

UPLOOK

JANUARY 1991

Expanding Our Horizons



Expanding Our Horizons

J. B. Nicholson, Jr.

The night before, our little car had whined in protest as we wound our way up the shoulder of Ben Nevis along a narrow, rutted lane. The sign out at the main road had offered bed and breakfast at a reasonable rate and we were ready for a night's rest. Now we luxuriated in the comfort of a good bed as the sun bravely attempted to force its appearance through the proverbial Scottish mist.

Unknown to us, while we had blissfully slept, a couple more than three times our age had slipped quietly from the forester's cottage where we were staying, and had climbed to the peak of Scotland's highest mountain. They had done it on their honeymoon and had repeated the ascent every year since on their anniversary. It was not my idea of the way to spend more than forty anniversaries, but there was no doubt they both looked the picture of health as we sat across from them at breakfast. Why, I asked them, would they do such a thing?

They looked for a moment into each other's eyes. Then, slowly, the man answered. "I suppose," he replied in his soft brogue, "I suppose its the view from the top."

That was something I would never learn lying in soft comfort in my bed. Expanded horizons come only by an assault on the mountains, an assault on ease and self and mediocrity.

Abraham was a man with the "uplook." In Genesis 13:14, God invited him to lift up his eyes to look at the territory promised to him. It was a good thing for the patriarch to get the big picture, to see evidence of the generosity of God, to grasp the possibilities of such a promise.

His horizons would expand, however, in chapter 15. "Look now toward heaven, and tell the stars, if thou be able to number them. . ." (v. 5), declared the Lord. That was a fair bit more than a little country at the eastern end of the Mediterranean. Could anything be more magnificent than a vision of the heavens?

Well, yes! In chapter 18, Abraham lifted up his eyes and saw the Lord approaching his tent, coming with a message of blessing for Abraham and of judgment for Sodom. It would stir the friend of God's heart to intercession.

In Genesis 22, Abraham would have the uplook twice. As he worked his way north through the Vale of Rephaim, the road suddenly broke over the last ridge and cast the ancient city of Salem at his feet. Just beyond it, he could see the place afar off, Moriah. There he had been called upon to offer his only son as a test of his devotion and as a prototype of his Messiah. The Lord Jesus could say, "Abraham rejoiced to see My day."

Again, with his heart still beating wildly, with the voice of Jehovah still ringing in his ear, Abraham lifted up his eyes (v. 13) and saw the substitutionary ram caught by its horns in the thicket. What a look that was!

It is the desire of the staff of *Uplook* that the magazine will live up to its name. Our purpose is threefold:

1) *THE GOSPEL UPLOOK*: "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). May we see North America as a mission field, and may the Lord of the harvest thrust out an army of laborers to gather the sheaves for Him.

2) *THE PRAYER UPLOOK*: "In the morning will I direct my prayer unto Thee, and will look up" (Ps. 5:3). We trust God will use the news items and reports in the magazine to exercise our hearts to regular, fervent, effective prayer for His work across the continent. It has been well stated that if you go in for money, education, organization, methodology — you get what man can do. If you go in for prayer, you get what God can do. We need what only God can do!

3) *THE BLESSED HOPE UPLOOK*: "Look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). Like this call to Israel in her darkest hour, we are called upon to "look for the Saviour" day by day. Because of the controversy regarding the order of events at His coming, some have refrained from speaking about the Lord's return at all. But we need such a hope. It stirs the soul to holiness, the hands to action, and the heart to devotion.

May God help us in these crisis days to expand our horizons beyond the shallow views of this world. As they say in West Virginia, "*Montani semper liberi*" — mountaineers are always free. **U**

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Founding Publisher
WILLIAM J. PELL

Previous Editors
LEONARD SHELDRAKE
PETER J. PELL
DR. H. A. CAMERON

Editor
J. B. NICHOLSON, JR.

Managing Editor
JOHN N. STELLEMA

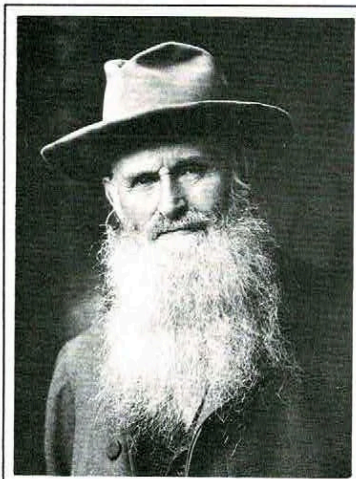
Contributing Editors
JOHN A. BJORLIE
ALEXANDER McEACHERN
JIM McKENDRICK

Production Director
PAUL A. KREPPS

Circulation Manager
HAZEL JOHNSON

A Goodly Heritage

Donald Ross, the veteran Scottish evangelist, was a tireless worker for God. Hy Pickering, in *Chief Men Among the Brethren*, writes: "... He toiled for the perishing; at fairs and races, in tents and halls, in barns and chapels, in music halls and theatres, in cottages and in the open air, he sounded out the wondrous story." And though his heart was in soul-winning, he knew the value of encouraging and exercising



the Christians to pray through informative magazines. In 1878, he started the *Northern Evangelist and Intelligencer* to tell of the mighty work God was then doing along the northeast coast of Scotland. Its influence and sphere of ministry became larger as its name became

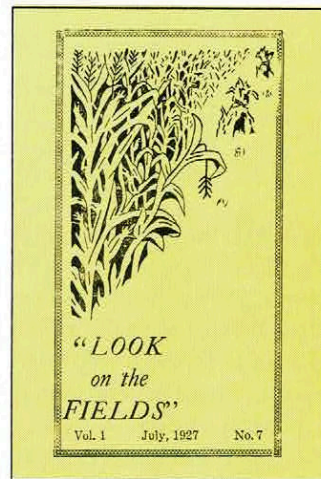
smaller, first to *Northern Witness* and then in 1888 to *The Witness*, its circulation reaching thirty thousand world-wide.

In 1879, Mr. Ross moved to Chicago and "in summer and winter, in rain and snow, in encouraging and discouraging circumstances" with God's aid he helped establish a foothold for assemblies in North America. In 1881, he began publishing *The Barley Cake*, which later was changed to *Our Record*. When the Lord called him Home in 1903, the responsibility for the magazine was shouldered by his son Charles (C. W.). Later it was edited by T. D. W. Muir, H. A. Cameron, and again by C. W. Ross.

Meanwhile, in 1927, when missionary interest was low in some areas of North America, Leonard Sheldrake was used of the Lord to stir up considerable exercise which led to the publishing of *Look On The Fields*, edited by Mr. Sheldrake and published by Gospel Folio Press. The Lord used this effort for several years, and when missionary interests were featured more generally, Mr. Sheldrake felt constrained to discontinue the editing. The name of the paper was changed to

Uplook, and Peter J. Pell became its editor. At the suggestion of its second editor, Dr. H. A. Cameron, the name was changed in 1933 from *Uplook* to *Assembly Annals*.

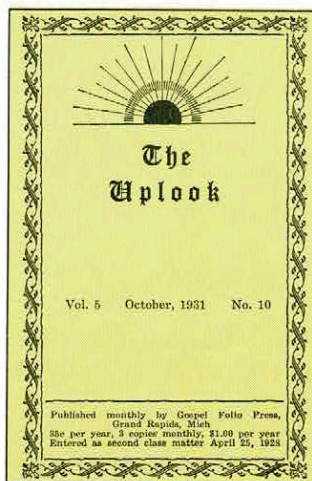
In that same year, Mr. C. W. Ross decided to discontinue the publication of *Our Record*. At that time he assured the publishers of the *Assembly Annals* that he would urge his subscribers to transfer their allegiance to this magazine, which he did, thus constituting *Annals* the successor to *Our Record*. The name reverted to *Uplook* in 1968. Following Dr. Cameron's death, the magazine was co-edited



by brothers William and Peter Pell.

With the home-call first of William and then of his brother Peter, the work was ably carried on by Mr. John Stellema. Brother Stellema remains as managing editor with J. B. Nicholson, Jr. acting now as editor.

As the future opens before us until our Lord returns, it is the



desire of the magazine staff to press on along the trail blazed by these men of God. Lord willing, each issue will contain fresh articles on current needs and God's remedies from the Word. We will also include inspiring writings from the past, historical sketches of heroes of the faith, timely quotes, up-to-the-minute news, book reviews, and Bible study helps. We would be glad to hear your comments and suggestions, and have the Lord hear your prayers for us as we bear this responsibility in these days of pressing need and unlimited opportunities.

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Front Lines

SAINT-PIERRE AND MIQUELON

Please pray for the Pardoen family on the tiny island of St.-Pierre, a French territory just south of Newfoundland. These people were contacted through literature distribution fifteen years ago. With another young lady, they are the only known born again believers there. They face indifference and mockery. Roman Catholicism still is very strong on these islands. Brother Joseph Tremblay from Riviere-du-Loup, PQ, has a weekly radio broadcast there. Pray that the Lord will use the preaching of His Word on the air to reach some for His glory.

PRAY FOR THE PRAIRIES

Ben Sutton, who with his wife Sarah, makes his home in Portage La Prairie, MB, is one of the few itinerant workers laboring in the needy Canadian prairie provinces. Having spent the month of December in Winnipeg, MB teaching the New Testament Assembly from 1 Timothy, he plans in the Lord's will to visit the work in Regina, SK for a week in January. Prayer would be valued.

FISHING FOR SOULS

Using a three-month visitor's visa, Don Wardell of Mason City, IA hopes to join evangelist Carl Payne in Newfoundland in the New Year. Their intention, in the Lord's will is to visit, door-to-door, as much as possible of the western half of Newfoundland, primarily in the out-port fishing villages. Over the past ten years, these brethren have

visited, with the exception of four larger cities, all the towns and villages door-to-door in this half of the island with their "Bible Bus." They have another school bus which is being outfitted to live in this winter as they travel, distributing Christian calendars, Sunday School papers, and other Christian literature.

SEED SOURCE

Christian Missions Press, which has been producing dependable tracts and booklets for many years, has found a new home in Spartanburg, SC. They have helpful literature available from the pens of well-known authors such as J. W. Bramhall, August Van Ryn, William MacDonald, Don Norbie, George Landis, and Leonard Linsted. For a catalog, write:

Christian Missions Press
976 S. Pine Street
Spartanburg, SC 29302-3311
Phone: (803) 573-9486

HOME OF MAYO CLINIC SEES NEW WORK

At Rochester, MN the Lord is encouraging some forty people in home meetings with a Breaking of Bread at 9:00 each Lord's Day. This is followed by a time of prayer and ministry. Recently the Lord saved a man, whose testimony has been very joyful. The address for visitors:

Dean Lindstrom
27604 Oslo Court
Rochester, MN 55906
Phone: (507) 288-7631

HEART EXERCISE IN MONTANA

The work in Montana has

been slow but there has been steady blessing over the years. The Stevensville assembly has especially been blessed. They are thinking of adding on to the building, which would increase their seating to about one hundred twenty. They are also praying about a multiply-and-divide situation, to start another assembly farther south into the Bitterroot Valley.

Some are interested in an evangelistic work on the Blackfeet Indian reservation on an itinerant basis starting in the spring of 1991. Several contacts have been made with professing believers among the Blackfeet in Browning, Heart Butte, Babb and Kalispell, MT.

If you would be interested in praying for the Montana mission field, request the "Montana Prayerline" from:

Mountain Bible Ministries
Box 235
Whitefish, MT 59937

FORTY YEARS IN QUEBEC

Forty years ago, Jean-Paul Berney arrived in Quebec from Switzerland, his native country.



Jean-Paul Berney

At that time the Roman Catholic Church was very powerful, 98 percent of the population practicing this religion. There was just a handful of known believers. Their actions were very limited. A simple ad offering a New Testament in the local newspaper was refused. Often the priest discouraged people from reading the Scriptures. Many times a New Testament, given by an evangelical Christian, was burned or thrown in the garbage. New converts had to face strong opposition and often lost their jobs.

