

UPLOOK



NOVEMBER 1991

Rescue at Pearl Harbor

Whatever Became of Preaching?

Special Report: Bulgaria

Join the Secret Service



EDITORIAL

Join the Secret Service

J. B. Nicholson Jr.

He belongs to an elite society composed entirely of nobility (Rev. 1:6). His private estate dwarfs those of the Fortune 500's most extravagant spenders (Eph. 1:3). His investments would take a Middle East oil sheik's breath away (1 Pet. 1:3-4). Yet for all that, the man would pass on the street for a commoner. He holds what would be considered a menial job — maintaining buildings in the downtown area of a major North American city. His employment, however, serves its purpose. It provides him unhindered access to sensitive areas. He is, you see, a member of the secret service.

I met him when I was visiting in his city to have meetings. He attended faithfully. His clothing was nondescript; his face could easily blend into the crowd. It was the way he wanted it.

After he has finished his eight-hour shift, he visits the neglected ones, the rejected ones of society who occupy the cramped, dingy basement flats of the buildings he services. This is the "sensitive area" where he works his second job for the secret service. He sits with them on their tattered chairs and talks a little of the things they count dear. Then it is his turn.

He opens the Book in which he finds the title deeds to his estate. Other members of the secret service are recorded there: Abraham's servant, who wooed a bride for his son; the poor Gentile widow who cared for Elijah; the good Samaritan who rode about with bandages and medicine, looking for people to help; the lad who donated his little lunch to meet the need of a multitude; the owner of the colt used for the triumphal entry.

He reads to them about a Saviour who made Himself of no reputation, who had His name placed, not on an honor roll, but over His head in accusation. He reads to them and then quietly leaves, praying for them as he goes. No one else seems to notice. But heaven does.

Membership in this society is based simply on the fact that those who belong have no desire for the limelight; they want to shine only so they can illuminate the One who walks among the lampstands. Their charter is taken from the words of the Lord Jesus: "Take heed that ye do not your alms before men, to be seen of them . . . but when

thou doest alms, let not thy left hand know what thy right hand doeth" (Matt. 6:1, 3).

Anonymous, from two Greek words for "without name," has meaning for the Christian on earth alone. Because, however unknown God's servants might be in this world, they are well-known in the courts of light. How different this is from the society in which we find ourselves, where appearances are so important, where reputations are guarded but characters are thrown away. How many there are in the *Who's Who* of this world, who are a "Who's he" in the next. Is this not the horror of perishing? To hear Him say: "Depart from Me, I know you not." To be sent away from the God who is everywhere and to be unknown by the God who knows everything! Like the rich, young ruler, no doubt well-known in his time, but eternally unknown. The poet has written of him:

*We are not told his name, this rich young ruler
Who sought the Lord that day;
We only know that he had great possessions
And that — he went away.*

*For they who left their all to follow Jesus
Have found a deathless fame,
On His immortal scroll of saints and martyrs
God wrote each shining name.*

*We should have read his there, the rich, young ruler,
If he had stayed that day;
Nameless — though Jesus loved him — ever
nameless
Because he went away.*

Perhaps appropriately, the author of the poem is unknown — and yet well-known (2 Cor. 6:9)! Another member of the secret service, unconcerned about being known down here. What a delight it is to discover people who find a joy in doing good anonymously and being found out by surprise, if at all. How good to meet those members of the secret service of heaven who take as their watchword: "He that glorieth, let him glory in the Lord" (1 Cor. 1:31).

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Whatever Became of Preaching?

M. S. Liddle

Preaching was once the glory of Protestantism. When the pulpit displaced the altar and the preacher replaced the priest, the benefit to the common people was immeasurable. What happened at the Reformation was not, of course, an innovation but rather the recovery of an ancient emphasis, for the history of preaching is an honorable one going right back to the apostles and to Christ Himself.

In fact, preaching has a place in Christianity which it has in no other religion. If it is true that preaching is the product of the Church, it is also true that the Church is the product of preaching. For the Church did not spread in its earliest centuries through the sword or with the backing of state favor, but in the face of great obstacles and enmity. Its advance was spearheaded by the preaching of Spirit-filled messengers of the cross.

Does preaching still occupy this central place in the Church today? It is probably true to say that serious and meaningful preaching has fallen upon hard times. One authority on this subject goes so far as to say: "In the [present] history of the Church, preaching has been neglected, ignored, debased, even almost totally forgotten, but never has its place been as seriously questioned by those who are genuinely concerned with the vitality of the Church's witness as has been done repeatedly in this century."

In the place of preaching, they wish for more time to be given to all kinds of innovations — group therapy, liturgical experiment, discussion forums, "in-depth" counseling, seminars, and many others, some of which are useful but none of which is a substitute for preaching.

Every preacher must face one important question before he faces his audience: Not just, "Do I believe in preaching?" but "Do I believe with all my heart that preaching is a divinely ordained means of reaching men with the message of the love of God and the power of the cross. We must

understand that God's grace is not confined to the subject of the Gospel but extends to the *preaching* of the Gospel. Thus the God who revealed His grace at the cross still reveals His grace whenever the Gospel is preached. Failure to really believe this — that preaching is a divine activity and one at the very center of the purposes of God results in many of the vices for which preachers are criticized: superficiality, frivolity, novelties in interpretation, dullness, and many others.

These deficiencies bring preaching into disrepute and can never be overcome unless first we clear away the debris of false ideas so as to come to a clear understanding of the nature and function of preaching. It is an event in which, as someone has said "the Incarnate Word is manifested from the written Word through the spoken word." Nor is preaching a performance in which we set ourselves forward. It is an encounter which sets forth Christ in such a way as to bring men face to face with Him.

Moreover, preaching is not a comfortable discourse. Rather it is an urgent summons of God to men, "God Himself entreating by us, 'Be ye reconciled to God.' " Thus preaching is not merely the heralding of the saving action of God. It is itself an action of God through His chosen servant to call men to Himself. The God who worked in Christ to reconcile the world to Himself now works in His messenger, calling men to accept the reconciliation which has been effected at the cross.

The task of the preacher is thus of the very greatest and highest significance. His is a calling like no other, a task of immense responsibility, a message awesome and unique. What is most lacking today is not homiletical expertise, though this is important. Nor is it sufficient to speak of "hardened hearts" or "itching ears" as the cause of ineffectiveness. The real lack is often a sense of exalted calling, which every preacher should have, together with a strong faith in the efficacy of preaching. "We believe and so we speak."



U

Front Lines

TRANSLATING THE BIBLE

Few of us appreciate the broad field of translation work done by assembly missionaries over the years. Because they were looking to the Lord alone for support, they were not under the pressure to send home glowing reports to keep the funds coming. They could leave that all with Him, as they did His bidding, committing the years necessary to learn the language, commit it to writing, and then translate the Bible.

Brother Albert Horton and his daughter Alice, of Tracy City, TN, have been investing a great deal of time recently in revising the Luvala Bible. They are presently faced with some problems because of certain demands by the Bible Societies, making it necessary to consider some other means of getting these Scriptures printed. Prayer would be appreciated.

PYGMY PROJECTS

Speaking of translation work, Rex and Nancy Trogdon who have left Zaire (temporarily, they trust) with many others in these unsettled times, are now living in Charlotte, NC. They have a deep burden for the Swahili-speaking peoples in general and the Pygmies in particular. They hope to take this

enforced time away from the field to work on a book featuring life among the Pygmy tribes with a view to stirring up prayer interest and perhaps fellow workers when the Lord reopens the door. They also desire to prepare more advanced Bible study books for the elders, teachers and evangelists in Central Africa. Their new address is:

Mr. and Mrs. Rex Trogdon
6301-205 Hadley Green
Charlotte, NC 28210

USED BOOK UPDATE

In our April issue of UP-LOOK, we ran information on used Christian booksellers. We have recently received an updated address for "Chapter Two," Publishers and Booksellers of Christian Literature:

Chapter Two
13 Plum Lane
London
SE18 3AF
United Kingdom
Phone (081) 316-5389

SPANISH VIDEO

If you work with Roman Catholics, take advantage of the excellent video, *Catholicism in Crisis*, prepared by Jim McCarthy of San Leandro and is available from us at \$29.00 US each (10% postage & handling; CDN orders add 7% GST).

Brother Carl Knott in Huesca, Spain has been exercised about brother McCarthy doing the same in Spanish. This means they must find Spanish ex-priests and nuns who will consent to be interviewed. Those involved would appreciate prayer for the project that

the Lord would guide in every part and be glorified.

REINFORCEMENTS

For many years, our sister Elsie Davey has labored at Pretty Valley Bible Camp, Swan River, MB. The work is largely among native children from scattered settlements across northern Manitoba. Now, due to advanced years, she does not expect to be able to continue. She writes:

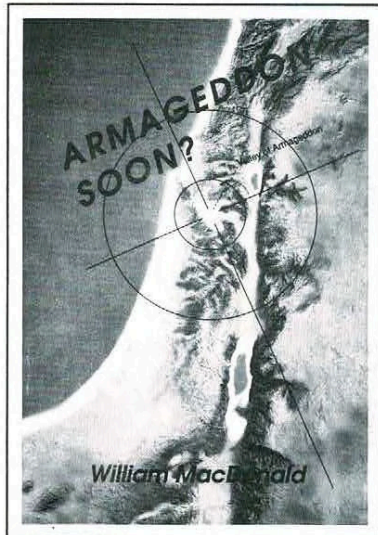
Pray that the Lord will send laborers into this area. No language has to be learned and there is a fully modern house and a Sunday School section ready to be used. Who will go and serve the Lord and possess the land for our Lord Jesus Christ?

Contact:

Pretty Valley Bible Camp
Box 1088
Swan River, MB
R0L 1Z0

CURRENT EVENTS & THE GOSPEL

A new booklet, entitled *Armageddon Soon?* by William Mac-



FRONT LINES

Donald has recently been released by Walterick Publishers, P.O. Box 2216, Kansas City, KS 66110. In forty-two pages, in his succinct style, Mr. MacDonald graphically describes coming prophetic events. He feels no compulsion to sensationalize the coming crisis; it is sensational enough!

Ideal for that neighbor or workmate that is curious about current events, the booklet concludes with a clear Gospel presentation and a call to believers to devotedness. Printed on quality stock with color photos throughout.

NEEDS IN INDIANA

Brother T. B. Gilbert enjoyed some of his most fruitful exploits in Indiana in a past generation. Today, the state of Indiana could certainly use prayer. The assemblies there are mostly small and distant from one another. If passing through areas like this, try to make contact with the saints to encourage them.

Fundamental churches carry on a vigorous work throughout the state, drawing impetus from men like Jack Hyles, who preaches to enormous audiences out of his First Baptist Church of Hammond, Indiana (boasting a membership of 40,000). But churches under Hyles' drumbeat march in a different formation from those holding to a restoration to New Testament church government. There is alarm among fundamentalists that an autocratic one-man church rule has circumvented the growth and use of spiritual gifts. This backlash may be a catalyst in seeing new assemblies raised up and may serve to strengthen the work in places like Knox, Mishawaka, Muncie,

Noblesville and West Lafayette.

