

UPLOOK

MARCH 1991

TWO O'CLOCK
AT ENTEBBE

HOME
VISITATION

THE
NEO-BRETHREN

**Business
As Usual?**



Business As Usual?

J.B. Nicholson, Jr.

Of all the subtle changes that have wrought havoc in the Church in this century, none has been more damaging than its professionalization. The world's business methods and management principles have found a welcome there. What concerns me more is the attempt to rationalize this new marriage by suggesting that Babylon's rules of business are rooted in Scripture. Will such an attempt survive close scrutiny?

Of course the Father's business is to be taken seriously and not treated like a hobby or a whim. Is it left to us, though, to lean to our own understanding and decide the organizational structure of His business? Man's work is *organization*, becoming more ungainly and complicated as time passes. It is this influence which has resulted in the ecclesiastical empires that abound today and from which simple gatherings of God's people have been preserved until now.

God's Word is *order*. He established it at the beginning and it remains sufficient and efficient. There is world order, church order and home order. Each is clearly explained in the Word. In the world, there are government-subject, employer-employee, and believer-unbeliever relationships. In the Church there are elder-flock, brother-sister, and Christian-Lord relationships. In the home there are husband-wife, parent-child, and sibling relationships. These have remained constant since God established them and each sphere of responsibility in each relationship is carefully explained. Of course, as the simple order of Scripture is adjusted, neutralizing the man-woman order in the Church and inserting new categories that complicate the basic elder-flock order, new organizational schemes must be introduced to compensate.

The problem is not the divine order set in the Body, but a lack of spiritual exercise. If each member sought the directives of the Head, the whole Body would be built up (Eph. 4:15-16). Where there is a paucity of *exercise*, man's substitute is to *organize*. By programs and pressure, efforts are made to mobilize the listless Church. The resultant flurry of activity is taken to be spirituality.

The root of the Greek word which Paul uses for "exercise" has as its primary sense, "to strip down." We are to lay aside anything that would

keep us from a pure conscience (Acts 24:16), a godly character (1 Tim. 4:7-8), a mature grasp of Scripture (Heb. 5:14), or benefiting from the disciplines of God (Heb. 12:11). Is not this the problem of the Church in North America? Encumbered by the things of this world, she has lost sight of the next. Satisfied with a little milk, she has lost her appetite for meat. Careless about sin, it seems she couldn't care less about holiness. The problem is not a lack of "organize" but of "exercise."

Much has been made of the so-called "Jethro principle." Reference is to the suggestion to Moses by his father-in-law to delegate responsibility for Israel's "Small Claims Court" to other wise and incorruptible judges. Now I would not want to be critical of Jethro's plan; it is nowhere condemned (or commended) by the Lord. It would be unwise, however, to carelessly apply this to solving the shortage of under-shepherds among assemblies. When there was a need — not for wise men to adjudicate in civil matters, but men imbued with the Spirit — God did not leave it up to the people (as in Exodus 18) but took matters into His own hands (Num. 11:16-17). A similar situation developed in the early Church. When deacons were to be appointed to handle temporal issues, it was "choose you"; but when elders were needed, it was the Lord who raised them up.

Furthermore, there is a clear difference between delegation and discipleship. The Lord Jesus warned the apostles against imposing the world's management style on the Church. "And so shall it NOT be among you," He said. It was not supervisors He wanted, but servants.

Much damage has been done by confusing elders with executives. God did not intend elders to be decision-makers but discerners; not making up their own mind, but seeking the mind of God. We thank the Lord for businessmen who make the tough choices so they can also be busy for Him. We are grateful for those who apply themselves with all diligence to the Father's business. It is a shame to be careless about the things of God. Let us, however, resist the pressure to adapt the world's hierarchical structures, fund-raising and marketing techniques, and yardsticks of success.

It is not, after all, business as usual.

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The Hidden Years

G. Campbell Morgan

We must clearly understand that man can only enter the life of Jesus by the way of His death; that death being the gate, not only to eternal life, as it stretches beyond this place and time of conflict, but also to the eternal life which we live today, in direct and positive communion with Him.

Having known Him as the Saviour and having at the Cross found our way into the realm of life, He then becomes our example, and all that He is in the revelation of the fourfold Gospel, marks His intention for His people, for He wills that they should be like Him.

It is not given to every man or woman to serve God in public places; the great majority must live their lives outside any prominent sphere, and as part of a very small circle of relatives and acquaintances. I want to know what there is in the life of Jesus helpful to the individuals that compose these crowds.

We are accustomed to think of Him as one in public ministry, as the man of the marketplace and the crowd, but the greater part of His life was not lived in those places where we have grown most familiar with Him, but in that quiet seclusion, where the great crowd of men and women will always live. Yet how little we know concerning that period, how meager is the biblical information. I do not say it is not enough. I believe it is enough, but in the mere matter of words, how small it is. I have the story of His birth, and then I lose sight of Him for twelve years. Then I see Him again going out to His Jewish confirmation, asking questions of the doctors and hearing them. A wonderful glimpse, a glittering flash, and then I lose Him again for eighteen years, at the end of



which time He comes to be baptized of John in Jordan, and begins His public ministry.

What of those eighteen years? Where was He, and what was He doing? Let us try and see Him in those hidden years. Take these two statements: "Thou art My beloved Son; in Thee I am well pleased"; and "Is not this the carpenter?" These two passages supply the story of the eighteen years. *Jesus was a carpenter pleasing God.* But is it fair to put them together like that? I think you will see that it is. Upon what occasion did that Divine voice speak? On the occasion of the baptism. Jesus had left behind all the do-

ings of those quiet, peaceful years, and was at the dividing line between private and public life. And there, at the parting of the ways, God lit up all the years that had gone with the sweet words of approval, "Thou art My beloved Son; in Thee I am well pleased." Whatever else I know, or do not know, about the hidden years of the life of Jesus, this one thing is certain, that through them all He pleased God. After that pronouncement, He went to the wilderness and was tempted, and after that He went to Nazareth, the place where He had been brought up. It was a small town, a kind of hamlet on the hillside, of perhaps three thousand inhabitants.

This young man comes back to His boyhood's

MasterPIECE

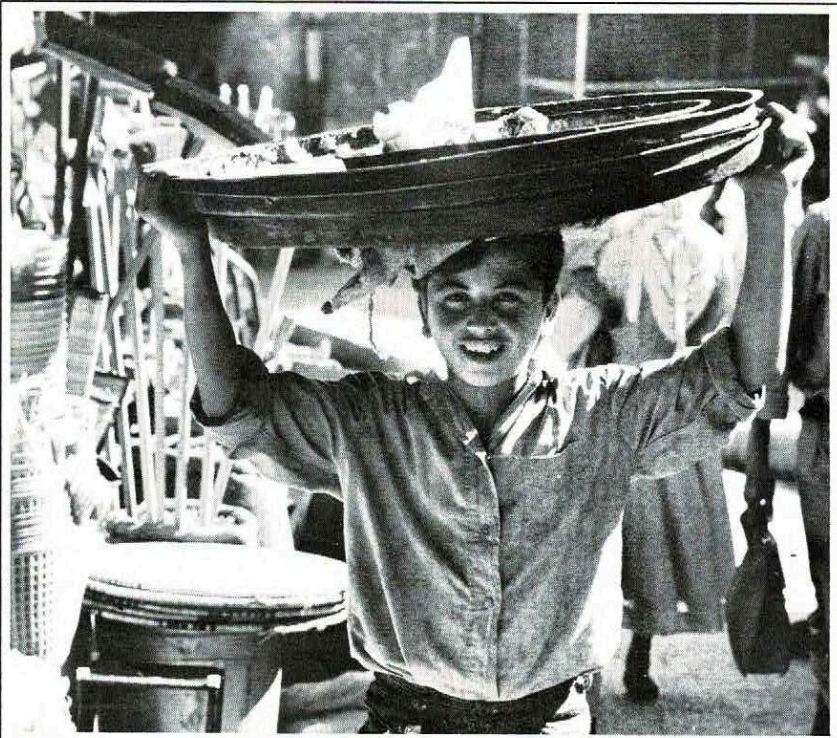
home, where everyone knows Him. He goes to the synagogue as was His custom on the Sabbath day, and reads out of the book, and then He talks to the assembled people, and they look at Him, and listen, wonder depicted on their faces. Can you not see the picture? That little synagogue, the old Jewish people, with keen faces watching the speaker, and then turning to each other, saying, "Whence hath this man these things? We know Him perfectly well; He is the carpenter." Yes, they know Him; they have watched Him toiling day after day, month after month, in the workshop, bending over the bench with the tools of His craft in His hand. They cannot account for Him as a teacher because they did not account for Him as a toiler.

Mark then tells what these people said about Him. Other men made the blunder of saying He was the son of the carpenter, but these men light up for us the eighteen years by asking, "Is not this the carpenter?" I have now two facts concerning this period. I have the testimony of the men who knew Him best, and the testimony of God who knew Him better even than they. Let us first take the human declaration, "Is not this the carpenter?" and hold it in the light of the Divine, "In Thee I am well pleased"; and then let us take the divine revelation, "Thou art My beloved Son," and hold it in the light of the human, "Is not this the carpenter?"

For the greater part of the life of Jesus, He worked with His own hands for His own living. That brings the Son of God, in living, pulsating life, close to every man who works. Oh! that we may derive the strength and comfort from this fact which it is calculated to afford. Businessmen, you who have been at work all the week, and have been harassed by daily labors, and are weary and tired, and seeking for new inspiration, this Jesus, was not a king upon a throne; He was not for the greater part of His life a teacher, with the thrill and excitement of public life to buoy Him up. No, the long years ran on, and He was doing what some of you speak of as "the

daily round, the common task." The man Jesus rose at daybreak, and, picking up His tools, made yokes and tables in order that He might have something to eat, and that, not for a brief period, but for eighteen years. He was an apprentice boy, a young man improving His craft, a master in His little shop, with the shavings round Him and the tools about Him.

That is the human picture. But that human picture becomes supremely precious to me as the light of the Divine falls upon it. The eighteen years are over, the tools are laid aside, His feet will no more make music as He walks among the rustling shavings. God says, "I am pleased." It meant that Jesus had never done in that carpenter's shop a piece of shoddy work. When Jesus sent out yokes that the farmers would use, they



were so fashioned that they would gall no ox. "Take My yoke upon you" gathers force as an illustration from the fidelity of the carpenter's shop. Sometimes we have overshadowed the carpenter's shop with Calvary's cross. We have no right to do it. We have come to forget the fidelity of the Son of God in the little details of life, as we have gazed upon His magnificent triumphs in the places of passion and conflict. We should ever remember that the final triumph was the natural outcome of the victories won in little things.

MasterPIECE

Who is this coming up out of the waters of baptism, upon whom the dove hovers and settles, and concerning whom Heaven's voice is heard to speak? God marks Him out here from all His fellowmen: "Thou art My beloved Son." He is the anointed of God. He is the one personage who is charged with the great mission of restoring the Kingdom of God. God marks Him in that great word as His appointed Messiah, as Shiloh, as the Daysman from on high, as the Day-spring. And now He is standing on the banks of Jordan, and we look upon Him for the first time with amazement and astonishment, and wonder if this be the beloved Son of God, what has He been doing, where has He been in the years preceding this public manifestation? Come back again to the question, "Is not this the carpenter?" and the wonder is presented from a new standpoint. The Son of God, charged with the greatest commission that any being in heaven or earth has ever had to bear, was for eighteen years at work in a carpenter's shop. Now, we hardly see the wonder of this thing until we look more closely at it. I may be speaking to some young man upon whose heart is lying the burden of India, the need of China, of Africa. You are touched with the sacrificial passion of the Son of God to go, and yet God has shut you up here at home. You have to live and care for a sick one; you cannot go. The desire is there, but the door is not open. Now, it is only those who know something of what that experience is who can understand the strange marvel of the Son of God, commissioned to do the work that precedes your passion, the infinitely greater work, and yet with that passion upon Him, every morning He goes to the carpenter's shop, every night goes home to rest. What does it mean? How is it that He, the beloved of God, the anointed of God, can be — there is no irreverence in saying it — content? Now the answer is here. Jesus lived in the power of the truth which we are so slow to learn, that there is something infinitely better than doing a great thing for God — to be where God wants us to be, to do what God wants us to do, and to have no will apart from His. Jesus

understood that. The carpenter's shop was the will of God for Him. Now do not misunderstand me. From the illustration I used a moment ago, you may come to think that I intend to say Jesus did it as a duty while He longed for the cross. Nothing of the kind. "I delight to do Thy will, O My God."