Today the R.C. Church has almost completely lost her power and prestige. People no longer have confidence in the religion of their ancestors. Very few young people go to Mass. There is a definite shift of interest from religion to politics and social problems. Many turn to Eastern religions and the occult. The liberty the believers enjoy also is an opportunity for destructive heresies and sects of all kinds. The explosion of cults is very real. Today it is reported that there are, in Quebec, over eight hundred religious groups. The younger generation knows very little about the Bible and the evangelist's task is to faithfully communicate the Gospel in words that people can understand.

Of the bookstore and publishing work, Brother Bernay writes: "Although the summer season usually is quiet, our bookstore keeps us busy with some encouragements. We have been able to publish three new books this spring, dealing with contemporary issues: astrology, the New Age and the dangers of humanistic psychology. We

believe these books meet a real need in the French-speaking community. We also published a booklet entitled: "*Le Salut Explique*" (*Salvation Explained*) which should be a help to serious seekers and new believers. Please pray that the Lord will bless the ministry of the printed page."

THE ASSEMBLY AT ST-ROMAULAD, PQ

The assembly on the south shore of the St. Lawrence River, near Quebec City, was started seven years ago by brethren from the Sante-Foy assembly. The gathering has grown to forty-five adults and forty-five children. They now meet in the industrial center where they rent some space one month at a time. They have been advised by the city authorities that they should move to another district. They have been unable to find another suitable place.

Now they have purchased a lot and would like to build as soon as possible, in the will of the Lord. The assembly is composed chiefly of young couples with children. Please pray the Lord will give wisdom and supply whatever is needed to start the building.

Francois Frechette, who has the gift of an evangelist and who is associated with the above assembly, has reduced his working hours to have another day free for visitation and home Bible studies.

GREENWOOD HILLS BOYS' CAMP: FAYETTEVILLE, PA

Mr. Eric Broadbent has been named as Director of Boys' Camps for 1991. Any willing to help with boys' camp in August

may contact Eric at (203) 531-9295.

BIBLE STUDY PROGRAM: YORK, PA

The Bible Study Program, which was begun in January of 1988, is experiencing the Lord's blessing. The program meets one weekend per month, September through May, with overnight housing provided for those who must travel some distance. Lunch is provided on Saturday. There are two hours of classes Friday night, with four more hours of study on Saturday. Various brethren are invited to come and teach the weekends. There are approximately thirty-five individuals, age seventeen and up, from eleven different assemblies currently in the program. For any who care to attend college and participate in the program, there are several colleges in the area. For information on the program write:

Bible Study Program
2721 Oberlin Drive
York, PA 17404

MILK & HONEY

This small monthly paper, distributed by Spread the Word, will complete its fifth year in the spring of 1991. Its circulation now exceeds five thousand per month. The paper is distributed free of charge. For information write:

Spread the Word
2721 Oberlin Drive
York, PA 17404

CUSTOM TAILORED TRACTS

In 1987 a work was started in Oklahoma City to distribute gospel tracts to people around the world. These tracts were designed for special events, the

first written especially for the PGA tournament which was hosted by a golf club there. Some local believers were able to distribute fifteen thousand tracts during the week-long tournament. The next project was a tract called "A Safe Bet" written for racetrack distribution at the state-of-the-art facility opened in 1988. Fifteen thousand tracts were given to those about to bet money on horses and bet their eternity without Christ. The year 1989 was the one hundredth anniversary of the great Oklahoma Land Run, so a tract was written called "Stake Your Claim" and, with the assistance of the Edmond and Guthrie assemblies, twenty thousand tracts were passed out at the big



FOR THE WORLD
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parade. The next major event in Oklahoma City was the Olympic festival featuring thousands of athletes from across America and many spectators. In a period

of ten days over forty thousand tracts were distributed. The most recent outreach was a tract called "For the World," which is trilingual: English, Spanish and Japanese, of which twenty thousand were distributed to Rotarians from over three hundred countries by people from the Portland, OR assemblies in June of 1990. In 1991, Lord willing, some will be traveling to Acapulco, Mexico for another Rotary International convention to distribute the remaining twenty thousand tracts. The Lord has blessed the work and those involved would encourage Christians to pray for the seed sown. Samples of tracts are available from:

Raiders of the Lost
Box 2222
Oklahoma City, OK 73101

AUDIO AND VIDEO: SHARING THE BLESSING

In Vancouver, several men are meeting bi-weekly for a series of seminar-style Bible studies. The program is called "A Walk Through Samuel." The studies are built around a set of audio and video tapes of a series of seminar lectures on First and Second Samuel given by Dr. David Gooding, of Belfast, at Greenwood Hills, PA, in June, 1990. Each three-hour session contains two lectures by Dr. Gooding as well as presentations from the participants, a discussion period on pre-assigned questions, prayer and refreshments. Admission to the studies was limited to those men who were committed to serious Bible study and prepared to do some rigorous homework. No seminar fee was charged. Instead, all participants were required to quote an assigned block of scripture

from memory. The thirty to forty who attend the sessions are mainly younger men from a dozen assemblies in the greater Vancouver area.

VANCOUVER EASTER CONFERENCE

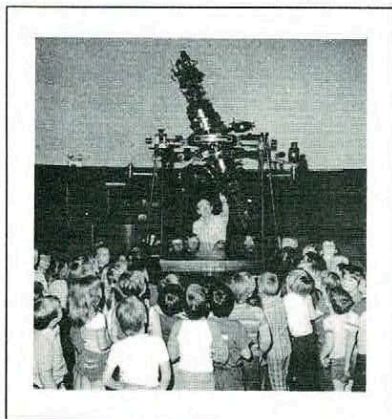
Dr. Gooding will be in Vancouver for the annual Easter Conference, March 29 through 31, 1991, which he will share with Dr. Paul Irwin of Calgary, AB. Following the conference, Dr. Gooding will conduct two seminars for men in early April. The first, on the book of Joshua, will be for "older" men (over age forty) and will be held at Cheholis, east of Vancouver, April 1 through 4, 1991. The second, on the book of Judges, is for "younger" men (under forty) and will be held at Cedar Springs, near Sumas, WA. Any wishing further information should contact:

Jim Hathaway
6684 Montgomery St.
Vancouver, BC V6P 4G4

THROUGH THE STARS TO THE SON

Sunrise Planetarium and Science Museum located at Camp Sunrise, Fairmount, GA is a "must-see" for believers traveling through Georgia on I-75. The planetarium is operated by Jack Wagner, a Georgia Tech engineer who was commended to the Lord's work by the assembly in Marietta, GA in 1965. Jack's parents, Ed and Mildred Wagner, originally from the St. Louis area, were instrumental in starting the assembly in Marietta back in the 1950's. The planetarium was obtained from the city of Knoxville, TN and became a valuable asset to the outreach and ministry of Camp Sunrise.

During the school year, programs are made available to area school children with approximately forty thousand students seeing a planetarium presentation in the first eight years of its use.



On Sunday afternoons, at 3:00 PM during the school year, planetarium programs are presented for the general public. There is no admission charge. Each program is biblically oriented. A science museum is currently under construction to further enhance the ministry of the camp.

During the summer months, regular camp sessions are held for young people, ages nine through nineteen, depending upon the week. The camp provides a real educational experience along with the usual fun and games associated with a Christian youth camp. Cave exploring and model rocketry are two of the unique features of the Camp Sunrise experience. With an ideal maximum capacity of forty-eight campers, the camper/staff ratio provides a very personal touch with careful spiritual guidance given to each camper. Teen camps, specifically designed for Christian young people, teach young men the privilege and responsibility of participating at the Lord's

Supper. With teen camps lasting for ten days, there is ample opportunity to put into practice the truths learned during the week. Camp Sunrise also sponsors weekend retreats in the spring and fall. Some retreats are geared to teens, while others are oriented to the family.

Saints passing through the area are welcomed to visit the camp which is easily accessible from I-75 about an hour north of Atlanta. The Lord's Supper is observed each Lord's Day. Travel trailer hookups are available also. All natural ingredients are used in the "made-from-scratch" foods served in the comfortable dining room. Health food buffs delight in the menu at Camp Sunrise (no junk foods here).

For further information and details regarding the camp, planetarium, brochures describing programs and costs, etc., you may contact:

Jack Wagner, Camp Sunrise
1427 State Mine Rd. S.E.
Fairmount, GA 30139
Phone (404) 337-2775

VANCOUVER CONFERENCE PLANNED

"Guidelines for Living in the 1990's" is the theme for a conference to be held in Vancouver, BC, January 25-27, 1991. The speakers will be Frank Haggerty of Bolivia and Randy Amos of NY. The first session will be held at 7:30 P.M., Friday, January 25, and the conference will continue all day Saturday with the closing session at 2:45 PM Sunday. All sessions and meals on Saturday will be held at Sixteenth Avenue Gospel Chapel.

WORSHIP IN WEST VIRGINIA

Men from nine assemblies met at a retreat in WV on November 16 and 17 to study the Word and wait on the Lord regarding the needs in their assemblies. Donald Norbie, from Greeley, CO ministered from the Word of God. The theme of the retreat was "Worship: Individual and Corporate." The topic was one that was requested by the men themselves, who felt a need of looking at the subject



Men gathered in West Virginia to consider the importance of worship

very practically in order that there might be a higher tone of worship in their assemblies.

It was encouraging to see the exercise of heart and the participation in the discussions by these men, many of whom were young men.

The retreat, which has been held annually for a number of years, now draws men not only from West Virginia, but also from Kentucky, Ohio, and Virginia. The men find the fellowship and interaction with like-minded brethren very stimulating.

TORONTO, ONTARIO

The West Hill assembly in Toronto, ON recently enjoyed a week of meetings with Tim Walker of Fort Erie, ON. His subject was the Levitical offerings and how they relate to our personal and collective walk and worship. The believers found it helpful to have a fifteen to twenty minute question and answer time following the ministry.

GRAND JUNCTION, COLORADO

The Clifton Bible Chapel in Grand Junction, CO had a fall retreat at a state park that proved to be a time of blessing. It was a time of good teaching, fellowship and recreation. Rich Bishop and his family have labored there for years and the Lord has blessed.

FORT COLLINS BIBLE CHAPEL

The Fort Collins Bible Chapel in CO has decided to disband. This is an occasion of real sorrow for many. Some years ago it was a flourishing assembly. But in recent years leadership has

suffered from a lack of unity as to goals for the assembly and commitment to see the work continue. The decision was made to disband and to sell the building. Fort Collins is a progressive city of eighty thousand people, the home of Colorado State University. God's people should pray that an assembly may be raised up committed to New Testament principles for the church.

JACKSONVILLE, FLORIDA ASSEMBLY PLANTED

For a little over eighteen months, believers on the west side of the city have been meeting in the name of the Lord Jesus Christ. About twenty-five saints gather every Lord's Day to break bread and remember Him. A steady average of around forty has been coming to the Bible Hour and Sunday School meeting. Pray for the salvation of souls and the edification of God's people. The believers would like to see several more assemblies raised up in this rapidly growing city of over six hundred thousand.

NEW OUTREACH IN ST. AUGUSTINE, FLORIDA

On December 1, 1990 "Lighthouse Christian Outreach" opened in historic St. Augustine. Located near the functioning lighthouse on Anastasia (Resurrection) Island, this is a ministry geared toward reaching people for the Lord Jesus. The outreach is a combination retail Christian bookstore, free tape and book lending library, video viewing room, a place to hold Bible classes, and an "open door and listening ear" center. Mrs. Eleanor Schultz, a missionary for many years in

Hong Kong and her daughter, Susan Neely, live on the island and for two years have hosted a Bible study in their home. Larry Price has been leading the study. Pray that many will be saved and that an assembly will be raised up in the Lord's time. This is a needy area with virtually no evangelical witness.

RUNNING FROM GOD

A young man of twenty-one, the only unsaved member of his family, attended a week of gospel meetings held in the Vancouver area by brother Jonathan Brower of Danville, VA. Though under conviction, he determined to keep on running from God. One week later, while pinned to the ground by a police dog, he gave up running and accepted Christ as Saviour and Lord. Pray for the Yakle family now that they are united in Christ.