A LITTLE MORE RELIGIOUS

Church membership in the United States is increasing somewhat faster than the population, according to the latest tabulation. The 1991 Yearbook of American & Canadian Churches shows that total religious membership in this country increased by 1.5% in 1989 to 147,607,394, while the population grew 0.9%.

The book, which is the only comprehensive source of U.S. religious statistics, says 59.3% of Americans now belong to some form of religious congregation. Most mainline churches had small losses in 1989, continuing a trend that goes back to the mid-1960s, but Roman Catholicism and evangelical denominations, such as the Southern Baptists and the Assemblies of God, had gains.

Canadian figures show membership rose from 16,821,221 to 16,832,036.

TEACHERS DESIRE PRAYER

While the debate continues over home schooling or Christian schools or public schools for Christians' children, we must not forget the faithful believing teachers in the public system. Recently, we received this anonymous prayer request that eloquently represents the desire of many such teachers:

High school teacher looking for an opening to introduce the Gospel to students in need. Pray for wisdom to proclaim the Word of God within school guidelines.

OUTGOING BOOKS

Don and Krista Robertson

have a ministry of shipping Christian books to missionaries around the world. Don writes:

We haven't forgotten the missionaries. However, during 1991 instead of mailing books to all the missionaries on our list, we concentrated on including new ones. It is our desire to reach beyond the number of fields represented by assembly missionaries and help the workers in other fields. We are greatly en-



couraged that the Lord has given us contact with hundreds of new (to us) missionaries. We have now topped 1300 missionary families on our list. The books are sent out only to those who really want them.

NEW ASSEMBLY IN SOUTH CAROLINA

After meeting for some time in homes, a new assembly has been started in Myrtle Beach, SC. The Myrtle Beach Bible Chapel meets for the Lord's Supper at 9:30 a.m., Family Bible Hour and Sunday School at 11:00 a.m., evening service at 7:00 p.m. A prayer and Bible study is held on Wednesday at 7:30 p.m. Located at 1278 Pridgen Rd., Suite 6 in Myrtle Beach. Pridgen Road is off 13th Avenue South, about one half mile west from King's Highway (Business 17). For more information, contact the correspondent:

Mr. A. D. Collette
Phone (803) 347-3540



WHAT'S GOING ON?

News from Around the Globe

A PIERCED MESSIAH?

A newly released text from the Dead Sea Scrolls mentions the execution of a Messiah-like leader, suggesting that some ancient Jews held the "Christian" belief in the slaying of a Messiah, scholars said last week.

One fragment contains five lines of text that describes a "leader of the community" being "put to death" and mentions "piercings" or "wounds," said Robert Eisenman, a professor of Middle Eastern religions at California State University, Long Beach.

The text also uses Messiah-related terms such as "the staff," "the Branch of David" and "Root of Jesse," said Eisenman, who helped translate the fragments.

Its language is close to that in the Book of Isaiah, which says: "For our sins he was wounded." Many Christians claim Isaiah's words prophesied the coming of Jesus.

Eisenman said he did not know whether the leader mentioned in the text was Jesus, but he said the text has "far-reaching significance" because it shows the scrolls' writers and early Christians shared similar Messianic ideas.

He said the text supports his controversial theory that the most recent scrolls were written by Jews who helped form early Christianity. Many other scholars believe the scrolls were written by an ascetic sect called Essenes.

"We've known for a long time that there are connections between ideas contained in the scrolls and Christianity. However,

this particular idea — the idea of a dying Messiah — is new and explosive," said Michael Wise, a University of Chicago professor of Aramaic.

Wise, who helped translate the fragments, said it was always thought that Jews at the time of Jesus expected a Messiah who would restore Israel to dominance politically. Yet the newly released text shows that the Jewish scroll writers had the idea of a Messiah who would suffer and die.

"That shows this was not an idea unique to Christianity," Wise said.

A group of scholars, working under Jordanian and later Israeli auspices, controlled access to many of the scrolls for forty years, drawing criticism that they were deliberately dragging their feet in publishing translations.

The Huntington Library in San Marino broke the monopoly in September by giving qualified scholars free access to its three thousand photographs of scroll fragments. Eisenmann was the first granted access.

— from the *Jerusalem Post*,

BIBLES FOR AFRICA

Echoes, a British assembly missionary magazine, informs us of the safe delivery of the *Kisanga Bible* in Zaire. They are also involved in several other languages and recent orders and deliveries have included Igala (Nigeria), Lunda (Zambia), and Kiluba (Zaire). They gratefully acknowledge the assistance of those whose contributions make the shipments possible. For fur-

ther information, contact:

Echoes
1 Widcombe Crescent
Bath, Avon
England BA2 6AQ

PRESSED INTO SERVICE

Many of you have been praying for the printing presses shipped to Brazil. After some difficulty with government regulations, they were able to clear the equipment. Brother Floyd Pierce writes:

It makes us happy to report that the two printing presses given to us in November of last year are now in Brazil and one of them has now been rebuilt and is now helping our brother Ramon undo the logjam of work he has piled up. The second press still needs to be repaired and we look to the Lord for provision to do so in His good time. Meanwhile



it is good to know that this one is doing such a good job. Please do pray for the printing work, new tracts, our ministry magazine AMADOS, as well as translations of English, Spanish, and German literature into Portuguese. Pray with us too that many young people will be inclined to study the Bible more thoroughly as a result of reading our materials.

GAINING SPAIN

Already Christian outreach

WHAT'S GOING ON?

groups are beginning to make plans for evangelistic efforts at the 1992 Summer Olympics in Barcelona Spain, July 25 to August 9. Spain will also be hosting the Universal Exposition in Seville from April 20 to October 12. Pray that the work of God in Spain will be advanced through the efforts of Christians worldwide in the coming year.

NO PRINCE OF PEACE; NO PEACE EITHER

While Arabs met with Israelis around a table to talk peace in Madrid, they were also busy gathering weapons. Israeli Air Force Commander Avihu Bin-Nun (incidentally, Joshua's surname) told *Air Force Magazine* that all Arab countries except Jordan are replenishing their arsenals with modern systems.

Peace, peace? There is no peace.

CHANGE IN ZAMBIA?

World Pulse reports that in Zambia, opposition leader Frederick Chiluba easily defeated Kenneth Kaunda, president of the country for 27 years, in a multiparty election held on October 31.

There are over 100 foreign assembly-commended workers in Zambia, more than in any other field, and over 1,000 assemblies. The Bible has been taught in the schools as part of the required curriculum. We should be praying that the door in Zambia remains open in spite of political changes.

ZAIRE: WORSE TO WORST

Meanwhile the disaster in Zaire goes from bad to worse. Most missionaries have left the country. Severe damage, estimated at between \$500,000 and \$1,000,000, was done in recent

rioting to an MAF facility. *The Economist* reports that dropping foreign aid, corruption on a heroic scale, over taxation, and government mismanagement has destroyed the infrastructure of the country. Visitors to one town recently, found only fried caterpillars on the hotel menu.

The national believers are already suffering from the extreme shortages of food, especially in the cities. Serious intercession is needed for this land that has known the blessing of God in a signal way.

ACTS REPEATED

Jonathan Singer, editor of *The Chosen People Magazine*, relates the following incident in *World Pulse*. Missionary Albert Israeli, a Russian Jewish believer, was able to preach the Gospel from a Jewish perspective to thousands of Jews from around the world who had gathered in Kiev, Ukraine, early in October for the weeklong commemoration of the Nazi mass killing of Jews at Babi Yar.

One day, Israeli preached for seven hours. On another day, a rabbi challenged Israeli to an intense debate in front of a crowd of hundreds of Jewish people. Afterwards, the rabbi said that those who stayed would be cursed; only two left with him. The rest listened for an additional hour.

On the last Sunday morning of the gathering, a young man listening to Israeli tried to incite the Orthodox Jews there against him. Above the din, the chief rabbi of Kiev shouted to the crowd that Israeli was trying to convert them. A riot started, and an angry mob grabbed Israeli by his coat, trying to silence him by pushing him out of the crowd.

Unharmed, Israeli invited

those who were interested to a meeting at a rented hall. Later, nearly 300 crowded into the room; 80 Russian believers were asked to leave to make room for all who came. At the end of the service, the man who earlier in the day had started the riot came forward in tears and accepted Jesus as his Messiah. Twenty-three other Jews followed him, and the next day Israeli baptized 17 new Russian Jewish believers.

During the trip, Israeli and other Russian Jewish believers distributed 500 pounds of Bibles and Russian Jewish literature.

PROFESSIONAL STIGMA OR CONSCIENCE?

Fewer doctors are willing to do abortions today, in part because of a "professional stigma" attached to the job, according to a report released earlier by the National Abortion Federation (NAF). Only 17 percent of U. S. counties nationwide have abortion facilities, according to the report. The NAF report also expressed concern that young doctors are increasingly deciding against doing abortions.

"Young physicians in particular may be leery of the taint associated with abortion services, perceiving that involvement with abortion could adversely affect their careers," the report states. The report also cites a 22 percent drop from 1976 to 1987 in the number of medical residency programs offering training in first trimester abortion procedures.

— from *Christianity Today*,
October 7, 1991

HIGH TECH GOSPEL

Recently, nearly 600 representatives from Christian media groups in 65 countries gathered

WHAT'S GOING ON?

in Sheffield, England, under the sponsorship of the Christian Media Commission.

Conferees heard about dozens of new technological advancements, such as a credit card sized "mega-voice, micro-chip player, talking tract" that will replay a Gospel message up to 1,000 times.

In the midst of such advances, however, several leaders asked whether technology is indeed always the best way to advance the kingdom. One of the strongest critics was Melba Maggay, CMC board member. "I don't think the growth of the kingdom is proportional to the flashy tools you have," she said. "Technology may impede the growth of the Gospel in the context of a culture."

BIBLES FOR BULLETS

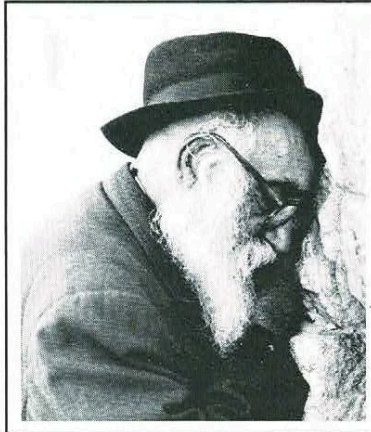
Early in the morning of August 20, in the midst of the Communist hardliner's attempted coup, members of the one year old Bible Society of the Soviet Union were on the streets of Moscow, passing out small New Testaments to soldiers and tank crews. Then, as their supply of pocket sized New Testaments ran low, they offered copies of a Children's Bible. But there was a problem — the Children's Bible was too big to be easily hidden.

