify one Another" will be based on New Testament assembly principles. Contact:

Jung Kim at 916-689-6561  
[jk8689@netzero.net](mailto:jk8689@netzero.net)

Elisa Harris at 916-276-8656  
[midsummerstroll@hotmail.com](mailto:midsummerstroll@hotmail.com)

### ROCKY MT. FELLOWSHIP

Once again Fellowship Family Camp will be held in the magnificent Rocky Mountains near Estes Park. The dates are Aug 14-18. All are welcome. For information, call: 970-356-0817 or 970-351-0570

### UPWARD BOUND '05

Upward Bound will be held this year on the campus of Wilfrid Laurier University in Waterloo ON, from Aug 14-26. The first week (Aug 14-20) will consist of numerous daily seminars on topics that will give a deeper appreciation of the Scriptures and also practical help for living a victorious Christian life. As well, there will be many opportunities for fellowship and recreational enjoyment. First week speakers include: Brian Russell (UK), Rex and Nancy Trogdon (NC), Dennis Leblanc (NB),

Charlie Tempest (ON), Joe Mikhael (ON), and Sandy McEachern (NS).

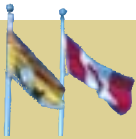
The second week is a canoe trip into Algonquin Park, a chance to enjoy the beauty of God's creation, fellowship with believers and pursue further studies in the Scriptures. Contact Sandy McEachern at: 902-420-9489  
[sandymceachern@hotmail.com](mailto:sandymceachern@hotmail.com)

### WICHITA YOUTH CONF.

Westside Bible Chapel in Wichita, Kansas is planning another Young Adult Conference for the third weekend in Aug, 19-21.

Jabe Nicholson (MI) has agreed to come and minister the Word. Please pray for this weekend and come to have your spiritual battery recharged before going back to school.

Got questions? Contact: Darold Peters at 316-943-3334



## GOOD NEWS FROM MONCTON, NB

French believers from the Moncton (NB) assembly went from house to house 2-3 nights a week for six weeks, inviting the largely Catholic neighbors to "cottage meetings." Many responded. The speakers were Richard Desrosiers, a high school science teacher, and Al Boulianne, an RCMP officer. The dress and atmosphere were informal and welcoming. Since the messages were in French, most of the English Christians didn't attend, but after each meeting an email was sent to everyone. They had no gospel meeting on Wednesday nights; that's when they reported to the saints. Here is an excerpt from one of the emails sent to the believers by Al Boulianne

*Dear saints, I just arrived from our last meeting of this six weeks French Gospel Series. I still have tears and I am still overwhelmed with God's precious love. Mike Despres's brother Paul did not want to leave before knowing the Saviour. For him it was his priority. After the meeting he was giving verses after verses and suddenly he said that he believed. With a great joy in his eyes he said: "I am save because Jesus died for me." During the conversation after he received the salvation of God he got up several times saying, "Glory to God." He said, "It is so simple. I will never go to the judgment of God because Christ was already judged for me." We were almost in tears by then. Tears of joy, of course. Praised God for His mercy and his work. Please pray for his wife Joanne. She is still in her sins but close to salvation. Close to salvation means totally lost, so we need to pray for her.*

*A few days ago, Armand Gallant, rebellious at the salvation of his wife Anne, got saved as well. It happened in his basement and he said that he repented from his sins and believed that Jesus died for him. His wife said that since then, he reads his Bible all the time. He even skips his favorite TV show to read more and more to learn about his Saviour. The love of God is amazing.*

*...Every meeting was blessed with the help of the Lord and attendance of unsaved peoples. The presence of the Lord was there at every meeting and we could see the prayers of the saints answered with God's love and mercy...We understand that language was the barrier for some to come and the Lord understand that, but your dedication in praying for the meetings was what we needed most.*

# SEEDSOWERS CANADA

## TWO SHORT TERM MISSION OPPORTUNITIES!

**STILL NOT TOO  
LATE TO JOIN IN**

**QC**

Join other believers **Jun 26 to Jul 2** for a gospel outreach in towns and villages in the northern Lake St. John area of Quebec. This is an opportunity to link with the historic Girardville assembly (first assembly established in Quebec, in 1934). Camp with your tents or travel trailers (a limited number who don't have such can be accommodated).

This is a great chance to meet new Christian friends, see the work of God first-hand, and have on-the-job gospel training. Both English and French speakers welcome. The days will include Bible study and singing, sports, swimming, and camp fires. Accommodation and meals \$75/person or \$150/family (voluntary contribution for children).

FOR INFORMATION AND/OR REGISTRATION:

**Donald Cox, 4026 des Outardes, Jonquière QC G7X 9B4**

**tel/fax: 418-542-5092**

**lizdon4@sympatico.ca**

**PEI**

You are invited to join with the assemblies of Upton, Montague, Charlottetown, and Summerside, Prince Edward Island **Aug 13 to 20** for a PEI Gospel Outreach. It is hoped that 53,000 John 3:16 texts will be distributed. There will also be a Good News Breakfast and the use of ExpoBible. The team will be staying at Emmanuel Bible Camp, St. Peter's Bay.

darold.peters@juno.com  
Vern Skiles at 316-269-0517  
vern.skiles@sbcglobal.net

### DISCIPLESHIP WEEK

From lunch Monday, Aug 22, until Friday evening (Aug 26), Camp Galilee (ON) will again host a special Discipleship Week. This year the theme is "Citizenship" with morning devotions in Ephesians. Paul Booker (ON) and Jabe Nicholson (MI) are the speakers. This week offers solitude, thinking in Scripture, and opportunities to grow. Contact: Paul Booker at 905-684-3748

### MOUNT HERMON

The annual Pacific Coast Christian Conference will be held Oct 10-14 at the Mt. Hermon Conference Center (75 miles south of San Francisco, CA in the Santa Cruz Mountains). The conference begins Monday with dinner at 7:00 PM and ends Friday with breakfast. Speakers: Jamie Hull (CO) & David Reed (IA). Contact: Max Krieger at 323-256 1992  
maxnbethk@juno.com

### SLIDELL, LA, CONFERENCE

Slidell Bible Chapel (59334 North Pearl Drive, Slidell, LA) is planning its annual Fall conference. With ministry from God's Word, Warren Henderson (WI). George and Kathy Abbas (CO) will also provide ministry in music. Saturday, Oct 22, 10:30 am - 12:00 noon. Lunch served. Meetings at 1:30 and 3:00 pm. Sunday, Oct 23 at 11:00 am and 1:00 pm with lunch served between.

### NEW MONTHLY STUDY

Brethren in the Ramseur/Randleman area of NC are exercised to see an area monthly Bible study. They are planning a school year of classes from Sep '05 through May '06. Subjects and speakers will be announced, Lord willing, by early summer. These classes are scheduled to be held at Ramseur Gospel Chapel one Saturday a month. Contact Mike Moody at 336-824-5525  
mcjmoody@yahoo.com

### MINISTRY OPPORTUNITIES

**Administrator, at Galilee**  
Galilee Bible Camp, Renfrew, ON,

invites applications for the position of Camp Administrator. The administrator, (preferably a couple) must be a born again believer with a servant's heart who agrees with the Camp's statement of faith. Good interpersonal skills are a must, as well as computer, organizational, clerical and financial abilities. Galilee is a well-established work serving the Lord in the Ottawa valley for almost 50 years. Contact: Fred Shaver at 819-647-2112  
email: fshaver@295.ca

### CHANGES

**Craig and Nancy Rolinger**

1800 7th Unit 11A,  
East Moline, IL 61244-2227  
309-793-4694  
rolinger@mchsi.com  
http://rolinger.home.mchsi.com

### NEWS FROM THE U.P.

In Michigan's Upper Peninsula there is a active assembly in a town called Rock. Rock, a Finnish enclave, was penetrated with the gospel several decades ago under the ministry of John Small and later by Pat Yeard-

on. Today young men like Bill Ducote, Mike Lepisto, and Don Pin-tor have joined hands in the gospel. Don is a bold witness among the locals. The burden of shepherding falls to Mike and Kathy Lepisto and John and Carol Small.

The assembly has active min-istries with women, children, and the youth of the community. Men's studies have also encouraged the brethren to take a more active role in the weekly meetings. The chapel has approximately 70-100 people attend-ing on Sundays.

Their present building is small and an addition is in the progress. They are in the process of gathering materials to begin an addition. Please join in prayer for guidance

and strength as they move ahead.

The building is located on East Maple Ridge Road. Rock is 25 miles north of Escanaba, or 45 miles south of Marquette. Contact:

John Small at 906-428-3846  
Mike Lepisto at 906-356-6346  
lepisto@uplogon.com  
Rock Bible Chapel  
PO Box 175  
Rock, MI 49880

### A NEW VIDEO AVAILABLE

*Into Alaska* is the name of a new one-hour long video (available in VHS or DVD format). It recounts the story of Ernest and Helen Crabb who pioneered with the gospel in this needy frontier.

Their son Doug, who serves the

Lord in Southern California (watch for a report of the need of the SW USA in an upcoming Uplook), writes: The video is "basically about them and the Lord's work in the 20th century Alaska. Some might be interested in the his-torical rendition. We believe it glorifies the Lord as there are many folks who are well known in that era of time and depicts them busy for their Master. There is vivid testimony of changed lives...We can be contacted for it at:

tellme@hdmms.net



## TSUNAMI UPDATE *from those on the ground*

### *Peter and Peggy Ferry report concerning the ongoing relief operation in Thailand:*

During the past three months life has been extremely busy...Funds for relief work have been sent from believers in many places, and we thank God for the love and concern shown. In Thailand, assembly work is small and believers are encouraged by having fellowship with assemblies in other countries. We thank God for brothers from New Zealand and America who came to Thailand to do the building work. At Ko' Sireh around 140 houses have been either rebuilt or repaired.

Ah Lin is a Sea Gypsy, an elder in the fellowship and a village elder as well. In his village at Rawai most of the boats were destroyed, but houses were intact. The little Gospel Hall was undamaged and no lives were lost. Ah Lin has been the main contact with the Sea Gypsies. He is able to assess their needs and bring them to Amnart and me. Together we have been able to have new boats made and others repaired. Most of the boats have now been replaced and men are going back to sea to earn a living. This boat building work is still ongoing and gradually all the men are going back to work.