VAULTING INTO A NEW MINISTRY

When the Jon Brower family arrived in Danville, VA from south Florida four and a half years ago, there were about thirty-five people meeting in a storefront. Soon after their arrival, a building was started which was finished in three months. Now, by God's grace, there are approximately eighty in fellowship with about one hundred attending on a Lord's Day morning. As Jonathan writes: "We have our battles, but it is the only way to win a victory for the Lord."

Last year, the local high school approached him about coaching the pole vaulters on the track team, an event in which he participated at college. Through this contact, many high school

students have been coming to their house. A Bible study has been started at the school with the help of a Christian coach. Twenty boys and eight girls meet twice a month for study and every morning in school to pray.

NEW FACILITY IN BURNABY

The assembly in Burnaby, BC looks forward to occupying its delightful new facility about New Year. The new building will be known as Tenth Avenue Bible Chapel and is located in a residential area on the boundary between Burnaby and New Westminster.

This assembly has gone on steadily since its formation during the 1920's, and was formerly known as Central Park Gospel Hall. However, high density building and elimination of parking availability made relocation necessary.

A Burnaby city planner gave expression to a generally hostile civic attitude when he declared that if he had his way, no new churches would be built in the city. It was not easy to find the appropriate site and meet the challenges that the local government put in the way. But the Lord overcame each difficulty. The new building includes a modern auditorium seating 190 people, a multi-purpose room, kitchen, and an assortment of support rooms.

Already the assembly is moving forward with a children's work in the new neighborhood. There has been much encouragement in this effort.

BIRMINGHAM, ALABAMA

The Eleventh Annual Fall Conference was held Saturday, December 8, 1990 at Westside

Believers Chapel in Birmingham. Encouraging ministry was provided by Mr. George Nelson, of St. Louis, MO. Between fifty and sixty were in attendance with a good mix of adults and children. At least six different fellowships were represented, all being from within the state.

MILLBROOK, ALABAMA: CENTRAL BIBLE CHAPEL

Recent helpful ministry has been brought by Charles Oxendine of Pembroke, NC and Bob Brown of Slidell, LA. A new family added late last summer has been of much encouragement to the saints.

CHRISTIAN VIDEO RESOURCE

Small Bible study groups can be an effective means of reaching lost neighbors or teaching believers the Word. One tool available to us in this era is the video cassette. Now through Bible Video Outreach, you can purchase helpful ministry by servants of the Lord. Most messages in each series run twenty to thirty minutes and the series (3-12 units in each series) include The Church, Ephesians, 2 Timothy, The Gospel, Bible Geography, Worship, The Tabernacle, Philippians, and Stewardship. Some also have handbooks available to aid study. For further information contact:

Bible Video Outreach
127 Rocky Rd.
Keswick Ridge, NB E0H 1N0

SUMMERVILLE, SC & SAUDI ARABIA

From this assembly not far from Charleston, we hear of the Lord giving opportunity to some of the saints there to reach their

neighbors and fellow workers with the gospel through personal evangelism and a Bible study held on the Book of Philippians. Skip Elliot writes: "Also join with us in prayer as we have two families affected by the recent deployment of troops to Saudi Arabia."

PALABRAS FIELES

For more than fifty years, Palabras Fieles, (Faithful Words) a Spanish gospel paper, has been produced and distributed across the Hispanic world. Carl Ostertag, who carried on this work for God, now lives at El Nathan Home, Marble Hill, MO, but the work is now carried on by his grandson, Tim McNeal of St. Louis, MO. One million copies were printed this year, and the McNeals were thankful for the help received in packaging and mailing the papers. The Hispanic world has the fastest growing population of any language group. Now the seed needs a good watering with the fervent prayers of the saints.

DESERT SHIELD & THE SPIRIT'S SWORD

Whatever your personal views on Operation Desert Shield, it is interesting to note that Saddam Hussein's invasion of Kuwait has resulted in another invasion of a very different sort. Saudi Arabia is one of the least evangelized nations on earth, with a closely guarded Muslim way of life. This country has now become host to the largest invasion of Christians and Bibles ever to penetrate the "Koran Curtain" in modern times. May the principle: "You meant it for evil but God meant it for good" be evidenced, while still ending short of war. **U**

True Scholarship

William MacDonald

We are bombarded today with the opinions of self-styled scholars. However, not everything that calls itself scholarship is worthy of all acceptance. Neither is everything that pridefully poses as intellectualism to be swallowed. The Gnostics presented themselves as "the knowing ones," men who had superior knowledge. Yet the Apostle John told the believers that they did not need that kind of teacher. Scholarship without spirituality can be a curse (1 Cor. 1:19-21, 26-29; Col. 2:8; 1 Tim. 6:20-21). Combined with spirituality, it can be of untold value.

We don't need the kind of scholarship that twists and distorts the Scriptures until, as Spurgeon said, there is not enough left to make soup for a sick grasshopper. For example, we don't need the "experts" to tell us that the Bible *contains* the word of God or *becomes* the Word of God in personal experience but is not itself the Word of God. We can do without the perverting of the Bible that teaches that the primary meaning of baptism is immersion, but that the word is never used in its primary sense in the New Testament. Or the finagling of God's Word to teach that there is no difference between men and women as far as roles in the church and home are concerned. Or the nonsensical definition of headship as self-giving love and service within the relationship of mutual submission. Or that it does not really matter if Jesus actually rose from the dead; it's the Easter faith that is important. Or that there was a time in the life of Jesus when He did not know that He was the Messiah. As George Orwell said in a different context, "One has to belong to the intelligentsia to believe things like that: no ordinary man could be such a fool." *Time* magazine added, "He had glimpsed something in ordinary folks that has endured in this difficult world. It is called wisdom."¹

We should not blindly follow a man just

because he is reputed to be a scholar. He may begin well, writing books defending the verbal, plenary inspiration of the Scriptures. Yet in order to be accepted by the intelligentsia, he may start making compromises and speak in tones of doubts and denial. All men and all their teachings must be constantly tested by the sacred Scriptures.

Those who would be scholars face the danger of pride of position. William Kelly writes: "There are no men less to be trusted than mere scholars, because, being scholars, they are naturally apt to

be proud of their scholarship; and whatever we are proud of is the very thing in which God will humble us. Here is the mistake that Christians often make. They very often overvalue the knowledge of a little Greek or less Hebrew. Depend upon it, that to know the English Bible well is far better than to know somewhat of Greek or Hebrew; and I have rarely found that knowing a little of these languages has any other effect ordinarily than to give a good deal of conceit. It enables persons, of course, to talk about knotty points, especially to those who do not understand them; but I do not think that it is profitable for either party."²

In another place he says, "The assumption that because a man is a profound scholar, he is a safe expositor of Scripture, is a grave mistake."³ And Vance Havner wrote, "Head knowledge is useful, but unless it is sanctified by the Holy Spirit, it can be the most dangerous thing in the world."⁴ When will seminaries and Bible colleges learn that deep piety combined with the ability to teach the Word in a life-changing way is more important than advanced degrees that satisfy an accrediting agency?

When will we learn that God characteristically passes by the great people of the world and uses nobodies; "While Annas and Caiaphas were high priests, the word of the Lord came to John the son

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of Zacharias in the wilderness" (Luke 3:2). Havner expressed it well: "God does not always send His prophets through the conventional assembly line lest they come out wearing a stamp that does not become them. Fig pinching seems poor preparation for Amos, and Amaziah may view him with scorn. Micaiah was the odd number after four hundred false prophets bade Ahab and Jehoshaphat go up against Ramoth-gilead and prosper. The world hates the four-hundred-and-first prophets, as Joseph Parker said long ago. God's hand often passes up the wise, mighty and noble for a Moody or a Billy Sunday . . . without benefit of theological training."⁵

Dr. Jowett said of Moody, "His excellency was in an earthen vessel, and many doctors of divinity have wondered at the strange association. There were thousands of speakers more eloquent than Moody, but the treasure was not there in overwhelming glory. Moody may have been uneducated, untutored, and unskilled in public speaking, but when he spoke, the power of an unseen world seemed to fall upon the audience."⁶

Richard Foster wrote in somewhat similar vein: "We think the position guarantees the power. Give someone a Ph.D., a professorship, and then he or she will be able to teach! But we all know people with Ph.D.'s and professorships who cannot teach worth a lick. The position does not guarantee that the power is there To the eye of faith, positions in the human order themselves are really powerless, ignorant of the way of God and the life of spiritual power. Throughout the Book of Acts, we see repeatedly the clash between powerless officials and official-less power. The authority of Peter, John, and the others was shocking to everyone because they had no human credentials of authority. They had no degrees, no titles of distinctions, no human authorization. Since their ability (power) came from God, human authorization was irrelevant."⁷

A. T. Robertson adds his testimony: "It must not be forgotten that Jesus chose His apostles from the unschooled fishermen and artisans of Galilee save Judas the Judean. He passed by the rabbinical theological seminaries where religious impulse had died and thought had crystallized."⁸

Shortly before his death, A. W. Tozer wrote of the threat to the evangelical world from men who pose as scholars: "In the Western world the enemy has forsworn violence. No more does he come at us with sword or stick, but he now comes smiling,

bearing gifts. He raises his eyes to heaven and swears that he too believes in the faith of our fathers, but his real purpose is to destroy that faith, or at least modify it to such an extent that it is no longer the supernatural thing it once was. He comes in the name of philosophy or psychology or anthropology, and with sweet reasonableness urges us to rethink our historic position and be less rigid, more tolerant, and more broadly understanding.

"He speaks in the sacred jargon of academia, and many half-educated evangelicals run to fawn on him. He tosses scholarly degrees to the scrambling sons of the prophets, much like Rockefeller used to toss dimes to the children of peasants. The evangelicals, who with some justification have been accused of lacking true scholarship, now grab for such status symbols with shining eyes. When they get them they are scarcely able to believe their eyes. They walk about in a kind of ecstatic disbelief, as might the soloist of the neighborhood church choir if she were invited to sing at La Scala."⁹

Anyone who talks like this will inevitably be accused of being anti-intellectual and of putting a premium on ignorance. The real ignorance lies in worshipping the golden cow of scholarship without exercising true spiritual discernment.

True scholars do not glory in their attainments or call attention to their academic degrees. Rather they lay all these things adoringly at the feet of the Saviour. And they gladly acknowledge, as godly saints have always done, that they are nothing but bondslaves of Jesus Christ who know nothing except as they ought.

¹ *TIME* Magazine, Nov. 19, 1984, p. 69.

² *Daniel's Seventy Weeks*, Denver:

Wilson Foundation, n.d., p. 13.

³ *Isaiah*, Oak Park, IL.: Bible Truth Publishers, 1978, p. 210.

⁴ *Hearts Aflame*, Westwood, N.J.: Fleming H. Revell Co., 1952, p. 69.

⁵ *Lord of What's Left*, Grand Rapids: Baker Book House, 1982, p. 19.

⁶ Quoted in *Herald of His Coming*, Feb. 1989, p.1.

⁷ *Money, Sex and Power*, San Francisco: Harper and Row, 1985, pp. 215-216.

⁸ *The Glory of the Ministry*, N.Y.: Fleming H. Revell Co., 1911, p. 153.

⁹ Quoted in *MASTERPIECE* Magazine, Nov./Dec. 1990, p. 23.

Beholding Him

F. B. Meyer

*W*e may enjoy the perpetual recognition of the presence of Christ. "The world seeth Me no more; but ye see Me (John 14:19). Nothing makes men so humble and yet so strong as the vision of Christ.

It induces humility. When Isaiah beheld His glory more resplendent than the sheen of the sapphire throne, he cried that he was undone; when Peter caught the first flash of His miraculous power gleaming across the waves of Galilee, just when the fish were struggling in the full net, he besought Him to depart, because he felt himself a sinful man; and when John saw Him on the Isle of Patmos, he fell at His feet as dead — though, surely, if any of the apostles could have faced Him unabashed, it had been he.

This is especially noticeable in the Book of Job. Few books are so misunderstood. It is supposed to contain the description of the victory of Job's patience; in reality it delineates its testing and failure. It shows how he who was perfect, according to the measure of his light, broke down in the fiery ordeal to which he was exposed, and finally was forced to cry, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee; wherefore I abhor myself, and repent in dust and ashes."