One soldier, however, discovered his uniform had one pocket large enough to keep his superior from seeing his new treasure. The soldier hesitated for a moment, recounts Basil Moksaikov, distribution manager for the Bible Society. Then he emptied his ammunition pocket and put the Bible inside. He went on to the barricades with a Bible instead of bullets.

— from *Christianity Today*
October 7, 1991

ANY DIFFERENT HERE?

In keeping with the news on Bible distribution in Russia, we might be in prayer that God would raise up those who are able to teach the truths of the Scriptures to those Russians who have recently received



Bibles. Russian Bible distribution missionary Bill Chesley says, "Mere possession of a Bible is often more valuable than its contents to the non-Christian. Ignorance of the Bible and Christianity is phenomenal. It is imperative that we move beyond the mentality of simply providing Bibles and New Testaments, to the practical implementation of discipleship and Bible study programs for both the inquirer and the believer."

— from *World Pulse*
November 22, 1991

A PLACE IN THE WORLD

Singer/songwriter Michael W. Smith has made a place for himself in the world. He has made it big on the secular sales charts with his song, "Place in This World." An accompanying video of "Place in This World" is also popular on cable television's VH-1.

Smith's work is promoted by Geffen Records, which also han-

dles such notorious performers as Cher and Guns 'N' Roses. Evidently Smith is joining the ranks of "cross-over" performers like Debbie Boone (who sang "You Light Up My Life") and Amy Grant. These entertainers began among evangelicals by performing their "gospel music" and have since changed their style and substance enough to gain a clientele in the secular market.

Smith says he has wanted to break into "mainstream" radio stations and record stores for a long time. He says his success in doing so is an answer to prayer.

Neo-evangelical leaders have been advocating these kinds of breakthroughs for decades. Under the guise of "evangelism," they implore our Christian youth to build bridges to the world so we can "share" the Gospel. Their agenda to infiltrate the world's institutions has been behind the plea for Christian novelists, Christian actors and playwrights, Christian artists, Christian entertainers, etc. Their passion seems to be making a mark in Hollywood, Broadway, and Nashville.

The polite neo-evangelical would like the Gospel to be as acceptable as possible to the "non-christian." But in order to meet the secular man on his own terms, they extract the reproach of the cross from the Gospel. In religious entertainment, this spirit of man-pleasing has been all too evident. The vocabulary of this movement tells the whole story: offensive expressions are replaced, instead of "preaching," we should "share" or "dialog," and instead of speaking of "the commandments of God," we should speak of "the Judeo-Christian ethic" or "the Christian worldview."

WHAT'S GOING ON?

The casual observer sees that when neo-evangelicalism erected these bridges of "Christian testimony" forty years ago, those bridges were quite broad. One wonders who is it that is directing all the heavy traffic on these bridges between the church and the world. Is the traffic all moving one way? Are there really great numbers who are passing over to Christ as a result of visits to contemporary religious music stores? Or is there a mixed multitude of a few good and many bad professors of Christianity who are joining the churches?

And just as important as the first lane of traffic, who is it that is passing by in the other lane? Who are these people who are leaving the church and denying Christ in order to be accepted by the world? Are they false brethren who have been flushed out of hiding by the holiness and spiritual power of the modern church? Or rather, are these multitudes of one-time professed Christians who are pursuing the logical conclusions of what they have imbibed in the churches?

These are serious questions that Smith, Boone, Grant, and each of us would do well to consider.

JEWISH CHRISTIANS IN ISRAEL

Thousands of Jewish immigrants are coming from the Soviet Union to Israel. *God's World* magazine spoke to Baruch Maoz, of the Grace and Truth Christian Congregation in Rishon LeTzion (about 45 miles from Jerusalem).

Q. What do Jewish Christians think of all of the immigrants now coming into Israel from Russia?

A. The average Jewish Christian in Israel is delighted for a number of reasons:

First, we have fellow Jews coming home from a country in which they have been oppressed in many ways.

Second, among them are quite a number of Jewish Christians.

Third, this is a body of people who are less prejudiced toward the Gospel than any other large body of Jewish people we know.

Finally, it will most likely weaken the political clout of the orthodox Jewish parties in our parliament and therefore in our government.

Q. What percentage of those immigrants would you guess are Jewish Christians?

A. There is no way of saying. What I can say is that three Russian-speaking Christian communities have come into being in Israel in the last half a year or so. And quite a number of the congregations that already exist in Israel have been abetted by significant numbers of Russian Jewish Christians.

[Many immigrants] do not know there are Jewish Christian congregations in Israel. Therefore they are in search of fellow believers.

Q. Are such immigrants immediately granted Israeli citizenship when they arrive? Or do they have to go through some procedures?

A. Israel's Law of Return says anyone who is Jewish, his

spouse, and his children are entitled to immigrate to Israel. They receive citizenship upon arrival at the airport.

Q. What are the Christian churches doing for the immigrants?

A. The Hebrew-speaking churches are rallying around the immigrants, particularly the Jewish Christian immigrants, collecting clothing for them and trying to help them settle.

Our own congregation has called for establishment of a na-



tional aid fund to help immigrants settle in the land.

Q. We hear that the Israeli government does not want to recognize the existence of the Jewish Christian church. What attitude does it take toward your efforts to help the immigrants?

A. You are right. The Israeli government denies the existence of Jewish Christians. Legally there is no such thing. Official and semi-official organizations on the whole decline to receive any aid through Jewish Christian bodies. They will receive aid coming through [non-Jewish] Christian bodies.

U

Bulgaria, My Homeland

Cyril Shontoff

Since I was born of parents who immigrated to Canada in the early 1900's from Bulgaria, I have had a natural interest in that country. My mother always wanted me to visit relatives who used to correspond, but since the decease of my parents, I was not able to decipher their letters. For some time, particularly this past year, I felt a burden to go and see them. I began studying the language on my own about nine months ago.

During the winter, our son met a young Bulgarian immigrant in Sherbrooke, Quebec, who began coming regularly to our home and attending French Bible studies. He was instrumental in helping me with the Bulgarian language. I began corresponding with my relatives and was able to read their answers with more and more facility. Hence we departed for our first trip to Bulgaria, arriving in Sofia on October 18, where we were met by my cousin's son, Petio, and his wife, Zifflea. At his home when supper was served, we nailed our colors to the mast, and told them we always gave thanks to God for our food before eating. They said they believed in God and Jesus Christ, so were quite willing for me to say the prayer (*molitva*) at meal times. Never having done this in Bulgarian before, it was difficult, but done. They all wanted to know what we did in Canada and how life was there, how we earned a living, and had numerous questions about God and the Bible. Bibles were for-

bidden during the Communist regime, but now are freely permitted and desired by many. We always answered spiritual questions with the Bulgarian Scriptures, with them read the texts.

We had a number of gifts



Cyril & Marjorie Shontoff

from other people to be delivered, and Petio immediately contacted these, who came to the house to receive their packages. Before leaving Canada, I had asked our Bulgarian friend, Yvo Stoykov, for his parents' address, which for some unknown reason he refused to give me, but did so at the very last moment. We learned he had not corresponded with his parents for seven months, and this caused his parents considerable concern and worry. They thought he may have died of starvation and would have sent him some money, but didn't have his address. They were so worried that they put Yvo's picture in a Montreal Bulgarian newspaper with the headline, "Have you seen this man? If so, please communicate with Yvan Stoykov in Sofia, Bulgaria."

When Petio telephoned Mr. Stoykov, saying he had relatives visiting him who knew his son,

Yvo, he couldn't believe it and asked if we really knew him personally and when was the last time we saw him. After hearing it was only a week previously, he immediately came over to the apartment to see us. When we spoke of things concerning Yvo and showed him a recent picture taken in our home, he was convinced and cried out, "Now I know there is a God." He had prayed continuously for his son for seven months. We gave him Yvo's present address and they contacted him by phone.

The day after our arrival, we went in search of an evangelical church which our relative had seen, hoping it might be a New Testament assembly. Upon finding it, there was no indication, just the hours of meetings. That Sunday morning, we and Petio attended the meeting, discovering it to be Pentecostal. I was asked to give greetings which were translated from French to Bulgarian by the organist. The meeting was relatively quiet and we were cordially received.

That afternoon in Bresnick, 110 miles east of Sofia, there was an emotional encounter with my cousins, Maruka, Eleonora, and Atanasse, whom we had never before seen in the flesh. Following this in Plovdiv six miles away, we visited another evangelical meeting known by our relatives which again turned out to be Pentecostal, but much more noisy. These relatives told us they were godless. Under the Communist regime, religion was forbidden or frowned upon. Milka, my deceased cousin's

SPECIAL REPORT

granddaughter, took us around and found the Baptist church where we were very warmly received and asked to give greetings. Milka and her husband, Vesiline, were impressed and astonished at the bond that exists between believers in Christ. They both became very interested in the Gospel message and, before his family, he defended the Word of God, reading portions and explaining it. His parents received it joyfully, but his grandmother, a Roman Catholic, resisted the Scriptures. Vesiline read the Word to her and said, "This is the Word of God; it is the truth."

The sights in Plovdiv are beautiful — an old city built by the Turks. We then went back to Sofia with Petio for the remainder of the time. We tried two other meetings without success, and finally found the Baptist pastor and attended his church Sunday morning and for the first time in Bulgaria partook of the Lord's Supper.

Finally we found somebody who knew where the assemblies were and the Baptist pastor gave us their address. At last we found brother Peter Shopoff, whose name I was given in Hollywood, Florida by William Grunbaum, however without his address or phone number. We attended Sunday evening. Here we were very warmly received. I was asked to speak that Monday evening at 6 PM. That night, Petio responded publicly to the invitation and stood up, indicating his desire to receive the Lord Jesus Christ. This was our crowning joy that God would save this precious soul. That night he told his wife and family he had made his reservation for heaven. Petio, 51, is an engineer and chief energy dis-

patcher for Bulgaria.

Since there are many phonies traveling around, one of the things we warned our people about was the lying wonders in 2 Thessalonians 2, as some seemed to be transfixed by the healings (so-called) and other miracles. I had them read this passage and it sank in, both in Sofia and in Plovdiv. In preparation for witnessing in Bulgaria, before leaving Canada I had written out my testimony in Bulgarian, had it checked for errors

by Yvo Stoykov, and made one hundred copies, which we distributed everywhere we went. We even gave one to a priest in a monastery, who thanked us very much. We were not able to obtain a quantity of New Testaments, so followed this procedure instead. We had many opportunities to read Scriptures in homes and answer questions. One question which was discussed was: "Why did God not accept Cain's sacrifice when he did accept Abel's?" They knew very little or nothing of the Bible, so it was a joy to explain it.

The political situation in Bulgaria is in a state of transition from Communism to democracy. The Communists lost the election by 1%, getting 33% to the Democrats 34%. The Turks received 8%.

It is difficult to send money by mail to people in Bulgaria, as the banks take quite a large cut for their expenses in processing the checks, sometimes as much

as 40% or more. The present rate of exchange is 20 levas to one US dollar. A loaf of bread costs 4 levas, whereas during the Communist regime it only cost 30 statinky (about 1/3 of a leva). The cost of living went up tenfold, but wages and pensions only went up threefold, which makes it very difficult for Bulgarians now. They are still in a state of flux. There may soon be charges for education and hospitalization, which at present are still free.