Each Sunday Ah Lin travels to Ko' Sireh to conduct a meeting in the Orak Lawoi language. Before the tsunami a hand-ful attended this meeting. Since the tsunami and all the reconstruction work, there have been thirty or more adults at the meeting. Some have professed faith in the Lord Jesus....Some believers who had been backsliders have been restored...

Relief work has also taken us to Phangnga Province. This week we visited a fishing village called Bangk Wun...People in this village lost twenty boats and they have received no aid. We had a meeting with the headman and all those who had lost boats. Amnart made it clear to them that we were Christians and that fellow Christians in other countries had sent money. After a gospel message we got down to business asking for evidence of their loss...Amnart made it clear that the aid was given not only to Christians. He said that we would be delighted if some people became Christians, but we did not want professions of faith in order to get help. God willing we will have many contacts with this group...

In addition to all the building we have also distributed rice and other food supplies. When the men could not go to sea they had no income, with no income there was no money to buy food. We have made it a policy not to hand out money as this could be misused. Where homes had been destroyed bedding and other household goods were supplied. It looks as if we shall be involved in this work for the long term. Please continue to remember this situation in your prayers.

# MEN NEEDED NOW

*A call for God's men to rise to the challenge of our generation.*

**Albert Horton**

*This article was originally published in the October 1945 issue of THE FIELDS magazine. Its intent is obviously to call workers overseas. We know the need is great everywhere, but in this issue of UPLOOK, we would like to particularly apply it to the mission field of North America. We reissue it with the same prayer with which the author concludes his article.*

**T**he great need now is for young men: teachers to relieve those who must soon lay down their burden, and evangelists and shepherds to carry the work further afield. Such being the case, what kind of men are needed?

**1. Men who know God.** By that one does not mean men who are saved merely, but men who, through deep soul-exercise before God and through study of His Word, have come to know Him and His ways in that fellowship to which they have been called in Christ. Only such can be of any real value in His service, and only such can endure the stress and strain of labor for Him.

**2. Men sent by God.** This is most important. Only the man whom God has sent to a definite field of service can be of help in that place. It is not an unknown thing for one to come to a section of the field who quite evidently was not sent there by God. The result is always dissatisfaction and discontent on the part of the would-be worker, and trouble in the work itself. Such a worker eventually returns home, drifts into secular employment in the country to which he goes, or may even become a permanent center of friction and irritation on the field.

**3. Men who have the glory of Christ and the need of men at heart.**

Our service is primarily the service of our Lord Jesus Christ. The

man who is always thinking of himself, always careful of his own "rights," always with an eye to the appreciation of others, and offended if he does not receive what he thinks is his due—such a man should never be commended for the Lord's work. This ought to be self-evident; but proper care in such matters is not always exercised. The servant of Christ must have a love for Christ and for others that delights in self-sacrifice.

**4. Men who can face discouragement and not lose heart.** Missionary work, whether at home or abroad, is not a picnic. It is often slow, plodding work; preaching at stone walls, with (seemingly) no response. Converts are rarely won in numbers; strong temptations sometimes cause them to slip back into sin. A man must be sure of his God, and, even though the outward circumstances of the service may be disheartening, he must be able to continue steadfastly in serving Him.

**5. Men who are students of the Word.** Pioneer work requires much real study and profound knowledge of God's Word. That also is self-evident. The pioneer goes to a people who often know nothing about God, sin, righteousness, atonement, or any of the truths of the Word. The servant of God must know that Word, or how can he teach them?

And let not a man think that on the field he will cultivate habits of constant systematic study if he has not done so at home. The continual interruptions of such a life militate against the formation of study-habits; often the strongest resolution is necessary to keep up even regular devotional reading or study necessary to keep one fresh in his ministry. Only strong habits of study, formed at home in the face of the many counter-claims of everyday life, can prepare a man for the stress of the field.

**6. Men able to teach others.** Let it never be said, "So-and-so isn't much help here, but he'll do as a missionary." He'll do—what? The work of a missionary is to teach, and if he can't do it at home, how will he do it else-



where? The field does not need the kind of men that those at home can spare; it needs those who are considered indispensable at home. In Acts 13 the Spirit of God called prophets and teachers for the work abroad, and such are needed now. For the missionary goes to point men to Christ and to build up assemblies of believers well-instructed in the truth. That is no more the work of the incompetent abroad than it is at home.

**7. Men willing to learn.**

The field does not need men who think they know everything, and who, as soon as they arrive, feel they must instruct older workers how they ought to carry on. There may be definite reasons why things are done as they are, reasons found in local customs or prejudices. The younger worker should be willing first to learn humbly how to do things; then later on, if his first impressions are confirmed, he may be able to help others to see the same way.

**8. Men able to get on with others.** Missionaries are often men of strong character, and are thrown into an association much closer than would be the case in their home assembly. If a brother is unable to get on with his brethren at home, he should never be commended for work away from home. To send out a man (as it was said of one man) "to get rid of him" is a terrible

thing to do, an insult to God and to those asked to receive him.

**9. Men of balanced judgment.** The field requires sane men: men able to hold the Word in balance.

The man with peculiar ideas and the one who is always "harping on one string" should both stay at home. Not only so, but the man who goes afield must be able to evaluate apparent results: to distinguish the false profession from the true, not counting every professor as "saved." And he must be able to form a sound judgment on the many problems of procedure and discipline with which he will be faced.

**10. Men of spotless character.**

The man who goes as the Lord's representative must be one in whom there is no compromise with evil in any form: no compromise with the world; no careless or unseemly conduct toward the opposite sex; but rather a stainless purity and a daily experience of victory over sin through the Lord's power. He must know that self-control which is part of the fruit of the Spirit. The harvest field is a place of fierce temptations, and only the one who abhors sin and knows the overcomer's secret can be of any value there.

The work of God demands the best men available! Will you daily pray the Lord of the harvest to thrust out such laborers?

**GIVE US MEN** BY J. G. HOLLAND

*God give us men! The time demands  
Strong minds, great hearts,  
True faith and willing hands;  
Men whom the power of influence does not kill,  
Men whom the spoils of this world cannot buy.  
Men who have honor; men who will not lie;  
Men who can stand before a demagogue  
And condemn his treacherous flatteries  
without winking;  
Big-hearted men, sun-crowned,  
who live above the fog  
In public duty and in private thinking.*



**A website has been created to provide the information formerly published in the Workers Together newsletter. The web address is [www.wtonline.info](http://www.wtonline.info) Your comments and suggestions are welcome.**

# HOW MANY, FOR STARTERS?

*The work is great and the laborers are few. Who will join the front lines?*

**G**od must do everything that will be of eternal value. “So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase” (1 Cor. 3:7). However, although He can speak through asses, and even rocks if need be, generally the Lord uses people to be the agents of His work, equipped and energized by His Spirit. And the man who wrote those words in 1 Corinthians very much appreciated his fellow-workers, as he called them.

Paul no doubt saw the wisdom of the Lord’s example in taking the twelve “that they should be with Him and that He might send them forth” (Mk. 3:14), and so did similarly. It was not simply a Paul & Timothy duo: there was Titus, Mark, Luke, Barnabas, Demas, Trophemus, Tertius, Silas, Epaphroditus, Tychicus, Stephanas, Fortunatus, Achaicus...

## Are you sitting down?

It is lovely to see an older saint working with and training a younger disciple. But starting with one and ending with one when the teacher passes on—that isn’t good arithmetic. The world population multiplies. We need the multiplication of our forces as well. “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (2 Tim. 2:2).

I’ve been praying that the Lord of the harvest will thrust out at least 500 couples into the North American hinterland in the next year or two. Am I being too timid in only asking for a thousand people? Probably. When the Lord began harvesting from Jerusalem, He began with well nigh ten times that number! And consider that the whole world’s population estimated at the time of Christ’s birth was less than that of North America today.

But a thousand committed workers is a start, though nothing compared to the thousands of Mormons and JW’s that are constantly looking for the unwary. On May 14 of last year, UPI announced that “the consecration of a Mormon temple in New York on June 13 will be a milestone in one of the most extraordinary religious developments of

our time—the breathtaking growth of the Church of Jesus Christ of Latter-day Saints. The rather stark six-storey building opposite the Metropolitan Opera is the 119th LDS temple; four years ago there were only 50. This increase is paralleled by the construction of 400 new meetinghouses worldwide every year.”

New Muslim mosques and Hindu temples are springing up around us. Shall we continue living as we are, offering only an occasional sigh at the alarming statistics?

Considering one thousand pioneers for North America shouldn’t frighten us; it should inspire our prayers. Hudson Taylor died in China exactly 100 years ago. In the days approaching the Boxer Rebellion at the turn of the century, financial resources were very slim. But the need of the field before him drove Taylor to what some call audacious faith—asking for 1,000 new workers when the funds for the support of

the Mission had dwindled almost to nothing. He wrote to a friend: “We have twenty-seven cents...and all the promises of God.” More than enough! (See True Story, p. 25 for more faith-building incidents from Hudson Taylor’s life).

## The right ones for the job

Not anyone will do for this rigorous task, of course (see the previous article by A. E. Horton). Woe betides elders that “commend” their problem cases to some other area! The ones whom the Lord calls could well be the most expensive ones for an assembly to give away.

It may take some months for these workers to be able to leave their assembly for other parts. Usually they should train others to fill the ranks before they go, if some are not already available to step in. After all, if they cannot train replacements, they are not some of those evangelists, pastors and teachers mentioned in Ephesians 4, who can mature the saints to do “the work of the ministry” (v. 12).

Sometimes—at great sacrifice—the Lord may call on newly planted or small assemblies to give up a promising

## A THREE-FOLD CORD

✧ ✧ ✧

**“Lord, increase our faith!”**

LUKE 17:5

**“Lord, teach us to pray!”**

LUKE 11:1

**“Lord...send forth laborers!”**

LUKE 10:2

young servant, the way Timothy was released from the area of Derbe, Lystra, and Iconium (see Acts 14 and 16). Generally, however, it does not seem to be wise for a small group to be expected to give up the bulk of its future workers to other areas of the field, leaving it to struggle on.