I am going to ask you to press this question a little further. Was this a capricious matter, this will of God for Jesus? Does it not look hard and arbitrary that God should have put Him to such common labor? Why not let Him face the conflict and get the victory, and return to heaven? There


was a deep necessity in the whole arrangement. In that carpenter's shop He fought my battles. My hardest fight is never fought when there is a crowd to applaud or oppose, but when I am alone. Now that was what Jesus was doing for eighteen years. There was no crowd to sing "Hosanna"; no other crowd to cry, "Crucify Him." Alone He did His work and faced all the subtle forms of temptation that beset humankind, and one by one He put His conquering foot upon the neck of them, until the last was baffled and beaten, and His enemies were palsied by the strong stroke of His pure right arm. That is what He was doing.

I never come back to this story of the early years of Christ and read what these men of Nazareth said about Him without learning

how dangerous a thing it is to pronounce my little sentence upon any single human life.

Oh! men of Nazareth, down in that carpenter's shop that you pass and repass, where you sometimes pause and look in and see Him at His work, there is the One who spoke and it was done, who put His compass upon the deep, who fashioned all things by the word of His power, and you have never seen Him, and never known Him, and your estimate of Him is that He is one of you — only a carpenter. Job's judges and Christ's critics are on a level, and they are on a level with everyone of us who tries to pass his sentences upon his fellow men.

But I gather not only this relative lesson; there are personal lessons. The first is this: the phrase



***"The phrase
'common task'
should be struck
out of every
life . . . all toil is
holy, if the toiler
be holy."***

MasterPIECE

"common task" should be struck out of every life. Jesus taught us that all toil is holy, if the toiler be holy. Not for the sake of controversy, but as a protest against a misconception of human life, I tell you that no man has any right, simply because he preaches or performs certain functions, to speak of himself as a man in "holy orders." The man who goes out to work tomorrow morning with his bag on his back, and his tools in it, if he be a holy man, has claims to that distinction, and if that man goes down into the carpenter's shop and saws a piece of timber, the saw is a vessel of the sanctuary of God if the man is a priest who uses it. All service is sacred service. I want you to carry this thought of the working Christ into all the days of the coming week, behind the counter and in the office, and, beloved sisters, if I may say so, in the home also. If every businessman wrote his letters as though Jesus would have to look over them, what lovely letters we should have. I do not know that they would have tracts in them; that is not my point, but they would be true, robust, honest letters. Oh! you men, won't you do

your business for Christ? Sisters, won't you take the home and make it a holy place for the shining of the Shekinah? If Christ lived the larger part of His life working, then our work is lit with a new beauty.

I learn this lesson also, that no man is fit for the great places of service who has not fitted himself by fidelity in obscurity. You want, you tell me, to preach the Gospel in China. Are you living it at home? God does not want men or women to preach His Gospel anywhere who have not made it shine in their own homes. I do not ask, "Can you do the great work that hangs upon your hearts?" but "Are you doing the present work faithfully?" What we want is to feel that if we are to do a big thing in the public service, we must be true in the small things of life. The Carpenter's shop made Calvary not a battlefield merely, but a day of triumph that lit heaven and earth with hope, and if you and I would triumph when our crisis comes, we must triumph in the little things of the common hours.

U

Nazareth today



The Neo-Brethren

O. Jean Gibson & William MacDonald

The theological world is familiar with the terms Neo-Orthodox and Neo-Evangelical. Now we can add a third: Neo-Brethren. In all three cases, trusted words are used but new interpretations have resulted in an entirely different meaning. In the case of the Neo-Brethren, new ideas, practices, and changes are advocated which are significantly different from the mainstream. If the early brethren could visit some of these churches, it is doubtful that they would find much resemblance to what they considered to be the New Testament pattern.

We freely admit that we don't have to be frozen into practices unrelated to New Testament teaching, practices that are matters of culture or tradition. However, it has become common for some Neo-Brethren to take matters on which the Scriptures teach clearly and label them "traditional." These men reinterpret the Bible to fit the culture of the day or their own whims. They want to appear to be true to the principles, however, in subtle ways they challenge them and undermine them. Here are some of the general features of Neo-Brethrenism. Obviously not every item is true of every individual or church.

1. They emphasize numbers in attendance with diminished concern for biblical principles, or anything that would interfere with church growth.

2. There is a weakened emphasis on the Breaking of Bread, its general importance, its frequency, and Spirit-led participation by the brethren. The service tends to be increasingly structured.

3. Sermon topics are chosen on the basis of popular appeal; that is, what the public wants, rather than on the whole counsel of God. Frequently themes are based on secular psychology and contemporary buzz words rather than systematic exposition of the Scriptures. It is a popularized pulpit with "show-biz" techniques.

4. There is a general lack of attention to those things that lead to spiritual revival: prayer, conviction, confession, repentance, and obedience. Dependence is on church marketing strategies. The offense of the cross is missing.

5. Some leaders teach the equality of men and women in regards to their standing in Christ (with which all agree), but fail to recognize the

Scripture's teaching that men and women have different God-given *roles* in the church and in the home. Any other position is condemned as traditional and oppressive, as robbing the church of women's gifts, and as a denial of the priesthood of believers. Because it may be a possible cause of offense to visitors, women are often actively discouraged from wearing a covering.

6. Public ministry is largely confined to one man, preferably one who is professionally trained. This would disqualify the Lord as well as the apostles. There is little opportunity for younger brothers to develop their gift.

7. Too often there is a scornful attitude toward assemblies and their distinctives. Church principles are reduced to a few simplistic qualifications that almost any evangelical church could meet. Both publicly and privately, early leaders of the so-called Brethren movement (especially Darby) are held up for strident criticism.

8. Those described in the preceding paragraph still want to classify their churches as Brethren churches. In this way they retain financial and medical assistance yet demonstrate no real allegiance to the assemblies or their practices.

9. The tendency is to centralize all important ministries in the hands of a few paid staff members, with virtually no distinction from the clergy-laity system. It is not uncommon to relegate shepherding functions to paid psychologists.

10. All this results in dividing assemblies into two factions. This divisiveness is furthered by forming fellowships and holding conferences for research and review of Brethren history. Actually these seemingly innocuous gatherings are used to denigrate the movement and promote the tenets of Neo-Brethrenism listed above. This results in a polarization of the assemblies.

It would be far more honest and aboveboard for the Neo-Brethren to dissociate themselves from the assemblies and form whatever kind of local church they favor.

We certainly need revival and a fresh working of the Holy Spirit among us. There is a great deal for which we should repent. However, we don't need to abandon scriptural principles. We just need to practice them better.

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Front Lines

ITINERATING

The elders of the assembly in Danville, VA inform us that Jonathan Brower, who has been spending much of his time in helping to establish the work there, now feels it is time to return to an itinerating ministry as the Lord leads. He was originally commended by Bible Truth Chapel in Miami, FL and later co-commended by the saints at Danville. The elders there write: "We ask you to pray that the Lord will bless their ministry as well as ours here in Danville. We heartily commend them in this charge and pray that the Lord will continue to bless their efforts." The Browsers will continue to live in Danville. Their present address is:

Rt. 2, Box 1170
Danville, VA 24540
Phone (804) 685-3765

INFIRMITIES

Brother Owen Hoffman has served the Lord faithfully in the southeastern U.S. for many years. Now his dear wife, Gussie, has been stricken with Alzheimer's and he has had some physical problems too. He has had recent eye tests and has spent time in hospital because doctors thought he had suffered a stroke. He writes: "The conditions in our world stir the heart and cause us to look up, for our redemption draweth nigh. This may well be the year of the Lord's return for His people. How I long to be back preaching the Gospel, but God has other things for the present."

It is a good thing for us to remember to pray for the Lord's servants and their wives who

were once in the forefront of the battle and are now in some measure restricted from the labors they love. Brother Hoffman's present address is:

106 Fisher Ct.
Augusta GA 30909

CHICAGO CONFERENCE

In the will of the Lord, the Palos Hills (IL) Christian Assembly anticipates their 21st Annual Bible Conference, April 26-28. Speakers expected are Doug Kazen, Colin Anderson, and Sandy McEachern. For further information, contact:

Mr. Robert Fiebig
7661 Sequoia Dr.
Palos Heights IL 60463

The Palos Hills Assembly has been encouraged recently with four baptized and added to the fellowship.

TORONTO ANNUAL EASTER CHRISTIAN CONVENTION

Lord willing, on March 29 and 30, 1991, the conferences will be held at two locations:

TORONTO EAST (Friday, March 29 only)
Cedarbrae Collegiate, Markham Road and Lawrence Avenue East, Scarborough, ON
Speakers expected:

Mr. Harry Thompson
Mr. Sandy McEachern
Mr. Joe Reece
Secretary: Mr. Hugh Beattie
8 Briarwood Terr.
Agincourt, ON M1W 1N8
(416) 499-2398

TORONTO WEST

Martingrove Collegiate, Eglinton Avenue West and Martingrove, Etobicoke, ON

Speakers expected:

Mr. William Burnett
Mr. Liddon Sheridan
Mr. Sandy McEachern
Mr. William West

Secretary: Mr. Ian McNeil
5 Lakefield Rd
Brampton, ON L6W 2T2
(416) 254-0379

ANOTHER TORONTO CONFERENCE

Some Toronto, ON area Gospel Halls will be gathering with out-of-town visitors for the 105th annual conference to be held March 29-31 at the Birchmount Park Collegiate, 3663 Danforth Avenue at Birchmount Road.

BLESSING IN THE GOSPEL

The saints at Bracondale Gospel Hall in Toronto, ON have been encouraged by the Lord's blessing on a series of Gospel meetings. Brethren Murray McCandless and Peter Orasuk are speaking each night. At time of writing, the meetings were in their fourth week and twelve had professed faith in Christ.

FAMILY MEETINGS

For many years, Dave and Ruth Steifler of Blasdell, NY have been engaged in gospel outreach and the building up of the saints. Each spring, as the Lord enables them, they travel to many assemblies, holding weeks of family meetings. The emphasis is on reaching the *families* of the community, and God has richly blessed. Prayer would be appreciated for physical strength, traveling safety, exercised assemblies and that the

FRONT LINES

Word might be with power and the Holy Spirit. Lord willing, the Steiflers hope to be in East Freedom, PA (Mar. 3-8), Washington, GA (Mar. 10-15), Palm Bay, FL (Mar. 17-22), Preston, NC (Mar. 24-29) and Raleigh, NC (Mar. 31-Apr. 5).

NATIONAL WORKERS AND ELDERS CONFERENCE

It's not too early to mark the dates for the 1991 Workers and Elders Conference on your calendar. It is planned to be held October 8-10 at Terrill Road Bible Chapel in Fanwood, NJ. Always a time of vigorous discussion, warm fellowship, and encouraging reports, this year's theme is: "The Greatest Work of Earth — Church Building." All with a heart for God's work are invited.

GOING TO PRISON

Harold Preston of Lexington, KY informs us of the National Crime Survey: "Violent crime or property crime hit one in four U.S. households last year. A total of 23.5 million households reported one of the following crimes: rape, assault, robbery, personal theft, household theft, burglary and motor vehicle theft." Brother Preston adds: "It looks like our jails and prisons will always be crowded and we will continue to have a great mission field to work." During the last year, he has been able to



Harold & Vena Preston

send several thousand Emmaus courses into prisons in Ken-

tucky. He would appreciate help with the paperwork so he could spend more time in visiting inmates and helping in the assembly work in Lexington. If you are exercised to pray for this work, write to Box 23312, Lexington, KY 40523 and ask for "Prison Ministry News."

OUT OF PRISON

Several assemblies in Colorado are also involved in prison ministry — a good work involving a number of Christians. The courses are mailed out from Denver and Colorado Springs. Some grade courses sent in by prisoners and others write letters to inmates who are hungry for contact with people who care. Fellowship Chapel in Greeley now has some in fellowship who came to know the Lord while incarcerated. A weekly Bible study is conducted in the county jail.