The greatest need now is for Bibles with large print and hymnbooks with music. The present hymnbooks were printed a century ago and very few exist with music. The present Bibles have very small print, and are few in number.

American and British T.V. have brought their influence and corruption to Bulgaria. Sofia T.V. has American shows with Bulgarian captions and headlines. The field, however, is wide open for the Gospel, and you can preach in schools and public places freely. May God raise up those who will preach the unsearchable riches of Christ and form assemblies of Christians there to the glory and honor of His great Name.

Rescue at Pearl Harbor

Henry "Ned" Varney

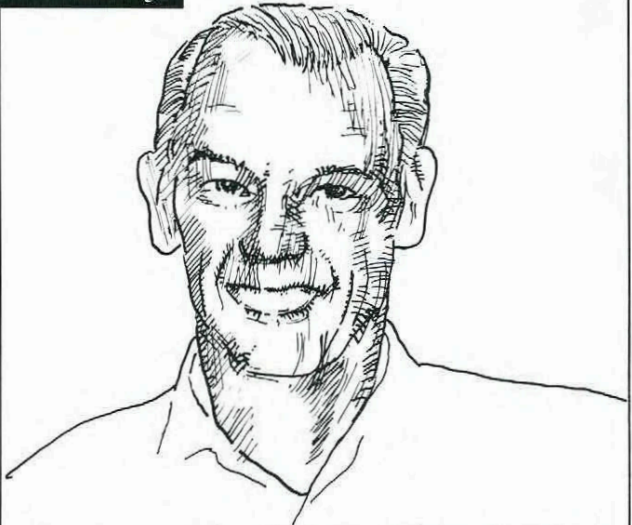
I was brought up in the Roman Catholic religion and was an altar boy in the church of that faith. I tell you this because I want you to know that I had a "Christian" upbringing. Such religion did me little good in the years ahead.

When I was about fourteen years old, after graduating from junior high, I went on to high school. The first week I was there, I brought a knife to school to show my friend. It was one that my older brother, who was a professional knife-thrower in a carnival, had given me the last time he had come home. As I was showing it, the teacher saw it and demanded it from me. My short temper flared up and I said, "You want it? Then take it!" and saying so, I threw it at him. I missed, but, needless to say, was expelled from school. It was the end of my formal education. Now I would begin my education on the street.

I began to work with my brother-in-law who retrieved cases of contraband whiskey that had been dumped overboard after high-speed chases by the Coast Guard. We then delivered these to the parties to whom they had been consigned. That went on for awhile . . . until we were caught! My brother-in-law was convicted and went to jail and I was released because I was still a minor.

My parents were disgusted with me and I was told to leave their home. I made my way to New York City with ten cents in my pocket. There I found myself standing on a street corner, wondering what to do, when a man came up to me and said, "Say kid, do you want to earn half a buck?" Shaking my head yes, I was handed a potato. He told me to put it in the tailpipe of a car that was parked nearby. Naively, I did what I was told to do, not knowing that the car was an unmarked police car. I stayed around that neighborhood for the rest of that day. The same man came back later and gave me another half dollar, congratulating me on a fine job. This was my first tie-in with the underworld. Unfortunately, it would not be my last.

From then on, I became a runner, doing errands for criminals. Then I ran a book (small-time gambling), became a bagman (transporting illegally obtained money), then was a driver. All this



did not happen in a short space of time. I gradually had to make myself available, willing, and then able to do what I was told — and to keep my mouth shut.

In order to support myself in the lean times, I took a job as an orderly in one of the local hospitals. There I met a doctor who took a liking to me and encouraged me to enroll in a nursing course. I did not finish the course completely but accomplished enough to get a certificate to do practical nursing. This came in handy in later days because when the authorities were getting too close, I would hide (as it were) in a hospital and stay there until it was safe to come out and go back to making big money again.

The most responsible job that I had was as a driver. I drove for three successful bank robberies plus many smaller jobs. After one of these jobs, my friend and I went to Mississippi, his home state. There I drove for a bootlegger, delivering whiskey. While on one of these trips, I was shot and had to have the bullet removed by a local quack. The cost was \$7000. There my friend was caught and told all about me so that I had to go into hiding again. I picked Paterson NJ, and found a job in a hospital there.

One Sunday, I asked to have a date with one of the nurses. She agreed, and took me to a little building which was a place where people came to hear a man talk about God. I shut out the preacher completely. I did not want to hear anything about

GRACE AT WORK

Him. All I wanted to do was get out of there.

I still carried my gun with me wherever I went; I was never without it. I even slept with it under my pillow. When she saw it, she told me I should get rid of it. I said I'd rather get rid of her than to lose my best friend — my gun.

One day, I heard one of the other nurses talking about the police asking questions about some of the help. I knew it was probably about me, so I simply slipped away and went up to my old hometown. There I enlisted in the Army. I chose to go as far away from the States as I could, choosing Hawaii as my duty. While there, I continued to make myself available to the devil, and ran the gambling games where I took a percentage of the pot.

Then came that fateful day, December 7, 1941, when the Japanese attacked Pearl Harbor. It was swift and sure. I thought my time had come. Death itself seemed to hold no fear for me; but, all of a sudden, something said to me, "Where are you going to spend eternity?" I said, "In hell." Then it came back to me: that was what that preacher back in New Jersey was talking about. Take Christ as your Saviour and spend eternity in heaven. All I had to do was accept Christ as my substitute and all my sins would be washed away. Right there, hiding behind a stone pillar with bombs falling around me, I took Jesus as my own Saviour. My life was changed. I'm not going to say that everything turned out rosy — I still had my old self. I knew virtually nothing about Christian living. I learned how to make "kickapoo juice" and sold it to the troops. But every time I made it, something was telling me it was wrong.

The Lord put me through some trying times. I was wounded twice in conflict, stranded in enemy territory for twenty-seven days with no food to eat except some Japanese rice that we found. Through it all, He taught me lessons about His grace and truth.

I tell you this story, not to brag about how bad I was. Instead, I pray that whoever reads this will know that he or she is not too bad a sinner for Christ to save. Paul the apostle could say in 1 Timothy 1:15, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." You do not have to be as bad as I was to qualify as a sinner, for all have sinned and come short of God's standard. Thank you for letting me say a few words about the Lord who saved me.

U

Freely Give

William MacDonald

"Freely ye have received, freely give"

—Matthew 10:8

Fritz Kreisler, one of the world's greatest violinists, said, "I was born with music in my system. I knew musical scores instinctively before I knew my ABC's. It was a gift of Providence. I did not acquire it. So I do not even deserve thanks for the music . . . Music is too sacred to be sold. And the outrageous prices the musical celebrities charge today are truly a crime against society."

These are the words that everyone in Christian work might take to heart. The Christian ministry is a ministry of giving, not of getting. The question is not, "What is there in it for me?" but rather, "How can I best share the message with the greatest number?" In the service of Christ, it is far better that things should cost rather than that they should pay.

It is true that "The laborer is worthy of his hire" (Luke 10:7) and that "They which preach the Gospel should live of the Gospel" (1 Cor. 9:14). But this does not justify a man's setting a price on his gift. It does not justify charging exorbitant royalties for the use of hymns. It does not justify unconscionable fees for speaking or singing engagements.

Simon the Sorcerer wanted to buy the power of conferring the Holy Spirit on others (Acts 8:18f). No doubt he saw this as a way of making money for himself. By his action, he gave his name to our language (simony) to describe the buying or selling of religious privileges. It is no overstatement to say that religious work today is shot through with simony.

If the dollar could somehow be removed from so-called Christian work, a great deal of it would stop immediately. But there would still be faithful servants of the Lord who would press on till their last ounce of strength was expended.

We have received freely; we ought to give freely. The more we give, the wider the blessing, and the greater the reward — good measure, pressed down, shaken together, and running over.

U

Receiving or Refusing

J. R. Caldwell

The apostle Paul refused to take anything for his support from the saints at Corinth, but he gladly took what was sent from the Philippian church. What was the reason? There was a great difference between the two. In the church at Corinth, there were some who thought that they had as good a right to be called apostles as Paul. Such were ministers of Satan, and they would take as much as the saints would give them. Paul, as it were, would say: "Let those who are false apostles take all; I don't want your money. I am serving the Lord, and He cares for me."

Was it pride that led him to act in this way? No. It was that these false apostles might have no excuse; that the difference between the true and the false servant of God, between the hireling and the lover of the sheep, might be thoroughly manifested; and that thus the Corinthian believers might be delivered from the bondage they were in to these men who were glorying in themselves, and not in Christ.

We see the spirit in which he served the saints in 2 Corinthians 12:15-16: "I will very gladly spend and be spent for you: though the more abundantly I love you, the less I be loved. But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile." I must protest against the way in which this verse is used by some. They use it as a justification for going about the Lord's work in a crafty way, but that is not the meaning of the verse. He is evidently referring to what some of them had been saying about him. "Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with him I sent a brother. Did Titus make a gain of you? Walked we not in the same spirit? Walked we not in the same steps?" (vv. 17-18). Some of them had the impudence to say that, though he would not take anything himself, he sent Titus or someone else, and what he would not take directly he got indirectly through those whom he sent. Oh, the depth of the depravity and wickedness of the heart of man when not under the influence of the grace of God!

At Philippi, where he knew that the saints cared for him, he would take anything that they were pleased to send him. He took from them more than their share, but he would not take anything from the Corinthians. There may be similar reasons now for the Lord's servants accepting help from some, while refusing it from others.

The apostle's assertion of his right to be maintained by the contributions of the saints has been taken to support the doctrine of a separate class set apart for ministerial functions and distinguished from the believers generally — "clergy," as contrasted with "laity."

But observe that in this chapter he is referring especially to those who preach the Gospel, i.e., to evangelists and their work and support, not to pastors, overseers, or teachers, who are localized in certain towns and associated with the assemblies in those places. When he refers to such, it is in different terms (see Acts 20:28-29).

Now, in addressing these overseers of Ephesus, see how different is his teaching. Instead of telling them that, as a separate or clerical class, they have a right to claim the support of the saints, he asserts the very opposite principle: "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you (overseers or elders) all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."

There is mutual joy and thanksgiving to God, the great source of all blessing, coming to us through His well-beloved Son. He served us by shedding His life's blood; shall we not serve Him well, and in such a way as will bring glory to His Name: aye, and give joy to His own heart? Shall we not serve Him by considering how we can help on His work, and help and encourage His hidden ones, who are laboring for Him in lonely parts of the world? The Lord stir up our hearts in this honored, blessed service.

U

Campus Preachers

The angry Sixties were troubled times. In the San Francisco Bay Area, Jerry Rubin, Abbie Hoffman and other radicals conducted mass rallies at the University of California at Berkeley. Like slaughterhouse sheep following the "Judas-goat," hundreds gathered to imbibe socialism and anarchy. The students were called on to rise against every form of authority (except the leaders of the movement, of course). On many occasions, they were incited to violence.