Of course there is always the temptation for an eager young man to look further afield when he believes his own local assembly is “*perishing*” because the leaders have “*no vision*” (Prov. 29:18). He is eager to lay his life down, but not for a cause that he believes is already lost.

What would the wise among us say to a young man like this? *Never* leave such a place? I can only say that he should spend serious time in the presence of the One who moves in the midst of the gold lampstands to be sure that his directions are from the Head and not from his heart. God can still use a young Samuel to rescue a seemingly impossible situation when his ear is open to the Lord’s voice, and—as is often the case—when godly, praying women compensate for the failure of weak male leadership.

### The path of greater blessing

In most cases it would be the norm, wouldn’t it, that the healthy assemblies should be willing and eager to invest some of their capable, consecrated (and often under-utilized) believers in a work further afield. It should not be thought, however, that the larger an assembly, the more it can contribute. I am living proof that there is an optimum size for a body. Once that size is reached, it would be nice if increased growth meant spare kidneys or a back-up heart. But no, all that happens is increasing bulk and increasing lethargy.

It should also be noted that the idea of what is a suitable size varies dramatically around the world. This perception has certainly been affected by the megachurch phenomenon here in North America. But did you know that evangelical local churches on this continent still only average 50—that’s right, 50 members.

According to pollster George Barna, megachurches—those with 1000 attendees on a typical weekend—only represent 1% “of the Protestant church landscape.” These rapidly growing and high-profile congregations, though we thank God for every one saved through their ministries, are not winning the battle of taking North America for Christ. According to Barna, from 1992 to 1999, average church attendance has dropped by 12% in the US whereas the population has increased by 9%.

Far better to have many smaller groups where each one has a significant part to play rather than having great

crowds of spectators with only a few who have vital roles.


A good number of North American assemblies, it seems to me, have an excess of qualified people who have little exercise because there is little opportunity. Young people, loaded with energy, therefore pour themselves into careers rather than the work of reaching eternal souls. As Paul would explain (Phil. 1:14), some gifted brethren are reticent to take public part when older and more developed ministers of the Word are available. Obviously having more frequent opportunities to exercise their gift should not require the imprisonment of senior men, as in Paul’s case!

### Give generously!

How many gifted men should these healthy assemblies be expected to release? One indication is given by the assembly at Antioch (Acts 13:1). Five percent? Ten percent? The Holy Spirit requested no less than 40% of their preaching gift, as far as we are told—two men out of five. What’s more, the two happened to be Paul and Barnabas. How could they afford to give them up? How could they afford *not to* when the Spirit moved them? And how much poorer the whole church would have been if these elders stood in the way of their larger sphere of ministry?

I believe that the same principle regarding personal enrichment is also true of local churches. I am enriched only when I learn to give. Here is the path of blessing. Any assembly that becomes parochial, inward looking, interested only in what benefits them, is on the path to spiritual poverty. “*Look not every man on his own things, but every man also on the things of others*” (Phil. 2:4).

Paul pled with Corinth to follow the example of their poor brothers in Macedonia: “*We make known to you the grace of God bestowed on the churches of Macedonia: that in a great trial of affliction the abundance of their joy and their deep poverty abounded in the riches of their liberality*” (2 Cor. 8:1-2, NKJV). Their hearts, not their wallets, overflowed.

Note that these Macedonians provided for Paul’s needs, not when he was ministering to them, but when he was pioneering elsewhere. This is something else that must change. Many assemblies are happy to send money to workers on foreign fields (which we applaud) and give to preachers who occupy their platforms. We must, however, take significant steps to invest in pioneer works and workers in North America. For those that have been richly blessed by God, may we hear the ancient plea as if from these isolated servants and fledgling assemblies: “*Think on me when it shall be well with thee...*” (Gen. 40:14). 

# WORLDVIEW

THE CHURCH • THE CULTURE • THE CONFLICT

## KEEP DIGGING, BOYS

A recent article by Judy Seigel in the *Jerusalem Post* (Feb 22, 2005, p. 6) is titled “Jordanian Dig Confirms Biblical Edom.” In the article, Seigel explains that a new archeological study, “headed by archeology Prof. Thomas Levy of University of California, San Diego, contradicts much contemporary scholarship” which claims “on the basis of no physical evidence that no Edomite state existed before the 8th Century BCE.”

This discovery, in an area largely untouched by archeologists, has challenged the commonly held view that “the Bible’s numerous references to ancient Israel’s interactions with [Edom] could not be valid.” The author points out that the evidence shows a substantial Edomite civilization in the area, just as the Bible says, dating back at least to the times of David and Solomon. Once again the “minimalist experts” are left literally biting the dust because of their strong bias against anything that would validate the biblical record. “*Is not My word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?*” (Jer. 23:29).

1 BCE, meaning “Before the Common Era,” is the politically correct alternative to BC.



Excavations at the gate of the Iron Age Fortress at Khirbat en-Nahas

### ETHIOPIAN ELECTION

In May, Ethiopia is due to hold a general election. “Please pray for this country as the Election Day draws nearer, and also pray that if a new government is elected it will allow the country to continue to enjoy current religious liberty.” —*Echoes*

### READY FOR END TIMES?

*Reuters* says that customers of the German supermarket chain Edeka can pay for their shopping by placing their finger on a scanner at the checkout. A store in Ruelzheim piloted the technology; now the company plans to equip its stores across the region. They were confident that the system could not be abused.

### SINGAPORE ASSEMBLY

A new assembly at Depot Walk in the southern part of Singapore cele-

brated its first Breaking of Bread March 6. Outreach activities started a year ago. About 100 members from the large Bethesda Ang Mo Kio assembly and in fellowship with them have started the work at Depot Walk. Please pray that the Lord will build His house (Ps. 127:1-2).

### ALL WE LIKE SHEEP...

Professor Ian Wilmut of the Roslin Institute in Edinburgh, the scientist who created Dolly the sheep, the world’s first cloned mammal, was granted a license to clone human embryos for research.


“Our aim will be to generate stem cells purely for research purposes,” Wilmut said as reported by *Reuters*. “This is not reproductive cloning.”

Opponents argue the use of human embryos for research is unethical. It is also a slippery slope.

### MADAGASCAR CYCLONE

Are you aware of the recent cyclone in Madagascar? The city of Tuléar has been seriously hit. Thousands have been affected, water is covering 80% of the city, crops have been totally destroyed, and people are missing. The main assembly hall has withstood the floods but the out-lying assemblies have suffered badly.

### GUYANA’S FLOOD

The most severe flood for over a century has affected nearly 40% of the population of this South American country. Abnormally heavy rainfall has caused a prolonged flood in its heavily populated, low-lying, coastal areas. According to the latest figures 293,988 people have been affected. CMML/MSC/Echoes have ongoing disaster funds if you wish to help the local believers. 

# GO SOUTH, YOUNG MAN!

Imagine an exotic mission field called **Gritslandia**.

**T**he thirteen states of this vast mission field (highlighted in dark green in the smaller map immediately to the right) comprise an area of almost 835,000 sq. mi. and include a population of more than 95.5 million souls (it also has many of the illegal aliens in the US).

Let me begin by saying that we are grateful for every faithful believer or local church (by whatever name they are called) who have faithfully shone the gospel light in this region. However, since most of our readers are associated with those gatherings who seek to meet simply according to New Testament principles (with varying degrees of success), we will focus on the work that has been done—and should be done—in this expansive and needy region of the country.

Much of the gospel work done in this area in past days have been centered in the Piedmont region of North Carolina, many of the main centers of Tennessee, South Carolina and Georgia, and certain areas along the coast of Florida. Some of the key cities in Texas and Oklahoma have assemblies of varying strengths and there are relatively new works in parts of KY, AR (Little Rock), and several relatively new ones in FL, GA, and NC. As well there are works in Montgomery and Birmingham, AL. Other assemblies are scattered through the region.

However, many major cities, especially in the Deep South region (see map in orange border on following page), have no New Testament assembly to our knowledge. If there are some, we would be happy to be informed. Here are some of the cities needing work:

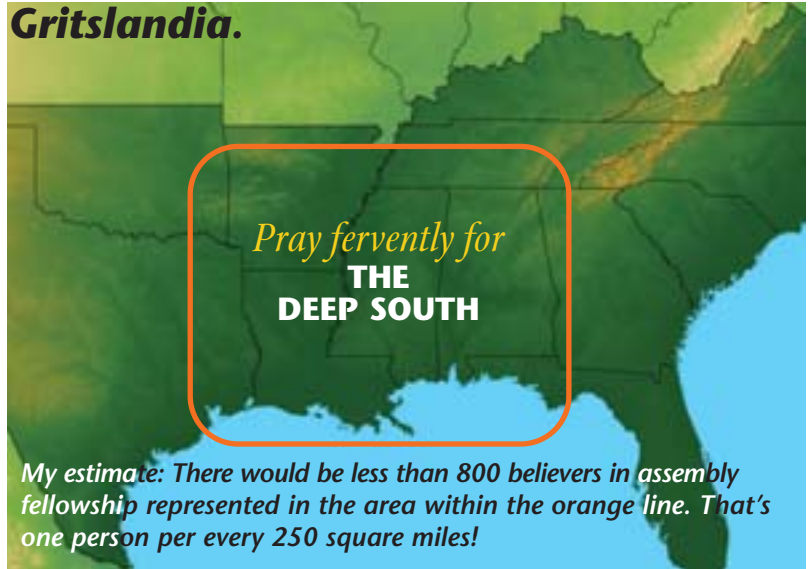
IN THE PANHANDLE OF FLORIDA, “The Sunshine State”:

- Pensacola
- Panama City

There are small works in Niceville (Fort Walton Beach area) and Tallahassee, the state capital.

IN ALABAMA, “Heart of Dixie” (pop. 4,486,508)

- Mobile, and its surrounding towns
- Dothan



- Tuscaloosa (Northport), where a few meet in a home
- Huntsville, where a few meet in a home

There are other smaller towns in need, like the university town of Auburn, Gadsden, Florence, and Phenix City which, when joined with Columbus, GA, is a substantial population area.

Three assemblies are listed in Birmingham, with perhaps a total of 50-60 in fellowship. There is a good work in Needham, a small community one hour SE of Meridian, MS. Assemblies are also listed for Anniston (one hour E of Birmingham) and Gallion, near Demopolis (one hour straight E of Meridian).