Would you be humble? Then ask the Spirit to reveal Jesus in all His matchless beauty and holiness, eliciting the confession that you are the least of saints and the chief of sinners. This is no forced estimate, when we take into account the opportunities we have missed, the gifts we have misused, the time we have wasted, the light we have resisted, and the love we have not required.

It produces strength. See that man of God prone on the floor of his chamber, shedding bitter tears of godly sorrow, not forgiving himself, albeit that he knows himself forgiven; bowing his head as a bulrush, crying that he is helpless, broken, and at the end of himself. Will he be able to stand as a

rock against the beat of temptation, and the assault of the foe? Yes, for the same presence which is to him a source of humility in private, will inspire to great deeds of faith and heroism when he is called to stand in the breach.

It is this vision of the present Lord that, in every age of the Church, has made sufferers strong.

"The Lord is on my right hand, I shall not be moved," said one. "The Lord stood by me, and strengthened me," said another. In many a dark day of suffering and persecution; in the catacombs; in the dens and caves where the Waldenses hid; on the hillsides where the Covenanters met to pray; in the beleaguered cities of the Netherlands; in prison and at the stake — God's saints have looked to Him, and been lightened, and their faces have not been ashamed. "Behold," said the first Christian martyr, "I see the heavens opened, and the Son of Man standing on the right hand of God."

O for more of the open vision of Jesus, ministered to us by the gracious Spirit! Would that His

words, "Ye behold Me," were more often verified in our experience! He is always with us; and if only our eyes were not holden, we should behold Him with the quick perception of the heart. Indeed, the race can only be rightly run by those who have learned the blessed secret of looking off unto Him. "We see Jesus."

It is a most salutary habit to say often, when one is alone, "Thou art near, O Lord"; "Behold, the Lord is in this place." We may not at first realize the truth of what we are saying. His presence may be veiled, as the forms of mountains swathed in morning cloud. But as we persist in our quest, putting away from us all that would grieve Him, and cultivating the attitude of pure devotion, we shall become aware of a divine presence which shall be more to us than a voice speaking from out the Infinite.

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A Refreshing Saint

John W. Bramhall

Do you like to meet a refreshing saint? Onesiphorus was declared by Scripture to be a refreshment to the great apostle Paul. What a blessed testimony! His name means "profit bringer" and he lived up to it, for he was profitable to the saints of God. Isn't this what every Christian should be?

THE QUALITY OF HIS MINISTRY

"He oft refreshed me" (2 Tim. 1:16) is the witness of Paul to the ministry of this brother. In the heat of trials and difficulties, a visit by Onesiphorus was as a breath of fresh air to the beloved servant of Christ, refreshing his spirit with fellowship, consolation and kindness, and that very frequently. When this profit bringer "blew in" he brought with him the freshness of a spiritual atmosphere that enabled one to recover from the enemy's blasts. He always seemed able to cool off the temperature of the trial when visiting tested saints, including God's mighty apostle to the Gentiles, who attracted more heat than most.

THE FAITHFULNESS OF HIS MINISTRY

He "was not ashamed of my chain" writes Paul, for though forsaken by the Christians at large and bound as a prisoner of Rome, Onesiphorus did not desert the apostle because he was persona non grata. Faithfulness was part of his character and Paul could add this testimony to Timothy: "In how many things he ministered unto me in Ephesus, thou knowest very well."

THE DILIGENCE OF HIS MINISTRY

"When he was in Rome, he sought me out very diligently and found me" (v.17). The worldly maxim, "When in Rome do as the Romans do" was not the motto of this saint of God. He spurned the vaunted glories of the great

metropolis of the Roman Empire, searching until he found the beloved servant of God. What chords of appreciation arose from the heart of the apostle, causing him to record this deed upon the pages of the Book of God.

THE FUTURE REWARD OF HIS MINISTRY

"The Lord grant him that he may find mercy of the Lord in that day." That day when Onesiphorus stands before the Judgment Seat of Christ will yet declare the gold, silver, and precious stones that resulted from the faithful min-

istry of this refreshing brother to the people of God. Neither is God "unrighteous to forget your work and labor of love, which ye have showed toward His Name, in that ye have ministered to the saints, and do minister" (Heb. 6:10).

Would you not enjoy having Onesiphorus "blow in" for a visit as a spiritual "breath of fresh air"? I am sure you would. But of course that isn't possible today. What is possible is that you endeavor to be a refreshing saint yourself! God has need of them everywhere among His people in these difficult and testing days. Be a "profit bringer."

*"Onesiphorus
was as a breath
of fresh air
to the beloved
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Christ."*

*A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken!
And made a friend sincere.
A word — a look — has crushed to earth,
Full many a budding flower,
Which had a smile but owned its birth,
Would bless life's darkest hour.
Then deem it not an idle thing,
A pleasant word to speak;
The face you wear, the thoughts you bring,
A heart may heal or break.*

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HEROES

Baedeker in Russia

John Bjorlie

It was 1875. In those days Russia stood like a fortress walled up to heaven, with bars and gates. For a limited time, at a crucial period, God opened a door for evangelism. While the dawdlers were getting ready, Frederick Baedeker saw that door open and entered. His story reads like a commentary on Ephesians 5:16: "Redeeming the time, because the days are evil."

This mission field was not an easy one. In the West we have enjoyed centuries of virtually unlimited opportunities to preach the gospel, but Russia has known sustained periods of stern persecution. Intolerance of evangelical Christianity predates communism there. Even before Nikita Khrushchev and Joseph Stalin, during the time of the Czars, thousands of believers were displaced, exiled or imprisoned for their faith. But when the night is dark, the stars shine all the brighter. Frederick Baedeker (1823-1906) was one of those stars.

Baedeker was born at Witten, Germany. His first marriage ended in tragedy, as his wife died only three months after the wedding. Although Frederick himself suffered with what appears to have been tuberculosis, he began a far-flung wandering which brought him to England in 1859. There he settled and married a widow named Harriet Ormsby. Together they entered heart-and-soul into the world and its pleasures — music and dancing

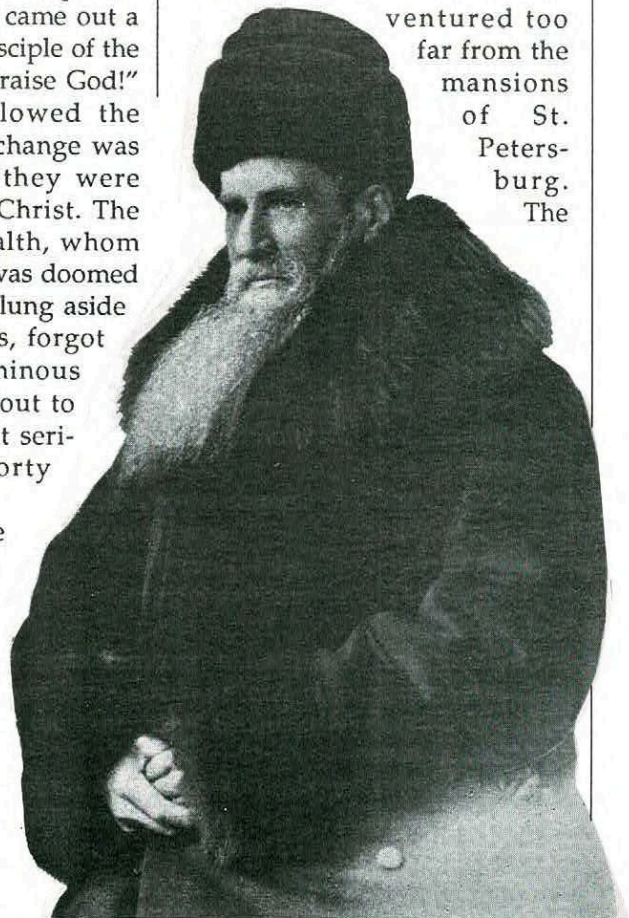
were their greatest delight.

In 1866 Lord Radstock held a series of gospel meetings, and Baedeker was in attendance. While Frederick was trying to exit the crowded auditorium, Radstock approached the pale man, put his hand on his shoulder, and said "My man, God has a message through me for you tonight." The two left the crowd to talk and then pray. Baedeker later said, "I went in a proud German infidel, and came out a humble, believing disciple of the Lord Jesus Christ. Praise God!" Soon Harriet followed the Saviour's call. The change was remarkable. Now they were heart and soul for Christ. The man of delicate health, whom his friends thought was doomed to an early grave, "flung aside his medicine bottles, forgot that he suffered ominous pains, and stepped out to serve Christ without serious illness for forty years."

With his close friend and countryman, George Muller, Frederick visited Germany to preach Christ. Lord Radstock also introduced Dr. Baedeker to believers in high social positions in Russia in 1875. These connections would later be used of God to open the way into Russia's prisons.

Preaching in German, English, and French, he and his wife went to Russia. The peculiarity of this foreign itinerant who held aristocratic gospel meetings at the residence of Princess Lieven was indeed a phenomenon. Leo Tolstoy once called it "a mere fashionable craze." But Baedeker's life has silenced the gainsayers. If this servant had only been a hireling, it is doubtful he would have

ventured too far from the mansions of St. Petersburg. The



"My name," Baedeker once wrote, "has become in Russia and Siberia a kind of latch for prison gates. I have as much freedom to preach Christ within the prisons as I should have in any street in London."

HEROES

temptations of luxury are temptations indeed. But it appears that brother Baedeker had "learned how to abound" for he did not forget his mission or lose his habits of self-denial. Those were treacherous waters littered with shipwrecks, but he steered a straight course. He did not shrug off the warnings of our Lord and His apostles concerning the love of money.

Having begun prison work in Finland, in 1887 he made an appeal to a friend of the Empress (grandmother of Czar Nicholas II) for permission to evangelize in Russian prisons. From the Director of the Prisons Department in St. Petersburg Baedeker received a permit to visit every one of the three hundred Russian prisons. That door to the most wretched offscouring of earth would remain open to Frederick Baedeker for eighteen years.

In those prisons Baedeker looked into the crater of lurid human misery, agony and despair. When he crossed the Urals in 1889, and saw Siberia he wrote home, "The prisons of Tomsk are simply horrible beyond description or imagination. . . It is a sight to make one's heart bleed, to see little children fondly embracing their father who is heavily chained; and mothers who have three or four children with them, all looking sickly from exposure and privation. The atmosphere. . . is simply poison." In 1890 he traversed Siberia completely for his first time, reaching Nikolayevsk-na-Amure, the Lands End of great Russia, visiting all the prisons enroute. In six months he proclaimed the gospel of Christ to upwards of forty thousand prisoners and distributed twelve

thousand copies of the Word of God, often traveling vast distances in vehicles little improved from the days of the Apostle Paul. Saying he "never found an opening so cheering" he would descend among the stench of virulent pestilence and there preach Christ to desperate and dying men. These squalid creatures called him "Dedouchka" meaning "dear grandfather." Leo Tolstoy said of Baedeker that "he speaks in such a way that the most hardened criminals sink on their knees and repent." The last of Leo Tolstoy's great novels, *Resurrection*, a work which describes Russian prison life, features two characters, Kiezwetter and the "Englishman." The one is a German who preaches in English on salvation in "the stately ballrooms and drawing rooms of the nobility in St. Petersburg; the other is an amazing traveler, who evangelizes in the loathsome kameras of the Siberian prisons." Kiezwetter and the "Englishman" are manifestly sketches of Dr. Frederick Baedeker, for he was the only English-speaking German who combined the two widely different ministries of evangelizing in the palaces and in the prisons of Russia.