Amid this troubled sea, stood a fiery-tongued evangelist named Hubert Lindsey. This voice crying in the moral wilderness often drew an even larger crowd than the anarchists. Then Governor Ronald Reagan was quoted as saying that Hubert Lindsey had saved the taxpayers of California ten million dollars in riot control.

The man nicknamed "Holy Hubert" was confrontational and controversial. Having memorized the entire New Testament, his message was often filled with Bible references. As he warned young people to turn from their wicked ways to Christ, he became the object of verbal and physical abuse. When those who opposed him realized how serious a hindrance he was, they beat him to unconsciousness. In those years of violent protest, Lindsey received a dozen such beatings. But his love for the unsaved never waned. He labored for the lost at Berkeley for more than eight years. When times were roughest on campus, it is said that Governor Reagan asked his staff to pray for "Holy Hubert." No doubt the prayers of Bay Area Christians sustained him during those difficult days.

One student from that period says: "As a hippie, I often saw Holy Hubert surrounded by a group of hostile radicals who were making comments and shooting questions with the rapidity of a machine gun. He always had an answer. One day, a long-haired student pushed his way from the outer perimeter of a large crowd and screamed at Hubert: 'It takes an idiot to be a Christian. It takes an idiot to be a Christian!'"

"You qualify! You qualify!" Holy Hubert responded.

"Holy Hubert's replies had the effect of silencing the hecklers and calming the crowd so God's message could go forth. I stood on the outskirts listening attentively but did not mock or even ask any questions. The preacher's knowledge of the

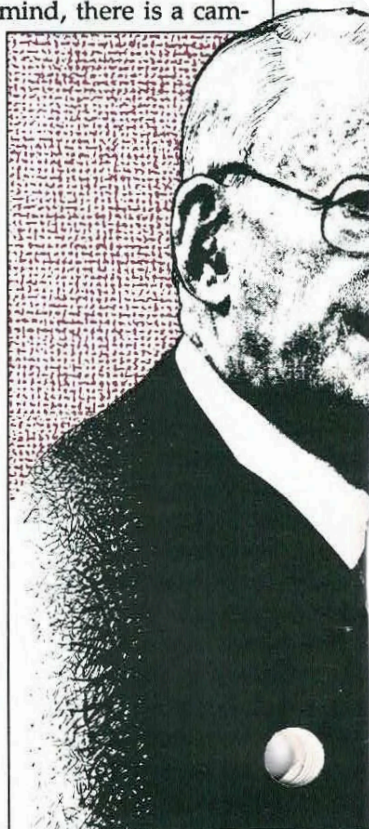
Scriptures and his control of the belligerent crowd was impressive. I never imagined that, after my conversion, five years later, I'd be doing the same thing."

From that period, a number of open-air campus preachers rose to the challenge, most of them quite eccentric. Bob Engle (Bobby Bible), Harvey Baldwin (Jeremiah Christian), and Paul Mitchell started preaching on campus about the same time. They come on campus, raising banners high: READ THE BIBLE BEFORE IT'S TOO LATE, and JESUS SAVES FROM HELL. These colorful banners quickly draw the attention of a crowd. They regularly preach throughout the afternoon.

Perhaps the most notorious campus preachers are Jed and Cindy Smock, who have preached on more than six hundred campuses in the last fifteen years. They have spoken to crowds as large as three thousand in the open air and have had the dubious distinction of having their pictures on the cover of *Rolling Stone* magazine. They preach long on judgment and hold a holiness doctrine similar to that taught by Charles Finney.

But for the more serious mind, there is a campus preacher, named Cliffe Kneckle, who has worked for years under the auspices of Intervarsity Christian Fellowship. He has earned the respect of thousands of godly believers.

Many Christians cannot endorse the outrageous statements of men like Jed Smock, and therefore discount all campus open-air work. This is a mistake. Though not many, there are some faithful, sound, and steady men who are seeing fruit that remains. Presently the campuses of North America have a degree of openness seldom found elsewhere in our society. May this open door be used for the sake of the Gospel.



The Right to Preach

*T*he evangelist must remember that it is not the government that gives him the right to preach publicly. That right comes to us from the One who said, "All authority is given unto Me in heaven and on earth. Go ye therefore . . ." So when it comes to the when and where of preaching the Gospel, we can say, "All things are lawful for me." The Christian has the backing of heaven when he stands in front of a sociology class and gives a personal testimony, when he or she has a dorm-room Bible study, or gives Gospel literature to a student standing in line at the cafeteria. But though we do not seek the approbation of the world in order to preach Christ, wisdom also teaches us that "all things are not expedient." Therefore we should, as Paul did, acknowledge duly constituted authority in order to be more effective in witnessing. When Christians distribute literature or testify, they need not be scofflaws.

What freedoms and rights do Christians have to present the Gospel at universities? Local restrictions vary, but here are some general guidelines regarding freedom of speech and of the press on college campuses.

Is there a difference between a dormitory and other campus property regarding the right of an individual to share the Gospel? Yes. Because a dormitory is, in part, private property. Since students are renting from the university for their private dwelling, there are restrictions. Consult the housing office on campus for information about what is off-limits. Usually the lobby is open to the general public, and individuals have the right to present the Gospel with anyone sitting in the lobby.

Is there any case in which an individual has a legal right to visit on a dorm floor? If he is invited onto the floor by a resident. A survey completed by a resident requesting that information be dropped off or that

further contact be made by the surveyor constitutes such an invitation.

Do the laws above change if the Christian who wants to witness door-to-door lives in the dorm? Not really. However, a person living on the floor has more opportunities for natural contacts and will likely encounter less opposition than an outsider. The administration will usually consider such witnessing less threatening to the dorm's peace and security.

What right do we have to preach and distribute literature? In the U. S., the First Amendment right to freedom of speech and of the press, made applicable to the state governments by the Fourteenth Amendment, has always been considered so essential to our society that its scope has been broad and its limitations narrow. This is particularly so on college campuses. This "market place of ideas" has been zealously guarded by the courts. A citizen should be free to preach and pass out literature on any sidewalk or corner, or in any park area on the grounds of any public university.

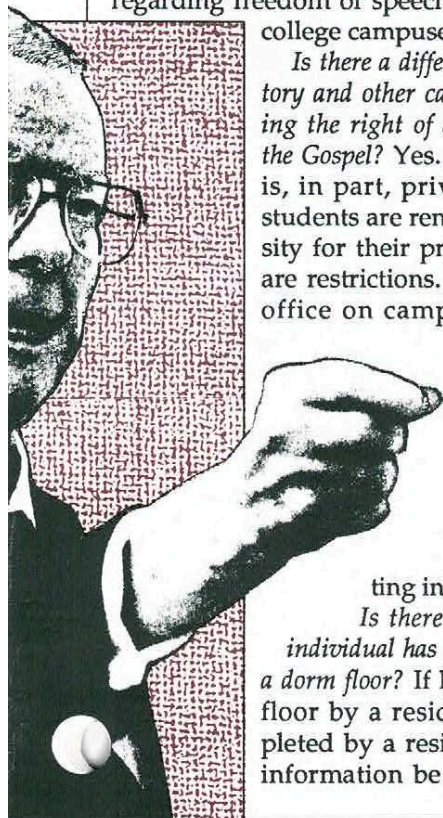
Do the above rights apply to non-students as well as to students? Yes, a non-student has as much right to preach or distribute literature on a college campus as a student.

Do we have these rights at a private university? If the institution is a private college, we would have a weaker case. If the school has any connection with the federal or state government, e.g., if it receives federal funds, a believer would more likely succeed in claiming his First Amendment rights.

Are there limits to a student's right to preach or pass out literature? Yes, a university may decree reasonable time, place, and manner regulations. The manner of expression, for example public preaching or literature distribution, may be regulated if it is incompatible with the normal activity of a particular place at a particular time. An example would be a regulation which forbids preaching which disrupts classes.

There are some common infringements upon our constitutional rights, such as: when the administration requires a permit to preach or distribute literature; when the administration only permits distribution of literature behind tables set up on campus; when the administration permits preaching at one spot on campus but not anywhere else.

U





HEROES

C. H. Mackintosh

John Bjorlie

Charles Henry Mackintosh's life was as colorful as his writing. He was born in Glenmalure Barracks, County Wicklow, Ireland, in October, 1820. His father was a captain in the Highlanders' Regiment, and had served in Ireland during the Rebellion. His mother was a daughter of Lady Weldon, and of a family long settled in Ireland. At the age of eighteen, the young man experienced a spiritual awakening through letters received from his sister after her conversion. He found peace after reading J. N. Darby's *"Operations of the Spirit."* He was especially helped by the thought that "It is Christ's work for us, not His work in us, that gives peace."

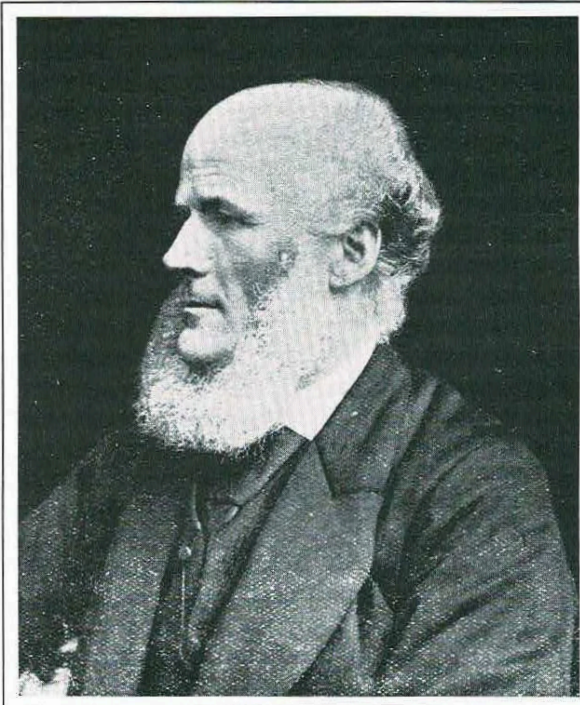
Entering a business house in Limerick, the young Christian gave attention to academic studies. When he was twenty-four years of age, he opened a private school at Westport in 1844. He threw himself enthusiastically into educational work, but in 1853, concerned that the school was consuming his life, he gave it up in order to devote himself to the ministry of the Word.

In 1858, C.H.M. began editing a magazine called *Things New and Old*, a monthly magazine for the lambs and sheep of the flock of Christ. He continued to edit the magazine for twenty-one years, until Charles Stanley took it over. The articles which became C.H.M.'s *Miscellaneous Writings* and his *Notes on the Pentateuch* were originally published in *Things New and Old*. He wrote to be understood, and his written works have been a benediction around the world. D.L. Moody warmly recommended them as invaluable. He declared his indebtedness for help in understanding the Word of God, saying, "It was C. H. Mackintosh who had the greatest influence."