Remember our sister HELLEN SHERIDAN, still serving the Lord in this state and elsewhere. Her contact info.:

913 Mountain Brach Drive, Vestauia Hills, AL 35226  
Ph: 205-979-6186

IN MISSISSIPPI, “The Magnolia State” (pop. 2,871,782)

- Jackson, where I hear there is a work (unlisted)
- Meridian
- Gulfport/Biloxi

Also just over the northern border is the great city of Memphis where the only assembly has recently disbanded. There are still a few saints there who might be gathered if others with vision and energy joined with them.

Other smaller towns in Mississippi without listings include Tupelo, Columbus, Vicksburg, and Pascagoula.

Assemblies are listed for Tylertown (metro Hatties-



burg), Mendenhall (half hour SE of Jackson) Greenwood (100 miles N of Jackson), and McComb (W of Hattiesburg, S of Jackson).

A new assembly camp has recently been purchased for the Deep South on the southern border of the state, near Picayune. It could be of some help in knitting the various groups together.

IN LOUISIANA, "The Pelican State" (pop. 4,482,646)

- Baton Rouge
- Shreveport
- Monroe
- Alexandria
- Lake Charles

Only metro New Orleans (and Slidell across Lake Ponchartrain) and Lafayette have assemblies listed. Some of these needy cities do have a few interested individuals but this state is almost a wide-open field.

Listed as commended workers in Louisiana:

BOB AND JOANNE BROWN

1584 Monaco Drive, Slidell, LA 70458-2947

Ph: 985-641-3785 email: [jesusistheway@juno.com](mailto:jesusistheway@juno.com)

RAY AND PEETSIE CUMMINGS

103 Dickson Drive, Belle Chasse, LA 70037-2439

Ph: 504-393-7083 email: [ibelievegodslve@juno.com](mailto:ibelievegodslve@juno.com)

IN ARKANSAS, "The Natural State" (pop. 2,710,079)

- Fort Smith and Siloam Springs where there is interest
- Pine Bluff, 40 mi. SSE of Little Rock
- Fayetteville/Springdale/Rogers/Bentonville
- Jonesboro
- Texarkana, on the Texas line

Two works are listed in the NW corner, at Alpena and Eureka Springs. And there is an assembly in Little Rock.

JOHN AND BOBBIE HELLER

7 Amber Court, Little Rock, AR 72202

Ph: 501-228-2012 email: [jhellerii@aol.com](mailto:jhellerii@aol.com)

ACROSS THE TEXAS LINE

Just 99 miles W of Shreveport is Tyler, TX. Also 40 miles W of Shreveport is Longview with a small assembly.

Grady and Linda Dollar (burdened for Tyler)

PO Box 172, Golden, TX 75444-0172

Ph: 903-768-2700 email: [gdollar7@aol.com](mailto:gdollar7@aol.com)



# SCIENCE & YOU

VISIBLE CREATION SHOWING US THE INVISIBLE GOD

Every four years, athletes from all over the world compete to represent their nations in the Olympic Games. The games originally began in Greece where athletes competed in events such as boxing and wrestling. The modern Olympic Games have today become a forum for national pride in addition to a celebration of athletic achievement. The winners of the Olympic Marathon race set the standard for endurance and dedication for all Olympic athletes. Running the 26 miles 385 yards takes incredible determination and aerobic conditioning. Such top Olympic runners must train for years to reach this elite level.

As impressive as human athletic achievements are, one does not have to look very hard to find examples of incredible endurance among the birds, feats no human could match. Take, for example, the Pacific Golden Plover<sup>1</sup>. This small bird sets out each winter on an 88-day non-stop migration from the Arctic Circle to Hawaii. It is a non-swimmer and does not rest or sleep during its migration, losing 50% of its body weight during the journey. Even more incredibly, the Plover's chicks mature in the Arctic and make exactly the same migration after its parents, but without instruction in navigation over the open ocean where an error of only one degree would cause them to miss their destination. Whether the Plover uses the sun or stars or both to guide it is not known.

The Robin covers about 40 miles a day during its migration, a distance few people could cover in one day unassisted, let alone for 78 days in a row as the Robin does. In experiments with homing birds taken from their home range and released, the Lesser Yellowlegs covered the 1900 miles between Cape Cod, Massachusetts, and their island home of Martinique in just six days. An average of 316 miles per day<sup>2</sup>!

The physical stamina and aerobic efficiency of birds that migrate up to seven thousand miles is impressive enough. But add to this the ability to navigate to precise locations over unfamiliar ground, or "home in" on a familiar location from thousands of miles away. One begins to wonder how an evolutionary process could "create" these abilities. It stretches the limits of credibility to believe that undirected chance mechanisms of evolution produced the organs and systems which birds need for long distance migrations, let alone the pre-programmed knowledge of how to use the sun, stars or landmarks to navigate to a place they have never seen before. Since birds don't acquire the physical or navigational abilities for migration by practice and learning, isn't it more plausible that these abilities are a result of intentional, conscious design rather than undirected chance?

In bird migration we come to appreciate that God understands distance, time, and physical needs for survival, as well as how to use the sun, moon and stars as navigational signs. If He programs birds to fly with such endurance, can He not also help us to "run with endurance the race set before us"? (Heb. 12:1).

MICHAEL G. WINDHEUSER, PH.D.

1 Martin J. *Incredible Creatures that Defy Evolution II*. ExplorationFilms.com

2 Tyne J, AJ Berger. *Fundamentals of Ornithology*. John Wiley & Sons, 1976, pp. 362-363.



# THE FIELD AT YOUR DOOR

*Farming usually works best on a farm.*

**O**n a recent trip to the Markham assembly in the Toronto, ON, area, I had occasion to discuss the present situation with a brother there. He told me of a conversation he had with my father.

“I asked him, If the fields are white to harvest, why are we seeing so few saved?”

“Perhaps,” my father replied, “we’re not in the fields.” Busy at gaining further education, establishing careers, maintaining existing assemblies, securing comfortable retirements—all considered to be legitimate pursuits—who is actually *in the fields*?

During the last quarter of the 19th Century, North America was seen as a ripe mission field. Between 1871 and 1880, six intrepid young men from Scotland—later joined by UK, German, Dutch, Italian and other European evangelists—came to our shores. They pitched tents, rented halls, shouted out the gospel from street corners, and wore out untold pairs of shoes going from door to door. They held conferences, started magazines, and built assembly buildings with their own hands. In one generation they saw the establishment of more than 500 New Testa-

ment assemblies in North America. We honor their memory. In 1881, Donald Ross’ magazine, *The Barley Cake*, listed 33 pioneer evangelists

in North America. How many do you know of today?

Following the Second World War, many of our best young men and women (who had seen the worldwide need while in the military) left these shores to plant the gospel banner in foreign lands.

But others saw the ongoing need on this continent, and also were uprooted to push the frontier of assembly life across Canada and the United States. Oliver Smith in Iowa. The McEwans, Lester Wilson, Welcome Detweiler, W. G. Smith, Harold Mackay and Herman Luhm in Virginia, West Virginia, and North Carolina. Gordon Reager in Atlanta. T. B. Gilbert. Harold Harper. John Spreeman, Noah Gratton and others in Quebec. The list is substantial. As the first wave of pioneers had worked in the industrialized Northeast, Chicago and the West Coast, so this wave reached into the Midsouth and the Midwest.

CONTINUED ON NEXT PAGE



## 9 SUGGESTIONS FOR POTENTIAL PIONEERS

1. Get a map of North America on your wall and begin praying for various needy areas of the continent. Pray for others who are becoming exercised for North America as a mission field. Pray that the Lord will thrust out the right ones at the right time.
2. Look for someone you can train to take your place in the assembly so you’ll be freer to move.
3. Clear up debt, simplify life, get rid of the clutter, free up time for the better things.
4. Communicate with some pioneer workers for their invigoration and to have a more informed prayer life. Tell them some encouraging things.
5. As you are able, invest prayerfully, financially and generously in North American pioneer evangelism.

6. Ask the believers to pray with you about the possibility that the Lord may be calling you to be involved in breaking ground elsewhere.

7. Look for opportunities to hone your skills in prayer, evangelism, Bible study, preaching, hospitality, or in whatever way the Spirit has gifted you.

8. Take vacation time and arrange a visit to a pioneer field in North America to “spy out the land” and/or learn on the job what the work there is like.

9. Watch (and pray) for a conference of exercised believers with pioneer hearts, asking the Holy Spirit to do a work in linking those with a common vision but with varied and complementary gifts, to work together in some new field. *Oh, and did I say pray?*

But then something happened. The next generation put considerably larger percentages of their time and resources into new church buildings and enlarging assembly numbers. Slowly but surely, gospel pioneering withered away, and what evangelists were left began frequenting already established assemblies—often to do the gospel work that should have been done by the local assemblies.

At the same time, we saw in many places (due, we said, to increased distractions in society) a diminishing of attendance at gospel meetings. Gospel Halls plodded on with regular Sunday evening gospel meetings and special series, seeing a few saved, mostly Christians' children. Chapels tried a Sunday morning Family Bible Hour, but in spite of seeing some neighbors attend, the trend has been to drift away from gospel preaching to teaching Christians.

Whatever the reasons, though we rejoice at some bright exceptions, in most areas of NA the gospel offensive has almost ground to a halt. Some preach the gospel, largely to Christians; others have abandoned gospel preaching almost entirely. It is high time for that to change.

Though we're thankful for every soul saved (each worth more than the whole world), we will not fulfill the Great Commission if assemblies of 50 or more are only seeing a few saved each year. Obviously if, on average, each believer saw only one person saved each year, the number of assembly believers should double each year.

That means everyone should be trained to evangelize, encouraged to do so, and we are praying specifically for one another in this venture. Every believer should have a prayer list of those they want to see saved ASAP, and we should expect God to answer these prayers.

But even this is not enough. Assuming there are 100,000 believers in assembly fellowships across the continent, doubling this number will hardly put a dent in the project. Just the increase in the Canadian population exceeds 150,000 per year; the US number is ten times that.

We must not only think about personal evangelism and public preaching at the local level.