PRISON NEED

At time of writing, there was no Emmaus coordinator in South Carolina, Tennessee, or Mississippi. These states have a large population of prisoners and very little is being done to reach them. Ken Purkey, in Pennsylvania, has been supplying courses to some inmates in these states, but he is over-loaded and greatly limited. Gil Few is working with institutions in the Nashville area, but that leaves a great number of institutions untouched. Pray that the Lord will raise up a coordinator for each of these states. If you know of anyone interested, please contact Charles Fizer at ECS, 2570 Asbury Rd. Dubuque, IA 52001.

NEW NEW YORK ASSEMBLY

A few Christians from the

Blasdell, NY assembly (near Buffalo) have ventured out to start a testimony in nearby Elma. Since September, they have been meeting in homes for Breaking of Bread, prayer and Bible study. As of February 1991 they began meeting in a temporary location in the Garden Center Plaza, 2430 Bowen Road, Elma. They continue in happy fellowship at the Blasdell Gospel Chapel for Thursday night services and Sunday evenings when possible. The new work is known as Springbrook Bible Chapel.

BILINGUAL BEACH OUTREACH, FLORIDA

As you drive through Hollywood, FL, it is not uncommon to see the sign "Nous Parlons Francais" ("We Speak French") in the window of hotels and restaurants. The city with its wide beach has become the southern destination of choice for Francophones, especially, though not exclusively, from Quebec.

For some years, there has been a bilingual gospel outreach to these people. Brother Cyril Shontoff, an evangelist from Quebec, labors together with others including Normand Goselin, also of Quebec, Joe Couture from Connecticut and Dave Wilson, a New Zealander who now lives in Stuart, FL.

On Tuesdays and Thursdays (from mid-November into April) the Gospel is preached in both English and French from 11:30 to 2:00. A sketch board is used to interest the passersby and illustrate the message. Recently at a Thursday session, an angry heckler violently opposed the preaching. "Go preach in a church," he yelled. "We didn't come to the beach to hear this!" However, the Lord restrained

FRONT LINES

him and the Gospel continued to be proclaimed. "In the face of opposition," says Shontoff, "you see God working."

After the Good News is clearly explained, the listeners are given an opportunity to speak with the Christians, to receive Gospel literature and/or a New Testament in French or English.



Preaching on the beach

Five or six usually respond in some way or other at each session.

On Friday evening, Dave Wilson drives the eighty miles from Stuart to Hollywood to join brother Cyril in an evening outreach beginning at 7:30 P.M. With their amplifying system facing toward the ocean (to minimize complaints) they will preach with Mr. Shontoff translating into French.

One of Dave Wilson's illustrations is to write the numbers 1-36 in the following order:

		1	2	3	4	5	6
7	8	9	10	11	12	13	14
15	16	17	18	19	20	21	22
23	24	25	26	27	28	29	30
31	32	33	34	35	36		

He then asks the audience (anywhere from forty to eighty people) to select six numbers. When

a number is selected, the rest of the numbers in that row, both horizontally and vertically, are eliminated. Wilson anticipates the answer and tells the crowd beforehand. The six numbers selected will always total 111. He then explains that, as there is only one answer to the math problem, so there is only one answer to man's problem. There seem to be more results from the evening outreach.

In addition to these efforts, there is a mid-week Bible study in the Shontoff's home and a small group of ten to twenty meet as a French assembly for the Breaking of Bread, teaching, prayers and fellowship. The meeting is held from 9:00 to 10:30 A.M. each Lord's Day at the Hollywood Bible Chapel.

Please pray for continued liberty and that the Word will be accompanied by power and conviction.

EASTER CONFERENCE IN AUGUSTA, GA

It still may not be too late to plan to attend the second annual Easter Conference at Believer's Gospel Chapel in Augusta, Ga on March 29-31, 1991, D.V. Speakers expected are Alan Parks and Tom Taylor. Mr. Taylor will devote one session to the history of New Testament assemblies. For more information or lodging arrangements contact:

Sam or Barbara Thorpe
3038 Westwood Rd.
Augusta, GA 30909
Phone (404) 738-8570

TURKEY HILL RANCH BIBLE CAMP

The Turkey Hill (Vienna, MO) camping season begins with an Easter Family Camp, March 29-31. Eric Hartlan is to

be the speaker with Craig Rolinger speaking to the children. There will be a Ladies' Conference on April 26-27 with Terry Allan and the Memorial Day (May 24-27) Family Conference with Johnny Gordon speaking to the adults and Tim McNeal with the children. Staff training with George Farber begins June 5-8 with a busy summer schedule of various camps following. For further information:

Turkey Hill Ranch Bible
Camp
Rt. 71, Box 190
Vienna, MO 65582
Phone (314) 744-5843

EGYPT TO CANAAN

The West Hill assembly (Toronto, ON) appreciated a ministry series through January on the chart "Egypt to Canaan" taught by brother David Adams. David is feeling better after his recent illness. Also Sandy McEachern visited on the weekend of February 8-10. He gave timely teaching on the Judgment Seat of Christ and the saints rejoiced that one professed faith in the Lord on the Sunday night.

COLORADO SPRINGS UPDATE

In our last issue, we asked you to pray for two gospel efforts there. The Outreach Banquet was most encouraging with almost fifty percent of those attending being unsaved. Prayer is desired for fruit that remains. The three nights of Gospel at the Air Force Academy was almost cancelled when the area was put under a severe alert, barring civilians from the base. But the Lord worked a miracle less than twenty-four hours before the meetings were to begin. There was keen interest.



Two O'clock at Entebbe

J. BOYD NICHOLSON, SR.

At about 6,000 feet we were crossing into Ugandan airspace heading for Entebbe. The azure sky was punctuated with cottony puffs of cumulus. The earth below was deep, rich green. The rains had started. But everything was not as peaceful as the scenery. President Idi Amin had ordered the expulsion of all Asians, limiting them to one suitcase of personal belongings. Only three days before we had heard on the radio that any foreign aircraft flying into Ugandan airspace would be shot down.

We couldn't raise a signal from Entebbe. The radio silence was ominous and we scanned the horizon continuously for any speck that might suggest an approaching aircraft.

At last, from only forty miles away, we got a response on the radio. It was a curt, "Permission

to land." With a sigh of relief, we concentrated on the landing.

It was a small aircraft, carrying only the pilot, a lady missionary with a sick baby, and me. The missionary was going to be met by friends from Kampala. The pilot was to pick up some missionaries' children returning to Zaire from school. I was to connect with a South African Airlines flight that night for London.

We carried our baggage into the immigration office and fished out our papers. The warmth of our welcome was soon evident on the official's face. "Don't you know," he said angrily, "that President Amin has forbidden any white persons to enter Uganda?" We didn't know that only the day before this new edict had been passed. "Get out of the country!" he shouted. It was more than

GRACE AT WORK

anger. There was fear there.

"That is exactly what I want to do — on the first flight to London tonight," I replied.

"Get out . . . now . . . the way you came in," and with that the official turned to his desk. As I tried to explain how that was impossible because the plane was now loading with children, he added one more complication, "Get out of the country by two o'clock, or you'll be arrested." I could easily believe him as I looked at the armed police and soldiers moving around.

From a child I had been taught to pray. To pray for little things and for big things. This was a big thing and for sure it was time to pray. As we stood there — the pilot, the missionary with her baby and I — we looked hopelessly at one another. I felt we should pray all right. A verse from the Bible had come to my mind. No doubt it was from God. It is 1 Peter 3:22 — *"Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him."* So, standing there, we claimed the truth of that Scripture as I asked the Lord to deal with these authorities.

The pilot made plans to return to Zaire with his load. The missionary was met by her friends and was taken off under their protection. I sat waiting, occasionally going to the gate to look for something that might be the answer to my dilemma.

Just after 1:00 P.M. a jet landed. As it taxied in, I could read a British airline insignia on its side. Going to the counter, I inquired where that flight was going. "Non-stop to London," the agent replied.

"Wonderful! Put me on it, please." My relief was momentary.

"Sorry, sir, but that is an unscheduled flight stopping for fuel only because of strong headwinds between here and London." Then to blow out any candle of hope, he added, "In any case, sir, I have the passenger list from Nairobi. Every seat is full."

"Well," I compromised, "would you put my luggage on?"

"Yes," the agent nodded, "we can do that." It

was a relief to get rid of the stuff. I felt at least more mobile for whatever might happen.

Some of the passengers alighted for a few minutes, going into the terminal through another door. I decided that perhaps this was God's provision for me, so I took up a position near the gate. When I heard the call to board and, as the passengers stepped out onto the tarmac, I moved in behind them. I could feel eyes boring into the back of my neck and I waited for a shout. But none came! Climbing up the steps, I expected a flight attendant to be there to check for a pass and I had none, nor did I even possess a ticket for that flight. No one was there. Walking slowly up the aisle, I

looked for that one important seat, the empty one! Every seat was full, and many children were being carried on the knees of adults. All were Asians fleeing for their lives.

The First Class section was separated by a curtain. I went through. Just then a crew member came from the flight deck and, seeing my uncertainty, asked, "Where is your seat, sir?"

"Oh," I faltered, "I don't have a seat. I just boarded here."

"I'm sorry, but you'll have to leave the aircraft. We are not permitted to pick up passengers here. This is an unscheduled stop for fuel only." By now I had taken a quick look around. There were one or two empty seats, but all with "Occupied" tickets. Except one.

"How about that one?" I asked,

and explained the dilemma of my impending arrest.

"I'll check," said the officer and walked down the aisle. Time dragged on. Then I heard what seemed to be the thump of the door closing. The officer reappeared. "I don't understand it, sir. We are supposed to be full, but we have to go. That seat is yours!"

What a sweet sound to an old pilot to feel the surge of the engines on takeoff and the "clunk" of the undercarriage that signals we had broken with gravity. But they were never more sweet as I leaned back in my First Class lounging chair to thank God who hears and answers prayer, and who still controls the winds for His timely help. I looked at my watch. It was two o'clock.

"What a sweet sound to an old pilot to feel the surge of the engines on takeoff . . ."



GRACE AT WORK

Preparation for just such a day, however, had been made many years before. As a teenager, I had discovered my deep need of the Lord Jesus Christ to be my personal Saviour. In an upstairs bedroom in the outskirts of Glasgow, Scotland, I bowed over my bed and cried on Him to save me from my sins and the judgment to come. He heard my cry then and by His grace He saved me.

How wonderful to know this Saviour. Do you know Him? If not, receive Him now. Turn from your sin, your idols and transgressions to the loving, living God. He will keep His Word: *"Him that cometh to Me I will in no wise cast out"* (John 6:37). It does not mean you will never have a problem nor a sorrow, but in every circumstance He will always keep His promise, *"I will never leave thee, nor forsake thee"* (Heb. 13:5), and in His hand lies all authority and power.

Perhaps it was the release of the tension, but I could not help but laugh on the inside at the sequel to this incident. About an hour after takeoff, dinner was served. I had not eaten since Zaire in the early morning so I was ready. My mouth watered in anticipation as I watched the flight attendant pass out a delicious-looking steak dinner. Then it was my turn.

"Excuse me, sir," the flight attendant apologized, "I'm sorry, but we seem to be short one steak dinner. Would you mind taking an economy lunch?" Ah well, I thought, we can't have everything. After all, I am on board and safe. Just then a turbaned gentleman across the aisle caught the attendant by the arm.

"Please, I don't eat meat," he said, and handed the dinner back. With a smile, the attendant turned to me.

"Do you mind helping us out, sir, and eating up this steak dinner?"

"Not at all," I replied. I thought I could oblige without too much effort!

I struck up conversation with my fellow traveler in the next seat, who informed me he was an airline executive, traveling back to London. He had been responsible in Nairobi for organizing this airlift of Ugandans who had made it into Kenya. This was the last of these flights and he

was returning to home base. He discovered I was en route to Canada, with a stopover in Scotland for a brief visit with loved ones there. I had been booked through Heathrow to Glasgow, but of course my schedule was a bit upset now. Pulling out his timetable, he told me that his company had a flight out of Gatwick for Glasgow about thirty minutes after our arrival there. Of course my tickets would all have to be rewritten, baggage transferred, etc.

"Why not stay in London overnight and get a good night's sleep; then catch our seven o'clock flight in the morning?" he suggested. I hadn't planned on that added expense in London, but by

now there were a few things I hadn't planned. "Look, just leave it to me. Follow me to the counter when we arrive," he said. That sounded just fine to me and soon the hypnotic vibrations of flight wafted us both into a comfortable sleep.

The tires squealed as we touched down in London. It was about 11:00 P.M. and soon I was following my Good Samaritan friend upstairs, along hallways and at last out into the terminal and over to the ticket counter.