Further reading:

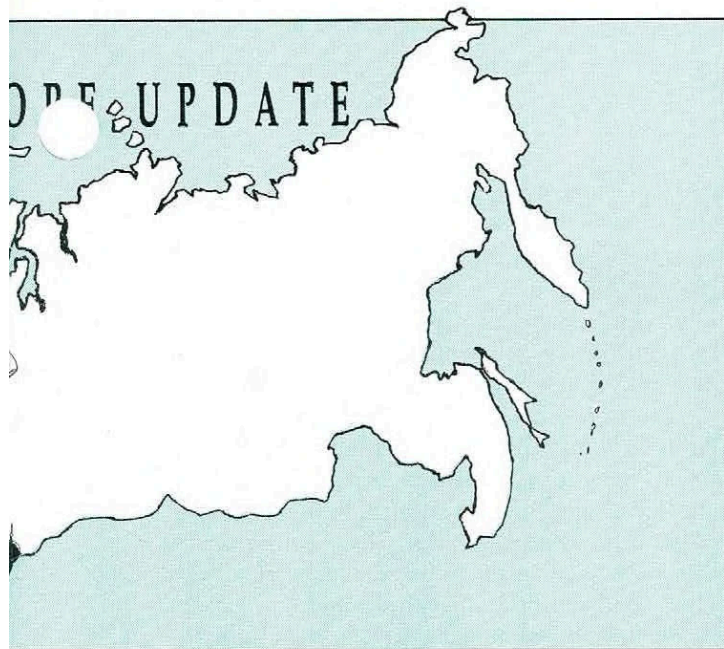
Chief Men Among the Brethren,
Loizeaux Brothers p. 142-146
Dr. Baedeker and his Apostolic Work in Russia, by R. Sloan Latimer
That the World May Know by
Frederick Tatford Vol.9
Heroes of the Cross, Series Six,
Marshal, Morgan & Scott.
The Stundists, Bible Truth Publishers
The Pilgrim Church, by E. H.
Broadbent, Marshal Pickering,
p. 318-346.

EASTERN EUROPE



It appears it will be a long, hard winter in the Soviet Union and for its Eastern bloc neighbors. The GNP is plummeting as skilled labor seek jobs in the West. Inflation is rising at double digit rates. A nation spanning twelve time zones with some of the richest farmland in the world cannot produce enough food for its own populace. The world's largest energy producer will not be able to provide heat for homes and schools. The Communist world is discovering that there is more to national recovery than pulling down statues of Lenin and Stalin.

The history of help — both spiritual and practical — from assemblies in the West is both long and fascinating. Lord Radstock, converted in the 1850's in Britain, was invited by a Russian Grand Duchess to preach at her home in St. Petersburg. From this initial encounter, a spiritual awakening spread through the upper class of Russia. Dostoevsky, famed Russian author, after hearing him preach, wrote: "I found nothing startling. He spoke either particularly cleverly or in a particularly dull manner. But yet



he performs miracles over human hearts; people are flocking around him, many of them astounded; they are looking for the poor, in order as quickly as possible to bestow benefits upon them . . ."

"But the gospel reached every corner of Russian society. Dr. Frederick Baedeker was converted at an evangelistic series held each night for eight months. In 1875 he began his long and effective ministry in Russia. For thirty years he invaded one of the enemy's strongholds.

Baedeker's ministry was followed by Richard and Alice Hill in 1908, who went from the U.S. primarily to the Moslems of southern Russia, a score of workers from German assemblies, and many more from Britain including E.H. Broadbent, James Lees, and Alex M'Gregor.

The need among the saints in the Eastern bloc is pressing. We should have them daily in our prayers. Persecution has spread the flame of the gospel far and wide. Now that the door is opening to the West, how will the Christians fare?

— New Craig of Eastern European Inasmuch Trust (a charity established by some assembly brethren

in Northern Ireland), writes:

"The question is, can the spiritual health of the 'liberated lands' be maintained? All kinds of needs are emerging from the changes in Eastern

Europe. It would seem that, to combat the inflow of damaging and dangerous doctrines, top priority should be given to the urgent production of expository literature of the Scriptures.

"One of the practical ways we can help is to provide sound expository books in the national languages. To this end we are co-operating in the publication of Dr. David Gooding's books, *An Unshakable Kingdom* and *Windows on Paradise*, in Hungarian and Romanian. We hope that these books will be available for widespread distribution within the next few months.

"Then there is the matter of hymnbooks. We need to find a printer, sympathetic to the cause, to undertake the reprinting of existing books and the printing of those still in manuscript form. It is quite a revelation to see two or three hundred hymnbooks — each containing five hundred hymns — all handwritten.

"In the transport project in July, we delivered ten thousand Bibles; one thousand children's Bibles; fifty thousand Gospels of John (in paperback form) and five hundred thousand Way of Salvation booklets and tracts, all in the Romanian language. Also, many tons of hospital

equipment, food, and clothing. There will be an ongoing requirement for further deliveries as soon as the way opens for transportation.

"Already the Jehovah's Witnesses and Mormons are making dramatic inroads into Eastern Europe. I have been told that ten thousand Mormon missionaries will be en route to Romania over the next few months; hence the emphasis on the urgent production of literature.

"Another priority area has to do with the ongoing program for new assembly buildings. We know of over twenty at various stages of construction. During July we visited five sites where both men and women, old and young, were engaged in the building operations. It was an unbelievable sight. The buildings are each designed to accommodate about four hundred people.



**Now that the door is
opening to the West,
how will the
Christians fare?**



"A letter just received from Romania tells of a severe shortage of bread, cooking oil, electricity, and water. We must continue to keep the temporal needs in our hearts, and action them as the Lord enables us."

If you are exercised to help, gifts may be sent to E.E.I.T. through:

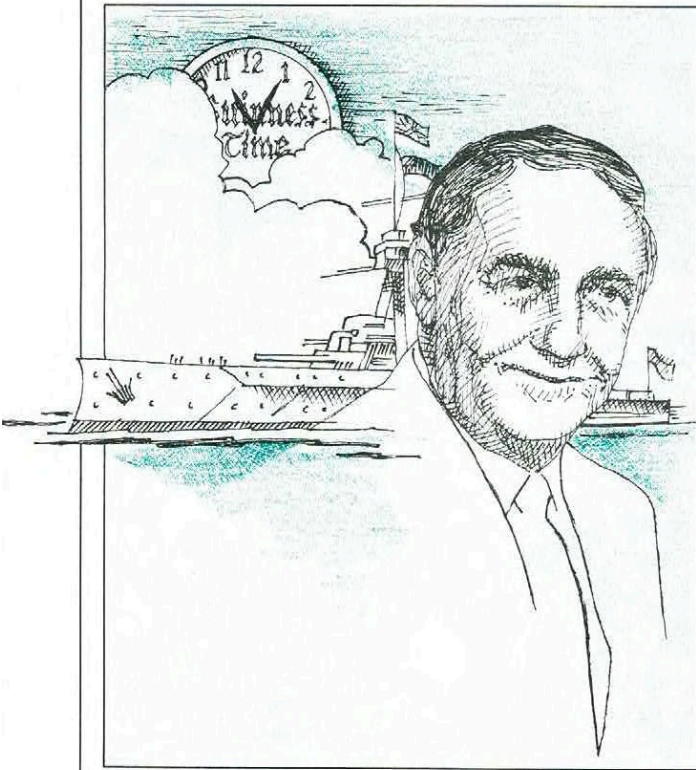
Christian Missions in
Many Lands, Inc.
P.O. Box 13

Spring Lake, NJ 07762

They have a Bible distribution account for Eastern Europe established for this purpose. **U**

Then Jesus Came

Ben Sutton



I was on my way up the Great North Road, home to my dear wife and two little girls, after nearly two months of working with the Lord in Kent, England. Ahead of me I saw a tramp, unsuccessfully "thumbing" for a ride. By the look on his face, he was staggered as I braked the Gospel Caravan to a stop, but when he got beside me, I was even more staggered, for if ever a man stank, it was this one. I asked him where he wanted to go and he replied, "Grantham." My heart sank; fifty miles to go with a stench like that! I felt like scratching myself all over, but decided that this was one for whom Christ died, so I spent the time telling this man of Jesus and His mighty power to save. At Grantham, I gave him the price of a meal and bed, then drove on, heaving a sigh of relief as I let both the cab windows down.

Some time after this, as I sat thinking about the incident, the Holy Spirit spoke to my heart: "Ben Sutton, you were like that man. You stank in the vileness of your sin; you were unclean in the sight

of a holy God; you were stumbling along the road of ruin. *Then Jesus came*, and picked you up, and is now taking you where you want to be."

In Acts, we read of the conversion of the Apostle Paul. His story begins with this description: "Saul, yet breathing out threatenings and slaughter against the disciples of the Lord . . ." (Acts 9:1). Then Saul, the Christian-hater, meets the risen Lord Jesus and after a few days we find him, not Paul the Christian-hater, but preaching Christ in the synagogues to the amazement of all who knew him. What a wonderful change when Jesus came!

I have before me one of many letters, all in a similar strain, which I have received from different souls I have been privileged to point to Christ. This one is from a young lady in Mosborough, Sheffield. It reads:

Dear Uncle Ben,

I have so very much enjoyed the children's meetings. The chorus I like best is 'This little light of mine, I'm going to let it shine.'

The first night I came to the meetings was Monday, the twenty-eighth of September, and ever since I have come away with a very warm heart, and I know now that I love the Lord Jesus, *because I have changed in my ways*, so your meetings have helped me in a very great way.

Yours sincerely,
Anne Snowden

The great Paul, from Christian-hater to Christian preacher; the little Sheffield girl who knows now she loves the Lord Jesus because she has *changed her ways*.

And now, may I add my testimony to these, to tell you how Jesus came into my life.

B.C.

I was preaching on Doncaster race course one day when a bystander ventured the remark that perhaps my father was a parson and that I'd never known *real life*. I told that man that if my father had heard him say that, he would probably have broken his neck! My father was a hard-liv-

ing, hard-drinking, hard-hitting miner, and the only other occupation he had ever known, outside of serving in His Majesty's Navy in the first "War to End Wars," was when he worked the "Crown and Anchor" board on the race courses, and when once or twice he tried his hand at bookmaking.



*"... there was a tremendous
collision, and the next thing
I knew my mother was dying,
while the doctor stood shaking
his head, saying,
'No hope.' "*



My earliest recollection of my father is coming downstairs one morning and finding him lying on the kitchen floor, where he had been all night, surrounded by beer bottles — empty ones — with the black beetles crawling all over him, attracted by the smell of the beer.

There were four brothers and one sister in the family, and if it wasn't one who was in trouble with the police, it was another. Between us, we had quite a record of drunkenness and disorderliness, larceny, and even desertion from the peacetime Army.

But there was one touch of sweetness that influenced my early life. That was my dear mother. I was the youngest of her little brood. She loved me dearly, and I her. One day I was traveling with her on the bus when there was a tremendous collision and the next thing I knew my mother was dying, while the doctor stood shaking his head, saying, "No hope." Nine years old, and mother gone! Oh, how many nights I lay far into the morning, sobbing for God to send her back to me again.

One after another my brothers left home, while I was left in the care of a stepmother who was to me just the opposite of everything my dear mother ever was. I remember one day, after a very unpleasant time at home, I walked over a mile to the graveyard where my mother lay

buried, and knelt beside that silent grave, and wept till I could weep no more, just longing for the sound of that beloved voice that had faded away forever.

At fourteen and a half, I started work at the coal mine and received weekly, for my pocket money, the princely sum of one shilling (about twelve cents) for every six days worked. Then, early in my teens, I left home with all my worldly goods in a little suitcase. The first part of my wanderings took me to the home of my brother Jim, who immediately took me under his wing, until, one day, I signed on a ship and sailed away to seek my fortune — or such were my romantic thoughts. Soon I was in the grip of "the booze." I remember my twenty-first birthday was spent in the North Atlantic. We had lost the convoy, and were in the midst of a hurricane in submarine-infested waters, but I was so full of whisky that my back carried four long scars, caused by my being so drunk that I could not feel the radiator burning me as I lay against it.

All through the war it was booze, battle, and blood. Some of my best pals died under my eyes, but never once did my own escapes cause me to thank God. In fact, I grew more and more calloused and more and more evil-tempered as the years went by.