There must also be broadcasting of the seed. We need more well-designed, accessible, accurate, non-technical and attractive gospel web sites. What about satellite radio? Local cable TV programs? Gospel CDs or DVDs for mass distribution? What about blogcasts?

The massive need, the encroaching darkness, and the distracted and lethargic church in North America leaves the field almost wide open for us. The marvels of modern technology, the power of the unchanging gospel, the vast resources of heaven, and the convicting and illuminating work of the Holy Spirit are all in place. What is needed? Men and women willing and ready to stake their everything on the ironclad promise of God: *"He that goeth forth and weepeth, bearing precious seed, shall **doubtless** come again with rejoicing, bringing his sheaves with him"* (Ps. 126:6). 📌

## 7 BENEFITS of LIVING the SAFE LIFE

1. You'll never be asked to write one of those testimonials on "How The Lord Miraculously Helped Us When It Seemed There Was No Way Out."
2. You'll likely always have lots of reserves and will never have to pray, "Give us this day our daily bread."
3. Your life will be relatively calm, measured, and predictable, without those shocking moments when you experience the remarkable intervention of heaven. You will have effectively insulated yourself from that.
4. You will have your evenings and weekends free for yourself, never bothered by people seeking spiritual help, as they do from those daily cast on God.
5. You will be able to stock away substantial investments, often to be left to unsaved relatives. Large sums of money give you something to regularly think over, plan for, and worry about. This is the alternate policy of living "for a rainy day" rather than living for "that Day" (see 2 Tim. 1:12; 4:8).
6. You will be able to exert control on many decisions of your life, unlike servants who are often imposed upon, interrupted at unearthly hours, and expected to give selflessly of themselves.
7. You will be remembered as a Christian with a good job, a well-kept garden, a nice car, a fine wardrobe, and huge untapped potential.



# WHAT GOD HAS WROUGHT!

*Acts all over again, this time in Angola, described by one of the TRUE Plymouth brethren.*

## Roy A. Wood

*Roy Wood was commended from Plymouth, England, in 1954 to serve the Lord at Luma, Angola. In 1956 he married Karen Koppel who had been commended in 1948 from Toronto in Canada. They were blessed with five children and when terrorism erupted they served for four years in Congo. Since independence in 1975, Roy has been back to Angola, for visits of three months or more, on twelve occasions. For the last seven times he and Karen have visited the field together.*

It has often been said that the work among the Chokwe people in N. E. Angola is rather like another chapter in the Acts being written. We could also say that the first half of the last century was a time of plowing and sowing whereas the second half saw the reaping of an abundant harvest. We give God all the glory.

Fred Stanley Arnot had urged William Maitland to settle among the Chokwe people, so the work started in Boma in 1904. On September 7, 1904, Thomas Louttit wrote that the Luma Cassai district had been on his heart for nine years. The area was untouched and he considered that it would give ideal opportunity for the gospel, a territory 500 miles long and 300 miles wide. His words were prophetic, even if they took many years to be fulfilled.

The work at Luma started in 1908 but in 1915 Cuthbert Taylor died of blackwater fever with Fred Olford and Leonard Gammon at his side. He asked for the hymn, "Must I go and empty-handed" to be sung. But he didn't go empty-handed. In that year the first four were baptized.

In 1916, Herbert Griffiths arrived at Boma and in May 1917 he and Fred Olford were both married on the same day. Dr. Leslie Bier arrived in 1932 and established an excellent medical work. Various centers were being occupied for Christ, especially along the railway line as it was being built. Evangelists were being commended and brethren were visiting various areas wider afield such as Dundo to the north and Luao to the east.

In 1925, Lance Adcock and Ernest Wilson trekked 540 miles in five weeks, visiting the Songo, Munungo and Ban-

gala tribes. In 1929, Fred Olford came back with the New Testament in Chokwe. (Without initially knowing, I was commended by the same assembly to the same place.) The whole Bible was printed in 1981, largely being the work of David Long and faithful sisters and brethren who worked with him. What a blessing it has been!

Before the war, David Long had served his apprenticeship at Quirima with Ernest Wilson, but when he came back in 1946, he and his wife settled at Luma. After learning Portuguese in Portugal, I sailed to Angola in January 1955 and was met by David at the coast. I shall always thank God for the way he introduced me to the Chokwe language and the work.

At that time, evangelists were being commended to serve the Lord in the area around Luma and I took care of the fruitful boarding school work. It was not until early in 1964 that I joined Willie Hastings and visited the Camaxilo area before he went on furlough. We

travelled over 1000 miles and had the joy of seeing 543 baptized. The first baptisms had taken place in 1951 and we were alarmed at the large numbers seeking baptism.

The elders suggested that we confirm their judgment and after nearly forty years we can only say they were right. We had entered into other men's labors, including Crawford Allison and George Wiseman who had laid good foundations. Our Angolan brethren had caught the vision of reaching out to their own people.

In 1965, I travelled south from Camaxilo to Lubalo. I found a crowd of people by the roadside and discovered some of them had been saved and baptized but it had meant walking 90 miles and sleeping twice on the way, carrying their own food. They said they wanted to see an assembly there. I was able to visit the Portuguese administrator for the whole area and explain that it would be far wiser if crowds of people didn't travel to the critical border area but were allowed to stay in their own area. He agreed, and I then endeavored to see a work started every 25 miles along the whole road system. Before I left, over 700 gathered at Lubalo and 143 were baptized.



Nine assemblies and numerous outposts had been established with about 3000 believers who desperately needed teaching, but the political situation was worsening. Added to this, the Portuguese twice refused me permission to visit the area. After serving six years without a break, we came home at the end of 1966. We were heartbroken as we thought of the believers, many of whom were illiterate, left without teaching. How would they survive?

As the British Foreign Office advised that Angola was not safe for women and children, we spent four peaceful years of fruitful service at Kasaji in the Congo where we were able to use the Chokwe language and help the Angolan refugees. We came home in 1972. Later we were able to help the thousands of refugees who fled from

Russians who set up a communist regime. Eventually all the missionaries but one had to leave. The believers went through a severe time of testing. They suffered privations, imprisonment and persecution but the vast majority stood firm. Satan was also attacking with a resurgence of witchcraft. My wife and I gave ourselves to the translation of Bible helps and commentaries and, as visas were granted, made visits. Roads were mined, ambushes were taking place and flights were risky, but the Lord preserved us.

We proved the Lord's faithfulness each time we went back. The Lord confirmed our plans by supplying our needs. In 1979, I was waiting for my visa and it was granted on April 17. On that very day, I received a letter from a brother I had never met and as far as I knew was not aware

**IN SPITE OF PERSECUTION, THE WORK HAD SNOWBALLED TO FIVE TIMES ITS ORIGINAL SIZE!**

Congo to Angola, many of whom were known to us.

However, in 1971, after ten years absence, George Wiseman was able to return to the Camaxilo area and to his amazement found that the assemblies had grown and the work had spread even further. It was tremendous thrill for me to visit the area again with him in 1975 and see how God had blessed and preserved His work. The work had snowballed to five times its original size!

At Cafunfu, the believers themselves had erected a new hall 30 meters long and 18 meters wide. At the gospel meeting 1575 were present and over 1000 broke bread in perfect order and simplicity. We could only bow our heads and thank God for what He had done in the hearts and lives of these dear people.

Since then they have suffered persecution. Many had to flee to the Congo, but they started assemblies there and found believers who wanted to have elders and remember the Lord on a weekly basis. They are reaching out to a large area and now that the roads have opened up, literacy materials, literature, Sunday School lessons and Emmaus courses can be sent. Previously everything had to be flown in at great expense. On that journey, George and I with a faithful elder visited 85 places in a month and had as many as five meetings a day. As we returned we stopped at one village and I took a picture of a family. George Wiseman remembered how that 23 years before the husband had brought his idols to be burnt and trusted the Lord. The son who was just a baby then, said that he was now 24 years old and the whole family was still going on for God.

Independence came in 1975, and the Portuguese had to flee. Law and order broke down and the country was plunged into civil war. They were replaced by Cubans and

of my impending departure. It read: "Beloved brother in Christ. The Lord has spoken to me so have no fear concerning the enclosed cheque. My prayers will be with you continually. 'Commit thy way unto the Lord, trust also in Him and He will bring it to pass.' The grace of our Lord Jesus Christ be with you." The cheque was for a considerable sum. A week later I was on my way to Angola.

In 1982, Ernest Wilson made his last visit to Angola and it was a joy to accompany him as he visited places where he had once labored. We visited Boma which had been destroyed by bombing but the assembly continued. Charlie Shorten who had labored at Monte Esperanca visited us at Biula and I were to take him to catch the early Monday morning plane back to Luanda from Saurimo.

We decided to travel up, after the meetings, to Saurimo on Lord's Day afternoon. We slept just outside Saurimo and heard three petrol tankers going south early in the morning. They were ambushed and burnt out just north of Biula. Had we delayed our journey to the Monday morning, as originally intended, we would have run right into that dangerous situation.

In 1983, the Lord provided a Land Rover and we had also sent out air freight with vital supplies. The cargo plane to Saurimo was not running and we had insufficient room in the Land Rover. The Red Cross had ten spare trailers they wanted to sell and were willing to give one of them freely. We only needed one so I offered to divide the total cost by ten and pay my share. The others buyers would not agree, insisting that I should have the one which was the gift. I now needed a tarpaulin but the factory making them had burnt down. I went into a general trading store and the owner said he had a second-hand one in good condi-

tion; moreover, he was willing to give it to me.

In 1998, we were finally able to get back to Luma. All the houses of the missionaries had been destroyed. Much earlier our Land Rover had been stolen but all these things counted for nothing when we discovered all that the believers had passed through. The rebel UNITA movement were now cooperating with the government. Their Major came to greet us with a present of a chicken, potatoes and cabbage. We told him of our desire for peace. God had preserved the hall, school and Bible school building, although they were in need of repairs. The believers had built a small visitors house for us and we were able to give them much needed medicines.

You can imagine our joy as we saw the morning Sunday School classes meeting in the sunshine around the hall just like the good old days. An even greater joy was to remember the Lord with them and preach the gospel. It was hard to leave them after just a weekend, but we had promised to go to Luena. Within a week a UNITA force had again attacked and the people were beaten and forced to flee.