"Please give this gentleman a voucher for the hotel tonight, breakfast in the morning and a taxi both ways," he requested of the agent. The young lady looked at the various tickets and schedules.

"I'm sorry, sir, I can't do that since your friend can still catch a flight tonight to Glasgow." Passing his identification to the young lady, he persisted gently.

"Just take care of it, Miss." Soon I held in my hand my tickets, duly rewritten, and my voucher for transport, food, and a bed in the beautiful Gatwick-Shelby Hotel.

Does the Lord at times smile down upon us, I wonder? Well, that evening, after a luxurious shower and contemplating the comforts of a good night's sleep in a king-size bed, I could not help but smile as I bowed to give thanks to the One who *"... is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him."*

*"Does
the Lord
at times smile
down upon
us, I wonder?"*



U

Spiritual Ambition

John W. Bramhall

In his second epistle, Peter describes the condition of professing Christendom and the unbelieving world as existing at the end of the age. Two particular forms of evil are recorded: first, in chapter 2, the presence of false teachers propagating unsound doctrine, accompanied by wicked deeds, prominently characterizes the last days of Christendom; second, in chapter 3, the increase of scoffing infidels signifies another proof of the last days. With arrogant unbelief, the promise of Christ's coming is openly denied by men, supposedly on the basis that the present creation has an eternal stability. Peter reminds such that a universal catastrophe once destroyed the earth and foretells another disaster of divine intervention that will not only destroy the present earth, but the heavens also (2 Peter 3:5-10). The peril of the last days is indicated by the apostle in a twofold way: first, "many shall follow" the dissolute ways of the false teachers bringing in "damnable heresies," (2 Peter 2:1-3), and secondly, the danger of spiritual inertia exists among the saints of God in these same days, causing the apostle to frequently emphasize the need of diligence (2 Peter 1:5, 10, 12, 15; 3:14).

In his first epistle, chapter 5, Peter describes the adversary as "a roaring lion," against whom the saints are to exercise vigilance. In the second letter, the character of Satan is the cunning and subtle serpent, a snake in the grass, manifesting himself as an "angel of light" through the false teachers. This manner of deceit is more dangerous than the roaring lion, demanding greater diligence than ever.

THE INCENTIVE FOR SPIRITUAL AMBITION

To encourage the believers in such conditions, the apostle presents the glory of the coming kingdom of our Lord and Saviour Jesus Christ as an

incentive to stir their hearts. Peter possessed a twofold source of assurance concerning this.

First, he had personally seen the glory of the kingdom: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He

received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount" (2 Peter 1:16-18). Together with James and John, Peter had been fully initiated into the mysteries of kingdom glory on the Mount of Transfiguration.

Second, and more conclusive than his personal testimony, was the Word of God. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Peter 1:19-21). The ministry of Old Testament prophets abounds with descriptive

glories of the coming kingdom of our Lord, this being a major doctrine that occupies a greater part of God's Word than any other.

Though Christendom is apostate and the world ridicules the promise of His coming, yet a glorious incentive remains for the believer — the soon appearing King and the glory of His kingdom!

THE FOUNDATION OF SPIRITUAL AMBITION

Let us clearly understand that Peter is writing to those who have the true foundation of spiritual ambition: "to them that have received like precious faith with us through [the] righteousness of our God and Saviour Jesus Christ" (2 Peter 1:1 N.T.). To these, all divine provision for spiritual growth is definitely promised (2 Peter 1:2-4). Thus everyone who has placed his faith in the

❖

*"Everyone who
has placed his
faith in . . . the
Lord Jesus
Christ has the
foundation for
spiritual energy."*

❖

SPIRITUAL AMBITION

person and work of our Lord Jesus Christ has the foundation for spiritual energy.

THE MARKS OF SPIRITUAL AMBITION

Seven elements of Christian character are to be developed in the believer's life, which upon appearance are distinguishing marks of spiritual energy in evidence. They are (1) "virtue" or courage; (2) "knowledge"; (3) "temperance" or self control; (4) "patience" or endurance; (5) "godliness"; (6) "brotherly kindness"; and (7) "love." These are the productiveness of faith, as J. N. Darby's translation helpfully renders the passage, "In your faith have also virtue, etc." Let us prayerfully meditate upon them in their separate graces and, while doing so, ask our hearts if these marks of spiritual ambition are present in our personal testimony.

1. "Virtue," or courage, is spiritual ambition in action, regardless of the difficulties involved. With courage, the privileges of assembly life and spiritual responsibilities must be entered into. Worship, prayer, ministry of the Word, witnessing, and every phase of Christian responsibility demand courage. Difficulties must never be allowed to prevent this mark of spiritual ambition from being shown.

2. "Knowledge," which implies spiritual wisdom and intelligence, must be acquired in an experimental manner. This cannot be ours without fellowship with God daily, through the study of His Word, communion with Him in prayer, and the practical obedience of our lives to His revealed will. Are we growing into this knowledge day by day?

3. "Temperance," or self-control, is the Christian grace which manifests continence in the believer's life. Paul wrote concerning this great need to govern his body, saying, "I buffet my body, and lead it captive, lest [after] having preached to others I should be myself rejected" (1 Corinthians 9:27 N.T.). Is my body led "captive" or am I in captivity to my body with its natural desires?

4. "Patience," or endurance, meaning in the Greek text, "cheerful or hopeful endurance," is the next grace. It possibly is one thing to endure but another thing to endure "cheerfully" the testings and trials of life's circumstances.

5. "Godliness," in accordance with God's scheme, that we should be holy in life. Practical holiness is the result of the previous graces being manifested, for they enable us to be "partakers of

His holiness." What a glorious crown of Christian character is godliness! Is it yours?

6. "Brotherly affection" is a true Philadelphian character! "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psalm 133:1). Affection for the Lord's beloved people shines out as a blessed mark of spirituality, but how this is greatly lacking today! "By this shall all men know that ye are My disciples, if ye have love one to another," said the Lord to His own.

7. "Love," the flow of divine grace toward the whole world, showing the constraining love of Christ to every man, is a crowning proof of spirituality! "Let us do good unto all men" is the Spirit's injunction in Galatians 6:10. These are the marks of spiritual ambition we should diligently seek to develop in our Christian character, even in the midst of apostate conditions and worldly skepticism! Do they shine out in our character and conduct?

Does it compensate to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18)? Let us hear Peter's admonition, "Wherefore the rather, brethren, use diligence to make your calling and election sure, for doing these things ye will never fall; for thus shall the entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ be richly furnished unto you" (2 Peter 1:10-11 N.T.).

Two facts denote the blessed reward for all who will obey the stirring injunction of the apostle to be diligent:

1. A present steadfastness in spiritual testimony will appear: "ye will never fall."

2. A future glory and honor will also be a God-given reward! God will spare no expense as to our entrance into the everlasting kingdom, for it will be "richly furnished unto you."

The blessedness of the Father's house above will be known by all of His children. Yet, when the glory of His majesty and the power of His kingdom shall be made known, our position of honor in that scene of glory will completely depend upon our Christian character and the spiritual testimony we have been for Him here on earth. May God the Holy Spirit stir His beloved people today, causing them to rise from spiritual inertia into paths of spiritual ambition, for His Name's sake!

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Frederick Stanley Arnot

John Bjorlie

Everyone who has a book written about himself is not of towering proportions. But there are others whose lives and works have been so useful for Christ's kingdom that words such as "mighty," "great," "monumental," and "profound" do not sound at all out of place. Words such as "giant" must be used sparingly. Yet Frederick Stanley Arnot (1858–1914), though shy and unassuming, was truly a giant. But giants of the human variety were all once little children.

The training Arnot received from his Christian parents, and the companions and the decisions he made largely determined what he became. The Arnots did not treat Fred like a plaything, but understood that little people become big people. When young Fred was four the family moved to Hamilton, Scotland where David Livingstone's family lived. One of Fred's earliest recollections was the presentation of prizes by David Livingstone at the local school. His sister was in the same class at school as Livingstone's daughter, and Fred and his sister were frequently invited to the Livingstones' home on Saturdays. The explorer's curios, books and letters were stored in the attic.

One Saturday Annie Mary Livingstone read to the Arnots one of her father's letters, describing the horrors of the slave trade in Africa. As Fred buttoned his coat he said, "If God spares me, I will go and help to right this wrong" — a resolve which only became stronger as he grew. When the boy was asked how he expected to reach Africa if no one sent him, he firmly answered that in that case he would swim there.

At eleven years of age, he was converted. John 3:16 was the verse that gave him assurance of salvation. It thereafter became his lifelong creed. God loved the world, including Africa. He prepared himself, not only by working with the Christians going out, witnessing and speaking in open-air meetings, but also learning useful skills.

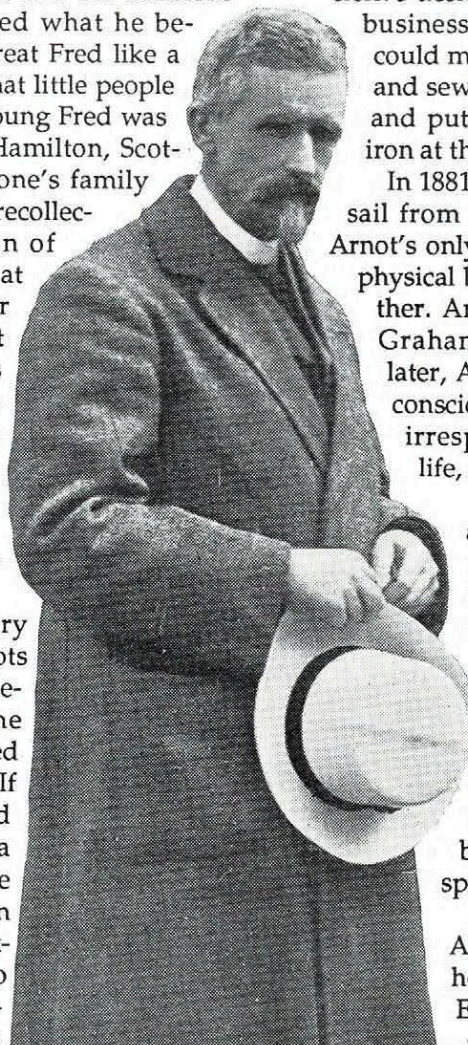
"I scarcely ever, as far back as my memory takes me, opened a book, or watched a tradesman at his work, without the thought ever being in my mind, 'Will this be of use for Africa? I must remember this for Africa.'" In the shipyard and at a clerk's desk he taught himself to be studious in

business as well as in the use of tools. He could make shoes from leather, cut out cloth and sew it into garments, take a watch apart and put it into working order, and handle iron at the blacksmith's forge.

In 1881, at age twenty-three, Fred Arnot set sail from London. On their way to Durban, Arnot's only co-laborer, Donald Graham, had a physical breakdown and could not travel further. Arnot continued the journey without Graham. Shortly before his death years later, Arnot would write, "The missionary, conscious of his call, can only 'go forward,' irrespective of men and women, come life, come death."

It is estimated that, in his advance across Africa by ox cart, on foot, canoe, and sometimes carried in a hammock when too weak to stand, Arnot traveled twenty-seven thousand miles into an uncharted Africa. This homely young man did more than any in his generation to open Central Africa (in Angola, Katanga and Zambia which the missionaries call "the beloved strip" because of the vast response they have seen) to the Gospel.

On that first journey begun in 1881 Arnot went into Barotseland where he would stay for eighteen months. Enroute he was robbed, often fell sick and almost died of thirst. Yet at that time he wrote: "After reading



"Go forward . . . come life, come death."

HEROES

Ephesians 5:25-29, an overpowering sense of the sufficiency of Jesus' love so steeled every muscle and nerve of my body, that I felt I could go anywhere and do anything that I believed He had called me to do — supplies or no supplies." Beside being a pioneer Arnot must also have been a prophet, for in the years to follow he was often with "no supplies."

Sir Ralph Williams met Arnot at Victoria Falls in 1884. He later wrote: "Mr. Arnot, the mission-



King Liwanika (1903)

ary, was a remarkable man. I had many talks with him. He was the simplest and most earnest of men. He lived a life of great hardship under the care of the king of the Barotse. I have seen many missionaries under varied circumstances, but such an absolutely forlorn man, existing on from day to day, almost hopeless, without any appliances which make life bearable, I have never seen. He was imbued with one desire, and that was to do God service. Whether it could be best done that way I will not here question, but he looked neither to right nor left, caring nothing for himself if he could get one to believe; at least so he struck me. And I have honored him ever since as being as near his Master as anyone I ever saw."