C.H.M.'s writings contain a deep-toned evangelical spirit, and have been published in numerous editions. Andrew Miller, largely financed the publication of C.H.M.'s *Notes*. He said of the teaching contained in them: "Man's complete ruin in sin, and God's perfect remedy in Christ, are fully, clearly, and often strikingly presented."

As an expositor, C.H.M. had a plain-spoken style, and presented his views powerfully. For the most part, his teaching is Darby interpreted. Darby admired his ability to communicate the

deep things in such an unincumbered way and once said to him, "You write to be understood; I write what I think." However, he could be creative at times. Some of his deductions were peculiar, but his readers become so absorbed with the spirit of his writings that his tangents do not diminish his readership. For loyalty to God's Word,



and unswerving trust in Christ, few writers could be more edifying.

Mackintosh's ability to instill truth was reflected in the Mackintosh home. His wife once overheard her son, Timothy (then about four years old), singing a hymn as he was swinging:

*All my sins were laid upon Him,
Jesus bore them on the tree;
God who knew them laid them on Him,
And believing I am free.*

Seizing the opportunity, she asked, "Timothy, have you laid your sins on Jesus?"

The young Mackintosh answered, "Why no, mother. God has already laid them on Him for me."

HEROES

After ceasing scholastic work, C.H.M. went to Dublin, where he began speaking in public. For many years he boldly stood forth in defense of the Gospel, and proclaimed the truth. When the Revival swept over Ireland in 1859-60, he was very active. That notable work of grace began in 1859 near Kells, County Antrim, among several young brethren, including Jeremiah Meneely. The movement spread far and wide, one of the first districts to be reached being near the town of Randalstown, County Antrim, where many were saved through the ministry of C. H. Mackintosh and a brother called Moore.

Afterwards, perhaps about 1860, a meeting was formed at a place called Groggan, two miles from Randalstown, in a little two-room house heated

by a peat fire. When C.H.M. referred to those who were brought under conviction during the revival, besides speaking of them being saved, or converted, or born-again, he more often speaks of them being "stricken." The conviction of sin which came upon the lost was overpowering. People collapsed, shook violently, or gasped for air, perhaps hyperventilating in their panic. Mackintosh labored to explain to his more squeamish fellow-Christians that when some people are saved, they are not always so polite about it. He contrasted the conversion experiences of Lydia and the jailer in Acts 16, noting how quietly Lydia appears to have drunk in Paul's message, whereas the jailer's experience was very dramatic. Both were saved, but in a very different manner.

Was it Wildfire?

When the revival broke out in Northern Ireland, there was strong criticism among many staid Englishmen. They cried "Enthusiasm!" (the old equivalent for fanaticism). Today we look back at the revival of 1859-1860 in northern Ireland as the birthplace of many eminent servants of Christ, but at the time it occurred, there was widespread skepticism. J. G. Bellett was one of the few who spoke out in favor of the revival. He wrote a pamphlet (no longer extant) in support of the revival and said he particularly enjoyed many of the spiritual songs used in the meetings during the revival.

The following is an eyewitness report, published by C.H.M. in *Things New and Old*:
 "A large assembly took place, and another meeting was decided on for Monday. After the speaking in the open air on that evening, two cases took place . . . On Tuesday six cases occurred; on Wednesday, about thirty; on Thursday, to avoid any disunion, all parties assembled in a public place of worship, but there was no manifestation. On Friday, in a field in front of my own house, an immense work of God, and that in wonderful power, was presented to the astonished eyes and hearts of a vast concourse of beholders; not less than one hundred souls were brought under conviction of sin, the greater part being 'struck down' to the ground. Some of the women and children were conveyed into the house; others followed to assist them; and shortly nearly every room was crowded with persons crying out and praying for mercy. The lawn was literally strewed, like a battlefield, with deeply wounded, sin-stricken ones under conviction of sin by the Holy Spirit, who was revealing Christ to their souls and giving them victory over the enemy by the blood of the Lamb.

"But who can describe what was going on in the house? In one large room there gathered no less than thirty persons on their knees waiting and calling upon God in silent prayer for the remission of their sins; while the other rooms were filled with souls either calling out for mercy, praying, or singing praises to God for mercy received. This was going on in all parts of the house. It was wonderful to see strong men, whose well-known lives could ere this bear no examination, leap up from the ground and rejoice in God their Saviour and begin at once to preach Christ to their companions and fellow townsmen, beseeching them to cry for mercy and forgiveness."

HEROES

Some account of his labors are found in the early volumes of *Things New and Old*. In volumes II, III, and IV there are articles such as *The Awakening in Ulster*, *Narrative of a Recent Visit to Ireland*, *Signs of Revival*, *How Are the Converts of Last Year Standing?* and *The Work of God Among Children*.

It is interesting that C.H.M. almost never refers to his own experiences, but almost always gives third person reports of the work. He was self-effacing in the extreme, and shunned anything he viewed as self-promotion. And in fact, as he would have wished it, no full biography has ever been undertaken. When he did not publish his articles anonymously, he used the initials, "C.H.M." How different is the spirit of our age in which we find an author's name on the book cover is often larger than the title!

He was a man of great faith, and was always ready to testify that, though God had often tried him, He had never allowed him to suffer want in the matter of life's necessities while engaged in Gospel work and without material employment. He was staunchly opposed to any indebtedness, and wrote that he would not sit down and eat with a professed Christian who owed money.

During the last four years of his life, he resided

at Cheltenham, and when unable, through his advanced years, to do much on the platform, he still continued to write. His last series of tracts was entitled "*Handfuls of Pasture*." The influence of his writings cannot be estimated. He continually received letters from all parts of the world acknowledging the spiritual character of his teaching on the books of Moses.

He fell asleep on November 2, 1896, and four days later devout men carried him to his burial in Cheltenham Cemetery. His remains were laid beside those of his beloved wife. Dr. Wolston of Edinburgh spoke on the burial of Abraham from Genesis 25:8-10 and Hebrews 8:10. Before parting, they sang J. N. Darby's beautiful hymn:

*O bright and blessed scenes,
Where sin can never come;
Whose sight our longing spirit weans
From earth where now we roam.*

His first tract in 1843 was "*The Peace of God*." In 1896, he mailed another manuscript to his publishers on "*The God of Peace*." Within a few months, he entered the land where peace resides and the God of peace reigns.

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The Great Commission of Luke 24:44-49

Our divine Master called upon sinners to repent and believe the Gospel. Some would have us to believe that it is a mistake to call upon persons dead in trespasses and sins to do anything. "How," it is argued, "can those who are dead repent? They are incapable of any spiritual movement. They must first get the power ere they can either repent or believe."

What is our reply to all this? A very simple one indeed — our Lord knows better than all the theologians in the world what ought to be preached. He knows all about man's condition — his guilt, his misery, his spiritual death, his utter helplessness, his total inability to think a single right thought, to utter a single right word, to do a single right act; and yet He called upon men to repent. This is quite enough for us. It is no part of our business to seek to reconcile seeming differences. It may seem to us difficult to reconcile man's utter powerlessness with his responsibility; but "God is His own interpreter, and He will make it plain." It is our happy privilege, and our bounden duty, to believe what He says, and do what He tells us. This is true wisdom, and it yields solid peace.

Our Lord preached repentance, and He commanded His apostles to preach and they did so constantly.

— C.H. Mackintosh

Hidden Ministries

Only wise people go in for the hidden ministries. They do not do it for present advantage for there is no earthly glory from such work Yet, like our vital organs, such servants are valuable out of all proportion to their appearance or importance in the eyes of others. These are the intimates of the Chief Servant. Zeal often begins such a work for God; determination may continue it; but only love will endure it to the end.

God employs no hirelings; His work is done by sons.

"Then shall the righteous answer Him, saying, 'Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee?'"

"And the King shall answer and say unto them, 'Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.'"

(Matt. 25:37-40)

YOU ARE IMPORTANT!

When you are tempted to take a Sunday off, and you think that the absence of one person won't make too much difference, you place the other Christians in the same position as a person trying to type with one key missing. They can try to make substitutions just as we have done, but the result is never the same as when you are working together with the rest of the believers!

"And they spake unto Moses, saying, 'The people bring much more than enough for the service of the work, which the Lord commanded to make.'"

(Ex. 36:5)

"Seek to tighten the links of charity among yourselves; without making any great external appearance, but in simplicity, attach yourselves to each other, while seeking one sole end, the welfare of all."

— J. N. Darby

There is no limit as to what God can do through you if you don't care who gets the credit.

A Christian is always on duty.

Teach us, good Lord, to serve Thee, as Thou deservest:

To give and not to count the cost;

To fight and not to heed the wounds;

To toil and not to seek for rest;

To labor and not ask for any reward

Save that of knowing that we do Thy will.

— Ignatius

There is a certain comfort in knowing that Jesus was weary, that He grew tired as the work pressed Him, that He felt the need of rest. It sometimes seems as if we ought to feel stronger than we do, as if we were to blame for not being able to bear up without giving way to weariness. But if the Lord felt weariness in His life-work and yielded to it without sinning, we also are entitled to take a rest from labor as part of our work-fellowship with Him.

— H. C. T.

He is coming — oh! how solemn
When the Judge's voice is
heard,

And in His own light He
shows us

Every thought and act and
word!

Deeds of merit as we thought
them,

He will show us were but sin;

Little acts we had forgotten,

He will tell us were for Him.

Oh! what joy when He imputeth

Righteousness instead of sin;

Sweet to take the linen

garments,

All a gift, and all from Him.

I seek to serve the Lord with two propositions in mind. First, every person ought to give his life to Christ. Second, whether anyone else gives Him his life or not, I will give Him mine.

— Jonathan Edwards

We are responsible for whatever service God is able to do through us.

The truly great of humanity are those who serve many, not those whom many serve.

Filling the Gap

Sandy McEachern

Who will fill the gap? This ringing challenge completed the biography of a brother just recently gone to glory. For many years, the man had held a responsible job at a large firm. He had raised a family and had also been, at various times in his life, a Sunday School teacher, a young people's leader, an elder, a writer, and a gifted and busy preacher. But now his place is empty, and who will fill the vacancy? Will there be young men and women who will rise up for God and serve their generation with the same zeal as those who have gone before?

It seems that there are those who believe that the answer to this question is no, and they can go on at length to explain why. What a hopeless situation we are in if this hypothesis is true. We pray it is not. This is not to deny that we are faced with a challenge from our young people that is critical and serious, but certainly from before the time when David said, "Remember not the sins of my youth," young people have been a challenge. How thankful we are that we have a Lord who delights in challenges! Many of our young people desire to rise up for God. We need to pray that they would fill the gap. We need to equip them and encourage them to rise to the challenge. What are some practical steps to further that objective?