Meanwhile we were in Luena, busy with meetings, when we were warned that UNITA were advancing and that it would be wise for us to leave. We packed and then went to sleep that night knowing that we were in the Lord's hands. Next morning, an elder went to the airport and within ten minutes was back to say that a Russian plane had come in with military supplies and was willing to take us back to Luanda. Our God is "a very present help."

We returned again in 2001 with much more liberty to reach out as far as we dared, to teach the Word. At our farewell meeting they rented a war-damaged cinema and over 3000 were present. As we left, we saw a miserable group of over a hundred displaced people—mainly

women and children. They had walked 200 miles to escape the fighting in the Sautar area. The authorities asked me to speak with them. I was asked what I could do for them. Seven weeks before I had asked elders visiting Luanda to use considerable funds which had been entrusted to us to buy food and supplies for orphans and displaced people. These were now in place just at the time they were needed.

It has been our privilege to reach the four corners of a vast area in N. E. Angola even beyond the bounds of the Cassai and Cuango rivers and many places in between. We visited Luao, Katapi and Cangumbe and as the work reached Malange spent time there. At first, the authorities would not allow the believers to start as they were not recognized. I saw the Governor and he said that the authorities now realized that it was impossible to hold back the work of God. It was like trying to stop the wind with your hands. He then finally recalled that Quirima was in his district and, if we belonged to that same group, then the work in Malange was not a new work and could go on. The whole area was linking up and being covered.

We made visits to Lucapa and Dundo where we ministered the Word and tried to deal with problems. Even as I write, a letter has arrived from an elder at a place called Nzagi which is situated right in the very corner of N. E. Angola. He writes that many are longing to see us even though we are "retired." He mentions that we have visited Angola many times and have visited Luena, but did not visit his area because of the war. Now it is over; they want us to visit them again. We value earnest prayer for the handful of missionaries remaining in Angola and that the Lord will soon send reinforcements to take the places of those who will soon retire.



## THE SECRET OF THE 24-HOUR WORK DAY

*After J. Hudson Taylor had addressed a conference at Niagara-on-the-Lake, ON, and had left for other engagements, Robert Wilder brought a burning message on "Go into all the world." In the course of his address he said that he had learned from a Christian woman the wonderful secret of how to work for Christ twenty-four hours a day and to keep on doing so all year round. When asked how it was possible, she replied: "I work twelve hours and when I have to rest, a servant of the Lord in India, whom I support, begins her day and works the other twelve." Wilder urged those who could not go to the foreign field to support a representative and thus work twenty-four hours a day for Christ. The idea caught fire, not only there, but at many other conferences. Within a short time enough money was being contributed to support scores of missionaries, and many earnest lives were offered for His service. ☪*

# 10 THINGS TO KEEP IN MIND FOR

## 1. In the will of God this decade, 2000-2010 AD, will continue to be another decade of enormous growth and outreach in the salvation of souls.

The harvest will not reap itself, therefore our God will continue to raise up and thrust forth laborers into the harvest. This harvesting will be in direct response to the growing obedience of those who call upon the Lord of the Harvest, and who witness at home and abroad. We are requested to earnestly pray for others to be “thrust forth!”

## 2. There will be increased pressure and conflict on evangelicals in the body of Christ.

True Christians will continue to be perceived by unbelievers as “the narrow-minded,” “the new bigots,” “the prejudiced and intolerant” because they insist that Jesus Christ is Lord (God) and the only way of salvation.

Many will continue to be ill-prepared as to how to witness and to be ready for evangelism generally, and shall therefore give

up in the face of intensified criticism and persecution. Significant reductions in membership will continue in the out-of-touch passive churches.

## 3. Religions worldwide will become increasingly militant.

Islam already, but also Buddhism and Hinduism, will continue to intensify their attacks on Christian witnesses as greater numbers from these historically mainstream religions profess faith in the Lord Jesus Christ. All evangelical witness to these ancient religions will increasingly be perceived to be a growing threat to them.

As active Christian witness impacts even more upon previously unreached people groups (heathen idolators), the number of Christian martyrs will again dramatically increase.

## 4. Many spiritually enterprising young soldiers of the cross will emerge who will think outside

## NEARLY A WITNESS

*God never does anything in a half-hearted way. Nor does He leave a work incomplete. It is the beginning of a very real and new experience when a person says, “I have discovered that God’s purpose for me is that I should be a new creation in Christ, whole and complete.”*

*A deaf man with a speech impediment was brought to Christ. The Lord Jesus took him aside from the multitude, touched his ears and his mouth and said to him, “Be opened.” And according to the record, “The string of his tongue was loosed, and he spake plain.” No wonder that the multitudes “were beyond measure astonished, saying, ‘He hath done all things well: He maketh both the deaf to hear, and the dumb to speak’” (Mk. 7:35-37).*

*Hearing affects speech. We are told to be careful of what and how we hear. And, irrespective of what is spoken, we are to take care as to what and how we listen.*

*There are some people who truly enjoy listening to and looking into the Word of God, the Bible. They study it, they analyze it. They delve deeply into its doctrines and its prophecies. They go to Bible conferences, they listen to the ministry of the Word of God and rejoice that they can*

*Everyone interested in gospel work will be inspired by this little magazine. The two articles on this spread are from the pen of one of the editors, John Short. The magazine is free of charge by contacting:*

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*hear it, and, as it were, feed upon it.*

*But there is all too often one outstanding, evident and observable weakness. They hear but they do not speak. There is something incomplete as to any outcome of completion in their lives. They make no effort to pass on to others what they have heard and learned. They simply read and study the truth of God for their own enjoyment and pleasure. Should we call this selfish? They do not witness. Something is wrong.*

—J. A. S.

# WITNESSING IN THE 21<sup>st</sup> CENTURY

## **of the box of the legalistic, the lazy, the passive and self-indulgent who profess Christianity.**

These fresh soldiers of the Lord, with new creation life and anointed lips and testimony, shall be well-equipped and able to use the useful old and also new methods of communicating the Gospel, if those methods do not contravene Scripture principle.

Some will powerfully preach and others will be used to be communicators by means of highly innovative worldwide media facilities to present the Gospel. Such will complement the traditional modes of reaching the lost.

## **5. There will be an intensified call for a more exacting standard of accountability in Christian leadership.**

The pretentiousness of some major denominations and their prominent Christian leaders will not be allowed to continue unchallenged and uncontested by the people to whom they seek to minister.

## **6. Those nations with Christian heritage will continue to share generously their accumulated wealth with the needy, poor, the abused and the downtrodden heathen nations.**

This will win both new friends but also vicious opposition. Personal insult, derision, malignant hatred and returned evil for good, will continue to be met with the forgiveness of Divine Love. Only those in the good of the new birth and Christ's indwelling light, love and eternal life, will be able to "turn the other cheek," and demonstrate this resplendent Christ life.

## **7. Accelerated natural disasters, will increase worldwide resulting mainly from mankind's abuse of the created world and neglect of faithful stewardship to God.**

These natural disasters, increased earthquakes and enormous humanitarian calamities will result in the greater hardening of hearts of many to God. They will wonder and complain, "How can a God of love allow such things to happen?"

## **8. Evangelical Christian witness will experience fresh blessing in the rediscovery of the unshakable rock of Bible truth.**

Bible theology will deeply challenge the Church-taught permissive theology of man's imagination. Large sections of Christendom among the Pentecostals and the Charismatics, who once derided the importance of apologetics, will embrace the need for a Bible-based gospel because of previous embarrassing and blatant unbiblical teaching. As many "fall away," having been swept up in an emotional based "faith," serious students of the Word of God will emerge to go on in the light of truth.

The influence of postmodernism will be seen.

Many in what were once evangelical churches will discern and sense death in their spiritual lives and move toward a mystic form of orthodoxy. They will seek a temporary "emotional fix," and nonetheless will be disobedient to the voice and Word of God alone.

## **9. The "Global Church" will become more and more interconnected than ever before.**

Discerning believers will observe the difference between the one "Body of Christ" with new creation life, as distinct from the compromised and conformed one-world organized Church. The distinctive difference will increasingly be a marvellous revelation and more and more precious, to the Spirit-taught believer.

## **10. There will be a growing need for sacrifice and offering.**

Sacrificial dealings with "self" in the seriously committed believer will result in there being "spiritual" offerings to God. This has always been the connection between sacrifice and offering. Those who choose to personally define with moral and spiritual clarity their own moral values, will deepen their commitment to personal sacrifice and shall respond to the call and commission to preach the gospel and to make disciples of all men.

**In summary:** There is to be one great worldwide final shaking! There will be enormous earthquake shakings for all to see that those things which cannot be shaken remain! (Heb. 12:27).

The great shaking of all things that were once thought to be stable and the subsequent crashing tidal wave of moral demoralization along with the destabilizing of all authority, will sweep away the ill-prepared, undecided, uncommitted, disbelieving-to-God millions!

Are you ready?

—J. A. SHORT

# ELDERHELPS

TO FEED • TO TAKE HEED • AND TO LEAD

*This page is reserved for those interested in the subject of shepherding in a local assembly. You can help others by submitting your questions and/or answers and they will be appreciated, edited and used in some way. Please e-mail me care of [elders@uplook.org](mailto:elders@uplook.org)*

## **Why You Should Not Be An Elder**

Why would a child aspire to conduct an orchestra? Probably because he is fascinated by the way conductors wave their arms and appear to be in control of everything. He has no idea of the wisdom and tact, not to mention the ability, required of a person in that position. His childish attempts to imitate the role while he looks for approval from his parents reveal that he is coveting recognition. We smile and put it down to immaturity.

The desire to perform, be esteemed, and to control others, also motivated Diotrephes, who loved the preeminence. Professing to be a disciple of Him who came among us as a Servant, he ministered only to himself. He coveted attention (see 3 Jn. 1:9). Diotrephes stands in stark contrast to the Good Shepherd, who was characterized by self-sacrifice and gave His life for the sheep (Lk. 22:26-27; Jn. 10:11). Yearning for recognition and honor is a form of pride, and qualifies us for nothing but the condemnation incurred by the devil (1 Tim. 3:6).