On the Juno beachhead at Arromanches, not long after "D-Day," I was longing for a drink, but we had completely run out. I decided that I would go ashore and find something that would bring temporary satisfaction to my craving. I dressed the best I could, and went over the side on to the end of Port en Bressin pier. I walked on toward the town, passed a German ack-ack ship that still stank with dead bodies. I could hear in the distance the roar of guns as our boys fought on toward Caen. Then I saw that the gates were guarded, and the way to the town was closed. I walked along the dockside till I came to a row of houses whose fronts were on the dock but whose backs were on the street outside. A shell had torn a hole clean through one. On either side of the door was a notice board: one in German with a skull and crossbones; the other in English which said "Danger — Booby Traps." I thought to myself, "Booby traps or booze," and decided to risk it. The hair stood up on the back of my neck as I made my way through that dark death trap; then out into the street I went to spend the rest of the evening indulging in my favorite pastime.

CONVICTION

Then one day a wonderful thing happened to me. I met and fell in love with the young lady who was to become my wife, and into my life of sin and darkness came a touch of the sweetness I had known from my mother as a boy. As the war drew to a weary close, I decided that I was going to live a new life. I would get a shore job, get married, and settle down to a decent, respectable life



*"I began to think about time.
When did it start? When would
it end? Then suddenly, like a
bolt from the blue, one word
thundered into my mind:
Eternity."*



— or so I thought. I got married all right and also found work at the mine, but I had reckoned without the soul-destroying power of alcohol. I came ashore expecting to get one of those homes fit for heroes to live in that we'd heard so much about during the war. I found I had to break the lock off an army barracks gate and live in a squatter's hut.

I began to add gambling to drinking, and oh, the shame of it, often stood on the dog track and watched the bookmaker pocketing the rent which I had taken from my broken-hearted wife. Sometimes my little home would be the scene of violent outbursts; the table would be upended, the windows shattered and crockery broken, as I broke the bounds of common sanity while the demon of drink raged within me. My little daughter would fly into hiding and my dear wife break her heart, as Satan had his way in my life. Often my brother and I would go out to get drunk together, and frequently we would finish up in a drunken brawl.

Then one Saturday morning I said to my wife, "I'm going out and I won't tell you when I will be back." She answered sadly, "It's no use asking you any more what time you will be in." I com-

menced to drink at eleven o'clock that Saturday morning in a public house named "The Winter Gardens," in the town of South Shields. It was there that it happened. I had idled the time away until two o'clock. Over on my right, a man was trying to play jazz on the piano; behind me, a couple of drunks were singing out of tune and out of time. In front of me, the barmaids lolled about the counter. Then I looked up at the clock. I noticed that it was an advertisement for Guinness beer. Now and again around the clock would appear the words "Guinness time." I began to think about time. When did it start? When would it end? Then suddenly, like a bolt from the blue, one word thundered into my mind: "Eternity."

I have been in close proximity many times to bursting bombs and exploding shells, but never felt the shock such as I experienced when the searchlight of God's holiness shone into my sin-blackened heart, and into my mind, cobwebbed with evil and dark with nature's Christless night. I stood for a moment, aghast at my own sinfulness as conviction flooded like a tidal wave into my being. I slammed my beer glass down on to the counter, and stumbled out into the cold January afternoon. All the rest of the day I walked blindly through the streets, afraid to cross the road in case I should be knocked down by a vehicle and ushered into the awful presence of the Almighty Being who was even now dealing with me. Memory after memory crowded into my mind; first, the wan features of my dear wife; then, the tear-stained face of my little daughter; the unpaid bills; the awful wartime experiences; the silent grave of my mother. Then I remembered that, some two years before this, I had gone to take my brother-in-law out on the town only to be told that their drinking days were over. I had asked them the reason for this most unusual decision and was promptly told that they had both been "saved," and that they were attending church. I remembered how I had exploded with laughter and had told them that the next thing that would happen would be their being carried off to the lunatic asylum. Then, vowing that I wanted nothing more to do with their sort of crazy life, I had left their home determined never to return. And now, as I walked the streets and conviction deepened, I remembered how my brother-in-law had been wounded on the shell-torn, corpse-littered beach at Dunkirk, and mentioned in dispatches for his gallantry, and that he had been a drinker

like myself; how once he had smashed a beer bottle over another man's head in a public house brawl. Then I remembered the remarkable change that had become evident in his life since he had been, as he said, "saved by Jesus." Suddenly I decided to go to that house again. By now it was eleven at night.

"JESUS WILL CHANGE YOUR LIFE."

Soon I reached the bottom of the stairs that led up to my sister's door. A great battle was raging within me. An insistent voice was dictating to my will, "Go home: they'll think you're mad. What will you say to them? You, Ben Sutton, the boozier, the gambler. No one wants you. Quick, you just have time to catch the last bus home." But another voice, thank God, one that I have learned to recognize and love, was gently, firmly saying, "Come."

I went up the stairs, and knocked. When my brother-in-law came to the door, his face fell. He thought I had come for trouble — my usual occupation on a Saturday night. I remembered saying something like this, "Can you tell me something about Jesus? He woke everyone in the house,



***"When my brother-in-law
came to the door, his face
fell. He thought I had come
for trouble — my usual
occupation on a
Saturday night."***



shouting "Hallelujah." And tell me about Jesus he did, till 2:30 in the morning. But I just could not take it in. I just could not grasp what he so earnestly tried to tell me. I shall never forget his face, as he looked at me and said finally, "Look, Ben, every Sunday night the gospel is preached, and tonight (for it was now Sunday) a very sincere servant of God, Mr. Mallen, of Chester-le-Street, will be preaching. Now," he said, "I will guarantee, that if you will come and hear for

yourself the preaching of the gospel, *Jesus will change your life.*"

Those words were like a straw held out to a drowning man. "Brother," I said, "I will be there, but I want you to do something for me now. I want you to come home with me and tell my wife what we've been talking about, because she won't believe me."

The taxi drew up outside our front door, and I saw the curtain draw back a little, as it always did when I arrived. I could just imagine my wife getting ready for the usual storm that would awaken the neighbors and start off my little girl screaming with fright.

My brother-in-law and I went into the house and, before my dear wife could open her mouth, I jerked my thumb at my companion and said, "I've been talking to him about Jesus and tonight I'm going to church." She looked from me to him. "He is drunk," she said, "I know you too well. We will wait and see what you are like after you've slept."

After a few fitful hours of sleep, I rose and dressed. Still the terrible burden of sin weighed on my heart. Then, for the first time in my drunken life, I deliberately refrained from going out for beer on a Sunday morning. Four o'clock in the afternoon came around and I began to dress to go out. Silently, thoughtfully, my wife had been watching me. Then quietly she said, "Where are you going, Ben?" I looked at her anxious face, and said, in words that are now in the everyday vocabulary of our household, "I'm going to the gospel meeting."

As I walked past the drinking place I knew so well, the time was about ten minutes to six. Another sixty yards and I had reached the most uncomfortable spot of all for the uninitiated—the church door. I glanced quickly up and down the street to make sure no one was watching me. Then, with wildly beating heart, I dove in through the door. My first impression, as I passed into the well-lit hall, was of someone taking hold of my right hand and giving it a hearty shake. Then I found myself sitting very near the front with an unobstructed view of the preacher. Oh, the message of that night! I should think I was the only ex-seaman in the place that night, yet the subject was the storm on Galilee. The speaker told of seamen and their struggles. He spoke of the great storm that raged around that little craft, manned by a handful of helpless seamen. Then he likened

that storm to the storms that go on in the lives of men. All through his discourse, I could see myself, *my sin, my helplessness, my need*. Then he came to the part where Jesus took command, and stretched forth His hands over the tumult, and said three words, that sped like polished shafts into the storm center of my soul: "Peace, be still." It was no longer the preacher that was speaking. It was the Lord Himself, and oh, the power of those words, "Peace, be still." Oblivious to the faces of those I passed by, I was on my way to the inquiry room. A few words of instructions, and there I was, a big foul-mouthed, drunken, gambling, black-hearted miner, down on my knees at that wonderful place called Calvary. "O God," I cried,



*"One moment I was a
helpless, hopeless sinner,
bound in the chains of sin.
Then Jesus came and I
stood up 'a new creature
in Christ Jesus.' "*



"I'm a bad 'un, but take me, and forgive me, and help me, please." I felt the hot tears burning my face. I heard other men praying for me. Then it happened. Suddenly, the burden was lifted. An exhilaration, such as I had never experienced before came flooding into my being. For a moment I felt as if I could touch the ceiling. Then, what joy and peace was mine. One moment I was a helpless, hopeless sinner, bound in the chains of sin. Then Jesus came and I stood up "a new creature in Christ Jesus."

As I left that night, the world was a new place for me. I felt as if I was walking on air. The stars shone brighter than I had ever seen them shine, even in the tropics. The bus I traveled home on that night seemed no less than a golden chariot to me, and the people in it like angels. I could have kissed the conductor as he came to take my ticket! Once off the bus, I ran up the street to my home. Then, as my wife opened the door for me, I said,

"Sarah, I've been saved!" My dear wife looked at me with an expression of astonishment on her face and replied, "You've been *what?*" How strange it must have seemed to her to hear her big, clumsy, erstwhile drunken husband, telling her of Jesus and of His power! She heard me in silence for a while, then said, "Ben, I shall watch you and see if that is true." And watch me she did. She saw my former friends come to ask me out to the usual round of senseless pleasure seeking. But again and again she saw the newfound power at work in my life. She heard me say, "The old Ben Sutton is dead now, thanks be to God, and I've got a new life to live to His glory." Soon she knew what a definite and remarkable change had taken place in my life, and one day, to my great joy, she said, "Ben, something has happened to you, and I'm going to find out what it is." That evening I was left in charge of the house to enjoy the happy companionship of my little daughter. Meanwhile, my dear wife had gone to the place where I myself had found the Lord.

It seemed a long, long time before I heard my wife's knock, but when I opened the door, she did not have to tell me what had happened; one look at her face was enough. Her first words were, "Ben, I've been saved." What joy filled our hearts and our little home that evening! We tiptoed into the bedroom, and knelt together by the side of the little cot where slept our little girl. Then, for the first time in our lives, my dear wife and I bowed our heads and prayed together. While we prayed, the tears ran down our faces. But those tears sprang from fountains of joy and thankfulness. I have no words to describe the bliss that overwhelmed our souls that night, as, together, we began to live for the Lord.

And, thank God, as the years roll by, we find the promise of the Lord is wonderfully true when He says, "I will never leave thee nor forsake thee." He not only saves, but keeps.

One day not long after, two workmates were arguing and I heard one of them say, "Let's ask Sutton to settle it. He'll tell the truth." What a wonderful compliment to the power of my Lord. What a change in the life of a sinner *when Jesus comes!*



Ben Sutton and his wife Sarah now make their home in Portage la Prairie, Manitoba. Brother Sutton's preaching and teaching ministry extends across North America.

Contentment

Contentment is the sweet certainty of the soul that our heavenly Father knows best and does right with each of His children, no matter how much their outward circumstances vary.

True contentment includes the power of getting out of any situation all that there is in it.

—G. K. Chesterton

I have learned, in whatsoever state I am, therewith to be content.

— Philippians 4:11

The happiest state of a Christian on earth seems to be this — that he should have few wants. If a man have Christ in his heart and heaven before his eyes, and only as much of temporal blessings as is needful to carry him safely through life, then pain and sorrow have little to shoot at; such a man has little to lose. To be in union with Him who is the Shepherd of Israel, and to walk very near to Him who is a sun and a shield, that comprehends all that a poor sinner requires to make him happy between this and heaven.

— William C. Burns

Godliness with contentment is great gain.

— 1 Timothy 6:6

Contentment is a pearl of great price, and whoever procures it at the expense of ten thousand desires makes a wise and happy purchase.

— John Balguy

It is right to be contented with what we have, but never with what we are, until we are like the Lord.

— J. Mackintosh

Thou hast not that, My child, but thou hast Me,
And am not I alone enough for thee?
I know it all, know how thy heart was set
Upon this joy which is not given yet.

I know it all; but from thy briar shall blow
A rose for others. If it were not so
I would have told thee. Come, then, say to Me,
My Lord, my Love, I am content with Thee.

— Amy Carmichael

Sometimes when all life's lessons have been learned,
And suns and stars for evermore have set,
The things which our weak judgments here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans are right
And what had seemed reproof was love most true.
But not today! Then be content, poor heart;
God's plans like lilies pure and white unfold.
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where weary feet, with sandals loosed, may rest,
Where we shall clearly see and understand,
I'm sure we then shall say, 'God knew the best!'