TAKE AN INTEREST

A recurring theme in Acts declares the Church was consistently found "together with one accord." The generation-gap mentality of our day has damaged this much-needed unity in our assemblies, and no group has suffered more than the young. They are at a formative age, when they need people to take an interest in them. Yet too often they are isolated in their own meetings. Sometimes the elders are not even aware of their activities, or what they are being taught. It takes a sacrifice to invest yourself in young people, but the rewards are immense. How each one of us thanks God for an older brother or sister who ministered to us and discipled us during this time in our life. What can we do to show the young people at our assembly that we genuinely love them? There is a dear older brother at our assem-

bly who has spurred on many a young soul to do great things for God. I said to him one day, "Carl, these kids really love you." In his typical fashion, he replied, "They can't help it; they know I love them." Don't be afraid to show your love for the young people.

ENTERTAINMENT OR EDIFICATION?

A curious aspect of our ministry to young people is an attempt to edify them by entertaining them. Of course, the entertainment must constantly get more sensational to hold their interest. Finally, when we can add no further rings to the circus, we wonder why they are disinterested. The reason is: entertainment can appeal but can never satisfy. The real need among our youth is challenge in their life for God. They are growing and being stretched mentally, socially, and emotionally. Why not spiritually?

In what areas are challenges needed? First of all, in the Word. We need to get beyond the surface of the Bible and be equipping our young people to get into the meat of the Word. "How to study the Bible" classes are a must for young people. As well, they need to be taught and reaffirmed in the basic doctrines of the Scriptures, particularly the Church. They need to be challenged in the Gospel, to be involved in the various evangelistic outreaches of the assembly. They need to be exposed, through on-the-job training, to ministries in visitation, Sunday School, practical good works, etc. Present your young people with these "career opportunities in the family business" and see how they respond.

EXAMPLES TO THE FLOCK

Young people need examples. Paul committed the faith to Timothy who in turn passed it on to others. We have outlined a number of areas where young people should be challenged, but can we expect them to do these things if no one will take the time to *teach them* and *show them*? This is the great need today — those who will disciple the young. We need you, older brothers and sisters. You have what we do not have — experience. Who will rise up and help us to fill the gap?

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The Incomparable Son

A. C. Rose

The Lord Jesus Christ dominates the Scriptures as the sun dominates our solar system. As the Eternal Son, He acts through creation and history. As the virgin's Son, He joins the stream of our race, the tributary destined to unite the currents of Jew and Gentile, and to divide our river into two courses: one flowing with ever-increasing depth to the ocean of everlasting love; the other flowing darkly, a torrent of unbelief and enmity, to be swallowed up at last in the Saharan sands of the second death.

No article, no book, no library, no university can contain the infinite treasure of the revelation of God in His Son. Indeed the world itself cannot contain the books about Him that should be written. He is the master *Theme* of prophecy; He is the *Source* of the music of the Psalms; He is the *Judge*, administering the holy, righteous law; He is the *Hero* of the Gospel; He is the *Authority* of the Acts; He is the *Subject* of the Epistles; He is the enthroned *Lamb* and glorious *Lord* of the Revelation. Alas! He is also the despised and rejected Saviour of the world; the disobeyed Head of the Church; the Perfect Guest wounded in the house of His friends; the long-absent King, who will suddenly return to take account of His servants.

To escape being overwhelmed by the exceeding riches of the grace of God, we concentrate attention upon a few of the words in the Epistle to the Hebrews. With the exception of the First Epistle of John, all the other Epistles begin with a man: Paul, Peter, James, Jude. Hebrews begins with the greatest word in any language — God. But immediately associated with Him is His Son, so that far from being terrified by the awe-full word, we are delighted by the assurance that the Son is the Father's Heir, demonstrating His power; the Father's radiance, expressing His character; the Father's provided sacrifice, manifesting His mercy, and the Father's Companion at the right hand of His Majesty. Then lest this high estate should be thought comparable with principalities and powers, the angelic host is revealed, ranked immeasurably far below the Son. He is the Son, they are servants; to Him alone belongs Deity. He is the Only Begotten Son in whom dwells all the fullness of the Godhead bodily.

The writer of this Epistle, skillfully hidden from our sight in the shadow of the Holy Spirit's hand, is enamored with his subject, and as an instructed scribe, he brings forth from the Scriptures a wealth of comparison and contrast, to be woven into a wonderful revelation of his Lord. He will marshal the men and women of faith in noble array; he will pronounce the most solemn words of warning; he will touch upon homey subjects, but all will be pressed into the service of the Incomparable Son, to whom he frequently refers without title in deepest reverence as Jesus, teaching us that in that solitary word is all the grandeur belonging to the name of God.

"We see Jesus!" (2:9) he cries, after a disappointing glance at a world which fallen man has spoiled. From man, the monarch who has lost his crown, he turns to the One, who, laying aside His native glory, is found in human fashion, that He may become representative Man, and so as a supreme act of sacrifice taste death for His fellows and fulfill His name, "Jehovah the Saviour." To this basic sight, the eyes of faith repeatedly return; it is the first sight of faith on earth; it will be the central sight of Heaven, "A Lamb as it had been slain." Oh! satisfying sight; the Son of God who loved me and gave Himself for me, that He might be a merciful and faithful High Priest to make propitiation for the sins of His people.

This is He who has passed into the Heavens, "Jesus the Son of God" (4:14), able to sympathize, having triumphed over all temptation. With such a Mediator, we are urged to hold fast our confession. With such a Man in such a place, with such evidences of His perfect love, how can we let it go? "Hold Him fast!" cried traitorous Judas to the soldiers in the Garden. "Hold Him fast!" is the burden of this Epistle to the Hebrews and to us, "lest at any time we should slip away." Then as a safeguard against reliance upon our own resources, we read: "We might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil; whither the Forerunner is for us entered, even Jesus" (6:18-20). The feeble grasp of faith has gripped the

mighty promise, which like an anchor holds beyond our sight; it is better there, for it is where He is, attached to Him inseparably. The rains descend, the floods come, the winds blow and beat upon us, but to the obedience of faith there is no overthrow, for none can pluck our hand from His, or His from ours, or either from His Father's.

To make assurance doubly sure, He has entered into a covenant of grace which is final, eternal, and satisfying, because it is sealed by the blood of the Great Shepherd of the sheep. It is based equally upon what God and the Man of His right hand have done. "By so much hath Jesus become a Surety of a better covenant" (7:22), and He in all His perfections becomes us, for He is "holy, harmless, undefiled, separate from sinners, and made higher than the Heavens." But not only so, for if we have indeed been made partakers of this new covenant, then where Sinai failed, Calvary succeeds, and the promise is fulfilled. "I will put My laws into their minds, and write them upon their hearts, and I will be to them a God and they shall be to Me a people."

Nor is the work of grace ended yet, since the Father's heart desires worshipers for His glory, and for the full exercise of their ransomed powers. Therefore "boldness to enter the holiest by the blood of Jesus" is granted (10:19); the exclusive privilege of one member of one family of one race, has become the inclusive birthright of all the people of God. Each has an abiding place at the mercy-seat by virtue of that sacrifice which not only cancels guilt, but confers the privileges of access and affection, formerly enjoyed only by the Son, upon those whom the Father has given Him, and of whom He says: "Behold I and the children whom Thou has given Me." Then lest these blood-bought privileges should be to us only theoretical, we are urged to draw near with a true heart. How can we stay away? What attractions can rival the presence of the Father and the Son?

For a little while there is another parallel phase of experience; for although we have such a privileged place in the heavenlies, we have also responsibilities in a very different place among the shaken, overturning things of time; yet the secret of the sanctuary is the pledge of victory in every conflict. "Looking unto Jesus, the Captain and Perfecter of faith" (12:2). Not short-sightedly peering towards some faint object, but gazing upon One who is just ahead, who will never leave us to our own resources; who, having triumphed gloriously,

is leading us on through enemies impotent to harm us while we follow obediently in His steps.

The battlefield passes from view, and we are



*Grace has been poured
into His lips; they are
like lilies dropping sweet-
smelling myrrh; His
words contain the
music of David's harp,
the wisdom of Solomon,
the eloquence of Isaiah, and
the pathos of Jeremiah.*

seen on Mount Sion, walking in the city of the Living God, heavenly Jerusalem, graced by an innumerable company of angels, numbered among the general assembly and Church of the Firstborn, in the presence of God our Judge and Justifier, and with Jesus the Mediator of the new covenant, and His precious blood that has made our peace (12:22-24). This is our Homeland; here we breathe our native air and speak the vernacular of our chosen clan; here we sing the psalms of victory to celebrate the Victor's fame. On Him our eyes are fastened, for He is altogether lovely; grace has been poured into His lips, they are like lilies dropping sweet-smelling myrrh; His words contain all the music of David's harp, all the wisdom of Solomon, the eloquence of Isaiah, and the pathos of Jeremiah. "Never man so spake," for never man so prayed, worked, loved, suffered, died and overcame.

This is our Lord Jesus, who to bring us to His Father and our Father, suffered without the gate (13:12). And lest the Firstborn should be separated from His brethren, He allows us to share the fellowship of His sufferings, the shame of His Cross without the camp, where His blessed footsteps are so clearly seen, in preparation for that moment when we shall be glorified together, and the incomparable Son of God shall see the travail of His soul and shall be satisfied.

The Women in Romans 16

H. P. Barker

In the last chapter of the epistle to the Romans, we have what seems like an appendix to the book. Chapter 15 really closes the unfolding of truth that forms the body of the letter and this is added as something entirely unconnected with what precedes. I am persuaded that it is meant by the Spirit of God to be a picture of the judgment seat of Christ. Let us look at it in this way.

It will be noticed that there are nine women on this list of saints to whom the apostle sends greeting. He does not merely mention them by name, he generally adds a word of commendation. Women may fill a wonderful place in the work of the Lord, even though they do not occupy a place of public ministry. I daresay we will be surprised when the rewards are given at the judgment seat of Christ.

Let us notice some of these women. *Phebe* means "radiant" or "shining." How wonderful to meet a woman whose whole life is radiant with Christ. She is called a servant of the church. There was a woman in Jamaica who used to come early to the meeting and dust off the seats and trim the lamps and other little jobs around the Gospel tent. She always addressed me as "Minister." So one day I said to her, "Good morning, Minister." She said, "Oh, you're making fun of me." I assured her that I was not and that she was just as much a minister as I was.

Then we have *Priscilla* and her husband. They are mentioned six times in the New Testament. When I was engaged to be married, my future wife and I looked through the Bible for a model for our life together. What about Adam and Eve? No. Abraham and Sarah, or Isaac and Rebekah? No. At last we found a model couple — Priscilla and Aquila. Priscilla means "old-fashioned." Thank the Lord for those with some good old-fashioned habits, ones who will bring up their children in the good old-fashioned way, in both the love and the fear of the Lord.

Paul in the workroom taught them what he knew and Priscilla and Aquila passed on to the eloquent gentleman from Alexandria what they had learned from Paul, by taking him into their home and expounding the Scriptures to him. The

things done here which nobody knows about are the things soon coming up for a wonderful reward. In 1 Corinthians 16:19, we have a statement that shows the warmhearted character of this pair. "Aquila and Priscilla salute you much in the Lord with the church that is in their house." A little group of Christians used their house as a meeting-place. Then in 2 Timothy 4:19, we learn that this dear couple was still going on for the Lord and continuing their friendship with Paul. One of the things to be commended is perseverance.