Arnot determined to reach the Zambesi river

and pass to the highlands beyond, where chief Liwanika of the Barotse Valley reigned. Word had come to Arnot that Liwanika had asked for Christian teachers. Why Liwanika wanted Christian teachers remains a question. Among this people, human sacrifice was common. Arnot said, "A few yards from my hut there lies a perfect Golgotha of skulls and human bones fearful to look upon." In front of his hut there were frequent trials for witchcraft. The accused dipped his hands in boiling water, pulling out five stones that bubbled in the scalding pot, also pouring water over the wrist. After twenty-four hours if the skin peeled off (which it normally would) the accused was supposed guilty and then burned alive.

Arnot was living in a hut supplied by the chief. The damp, dirty shed kept Arnot in poor health. He was scarcely able to stretch at full length. His goods rotted in the wet; and fierce armies of rats devoured everything they could reach; they even crawled over his body at night. Amid fever and dysentery, he sweetly wrote, "Yet I cannot but recognize the hand of the Lord in preserving my life in such trying circumstances."

In his journeys Arnot had heard the name of Mushidi, an African king who ruled over a wide area called Garenganze. Mushidi had carved out a kingdom by butchery and pillage. He was also a party to the infamous slave trade.

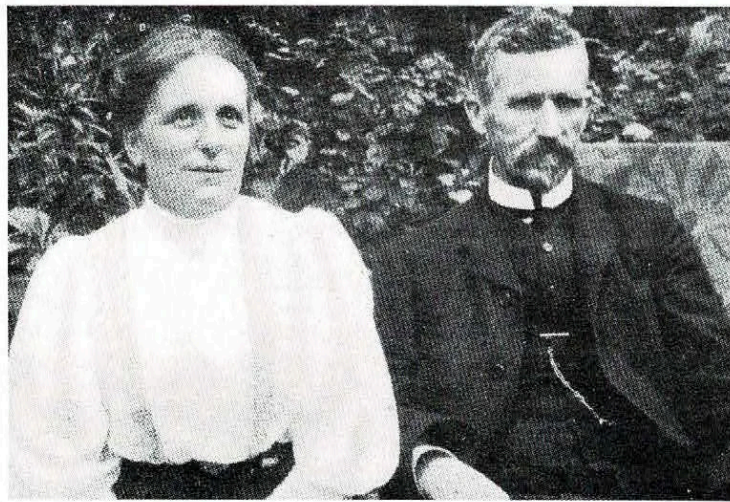
Long slave caravans were met on the journey toward the coast. Dying men and women and little children were cast into the bush, their hands hacked off to remove their shackles. The shackle was simply a block of heavy wood with a slot cut in the middle, just large enough for the hands or feet to be slipped through, and a wooden peg driven between them so they could not withdraw. It is estimated that one out of five slaves, captured in the interior, reached the coast alive.

At this time Mushidi had been ruling for thirty-six years and had amassed a harem of some five hundred wives, many of whom were officers of state. He conducted regular trade with the west coast in copper, salt, ivory, and slaves. Human skulls adorned every stake of his garden fence, and in the middle of his courtyard was a long, well sharpened stake upon which, he declared, he intended to place the skull of the first white man who dared to enter his country!

In early February of 1886 Mushidi called together his diviners and wise men to decide by their divination whether the missionary's heart

HEROES

was as white as his skin. Eventually they were satisfied regarding Arnot's sincerity and integrity, and the king officially welcomed him to the country ten days later, astride an ox which he termed "a worn-out bag of bones." Arnot reached Mushidi's capital city of Mukurru.



Mr. and Mrs. Arnot, ca. 1914

In December of 1887 Charles A. Swan and W. L. Faulknor arrived at Mushidi's capital in Katanga. They had walked 1,200 miles in three months. When word came that they were about to arrive, Arnot put on his best clothes. With a crowd of savages looking on, the three men met under the shadow of the stockade that was topped with human skulls. Joining hands the three sang:

*Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore
Till moons shall wax and wane no more.*

Of that day Arnot modestly wrote, "We may say then that December, 1887 marked the real beginning of missionary work in the Garenganze."

Three months after Swan and Faulknor arrived, in March 1888, Arnot left Katanga for England. There the Royal Geographic Society made him a "Fellow" and praised his explorations. Arnot was the first white man to locate the source of the Zambezi River. His accounts, told in his unassuming way, created deep sympathy with the work. He returned to Africa in 1889. A group of nineteen recruits for the mission field would come between 1889 and 1891. At a conference at Leominster prior to their leaving, a brother prayed three

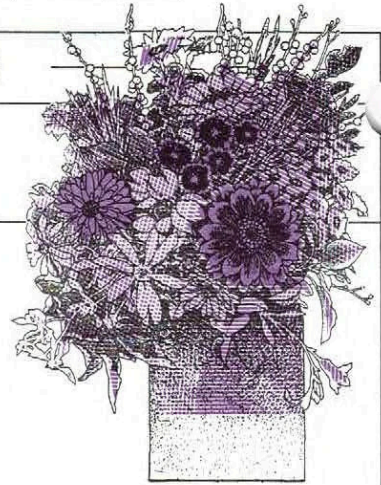
times, "Lord, if they are too many for Thee to work with, thin them." When the matter was mentioned to him later, he did not recall uttering the words and was distressed about it. But his prayer was prophetic. As the ship was dropping anchor in the harbour at Benguela in Angola, Robert J. Johnstone died of yellow fever. Then two of the party, Thomas H. Morris and R. B. Gall, died in the same night of malaria at Bailundu, just twelve days' march from the coast. Many weeks elapsed before the survivors reached their first halting place at Kwanjululu, 250 miles from the coast. Here Joseph Lynn was bitten by a mad dog and died of rabies. Three of the missionaries returned to England. A Divine hand had evidently thinned their ranks. One happy note in that sad time was that Harriet Jane Fisher not only survived the trip and stayed, but she also received a proposal of marriage — from Fred Arnot.

Arnot was the first white man to see the surpassing wealth of the Katanga mineral belt. The determination, diplomacy and vision Arnot used for the Gospel might have been diverted by his knowledge and access to this fortune. Sir Robert Williams was Cecil Rhodes' right-hand man. He was largely responsible for developing the copper mines in Katanga and Zambia. Williams stated that he owed his knowledge of the mineral resources of Katanga to Arnot, who could have made millions had he chosen to stake out mineral claims in that country. Political influence, and material wealth were set aside so that Fred Arnot might stake his claim on the resources of heaven and thus obtain a better resurrection.

Further Reading:

- Garenganze or Mission Work in Central Africa*, by F. S. Arnot
- F. S. Arnot, The African Missionary Explorer*, by J. J. Ellis, Pickering & Inglis
- That the World May Know, Vol. 6, Light Over a Dark Continent*, by Dr. Frederick A. Tatford
- Angola Beloved*, by T. Ernest Wilson, Gospel Folio Press
- Thinking Black — 22 Years Without a Break in the Long Grass of Central Africa*, by D. Crawford, published by Morgan & Scott

Grace



Grace is a boundless ocean impossible to chart or plumb; it is as vast as the heart of God. In the Bible, it can mean the kindly disposition of God toward us; or the mighty resources of God opened up to us; or the winsome attractiveness of God. The blessed Book is full of the grace of God and the God of all grace.

"And of His fullness have all we received, and grace for grace" (John 1:16).

O Saviour, teach me to abide
Close sheltered at Thy wounded side,
Each hour receiving "grace on grace,"
Until I see Thee face to face.

I am never tired of pointing out that the Greek phrase translated "in the time of need" is a colloquialism, of which "in the nick of time" is our equivalent: "That we may have grace to help 'in the nick of time.'" That is grace just exactly where and when I need it. When you are attacked by temptation, at the very moment of assault, if you look to Him, the grace is there to help "in the nick of time." There is no postponement of your petition until the evening hour of prayer. There, man in the city street, with the flaming temptation in front of you, turn to Christ with a cry for help, and the grace will be there "in the nick of time."

Grace is but glory begun, and glory is but grace perfected.

—Jonathan Edwards

The necessary power to be a follower or disciple of the Lord is found in God alone. However, it reaches us in a very simple way. It was Dr. Chalmers who spoke of "the expulsive power of a new affection." We may just as truly speak of "the impulsive power of a new affection." Let the bright rays of the love and grace of God break into your heart, however dark, and straightway a new impelling power is known and discipleship begins.

— adapted from F. B. Hole

All grace — redeeming grace, pardoning grace, sustaining grace, comforting grace, grace of every class and kind! All grace abounding — the word has the fullness of the seas in it. Wave upon wave of grace, with all the profundities and immensities and sufficiencies of the ocean behind them — spirituality harnessed to service. All grace abounding toward you — all the air for each individual bird; all the sea for each individual fish!

— F. W. Boreham

"Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might be rich" (2 Cor. 8:9).

— G. Campbell Morgan

Rich in glory, Thou did'st stoop,
Thence is all Thy people's hope;
Thou wast poor, that we might be
Rich in glory, Lord, with Thee!

His grace is great enough to meet the great things—
The crashing waves that overwhelm the soul,
The roaring winds that leave us stunned and breathless,
The sudden storms beyond our life's control.
His grace is great enough to meet the small things—
The little pin-prick troubles that annoy,
The insect worries, buzzing and persistent,
The squeaking wheels that grate upon our joy.

— Annie Johnson Flint

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8).

Home Visitation

W. Larry Batts

Am I instructed to be involved in home visitation? Should our assembly work out a practical approach to this ministry? In some quarters, the subject of visiting in the home brings up doubts, fears, and many questions in the hearts of God's people. However, we do have principles from the Word of God that would direct us to implement this ministry in our local assemblies.

Home visitation should be divided into two ministries — evangelistic and pastoral, and should be participated in by those whose gift lies in these areas.

EVANGELISTIC VISITATION

The "Go ye" of Mark 16:15 is command enough for us to be busy in the homes of our surrounding neighborhoods. Reaching our community for Christ should be a priority

4. Always leave good gospel tracts and information where you can be reached for further discussion.

Evangelistic visitation can take the form of door-to-door knocking with an invitation to the assembly. It may be a request to come into their home and share the Gospel. There should always be a visit to the home of the visitor who attends the meeting, to thank them for coming, and to extend an invitation to come again. This can provide an opportunity to present the Gospel as well.

The local assembly should keep a good supply of gospel tracts and hand-out information about the assembly for use by those saints whose burdens lie in this area. Here is an ideal opportunity for an older brother to take a younger brother along for exposure and practical teaching in reaching the lost. If several of the saints are involved in this ministry, the oversight should ask

one person to coordinate the work so there will be a continuity of homes visited and proper follow-up made. Also, ask the prayer support of all the believers that

God will go before and prepare the soil for the seed of the Word.

PASTORAL VISITATION

The Chief Shepherd of the sheep declared, "My sheep hear My voice and I know them" (John 10:27). Those who have been given

the responsibility as under-shepherds, as well as those whom God has given a caring, pastoral heart, should endeavor to follow the example of our Chief Shepherd in knowing the sheep. There is no better place to get to know them than right where they live.