— May Louise Smith



Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

— Hebrews 13:5-6

Bud Robinson, a gospel preacher, was taken by friends to New York and shown around the city. That night he prayed, "Lord, I thank Thee for letting me see the sights of New York. But most of all, I thank Thee that I didn't see a thing I wanted!" Blessed is the soul who has taken a good, hard look at the world and is unimpressed by its charms. That soul has found heaven and heaven's Man to be more than enough.

How To Read The Bible

W. Ross Rainey

*T*he apocryphal story is told of a young lady who was lent a book by a close friend. She tried very hard to read it through, understand and enjoy it, but failed completely. Then one day she met a young man. They became acquainted, fell in love, and were soon engaged to be married. It turned out that he was the author of the book she thought was so dull and difficult! With a completely different outlook she again took up the book, discovering that her changed relationship with the author made the book both interesting and understandable. Furthermore, where the book was not clear to her, she could consult the author as to the meaning.

To begin to understand and appreciate the Bible you must first come to know and love the Author through the new birth (see John 1:11-13; 3:3, 7). Then, at any time, you can consult Him about the meaning of His Word.

However, even to many Christians the Bible is a dull book, and it is our present purpose to suggest how the Bible should be read in order that it might become to you personally the living and powerful Book that it is.

1. DAILY

How many meals do you have in a week? Two? Of course not! Generally, we all have three meals a day and often some in-between snacks. Now, just as we daily, and at set times, minister to our physical needs, we should in a similar way minister to our spiritual needs by feeding on the Word of God, and thereby to feed on Christ Himself, the "Bread of Life" (John 6:51-58). Some people just enjoy the Bible on Sunday, but such are not by any means strong Christians. If we would be strong Christians we must daily, preferably at the beginning of the day, feed on God's Word. To get a few snacks through the day as time permits and then to close out the day by reading some portion from it will serve to further enlighten, enrich and enable us in our individual life in Christ (1 Peter 2:2). The Bible alone is the Book to live by, and it is the only sure guide in life, especially in this present day when there are so many false guides abroad throughout the world.

2. DEPENDENTLY

The moment a sinner is born again through simple faith in Christ, the Holy Spirit comes to forever indwell him, and He it is who is our Teacher to "guide . . . into all truth" (John 16:13; see also 14:16, 26; 16:12-15). We should be completely yielded to the Spirit of God and ready to hear His voice when we open God's Word, and our reading should be characterized by at least three things. First, we should read with reverence. In other words, we should respect and regard the Bible for what it is — the Word of God. Second, we should read with expectation. There is an old saying which goes something like this: "Blessed is he that expecteth nothing, for he shall not be disappointed." This adage may have its place in some areas of life, but it has absolutely no place in the life of the Christian as he opens the pages of his Bible. When we come to God's Word, it should always be with the realization that it is His revealed will, the Word of Truth, and to read and receive it in an attitude of child-like trust, expecting the Lord to speak to us. Finally, we should read with prayer. Christ has promised, "Ask, and it shall be given you . . ." (Matt. 7:7), and the practically-minded James has chided, ". . . ye have not, because ye ask not" (James 4:2). A good verse to prayerfully use upon opening the Word of God is Psalm 119:18: "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

3. DELIBERATELY

By this we mean slowly. Plenty of time should be allowed for reading the Bible. To read it hurriedly is like rushing through a meal — it is but half digested (see Isa. 1:3). Learn a lesson from the cow. She slowly chews her cud, passing her food from one stomach to the other for digestion. Slow digestion of God's Word is necessary. True, it is a good idea to read the Bible through once a year, but it is more important to read it slowly and systematically in small portions, and thereby avoid haphazard, random reading.

One of my university professors once told us about an older man who to him seemed especially wise in all his ways. When he asked the elderly

man his secret, the old gentleman said that during his life he had read the Bible through several times, meditating at least a minute on every verse.

4. DILIGENTLY

Particular care should be taken in our reading of God's Word. Just as a scholar ponders a weighty and impressive looking secular textbook, so the Christian must carefully ponder his Bible. The Bible is not all bread and milk; much of it is "strong meat" (Heb. 5:13-14). Therefore, in our reading of it, surely no less diligence should be applied than in our reading of textbooks dealing with mathematics, language studies, and the like (see 2 Peter 3:16).

Also, as we read, it's a good idea to keep a notebook in order to jot down at least some of the fruits of our reading. I have learned the hard way that "the world's worst ink is better than the world's best memory."

5. DISCERNINGLY

It has been rightly said that "A text without a context is a pretext." Always seek to read the Scriptures with the context in mind. It was John Wycliffe who, in the fourteenth century, expressed it this way:

*It shall greatly helpe ye
To understande the Scripture,
If thou mark
Not only what is spoken or wrytten,
But of whom, and to whom,
With what words, at what time,
Where, to what intent,
With what circumstances
Considering what goeth before
And what followeth.*

6. DIRECTLY

Always seek to obtain God's message to you personally. Like Jacob of old, who wrestled with God at the brook Jabbok, we also need to, as it were, wrestle with God. Do not cease reading or meditating on the particular passage before you until the Lord has spoken and given you something to think about and fortify you through the day, keeping in mind an especially important truth as you read — namely, that the Old Testament is God's illustration book of the New Testament lesson book (see 1 Cor. 10:11).

7. DUTIFULLY

When God has spoken to you in and through His written Word, remember, it is your responsibility to obey and thereby carry out His Word in your everyday conduct and conversation.

In Christian circles at least, the question often comes up, "What is the best translation of the Bible?" Unequivocally, the best translation of the Bible is a man or woman living a godly life in obedience to God's Word (see Heb. 5:8 with 1 Peter 2:21). Also, let us remember that as we carry out His Word, the Lord Jesus Christ always goes with us (Matt. 28:20; Heb. 13:8).

In response to the questioning of a young Christian who earnestly confided to G. R. Harding Wood of Great Britain that he found the Bible dull, Mr. Wood gave a splendid yet simple answer centering around four of the many relationships the believer enters into with the Lord Jesus Christ at the moment of salvation. To all, whether or not this young person's problem has been yours as well, he has suggested that we should read the Bible:

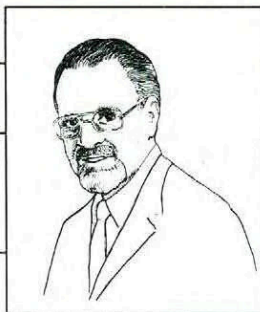
1. COMPLETELY, as part of the Bride of Christ should read a love letter.
2. CONSTANTLY, as a Traveler to the Home of Jesus.
3. CAREFULLY, as Scholar in the School of the Lord.
4. CONSCIENTIOUSLY, as a Soldier in the Army of the Saviour.¹

The saintly and gifted F. B. Meyer gave this word of advice:

"Read the Bible, not as a newspaper, but as a home letter. If a cluster of heavenly fruit hangs within reach, gather it. If a promise lies upon the page as a blank check, cash it. If a prayer is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire. If an example of holiness gleams before you, ask God to do as much for you. If the truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of your life."

If these, along with the other suggestions we have given on how to read the Bible, are really put into practice, the reading of the Bible will not be dull, or a duty, but truly delightful, resulting in genuine spiritual dividends.

¹ G. R. Harding Wood, *Enjoy Your Bible*, pp. 17-21



Choosing A Bible

Jim McKendrick

When I was asked to write a column on books one day not long ago, a number of thoughts immediately ran through my mind. "Of the making of books there is no end," said the Preacher, so I realized this could be a never-ending job. Fifteen years in the book business has brought me into contact with a lot of books — both good and bad. But how to go about it and what to say were all questions that came into my mind.

As I contemplated these things, some general principles seemed to emerge. The first is that there is one Book complete in itself that cannot be added to or subtracted from. It is inerrant and authoritative and stands alone, "unique" in the annals of history as the revelation of God to man about His Son, the Lord Jesus Christ. Therefore the books reviewed in this column will be those that will enhance our understanding of the Word of God, those that are supportive of the Scriptures which are in truth the inspired words of the Eternal God.

Also I felt it best not to deal with "controversial" books — books that instill doubt and division among the people of God. That does not mean that controversial books are bad books. I read them occasionally and some of you who are elders among God's people need to read some of these. But in this column we are attempting to highlight books that will instruct and build and comfort and challenge all of God's people. So we would ask your prayers for us as we seek to give insight into building a good library that will help all of us become better acquainted with the Book and, more importantly, the great Author of the Book — the Lord Himself.

In writing this introductory column, I asked myself: what is the first book that I would give to a new believer? If this column is to guide people into a greater appreciation of the Bible, it only seems logical to discuss first of all the Bible itself.

Wouldn't it be simple to just get a Bible? But at a bookstore one is faced with an enormous array. Which binding? Which translation? Print size? Reference or study Bible? Which study Bible? Price? Color? An amazing host of decisions to make. Let's try to sort some of these things out.

If you are going to really be serious about the study of God's Word, you will find that you will likely have a number of Bibles. You may have a Bible without notes just for reading, a small one for your purse or pocket, and various versions for study. But you should start out with a basic general purpose Bible, with good type

size, a wide margin (if you are going to write in your Bible), and leather or bonded leather binding. This Bible will be your "work Book." You will read it often, study from it, memorize it, and mark in it.

My personal choice for this Bible is the Oxford Wide Margin Bible. Its advantages are:

- (1) It comes in a nice leather binding without an exorbitant price tag;
- (2) It has an adequate print size and good wide margins on all sides of the page; and
- (3) It comes in the King James Version.

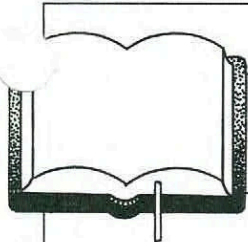
Why the King James Version? Because the majority of your reference books and concordances are

keyed to the KJV. Because it has maintained the poetic rhythm of the text, aiding memorization. Because it is the most succinct version (as can be seen by comparing lengths in a parallel edition) since it is a true translation rather than an explanation. Because it helps students by distinguishing between the third person singular and plural by using "thou" and "you" (e.g. Luke 22:31-32). And because it is still the standard by which all other English translations are measured.

A good Bible is a wise investment to buy, but wiser still to read, memorize, study, and obey. "My heart standeth in awe of Thy Word."



"If you are going to really be serious about the study of God's Word, you will likely have a number of Bibles"



Every Day Reading Plan

SECTION 1: Genesis 1-11:30 The Story at the Source

SECTION 2: Genesis 11:31-27:40 Abraham & Isaac

January 1	Genesis 1:1-2:3	The world created in six days, then sabbath rest
January 2	Genesis 2:4-25	The crowning glory of creation: man and woman
January 3	Genesis 3:1-24	The temptation and fall, the curse and the promise
January 4	Genesis 4:1-26	Two brothers, Cain and Abel; and two ways
January 5	Genesis 5:1-32	A millennium in a chapter: Adam, Enoch, and Noah
January 6	Genesis 6:1-7:6	The plan, preparation, and entering into the ark
January 7	Genesis 7:7-8:13	The flood comes and the judgment passes
January 8	Genesis 8:14-9:29	A new beginning: human government
January 9	Genesis 10:1-32	Noah's family; replenishing the earth
January 10	Genesis 11:1-9	The Tower of Babel; confusing of tongues
January 11	Genesis 11:10-30	Another millennium: from Shem to Abram
January 12	Genesis 11:31-12:9	Ur to Haran; Haran to Canaan; Shechem and Bethel
January 13	Genesis 12:10-20	A dangerous journey: Egypt and back
January 14	Genesis 13:1-18	Abram and Lot: a parting of the ways
January 15	Genesis 14:1-24	Abram rescues Lot; Melchizedek rescues Abram
January 16	Genesis 15:1-21	A meeting with God; the one-sided covenant
January 17	Genesis 16:1-16	Abram has a son by the arm of flesh
January 18	Genesis 17:1-27	Another meeting with God; circumcision
January 19	Genesis 18:1-33	Dinner guests and intercession for Sodom
January 20	Genesis 19:1-38	You can take Lot's family out of Sodom but. . .
January 21	Genesis 20:1-18	On the edge of the desert and the edge of disaster
January 22	Genesis 21:1-7	Abram has a son by the power of God
January 23	Genesis 21:8-34	Problems in the family and in the community
January 24	Genesis 22:1-24	The final exam: thine only son Isaac
January 25	Genesis 23:1-20	The death of Sarah and the purchase of Machpelah
January 26	Genesis 24:1-27	The unnamed servant seeks a bride for Isaac
January 27	Genesis 24:28-67	Success! Rebekah's ride to her unseen beloved
January 28	Genesis 25:1-18	Abraham's family and his final days
January 29	Genesis 25:19-34	Jacob and Esau: a birthright bought and sold
January 30	Genesis 26:1-35	Back to an old sin, then back to old wells
January 31	Genesis 27:1-40	Seven acts of deceit; the lost blessing

Genesis

The first book of the Bible, of the Old Testament and of the *Torah* (law) or *Pentateuch* (*pente*, five; and *teuchos*, book) is rightly called *Genesis*, or "beginnings." It declares the beginning of everything but God. Among other things, it declares the origin of the universe (1:1), mankind (1:27), the sabbath (2:1-3), marriage (2:24), sin's entry (3:6), the curse (3:14-18), Messianic prophecy (3:15), redemption (3:21), family life (4:1), sacrifices (4:4), death (4:8), agriculture (4:20), musical instruments (4:21), industry (4:22), human government (9:1-6), languages and the division of nations (11:8).