Envy can also be a motivation for men to seek overseership. Three sons of Levi were already men of renown, but coveted the role God had given Moses. They overlooked the fact that Moses had been chosen for this position because he was the meekest of men. In their eyes, he was taking too much upon himself and they were qualified to straighten things out. Already they had proven their ability to influence others, and this encouraged them to seek more authority (see Num. 16:1-50). Imagine the chaos and disharmony when men with hearts like that are given opportunity to lead in a local church.

## **Why You Should Be An Elder**

Referring to 1 Timothy 3:1, Donald Norbie says, "It is good to be spiritually ambitious. Paul here commends the one who desires this work. It is good work, a beautiful work. And there is plenty of opportunity to achieve; there is always need for more good elders." Note that the work is to be desired, not the title. Being an overseer calls for maturity, and one cannot simply be catapulted into becoming a spiritual shepherd. Those currently acting as overseers should be on the lookout for others to work with them who will eventually take their place.

That raises the question of how a budding elder may be recognized. In the life of a future overseer, a selfless care for others will often manifest itself even when he is too young to be given that position. His going after other young people who are straying, his visitation of the elderly, and his eagerness to be taught (for an elder must be apt to teach) are all promising signs.

The local church needs to look upon the service of shepherding as being no less important than that of a missionary. W.E. Vine was keenly interested in the Lord's work overseas, being involved with "Echoes of Service" (the UK equivalent of CMMML and MSC Canada) for many years, but he wrote of the danger of elevating overseas missions while undervaluing the work of an elder. Godly, devoted elders are to be highly esteemed because of the service they render (1 Thess. 5:13). Without them, churches become the prey of wolves (Acts. 20:28-29). May the Lord give us true elders.

**A correspondent asks:** "What passage(s) of Scripture would you cite as indicating the time when an elder should retire?" We hope to print some of your suggestions in an upcoming column.

# LIVING WATER

*Are there soul-thirsty people waiting just over the next hill?*

**Drew Craig**

## THE ROUTE THAT HE TOOK

*“He [Jesus] left Judea and departed into Galilee. And He must needs pass through Samaria” (Jn. 4:3-4).*

This was a divine “needs be.” It was not a geographical necessity but a moral one. Reverently speaking, the Lord had no other choice. It was the constraint of sovereign grace. The performing of God’s eternal decree demanded it. It was His will that the Samaritans should hear the good news about the Kingdom and that they would hear it from the lips of His beloved Son. There were souls that He must bring to the Father. We remember the Lord’s words, *“Other sheep I have which are not of this [Jewish] fold; them also I must bring”* (Jn. 10:16). We shall never appreciate the gospel or pray correctly for its progress unless we understand that God is the first cause in salvation.

## THE PLACE WHERE HE RESTED

*“He cometh...near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob’s well was there, Jesus therefore being wearied with his journey, sat thus on the well”* (vv. 5-6).

What a journey it was—not just the physical day to day walking north and south in the land, but the journey from the manger to the cross! This was a significant place for Him to rest. In his *New Translation*, J. N. Darby points out that the Egyptian name, Zaphnaph-Peniah given by Pharaoh to Joseph could be translated “sustainer of life” and “saviour of the world.” All that remained of Joseph’s body was a few bones, his saving

work long since past. But now Jesus, God’s Son, Saviour of the World, journeys to that place where, for all eternity, sin would be dealt with and humanity be offered, in grace, salvation full and free.

## THE QUESTION HE ASKED

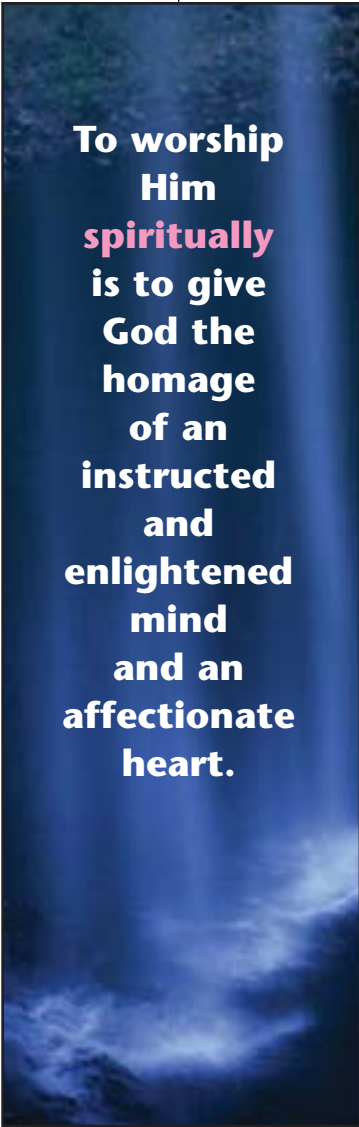
*“There cometh a woman of Samaria to draw water: Jesus saith under her, give Me to drink”* (v. 7).

This was no accidental meeting. God’s hour had struck when she was to meet her Saviour. The Lord was at the well first. When it comes to salvation, He is always first! *“Salvation is of the Lord”* (Jonah 2:9). The question we need to ask: was He physically thirsty? It would seem from verse 34 that He was not physically hungry and by the same token, both food and drink to Him were primarily spiritual. He was thirsting to give this woman *“living water.”* In His foreknowledge, He knew there were many Samaritans to be saved. And the refreshment He had in mind was to minister His grace to needy sinners. She would have to receive before she should give.

## THE DISCUSSION THAT FOLLOWED

In the subsequent discourse, the Lord is weaning her away from the physical to the spiritual. He tells her about *“living water.”* He excites her by saying that she would never thirst again. *“Give me this water,”* she responds, *“that I thirst not, neither come hither to draw.”*

How is He going to get her mind off the physical and onto the spiritual? He does it through divine omniscience! For this One, sitting on this well, is more than man. He is God in flesh. He knows her past life intimately. He knows she had



To worship  
Him  
spiritually  
is to give  
God the  
homage  
of an  
instructed  
and  
enlightened  
mind  
and an  
affectionate  
heart.

**To worship  
truly  
is to  
worship  
the Lord  
according  
to the  
truth,  
that is,  
by the  
revelation  
in His Word  
that He  
has given of  
Himself.**

had five husbands, (most unlikely they were all dead). He knows, presently, that she is living in adultery! But He also knows that she is thirsty to satisfy her parched and empty life. So He puts His finger of deity on her conscience and asks her to call her husband!

The question, like an arrow, stabs her to the heart. So she, perceiving Him to be a prophet, answers truthfully, *"I have no husband"* (v. 17). It is a solemn thought to be constantly overseen by Omniscience—the all-seeing, all-knowing God who knows us intimately,

*"my downsitting and mine uprising"* (Ps. 139:2).

At this point, faced with the searching eyes of the Prophet, she seeks to recover lost ground by changing the subject—a common ploy used at times by us all. She launches out on a completely new but controversial subject—worship (v. 20).

Any topic that will ease the convicting of sin will be used, so she settles for a discussion of the place of worship.

Perhaps we should pause here and reflect on our attitude to worship. The Lord was concerned about getting her to the Person to be worshiped more than the place. The presence of Christ on earth was changing the method and manner of worship. It would no longer be the Tabernacle, the Temple or Mount Gerizim but the glorious person of our beloved Lord Jesus Christ. A new order of things was about to be established. Not now the Old Covenant and JEHOVAH, but the New Covenant and the FATHER. It is no longer that Gerizim is the wrong place and Jerusalem the right place; it will be where the Father and the Son are. It will be *"where the two or three are gathered together in My name"* (Mt. 18:20).

To worship Him spiritually is to give God the homage of an instructed and enlightened mind and an affectionate heart. To worship truly is to worship the Lord according to

the truth, that is by the revelation in His Word that He has given of Himself.

What was the conclusion of the discussion? *"Come,"* she said, *"see a man that told me all things what ever I did. Is not this the Christ [Messiah]?"* (v. 29). What a lovely sequel, with the physical superseded by the spiritual! Once there is a clear perception of Christ in the soul, once He is the center of our thinking, the natural and fleshly loses its value. The love of Christ constrained her! For her to live was Messiah!


### THE REBUKE HE ADMINISTERED

*"Say not ye, there are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes and look on the fields, for they are white already unto harvest"* (v. 35).

Now, instead of being faint and weary, the Lord is full of vigor and energy. Even though He had eaten no natural food, His *"meat [was] to do the will of Him that sent Me and to finish His work"* (v. 34). The disciples, on the other hand, alas, could not see past the physical. Now it was their turn to be taught a lesson on spiritual food; reaping a harvest for God. He is saying to them: *"Open your eyes! Can you not see what I see?"* The Samaritans need living water! To the disciples Samaria was a most unlikely place to bring in the harvest for their Master. As far as they were concerned, there was a cultural problem with the Samaritans. They were 'half-cast.' It was not appropriate *yet* to bring them the good news of the kingdom.

Was this not a frustration to their Master as He saw their lack of spiritual perception? He might have said to them: *"I have just plowed a field, sowed the seed and reaped a harvest, while sitting on this well. "The Samaritans,"* He might have continued, *"are, not only ripe, but overripe for a spiritual harvest."*

The fields which He observed were not worldwide fields (although we so often interpret them as such). They were Samaritan fields, not across the seas, but just down the road, between the hills of Judea and the plains of Galilee. What a stinging rebuke! The obvious results of this effective mission prove His point: not in a week or a month but in just two days *"many more believed on Him, because of His words"* (v. 41).

In the Lord's work of propagating the gospel, I have come to believe that, if the conditions are right, fields that at first appear difficult may turn out be not as difficult as they appear. Following His lead, we may find a harvest closer, larger, and more ripe than we imagined. 

# TRUESTORY

*“Go home to thy friends, and tell them how great things the Lord hath done for thee” (Mk. 5:19).*

## AUDACIOUS FAITH

*Stories from the life of J. Hudson Taylor (1832-1905)*

**Y**oung Hudson Taylor began the study of medicine as well as Greek, Hebrew, and Latin in preparation for a life of service in China. He realized, however, that the most important preparation of all must take place in his own soul. In China he would have to depend completely on the Lord for protection, supplies—for everything.