Some areas of concern include:

1. Feeding the flock. Often there are particular needs in a home that the pulpit ministry is not addressing at that time. Many of these needs are discovered by visiting in the homes of the Christians and can then be handled on a personal basis at

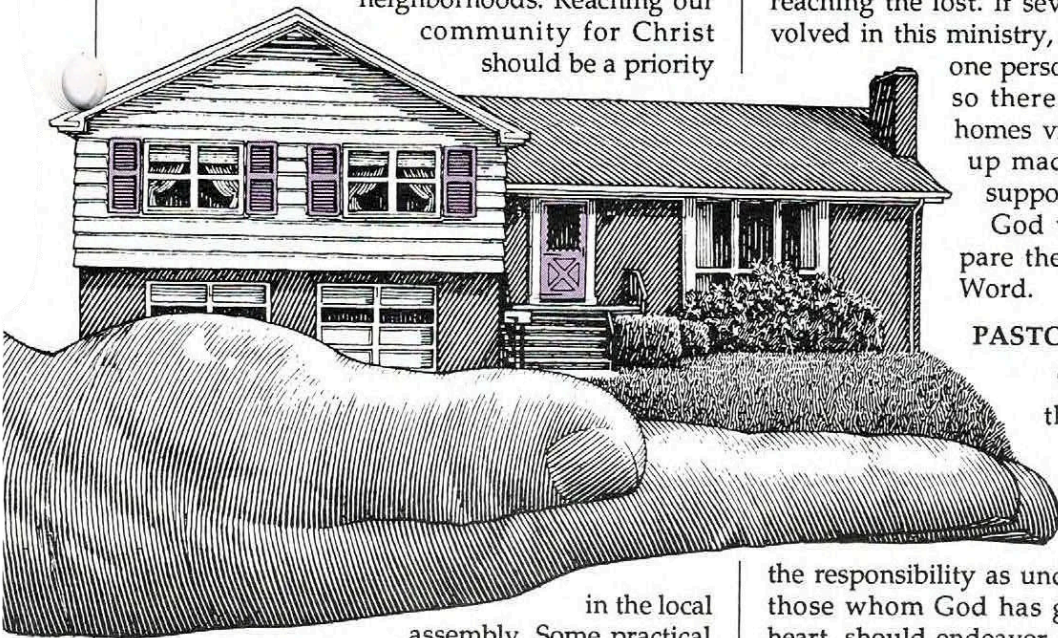
in the local assembly. Some practical

helps and guidelines for such an outreach would be:

1. Memorize gospel verses for presentation when the opportunity presents itself.

2. Avoid evasive questions that turn away from the gospel thrust.

3. Sense the leading of the Holy Spirit as to the depth of the conversation and the length of the visit.



HOME VISITATION

that time. Asking questions during the visit such as, "Is there any area of spiritual need that we can pray with you about?" opens the door for feeding the sheep. Shepherds should note which sheep are not "feeding" well, and seek an in-home visit to encourage and build them up in the faith.

2. Those who absent themselves from the meeting. There will always be "Thomases" who are not present at the gathering of God's people. It is significant to see in John 20:25 that the "others" went to see him. When there are habitual absences noted, the pastoral heart visits that home for an opportunity to share Christ in order to build up that one who may have left his first love.

3. The Epistle of James reminds us "to visit the fatherless and widows in their affliction" (1:27). We can include in this category, for practical purposes, the mounting single-mother homes that seek spiritual help from the assembly. These visits require much wisdom and much discernment. It is highly recommended that either a husband and wife, or a mature older sister, or two brethren, make these visits. The pastoral care may go beyond instruction and encouragement, and may need to include financial help. Many widows are neglected financially in the local assembly because there has been no visit to their home.

4. There are the shut-ins who once were an active part of the testimony. These sheep should be visited on a regular basis by the assembly. They should be fed the Word, encouraged in the faith, and made a part of the local testimony by having them pray for all the on-going work at the assembly. This involves them personally in the work, and assures them their labors are not over for the Lord. Any small project such as addressing cards, stuffing envelopes, or folding bulletins, can stimulate their appreciation of being a part of the present work of the local church.

5. Visiting the faithful. This is probably the most neglected area in the assembly. So much of our time is invested with the other needs that we overlook the faithful. It is from them, in the confines of their homes, that leadership senses areas of ministry that are needful in the assembly. These are the barometers for assessing the spiritual growth of the believers and for determining the direction that the assembly is going, or needs to go. The faithful need encouragement and instruction as well as those on the fringe. Many future problems have been avoided by simply dropping in on the stalwart saints.

Pastoral visitation covers many other areas of need, including those hospitalized and those recuperating at home. All of these require time and attention. It is good to set a realistic goal for visiting in the home. Perhaps one family per week could be reached. You could either invite that family to join your family for a meal in your home, or just drop by for a visit to their home. This is not an unrealistic goal and can be easily achieved as you carry out your other responsibilities in the local assembly.

Some simple suggestions and guidelines may be of help if home visiting is new to you.

1. You may want to call and make an appointment. In many locales, the custom varies. Some homes would welcome an unexpected visit, while others would prefer to be advised. Sense the desire of your area and abide by those wishes.

2. Do not allow the visits to the saints to be just social visits. The conversation may cover the weather, sports and the world situation; but be sure to have a purpose for the visit. If there is need for exhortation, encouragement, rebuke, or instruction, see that these are handled in the visit. Always pray with the home before leaving.

3. Do not be a part of gossip or rumors. Much damage can be headed off by a verse from Scripture, an immediate insistence on praying for that one mentioned then and there, or a rebuke if necessary.

4. Be careful of saints whose needs monopolize your time. It has been well said, "Ten percent of the flock require ninety percent of our time." There will be those who build a growing dependence on individuals with a pastoral heart. Teach them to lean on the Lord and prevent them from relying on your constant counsel and advice to stabilize them.

5. In cases of correction or rebuke, these visits should be made by the oversight and in a plurality.

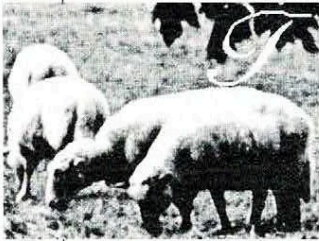
6. Any confidences shared during your visit should be kept that way, so that the saints can have confidence in you.

Home visitation is vital to the growth and the stability of the local assembly. This holds true whether the flock is small or large. The only difference lies in a greater need for coordination in the larger meeting. The shepherds of the flock have the greatest responsibility in this ministry, but they should cultivate and encourage others who exhibit a pastoral heart.

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What the Sheep Should Do

John Bjorlie



he expectations we have for our elders seem to far outstrip our awareness of our responsibilities to our overseers.

To know them. "We beseech you, brethren, to know them which labor among

you, and are over you in the Lord, and admonish you" (1 Thess. 5:12). How many wish that their elders would take more interest in them. But the fault does not always lie with them. It is more than difficult for elders to do their work, especially when it means admonishing a believer who holds them at arm's length.

Christ was a seeking shepherd. But His word to many was, "Come follow Me." Instead of chasing them down, He challenged them to chase after Him. Little wonder that we often read of people running to meet Him. This was His "follow-up program." In effect, He was saying, If you are serious, then you follow Me up. Is this not true today? If we want to benefit from godly elders, we must seek them out: observe their habits of life, visit them in their homes, discover the books they read, and the friends they keep. Know them.

To love them. "Esteem them very highly in love for their work's sake" (1 Thess. 5:13). Preachers have told us that love is not a feeling. Strictly speaking, that may be true. But if I told my wife, "Honey, I love you, but I have no feelings for you," what would she say? Certainly our feelings are a gauge of our love. If, at the mention of a man's name, a coldness comes over me, I should ask why. We are admonished to be "kindly affectioned one to another in brotherly love." The elders often find themselves at the low end of the totem pole, doing the unlovely job for the unlovely soul. Certainly we should love them for it. If our thermometer registers a low temperature, there may still be hope. Paul often supplicated God for a fresh infusion of His love. We do well to join with Paul's inspired prayers, that our love "would abound yet more and more." For it is a command. Love them.

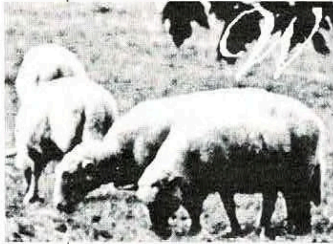
To obey them. "Obey them that have the rule over you, and submit yourselves: for they watch

for your souls, as they that must give account" (Heb. 13:17). In almost every passage about the believers' responsibilities to their elders, obedience is plainly stated or implied. Words like "rule," "take the oversight," "obey," and "submit" are hard to ignore. These are the words that irritate our flesh most. How much easier to consult acquaintances, relatives, or even strangers about my problems, than to heed the counsel of someone in authority. My acquaintances may not answer for me at the Judgment Seat, but my elders will. If they are good men, why should we so fear these words, "obey," "submit," and "rule"? The godly elder does not lord it over the believers, beating the Christians like Bunyan's "Giant Despair." Obey them.

To honor them. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn" (1 Timothy 5:17-18). This verse uses the word "honor" as we have it in Mark 7:10-11 and Romans 13:7. One way honor is there shown is by material support. Every elder is not worthy of double honor, and many do not require it. But there are others who do. Local elders are sometimes the fulfilment of Christ's words, "The prophet is not without honor, but in his own country, and among his own kin." Paul enforces the responsibility Christians have to minister to those who feed them spiritually (1 Corinthians 9:6-15). The teacher or preacher had the right, which Paul sometimes used, to refuse financial support, but the Christians had no right to withhold it. A. B. Simpson once said that when a congregation fails to materially support the one who is treading out the corn, "It is good for the preacher, but bad for the congregation." The sad irony is, congregations treat their elders like lackeys and one day wake up to find themselves elderless. In the emergency, they run out and find a hireling who gladly takes the leadership and the money too! Is it possible that we take for granted those who minister to us most? If we do not support those who deserve it, will we end up meeting the payroll of those who don't? Spare yourself. Honor them. U

Renewal Through Humility

Colin Anderson



What is the greatest need among assemblies today? A variety of answers might be given to that question, but certainly one of them would be the subject of leadership, its form and quality.

We seem to be clear as to the form of leadership required by the New Testament. Plurality is the key word — plurality of elders. We rightly condemn all substitutes in form. One man doing most of the preaching or having the final word in decisions affecting the church is a violation of scriptural principles — a departure in form. But if, to our credit, we have not permitted substitutes in form, can the same be honestly said about quality?

True elders are at a premium today. Many assemblies do not have functioning elders. There are those who could, with more sacrifice, do the work but they will not; they have other priorities. Then there are those who are called elders but are disqualified by the quality control standards given in 1 Timothy 3 and Titus 1. Few men are to be found who are both willing and able. This is very serious. Scores of assemblies are experiencing spiritual decline because of the lack of qualified leaders.

COMMON EXCUSES

Whenever we are convicted about something, our first instinct is to rationalize. “No one could be expected to satisfy all those requirements,” we say. Why not? Did the apostles appoint men who did not meet their own standards? That is to accuse them of hypocrisy.

“Well,” someone else says, “in those days, things were a little different; business was not so demanding. It was easier to devote yourself to the things of the Lord.” How so? Are we saying the Scriptures were written for first century Christians only?

Is it really true that the two passages to which we have referred are too exacting? Do you not think that a normal Christian ought to strive after these qualities? We believe that is why an elder *must* have them. He is to be an example to the flock, a model for them. They are called to imitate

such leaders (1 Peter 5:3; Heb. 13:7).

“An elder *must* be . . .” Is that as demanding as it sounds? Yes, it is! How would you respond if someone said to you, “I know it says we ‘*must* be born again,’ but, failing that, surely God will be pleased if we do the best we can.” Or suppose another said that, in spite of our Lord’s clear statement that “the Son of Man *must* be lifted up,” they thought the cross was not a necessity; God could have found some other way? Dare we downplay the strength of that same word “*must*” in Timothy and Titus?

SEEKING A WAY OUT

Even if the leaders of a local congregation excuse their inability to function, they will soon sense that they cannot handle the situation in which they find themselves. Various expedients are then adopted. A present fad is to change the form. “We are too busy; we will call in a man to do this work. We will still hold to the plurality of elders, of course . . .”

Another way out of the dilemma is for current leaders to become more rigid and autocratic. It is easier and less costly to rule by edict rather than example. But either of these methods or any others lacking in scriptural warrant is doomed to failure. The trouble is, they seem to provide an immediate and practical solution. But, in the long term, the whole church leaves adherence to the principles of the New Testament behind, and expediency becomes the rule rather than obedience. What “works” wins every argument and decides every question.

Is there a more excellent way? We believe so. The writer has witnessed the spiritual reviving that takes place when what he now recommends is put in place.

A BIBLICAL APPROACH

The first step is confession. It is not enough to make general statements of inadequacy. “I’m not worthy to be an elder; I am sure I do not measure up; I’ve got so much to learn myself . . .,” etc. Be specific. Look honestly at the qualities expected of an elder. Some of those qualifications have to do with one’s personal life: “temperate, prudent, re-

RENEWAL THROUGH HUMILITY

spectable, not addicted to wine . . ." Others encompass his domestic life: "the husband of one wife . . . hospitable . . . manages his own household well . . . children under control . . ." Still others deal with inter-personal relationships: "not pugnacious, but gentle, uncontentious." Business relationships are also concerned: "above reproach, free from the love of money . . ." One has to do with maturity: "not a new convert."