Though the longest of the five books of Moses, it can still be read easily in three hours. Thus our readings for January take less than two hours *in total* out of your month. Of course, meditation is the key to Bible study which can add many delightful hours in this fascinating book.

As can be noticed from the chart, Genesis covers about 2,400 years of human history. PRIMEVAL (earliest age) history spans 2,000 years in three divisions: from creation to the fall (ch. 1-3); from the fall to the flood (ch. 4-8:14); and from the flood to the tower of Babel (ch. 8:15-9:9). PATRIARCHAL (from word for father of a family) history includes the other 400 years. That means that Abraham is not only the man in the middle of Genesis, but halfway through Old Testament history! In other words, it is the same period of time from Genesis 3 to 11 as it is from Genesis 11 to Matthew.

Genesis is primarily the story of God's dealings with seven men and their families (see chart). As noted, each had some special dealing with God. These are also true of every Christian, i.e., a divine purpose, birth, call, care, direction, preservation and translation.

The three primary names of God — Elohim, Jehovah, and Adonai — are introduced in Genesis, as well as the five most important of the compound names of deity. (Can you find them?) Also of the eight great covenants, four are found here: the Edenic, Adamic, Noahic and Abrahamic. The others — the Mosaic, Israelitish, Davidic and New Covenants — are based substantially on the first four.

Genesis is quoted more than sixty times in more than half of the New Testament books.

Every part of Genesis is ascribed to Moses, and is treated by the New Testament writers as historically accurate. For example: Genesis 1 — Mark 13:19; Genesis 2 — Matthew 19:3-5; Genesis 3 — 1 Timothy 2:14; Genesis 4 — 1 John 3:11-12; Genesis 5 — Hebrews 11:5; Genesis 6-10 — 2 Peter 2:4-5; Genesis 11-50 — Acts 7:2-16 and Hebrews 11:8-22. Paul had such confidence in the book that he based his (the Holy Spirit's) argument for salvation by grace apart from law on THE SEQUENCE OF EVENTS in Genesis (Rom. 4:10) and his proof of the blessing uniquely found in the Messiah through Abraham on Moses' use of THE SINGULAR INSTEAD OF THE PLURAL (Gal. 3:16). You can have confidence in the veracity of this book!



For Further Study:

Genesis, the Book of Beginnings; Griffith Thomas
Gleanings in Genesis; A. W. Pink
Notes on the Pentateuch; C. H. Mackintosh
The Dawn of World Redemption; E. Sauer
An Outline of Genesis; C. A. Coates
The Genesis Record; Henry Morris
In the Beginning; William Kelly
Abraham; Hamilton Smith
Joseph's Coat of Many Colors; D. Craig
The Pentateuch; S. Ridout
Genesis in the Light of the New Testament;
 F. W. Grant

The Story at the Source

THE RECORD OF 10 GENERATIONS

IN THE BEGINNING

7 Great Events

THE STORY OF 7 MEN

THE REVELATION OF DEITY

Gen. of heaven & earth 2:4-4:26

Gen. of Adam 5:1-6:8

Gen. of Noah 6:9-9:29

Gen. of Noah's Sons 10:1-11:9

Gen. of Shem 11:10-26

Gen. of Terah 11:27-25:11

Gen. of Ishmael 25:12-18

Gen. of Isaac 25:19-35:29

Gen. of Esau 36:1-37:1

Gen. of Jacob 37:2-50:26

Chapters 1-11
PRIMEVAL
2000 YEARS
From MESOPOTAMIA

Chapters 12-50
PATRIARCHAL
400 YEARS
To CANAAN

To EGYPT

Creation

ADAM

THE RACE IS BORN
— SUPERNATURAL PURPOSE —

Fall

ENOCH

— SUPERNATURAL TRANSLATION —

Flood

NOAH

THE RACE IS PRESERVED
— SUPERNATURAL PRESERVATION —

Tower of Babel

Call of Abraham

ABRAHAM

THE RACE IS BLESSED
— SUPERNATURAL PURPOSE —

ISAAC

— SUPERNATURAL BIRTH —

Offering of Isaac

JACOB

— SUPERNATURAL CARE —

JOSEPH

— SUPERNATURAL DIRECTION —

Descent

Into Egypt

GOD OUR CREATOR

GOD OUR JUDGE

GOD OUR SAVIOUR

A Blessed New Year

*W*e wish our readers a Happy New Year, or as the Scriptures would put it, a "blessed" New Year.

Perhaps we little think, as we say that, what the wish contains. Things that are blessed are happy, but it may be the process to bring us to this condition of blessing may be anything but a happy process. God's ways are not our ways.

As we meet and shake hands, and exchange the wish, "A Happy New Year; God bless you," not one of us can tell how far-reaching in our lives God's work will need to be before He can fulfill that desire for blessing.

God bless you! It may be He will need to empty us of all the dross of self which has so filled up our little lives before He can flow in to bless. It may be pride and ambition, place-seeking and reputation will need to go, that He may bring us to the place of nothingness where He can bless us. That bad temper and impatient disposition will have to be dealt with, for there never will be blessing till these are yielded to the meekness and patience of Christ. That unloving and critical spirit will need to be changed for the sweetness and the forbearance of the love of God. Before God can bless us, all that spiritual pride will need to be let go as filthy rags, and a submission yielded, to be "clothed in humility." All that doubting, unbelief, and rebellion against God's dealings with us will need to give place to quiet rest in His love. So we see if God is to *bless* us, it almost makes us tremble to think of all that this New Year may mean for us.

God is anxious to bless, we know. How He shall do it in each case we cannot tell, but we know it may be in "the furnace of affliction," for we are made "perfect through sufferings." Tears, crosses, disappointments, blasted hopes, and business failures may lie along our path. He may



lead us through sick chambers, and beside deathbeds, and open graves. And why all this?

To bless us, to give us a blessed New Year. To cleanse our life of all its lightness and frivolity, and make us sober-minded, living for eternity. To bring us more than ever to know the blessed life, for "all its well-springs are in Him," who is the eternal unchangeable, all-sufficient, ever-satisfying, almighty, and ever-present God.

It is only by such a strange and trying process God can make way

into our hearts, to bless us with Himself. It is so we are brought to delight more in the "Blessor" than the blessing, and find the "Promiser" is more than the promise. Thus God — just *God* — *God Himself* is made to us "the altogether lovely One," and life is blessed indeed.

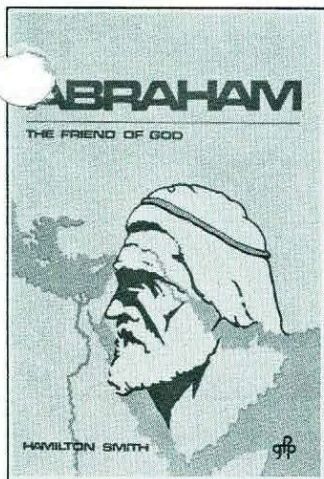
It is "in Him" we are complete, and it is His life in us which is the blessed and happy life. May the Holy Spirit open our eyes to see the high and holy position and privileges into which every child of God has been raised, through union with Jesus Christ in His death and resurrection, His ascension and His coming again. May we willingly submit to any process which God permits to make these privileges experimentally real.

There is only one life that I know of where the new never becomes old, where the love is always kept fresh, and that is in having the One who says, "I am the life."

*Just to trust Him, that is all!
Then the year will surely be
Peaceful, whatsoe'er befall,
Bright and blessed, calm and free.*

— B. M'Call Barbour

(Adapted from *The British Evangelist*, Jan. 1902)



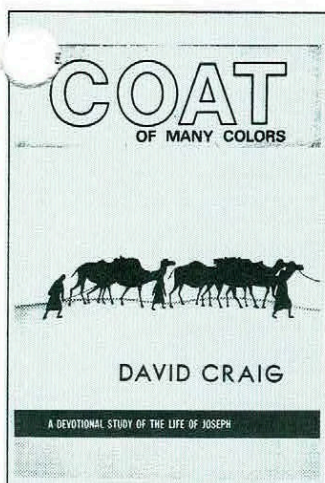
ABRAHAM: THE FRIEND OF GOD

by Hamilton Smith

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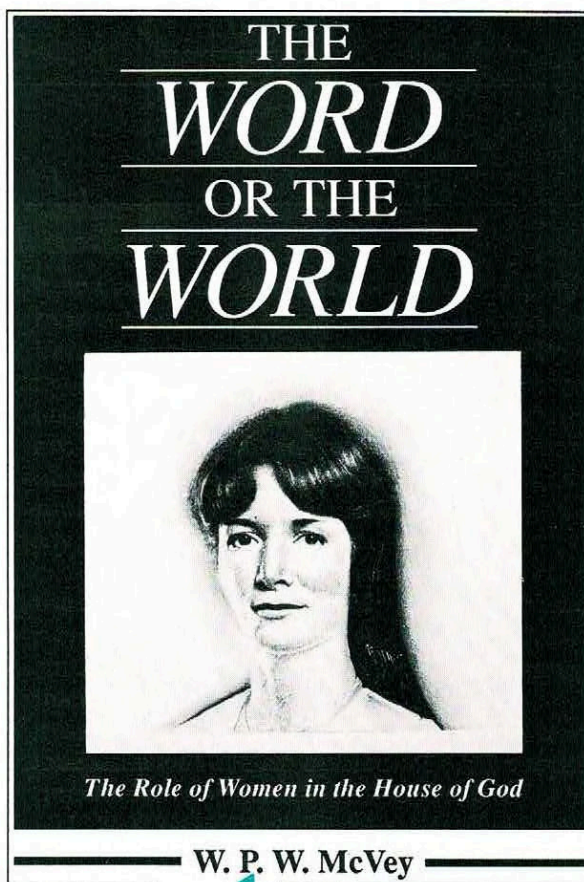
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FAITH'S PINIONS:

A NEW YEAR'S SONG



Onward! Still increase the distance
Between Egypt and your soul;
Forward! quell your foes' resistance,
Press toward the heavenly goal.
On faith's pinions still ascending,
As the seasons roll along;
Joyfully your course be ending,
Swell the blissful Advent song.
Sing of Him who died to save us,
Yea, who liveth for us too;
Chant the promise that He gave us —
"I will come again for you."
Promise sweet, our spirits cheering,
Heavenly music on our way;
Sweeter, clearer, as we're nearing
The glad dawn of endless day.
On the centuries are wheeling,
Speed, ye slow revolving years,
For this burdened world is reeling,
And is blinded by its tears.
Wheel away the night of sorrow,
End the reign of death and sin;
Christ shall bring the bright tomorrow
And His peaceful reign begin.

— T. R.