In verse 6 of our chapter, we read of *Mary* who bestowed much labor on the apostle. There are others named Mary in the Bible who are more well-known than this one, but none, no doubt, who are more appreciated in heaven for bestowing labor on God's great laborer, Paul. If there is anyone here who is forgotten or little known, never mind. The Lord will remember.

In verse 12, we have three women mentioned. *Tryphena* and *Tryphosa* are spoken of as laboring and, from the use of the past tense, we would gather that *Persis* was an old lady who had, in former days, labored much in the Lord.

Further on we are told of *Rufus'* mother and the apostle's. This evidently means that this dear woman had mothered the apostle, maybe when he was sick, and this will not be forgotten in that day.

In verse 15, we read of *Julia* and the sister of *Nereus* but there is only a salutation sent to them. No definite mention is made of service they gave to the Lord but one cannot help thinking of the reference to them as indicating that they had made a place for themselves in the apostle's heart by their activity in connection with the saints. Many of the believers are addressed together, but these dear women are singled out for honorable mention.

However obscure our position in this life may be, what an honor to be on heaven's roll. Our blessed Lord will notice in detail everything done for Him.





LOOK AT BOOKS

Devotion & Devotions

Jim McKendrick

On my desk at this moment are six daily devotional books. While I was in the retail Christian book business, a number of these were sold just before the end of each year, indicating people were thinking about improving their devotional time with God.

Daily devotional — the term should give us a clue. *Daily* is a habit well preached on and longed for, not so often accomplished. To *take* time (we never *have* time — the enemy of our souls will see to that), to spend a few moments with our God each day is so vital to our spiritual well-being. Each of us need to order our lives so these moments are not crowded out. A daily devotional book is meant to be a "goad" to this end.

The dictionary meaning of *devotional* includes worship, prayer, loyalty, affection, and faithfulness. A daily devotional book is meant to help you along in all of these practices. It does not take the place of these practices nor is it the sum of them. It does not replace the Bible as our primary source of instruction, correction, reproof, or inspiration. It is merely a help along that road.

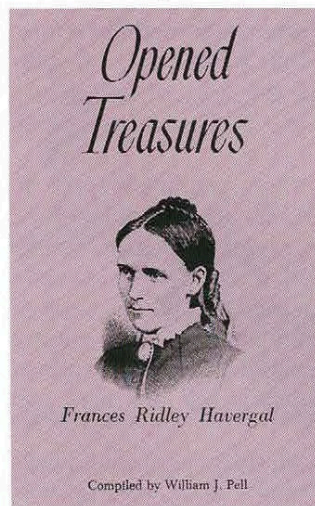
So I'd like to recommend these six books, dividing them into three categories. The first category are those devotionals which are written by one

person. I have two of these. One is written by Mr. Bill MacDonald, and called *One Day at a Time*. His insightful comments on Scripture have been a blessing to me, and challenge me to a more godly life. He is interested in causing us to be more wholly devoted to God. This book will stimulate you to

think — and live it too.

The same is true of the other one I have, called *Renewed Day by Day* by A. W. Tozer. In the preface

of this book, Dr. Tozer says, "The work of the good book is to incite the reader to moral action, to turn his eyes toward God, and urge him forward." This book can do that.



The second category is composed of compilations. I have two very good ones. One is *Opened Treasures*, compiled by William Pell. It is a collection of the writings of Frances Ridley Havergal. "Take my life and let it be — consecrated, Lord, to Thee," is one of her familiar hymns. Mr. Pell has

selected the finest of the prose and poetry of this godly Christian lady of the nineteenth century and made it available in this format for our inspiration today.

Mrs. Charles Cowman, a missionary to China, had many trials in her life. Various people's writings or articles gave her comfort. She has compiled them in five volumes called *Streams in the Desert*. This series is a classic of devotional thought, pointing us to the God of all comfort.

The third category is made up of books written to help us understand the Scriptures as we read them. One is *Daily Light on the Daily Path*. It is a series of Scriptures linked together around one thought. This helps us to concentrate our minds and aids in our meditation of the Scripture.

Another like it is *This Morning with God*, compiled by the staff of InterVarsity Press. After each portion of Scripture are a number of questions to guide you in your thinking on the passage. The portions are consecutive and short, going through the Bible in four years.

I trust this will start you thinking of something that will help you as you seek to live for the Lord. For to live rightly for God one must first think rightly about Him. "For as he thinketh in his heart, so is he" (Prov. 23:7).

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ONE
DAY AT
A
TIME

WILLIAM MacDonald

CHRISTIAN BOOKS

Every Day Reading Plan

Section 12: 1 Kings — Solomon and his Successors

December 1	1 Kings 1:1–31	Adonijah's attempt on the throne.
December 2	1 Kings 1:32–53	David's last days & Solomon anointed
December 3	1 Kings 2:1–12	David's charge to Solomon & David's death
December 4	1 Kings 2:12–46	Solomon ascends the throne
December 5	1 Kings 3:1–28	The wisdom of Solomon
December 6	1 Kings 4:1–34	The royal administration
December 7	1 Kings 5:1–18	Preparations for building the temple
December 8	1 Kings 6:1–22	The construction of the temple
December 9	1 Kings 6:23–38	All glorious within
December 10	1 Kings 7:1–22	Solomon's palace and the pillars
December 11	1 Kings 7:23–51	A molten sea: The laver and its support
December 12	1 Kings 8:1–21	Solomon speaks while glory fills the house
December 13	1 Kings 8:22–66	Solomon's prayer
December 14	1 Kings 9:1–28	Solomon's second vision and splendor
December 15	1 Kings 10:1–29	The Queen of Sheba visits
December 16	1 Kings 11:1–13	Solomon's apostasy and idolatry
December 17	1 Kings 11:14–43	Adversaries arise: Hadad, Rezon, and Jeroboam
December 18	1 Kings 12:1–33	The division of the kingdom
December 19	1 Kings 13:1–34	Prophecies against Jeroboam
December 20	1 Kings 14:1–31	Jeroboam and Rehoboam
December 21	1 Kings 15:1–34	Abijam, Asa, Nadab, and Baasha reign
December 22	1 Kings 16:1–34	Baasha, Elah, Zimri, Tibni, Omri, and Ahab
December 23	1 Kings 17:1–24	Elijah's message before Ahab
December 24	1 Kings 18:1–19	The question at Carmel
December 25	1 Kings 18:20–46	The contest at Carmel
December 26	1 Kings 19:1–21	Elijah takes flight to Horeb
December 27	1 Kings 20:1–22	Ahab responds to Benhadad
December 28	1 Kings 20:23–43	Benhadad moves against Ahab to be beaten
December 29	1 Kings 21:1–29	Naboth's vineyard
December 30	1 Kings 22:1–28	The prophecy of Micaiah
December 31	1 Kings 22:29–50	The death of Ahab

Reincarnation Reborn

Jean-Paul Berney

It was not so long ago that reincarnation, the notion that the soul of the dead successively returns to earth in bodily form, was not taken seriously in the West. But in the last few decades, more and more people are embracing it. Because of the present world confusion, or because people are disgusted by the failure of the religion in which they were raised to give them inner peace, many are looking for something new. Not willing to believe God's Word, they embrace the idea of reincarnation which promises to fill the spiritual vacuum in their lives.

The idea comes from Hinduism and Buddhism. These religions have many adepts, those well-versed in their beliefs. Their fervor contrasts sharply with the lack of conviction and zeal of many nominal Christians. These religions teach much that is true, but it is truth out of place or out of proportion; it is not the whole truth.

These religions are *polytheistic*. This is, of course, contrary to the teachings of the Old and New Testaments that there is only one God. "For there is one God, and one Mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

Hinduism has another serious error in *pantheism*. The first verse of the Bible is a repudiation of such error. "God created the heavens and the earth" — that denies pantheism which makes God and the universe identical.

Reincarnation is based on the idea that man can gain God's favor by his own efforts, assigning meritorious value to sufferings. The Bible teaches that salvation is a gift of God, not obtained through sufferings, or anything that comes from us (read Eph. 2:8-9). The only thing a sinner can do to be saved from his sins is to believe in the Lord Jesus and His sacrifice (1 Pet. 1:18-19).

According to Hinduism, the earth is a place where one makes atonement for his sins, a kind of purgatory. The soul is supposed to transmigrate to pay for the sins committed in this or previous lives. It may reincarnate in a plant, an animal, a man, or even a god! They teach that one does not remember the past sins or previous lives.

This is the way these people expect to attain a higher position in the hierarchy they have invented. It makes life very sad. Despair and hopelessness

characterize many who live under this system. On the other hand, one who wishes to live as he pleases can have the illusion that he will be able to redeem himself in a future life.

Buddhists think that the world was not created by God but it is the result of a process of causation (karma) in which the deeds of all beings continue to bring other beings into existence. For instance, a man kills a chicken (cause) and in his next transmigration he, in turn, will be born a chicken and be killed (effect). The Bible teaches whatever a man sows, he will reap (Gal. 6:7). In this statement, the Apostle Paul simply taught the principle of retribution in this life or in eternity. There is no question of reincarnation here. The verse that follows is the best commentary: "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

The Bible teaches that man has only one life to live on this earth. It is clearly stated: "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). "The wages of sin is death" (Rom. 6:23), not several successive deaths.

Our Lord Jesus spoke with authority, as no one else could, on death and existence in the unseen world. He taught that, immediately after leaving this world, unbelievers are in a place where they are conscious and cannot escape the judgment of God (Luke 16:19-31). The spirits of the righteous are immediately with the Lord where they rest from their labors, waiting the resurrection (2 Cor. 5:6-9; Phil. 1:21-23; 1 Thess. 4:13-18).

There is one God and not several million as Hinduism teaches. To believe in Brahma, Krishna, Buddha, or any other "reincarnated god" does not save anyone from judgment. There is salvation through no one else, for there is no other name under heaven given among men by which we must be saved (Acts 4:12). The Lord Jesus Christ was so absolute on this point: "I am the way, the truth, and the life; no man cometh unto the Father, but by Me" (John 14:6).

The theory of reincarnation is more dangerous than many people think. It is an invention of men who reject the true revelation of God, the Bible and the teaching of Jesus Christ, the Son of God.



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BRIDGES ALL THE WAY

The story is told of a little girl who was taking a long cross-country journey. In the course of the day, her train crossed a number of rivers. The water could often be seen in advance as they twisted their way through the mountains. The girl said nothing, but her mother could tell that something was stirring doubts and fears in the child. It was that she did not understand how the river they were approaching could safely be crossed. As they drew near, however, a bridge appeared and provided the way over. Several times the same thing happened.

Finally, the child leaned back in her chair, and emitted a long breath of relief. "Somebody" she said to her mother, "has put bridges for us all the way!" So God does the same for His children every mile of the way home.