It is not a question of perfection, but the standards are high. A man might lose his temper in a situation. The question is, does he often do so? One of his five children might have special problems and be difficult to handle. What about the other four? We must remember God does not judge people by isolated incidents of failure or sin but does it seem to be a pattern? Is the elder-to-be characteristically at fault in any of these important areas?

How about his ability to teach? You are right if you say he does not have to be a gifted Bible teacher, but can he handle the Word appropriately and helpfully in public and/or in private? Do people seek his help in the area of understanding and applying scriptural principles to their daily lives? Where present leaders find there is failure, they need to admit it — first before God, then to their peers and, if need be, before the assembly. But no precipitous action should be taken without careful consultation.

In some cases, each member of the present oversight may discover they are not qualified to serve. They should be prepared to act as interim

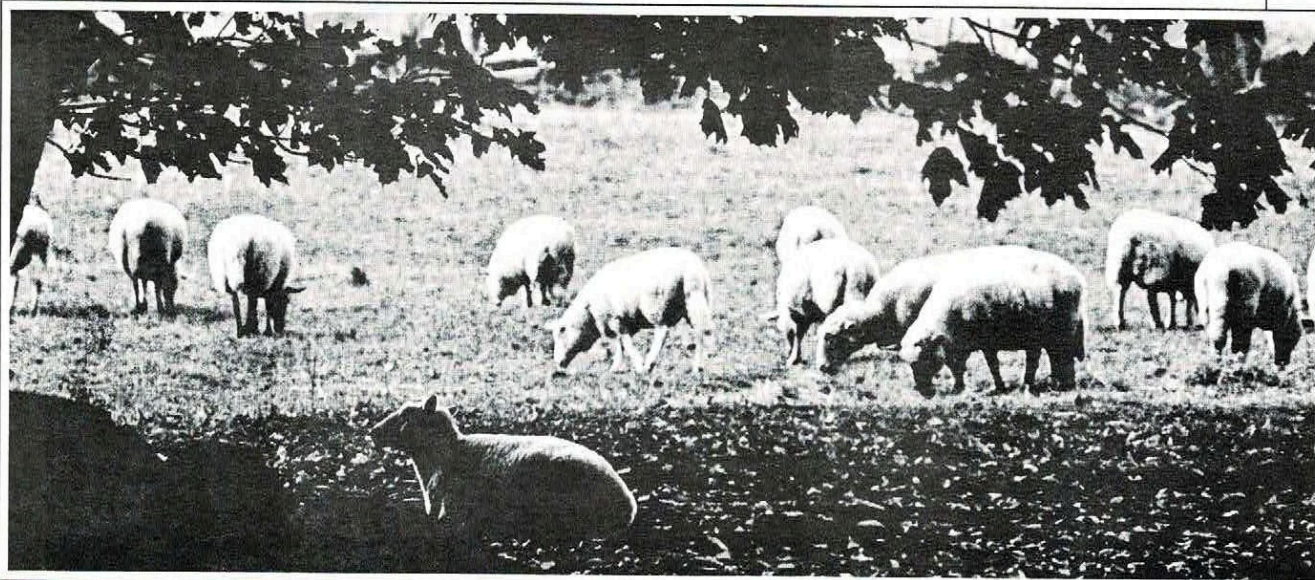
leaders until the Lord raises up or sends to the assembly those more qualified. But, the important thing is, there should be no pretense that they are elders. It would be better to be honest and drop the title rather than carry on with a spiritual sham.

The whole assembly should then be made aware of the stand these men have taken and urged to join them in earnest and persistent prayer that the Lord would provide for this need in His flock. Such a step calls for great humility; but will leave room for God to work; and the congregation will be taught that the Head of the Church is still responsive to the needs of His Body when its members genuinely cry to Him. This spirit of self-humility and dependence upon the Lord is most healthful for the church, and when the Lord provides (either by strengthening and enabling some of the present leaders to overcome their deficiencies or by bringing in experienced help from the outside) then the congregation at large will see this to be the work of the Lord and thereby be encouraged to respect and submit to the elders the Lord has provided.

Let us not lower God's standards to accommodate our present condition. Rather let us give them their full force and humble ourselves before God, asking for His mercy and grace. The Word of God then guarantees that true renewal will take place.

"Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time" (1 Peter 5:6).

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Selecting an Atlas

Jim McKendrick

Jesus had read a startling statement concerning the coming Messiah in the synagogue at Nazareth. Then He applied it to Himself. But this is the carpenter's son, they had said. In unbelief "they led Him to the brow of the hill whereon their city was built." Did you ever wonder just exactly what the geography of Nazareth was like?

In Joshua 10, it states that Joshua ascended from the camp at Gilgal to Gibeon to surprise the enemy waiting there. Did you ever wonder just what that meant for the armies of Israel?

Well, if you haven't, don't feel badly, for many of us have read those kinds of statements and never stopped to wonder. But six years ago I had the privilege of going to Israel and suddenly the geography of the land began to mean something to me. Now if you never learn Bible geography, you can still have a good understanding of theology. But there is a dimension of Bible study that can be opened up to you with a good grasp of the physical terrain upon which this history unfolded.

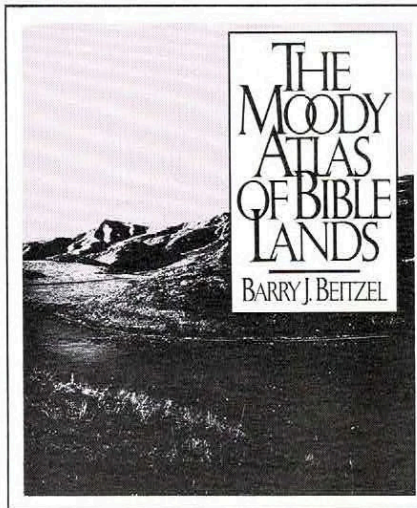
To do this you need a dependable Bible atlas. Let me give you a few key items to look for in a good atlas. First of all, you need one with useful maps. You'd be surprised at how many atlases don't have good maps. For some maps you need a magnifying glass to see anything; others are so general they don't give you worthwhile information.

Next, it needs maps that will help you understand the topography of the land. It will show you that Nazareth sits on the edge of the Valley of Armageddon. This will also show you that Gilgal was 1200 feet below sea level, and that Gibeon up in the mountains was about 2500 feet above sea level. So that the march of Israel from Gilgal to Gibeon ascended about 3500 feet in twenty-five miles. This helps you feel along with the soldiers the strain and effort involved in surprising their enemies.

The next thing to look for is a good text to support the maps that will help you understand the data. For most of us, the maps without explanation are of little benefit. On the other hand, all text and no maps results in a commentary and not an atlas.

The final thing you need to look for is a good index. This will save you a lot of time hunting through maps that don't tell you what you want to know.

Now that we know what we are looking for, where do we find it? The best one I have found so far is *The Moody Atlas of Bible Lands* compiled by Barry Beitzel. It has good, large, detailed, colorful maps. The text is written so I can understand it and helps me to draw from the maps the information that will help me. It has three sections. The first deals with the physical geography, covering the rivers, mountains, highways, and the rainfall of the land. The second section deals with the historical aspect of geography. Starting with creation and leading me historically through the Bible, the text helps me understand the significance of the geography to the history I'm reading. One



drawback to the book is some of its seriously flawed doctrinal statements. For example, in the first paragraph of the introduction, the author writes: "God may be described in terms that are corollary to time (infinity, eternity) or space (omnipresence). Christianity states that those attributes of deity were willingly relinquished by Christ through the drama of incarnation when He became 'locked in time and space.' Rather, the Bible declares that Christ, as well as being a real man, was all that God is in the totality of His Person. The other drawback is the book's index. I really feel that a much better index could have been conceived; however, it does give some help once you "break the code."

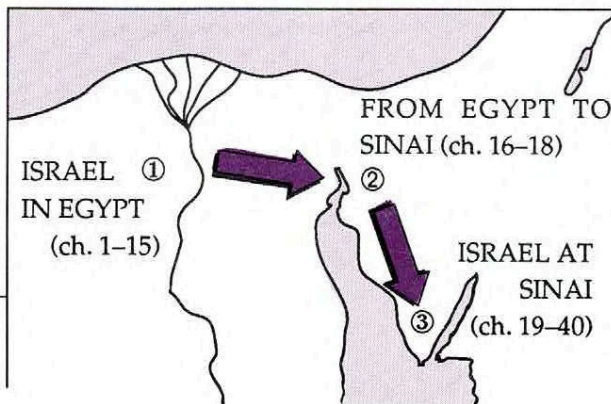
All in all, I still believe that this one is among the finest on the market today.

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Exodus

SECTION 4: Exodus 1–40 Let My People Go

March 1	Exodus 1:1–22	The birth and bondage of a nation
March 2	Exodus 2:1–25	The deliverer rejected, takes a Gentile bride
March 3	Exodus 3:1–22	Moses' call at the burning bush
March 4	Exodus 4:1–31	His objections: Israel's unbelief; his inability
March 5	Exodus 5:1–21	The contest begins and Jehovah defied
March 6	Exodus 5:22–6:13	God reaffirms His covenant
March 7	Exodus 6:14–7:7	The beneficiaries of the covenant
March 8	Exodus 7:8–25	The first two miracles: serpents and blood
March 9	Exodus 8:1–32	The plagues continue: frogs, lice and flies
March 10	Exodus 9:1–10:29	More trouble for Egypt; Pharaoh's last chance
March 11	Exodus 11:1–10	The final blow — the firstborn to die
March 12	Exodus 12:1–51	The passover: redemption by blood
March 13	Exodus 13:1–22	The firstborn of Israel set apart for God
March 14	Exodus 14:1–31	The passing through: redemption by power
March 15	Exodus 15:1–21	Singing the redemption song
March 16	Exodus 15:22–27	Marah's bitterness and Elim's blessing
March 17	Exodus 16:1–22	Manna every morning; quails at evening
March 18	Exodus 16:23–17:7	Sabbath rest and water from the rock
March 19	Exodus 17:8–18:27	The Arm of the Lord and the arm of flesh
March 20	Exodus 19:1–25	Israel at Sinai: grace exchanged for law
March 21	Exodus 20:1–26	The Ten Commandments and Mosaic covenant
March 22	Exodus 21:1–23:9	The details of the covenant
March 23	Exodus 23:10–33	The national festivals and the conquest
March 24	Exodus 24:1–18	The covenant ratified; the people worship
March 25	Exodus 25:1–27:21	The tabernacle of the Lord
March 26	Exodus 28:1–29:9	The preparing of the priesthood
March 27	Exodus 29:10–31:11	The offerings and the altars
March 28	Exodus 31:12–32:35	Broken law and the intercessor
March 29	Exodus 33:1–35:3	Renewed journey, tablets and commission
March 30	Exodus 35:4–37:29	The people give and the craftsmen work
March 31	Exodus 38:1–40:38	The work continued till completed.



Exodus

Although the original Hebrew name of the second Old Testament book was taken from its opening phrase, “these are the names,” its title from the Greek seems more appropriate: Exodus or “the way out.” The exodus of the children of Israel from Egypt is the fulfillment of Genesis 50:25 spoken by Joseph hundreds of years before, and is the beginning of God’s dealings with Israel as a nation. In Genesis, God calls the patriarchs as individuals; in Exodus, He calls a people to Himself. His call is threefold: “Let My people go” “that they may serve Me,” “that they may hold a feast unto Me,” and “that they may do sacrifice.” He is still seeking those who will serve Him, fellowship with Him, and worship Him.

As seen from the chart, the book naturally falls into three main sections: giving Israel’s historical foundation (ch. 1–18) in the increase of the people in Egypt and their deliverance from Egypt; their legislative foundation (ch. 19–24) in the giving of

the covenant of law at Sinai and its ratification; and their religious foundation (ch. 25–40) in the tabernacle and its provisions of grace through the priesthood and sacrifices.

Sidlow Baxter, in his introduction to Exodus in *Explore the Book*, writes: “We have good reason to approach our study of it with real eagerness, for never was there a more striking or vital record written for our learning . . . Is there in all history a more amazing spectacle than the Exodus? — a more august and solemn revelation of God than at Sinai? — a more significant piece of architecture than the Israelite Tabernacle? — a greater human figure than the man Moses? — a more influential national epoch than the founding of the Israel theocracy? All these are found in this second book of Scripture.”