Fearing that he might become a dismal failure later on, he determined to test the Saviour’s promise, *“Whatsoever ye shall ask in My name, that I will do”* (Jn. 14:13), while still in his homeland. He resolved to learn, as he said, “before leaving England, to move man, through God, by prayer alone.” If the simple statement of the Lord meant exactly what it appeared to say on the surface, he knew it was the key to powerful and effective Christian service, as the Lord Jesus concluded: *“that the Father may be glorified in the Son.”*

He decided to make the test in a specific situation regarding his salary. His employer had asked Hudson to remind him whenever his salary was due—once each quarter. This he decided he would not do, instead leaving it completely in the hands of the Lord.

As he was continuing in earnest prayer about the matter, the time came for the payment of a quarter’s salary. On settling up his accounts one Saturday night he found he only one remaining coin—a half a crown.

About ten o’clock that Sunday night as he was doing gospel work in the inner city of London, a desperate man asked him to go and pray with his wife who was dying. He was led down a narrow alley and up a miserable flight of stairs into a wretched room. What a



pathetic sight he met there. Four or five children stood about, their sunken cheeks telling unmistakably the story of slow starvation, and lying on a filthy mattress was a forlorn-looking mother with a tiny infant moaning at her side.

“If only,” thought Taylor, “if only I had two shillings and a sixpence, instead of half-a-crown, I would gladly let them have one-and-sixpence of it.”

He sought to comfort them by saying that, however distressing their circumstances, there was a kind and loving Father looking down from heaven. But his conscience cried out, “You hypocrite! Telling these unconverted people about a kind and loving Father in heaven, and not prepared yourself to trust Him without that half-a-crown.”

The thought made him miserable. Again he calculated: If his coin could be changed, he would gladly give a florin and keep only the sixpence remaining. But he was not yet prepared to trust in God alone, without the sixpence. Unable to continue the conversation, he said to the man: “You asked me to come and pray with your wife. Let us pray.”

He knelt down, but no sooner had he said, “Our Father,” than he heard a voice within saying, “Dare you mock God? Dare you kneel down and call Him Father with that half crown in your pocket?” Feebly finishing the prayer, he stood up.

“I put my hand into my pocket,” he later recounted, “and slowly drawing out the half crown, gave it to the man, telling him that it might seem a small matter for me to relieve them, seeing that I was comparatively

well off, but that in parting with that coin I was giving him my all. But that what I had been trying to tell them was indeed true—God really is a Father and may be trusted. And how the joy came back in full floodtide in my heart!

“Not only was the poor woman’s life saved, but my life had been saved too.” He was convinced that money thus given in Christ’s name was a loan which He would repay. He went home happy in heart, and before retiring asked the Lord not to let his loan be a long one or he would have nothing to eat the next day.

Early the next morning the mailman’s knock was heard at the door. He very rarely ever received a letter on Monday morning, so was surprised when the landlady came in with a letter. On opening the envelope, he found a sheet of blank paper and a half sovereign. “Praise the Lord!” he exclaimed. “Four hundred percent for a twelve hours’ investment!” He then and there learned that the bank of heaven is always dependable and pays good dividends.

## THOU ART THE MAN

While traveling by ship on one of his many “journeys oft,” Taylor entered into conversation with a Chinese man who had once visited England, where he went by the name of Peter. The man listened attentively to the missionary’s account of Christ’s saving love and was even moved to tears, but refused to accept the offered salvation.

Later on the journey, as they approached the harbor, evidently in a mood of great despondency, Peter jumped overboard, determined to end his life. Taylor saw it happen and looked around in desperation for help. Then he saw a fishing boat close by with a dragnet.

“Come over here!” Taylor beckoned to the fishermen. “Drag over this spot. A man sank here and is drowning!”

“It’s not convenient,” was the calloused reply.

“Don’t talk about convenience!” cried the missionary. “A man is drowning.”

“We’re busy fishing and can’t come now,” they responded again.

At that point the missionary offered to pay them. They demanded to know how much. His offer of five dollars was refused. He then said: “All right, I’ll give you all the money I have—about fourteen dollars.”

Finally, the boat was manoeuvred near the spot where Taylor indicated and the drag net with hooks was let down. In less than a minute the body was discovered, but all efforts at resuscitation failed. Peter was in eternity.

To Hudson Taylor this incident was profoundly sad in

itself and pathetic in its parabolic significance. Were not those fishermen guilty of the death of that man? They had the opportunity and means of saving him, but refused to use them. Most certainly they were guilty.

“And yet,” Taylor later added, “let us pause before we pronounce judgment against them, lest a greater than Nathan answer, ‘Thou art the man.’ Is it so wicked a thing to neglect to save the body? Of how much sorer punishment, then, is he worthy who leaves the immortal soul to perish!

“The Lord Jesus commands me, commands you: ‘Go into all the world and preach the gospel to every creature.’ Shall we say to Him, ‘No, it’s not convenient’? Shall we tell Him that we are busy at other business and cannot go? It is of no use for us to sing as we often do: ‘Waft, waft ye winds the story.’ The winds will never waft the story but they may waft us. Oh, let us pray and let us labor for the salvation of the unevangelized millions.


## A THOUSAND WORKERS

One of the most remarkable expressions of Hudson Taylor’s faith in God—and heaven’s evidence that God loves boldness in faith—was his ever-growing request to the Lord to thrust out laborers to China.

It began one morning, June 25, 1865, on the sands of Brighton Beach. As was said long ago in the time of Jacob, so once again, “There wrestled a man with him until the breaking of the day.”

As Taylor walked the beach and prayed, the conviction gripped his soul that he ought to ask for two new workers for each of the eleven unoccupied provinces and two for Chinese Tartary and Tibet, or twenty-four in all. But would financial support for so many be forthcoming? Would their anchor hold in the midst of the difficult trials of service in China? Or would they lose heart and blame him for bringing them into such hardships?

Eventually, a shaft of light broke into his heart and he exclaimed, “If we are obeying the Lord, the responsibility rests with Him, not with us.”

Later that day, he wrote in his Bible: “At Brighton, June 25, 1865, prayed for twenty-four willing, skillful laborers for China.” That date marks the birthday of the China Inland Mission. The Lord of the harvest did “*thrust forth laborers*” in answer to prayer, and at the same time moved some of His stewards to supply the necessary funds for His work and His workers. “*Faithful is He that calleth you, who also will do it*” (1 Thess. 5:24). 

# THE DEVOTION OF YOUTH

*Can you still enjoy it in your senior years?*



God speaks wistfully through the prophet Jeremiah to Israel: *“I remember you, The kindness of your youth, The love of your betrothal, When you went after Me in the wilderness, In a land not sown. Israel was holiness to the Lord”* (Jer. 2:2-3, NKJV). God is remembering the zeal and dedication of Israel in the early days after their redemption from Egypt. Nearly 800 years had passed since then. Idolatry and the breaking of God’s commandments now characterized the nation. And Jeremiah’s heart is broken, as is God’s. The word translated “kindness” here is translated as “devotion” in the New American Standard Bible. The Hebrew word *chesed* can be translated as “loyal love;” “the love of your betrothal.” There was the happiness, the joy, the excitement, the zeal, of the newly married.

God remembers, but do we? Do you remember the joy and excitement that filled your soul when you first accepted Christ as your Lord and Saviour? Do you remember how the love of God was poured out in your heart and you wanted to tell everyone about your wonderful Friend? Do you remember your zeal in witnessing to others and your longing to see them saved? Do you remember the joy you experienced as you met with the Lord’s people, sang those grand hymns, and were moved to tears as you remembered the Lord’s death in the breaking of the bread? The Lord remembers.

It is hard to maintain the zeal and devotion of youth for the Lord. Many who were zealous for the Lord thirty or forty years ago now are complacent and apathetic toward the things of God. How sad! God still remembers the devotion of your youth—and is grieved. Is it inevitable that love for God will burn down to a bed of dying embers?

Consider Caleb’s words after they had entered Canaan. *“Here I am this day, eighty-five years old. As yet I am as strong this day as on the day that Moses sent me; just as my strength was then, so now is my strength for war, both for going out and for coming in. Now therefore, give me this mountain...”* (Josh. 14:10-12). Brave words! Caleb was an old man but was strong in faith and in his devotion to God. His body may have aged somewhat but his spirit was that of a young man, the devotion and faith of youth.

What will kill our devotion and zeal for the Lord? To neglect the Word of God and prayer will sap our spiritual life. To forsake meeting with the Lord’s people regularly will hasten coldness of heart. We need the exhortation and encouragement of God’s family (Heb. 10:25). *“Do not love the world or the things in the world. If any one loves the world, the love of the Father is not in him”* (1 Jn. 2:15). The believer must resist the temptation to live for material things, to constantly want more. *“Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, I will never leave you nor forsake you”* (Heb. 13:5). With sorrow Paul wrote, *“Demas has forsaken me, having loved this present world...”* (2 Tim. 4:10). Beware of the pleasures of sin, the world’s entertainment, the seduction of TV land that make the soul flaccid and distract us from spiritual vigor and worthwhile pursuits.

So how do we respond? Have we lost the devotion to the Lord we once knew? *“Remember therefore from where you have fallen; repent and do the first works...”* (Rev. 2:5). Pour out your heart to the Lord in confession and know His forgiveness and restoration. Refuse to go on living with a heart cold toward the God who loves you dearly. *“Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age...”* (Ps. 92:13-14).

DONALD L. NORBIE

## THE LOST DAY

“BUT THIS I SAY, BRETHREN, THE TIME IS SHORT...” (1 COR. 7:29).

*Donald Ross*

**T**hat day is lost, in which I have not  
**learned something from the Word of God.**

That day is lost, in which I have not  
**done some act of benevolence.**

That day is lost, in which I have not  
**gained some victory over sin.**

That day is lost, in which I have not  
**enjoyed some communion with God.**

That day is lost, in which I have not  
**sought in prayer some spiritual blessing for myself and others.**

That day is lost, in which I have  
**allowed myself to remain unreconciled to a brother.**

That day is lost, in which I have not  
**made some advance on my way to heaven.**

**The time is short. Christ is coming. Shall I not begin this day to do some of the neglected work for which I was sent into the world?**

—published in the January 1886 issue of *The Barley Cake*, the first magazine published by N. A. assemblies

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