Two great themes emerge: there are two essentials for a relationship with God — redemption and consecration. This can be seen in the parallels throughout the book:

Part I: Redemption

Israel preserved in Egypt (ch. 1–2)
 The instruction of Moses at Sinai (ch. 3–4)
 Confrontation: Pharaoh (ch. 5–7:7)
 The power of God manifested in ten plagues (ch. 7:8 – ch. 11)
 Judgment falls: Israel spared and redeemed (ch. 12–13:16)
 God’s presence — the Red Sea crossing — destruction of the enemy (ch. 13:17–ch.14)
 Song of redemption (15:1–21) safe on the other side.

Part II: Consecration

Israel preserved in the desert (ch. 15:22–17:7)
 The instruction of Israel at Sinai (ch. 21–31)
 Confrontation: Amalek & Jethro (17:8–18:27)
 The holiness of God manifested in ten commandments (ch. 19–20)
 Judgment falls: Israel disciplined and restored (ch. 32–34)
 God’s presence — the Tabernacle — construction of the dwelling of God (ch. 35–39)
 The act of consecration (ch. 40) and the glory of the Lord filling the tabernacle.



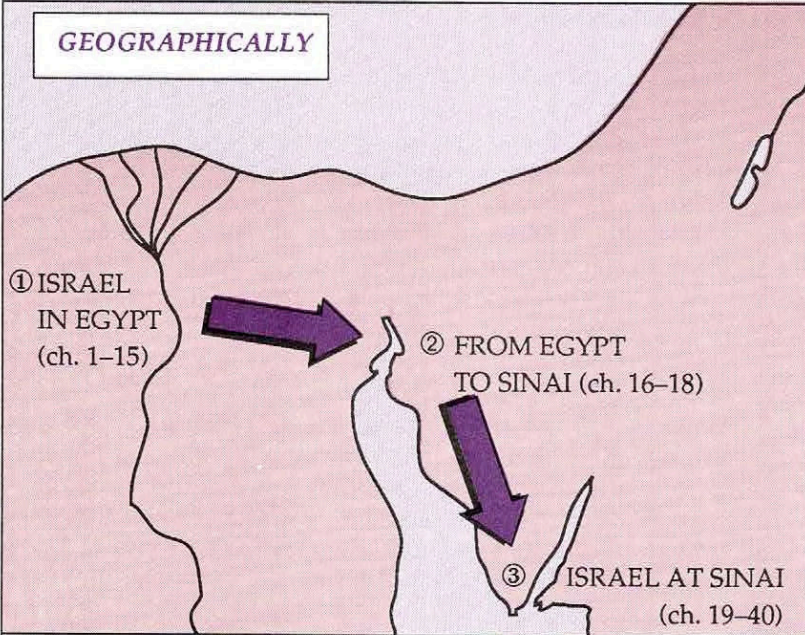
For Further Study:

The Exodus & Wanderings; A. Edersheim
Lessons from the Book of Exodus; F. W. Grant
Gleanings in Exodus; A. W. Pink
An Outline of Exodus; C. A. Coates
Studies in Exodus; G. Henderson
Typical Teachings of Exodus; E. Dennett

Let My People Go

GEOGRAPHICALLY

NATIONALLY



- ① The HISTORICAL SECTION — The nation of Israel's LIBERATION.
- ② The LEGISLATIVE SECTION — the nation of Israel's LEGAL SYSTEM.
- ③ The ECCLESIASTICAL SECTION — the nation of Israel's LIFE FOR GOD.

DISPENSATIONALLY

① PREPARING for the COVENANT (ch. 1-18)
The EXODUS

② PROVISION of the COVENANT (ch. 19-34)
The LAW

③ PRACTICING the COVENANT (ch. 35-40)
The TABERNACLE

DOCTRINALLY

① THE MOTIVE & MEANS OF REDEMPTION (CH. 1-6)

GOD COMES DOWN (3:8) & MOSES RAISED UP (3:14).

② THE WHYS & THE WORKING OF REDEMPTION (CH.7-12)

BONDAGE TO SIN & THE "RUDIMENTS OF THE WORLD" — A TWO-FOLD ANSWER: BY BLOOD & BY WATER — DELIVERANCE IN EGYPT & OUT OF EGYPT.

③ THE OUTCOME & OBJECTIVES OF REDEMPTION (CH.13-40)

REDEMPTION BY BLOOD LEADS TO A RELATIONSHIP. PRIESTHOOD & SACRIFICES PROVIDE A WAY FOR CLEANSING, RESTORATION, AND WORSHIP.

PRACTICALLY

① SALVATION by the Lord (ch. 1-12)

② SEPARATION to the Lord (ch. 13-18)

③ SERVICE for the Lord (ch. 19-40)

Is the Lord a Wilderness to You?

Robert Lee

Jn the first of Jehovah's messages through the tender-hearted prophet, and recorded in Jeremiah 2, there are a number of touching questions. "What is wrong in Me?" (v. 5); "Why not inquire of Me?" (v. 6); "The priests ignore Me, why?" (v. 8); "Is there any nation so whimsical as you?" (v. 11); "Why do you act as a spoiled servant?" (v. 14); "Why have you forsaken Me?" (v. 17); "Why do you hanker after Egypt?" (v. 18), etc. The whole of the message is a series of challenging and searching queries. But surely none are so pointed and full of meaning as "Have I become a wilderness unto Israel?" (v. 31). The Lord a wilderness to His redeemed ones?

Repeatedly we find in the sacred records that graphic phrase, "All that great and terrible wilderness" (Deut. 1:19), by which an attempt was made to describe the dreary places Israel had to tread in their desert journeys. A wilderness is an undesirable place where no one cares to be. Is it not tragic to find suggested here the possibility of the Desire of Nations, the Altogether Lovely One, the Chiefest among Ten Thousand, becoming unattractive and undesired? Yet such is the inference.

One of the surest and safest proofs of a growth in grace is an ever-increasing appreciation of the finished work and the glories and beauties of the Lord! Trusting in the Lord should speedily lead to "Delight thyself also in the Lord" (Ps. 37:3). What a suggestive order is to be noticed here. "Trust" then "do good"; not "do good" and then "trust." No, faith first; then works. But be sure to "do

good" after trusting. "Trust in the Lord, and *feed on His faithfulness*" (R.V.). That is important. As I ponder and nourish my soul on the faithfulness of God, I soon, very soon, will begin to "delight (my)self also in the Lord." That means goodbye to the wilderness view of Christ. The wilderness becomes a garden of delights.

The saddest fact of all is that He had become as a wilderness to many of His redeemed ones. Israel stood in that relationship. Not only had they in Egypt passed under the blood for safety, but through the Red Sea for deliverance. He had given them the land flowing with milk and honey for an inheritance. What more could He have done? Though punctilious in the performance of their religious duties, they had become empty formalists, missing and losing the Lord even in His own sanctuary.

Neglect is the parent of desert lives. Only too well do we know that the less we pray, the less inclined we become to pray; the less we read the Bible, the less we desire it; and the more we neglect the Holy Book and prayer, the less we desire the Lord, and the further we drift away. Neglecting the daily and devotional study of the Scriptures, and spending less and less time in private prayer, the Lord becomes as a wilderness to us—nothing but a dry, unattractive, and thirsty land where no water is.

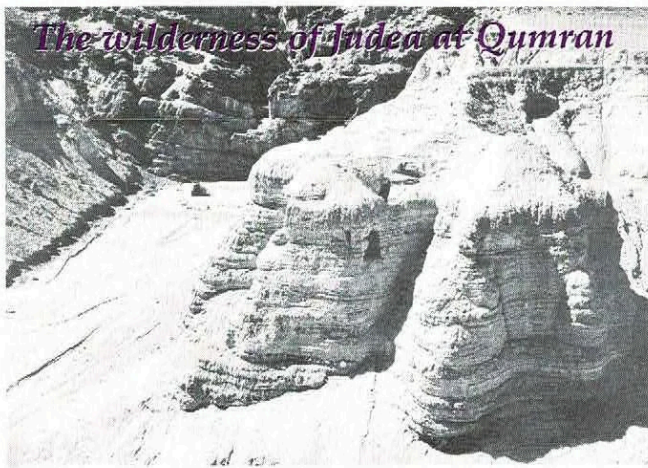
But wilderness places can blossom again. The wilderness and the solitary place can become places of gladness, and the desert can rejoice and blossom as the rose. One stanza old Dr. Tauler wrote, and it would be well for us to offer it as a prayer to our Lord and Saviour, as follows:

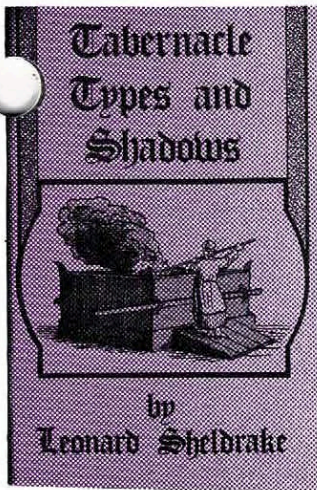
*As the rose amid the briars
Fresh and fair is found,
Heedless of the tangled thicket,
And the thorns around;
As the sunflower ever turning
To the mighty sun,
With the faithfulness of fealty
Following only One —
SO MAKE ME, LORD, TO THEE!*

"That in all things He might have the pre-eminence." "That Christ may be all in all."

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The wilderness of Judea at Qumran





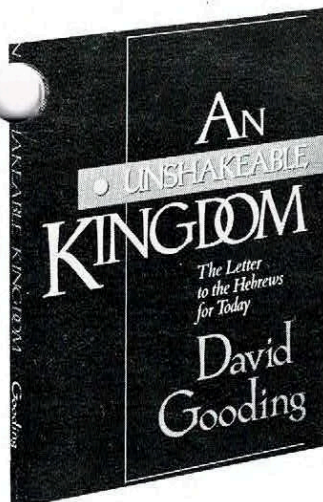
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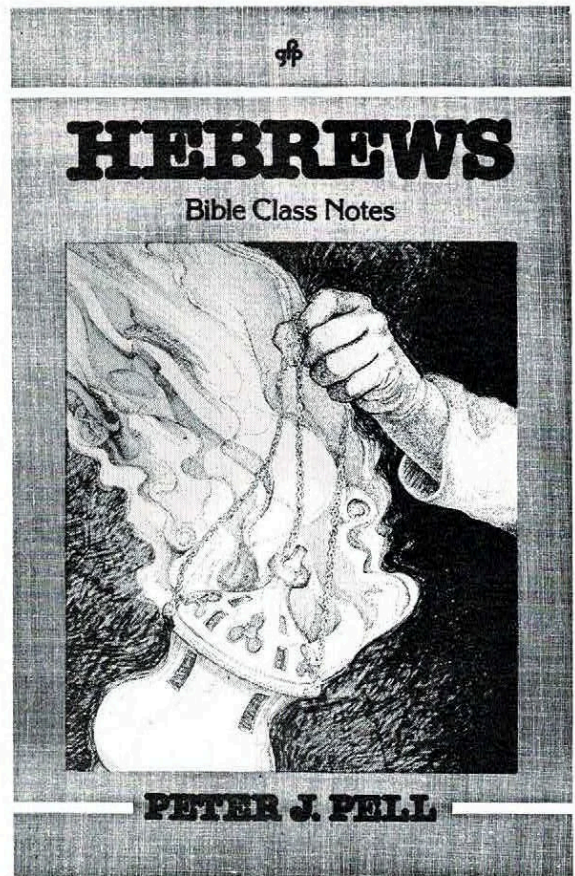
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In northern Minnesota, an early winter snowstorm had hit hard. Old timers were saying they could not recall a storm doing so much damage, causing even large trees to fall under the weight of wet snow.

At Story Book Lodge Christian Camp, the entire area was without electricity. This meant more than just being without light. Heating of cabins,

Illuminating

M.J. Tuininga

washroom facilities, cook stoves, dish washers — all were without power. This was serious, for a youth group of 175 from all over the state was coming in that afternoon. When the leaders arrived, they immediately met for earnest prayer. The decision was unanimous. They felt the Lord would have them stay and improvise as best they could with candles, paper plates, lake water to flush toilets, etc. The young people responded cheerfully!

About seven o'clock, as supper was being enjoyed by candle light, there was a sudden blaze of light throughout the entire camp. A cheer went up and together we thanked God.

For the next twenty-four hours, the entire surrounding neighborhood continued to be without electricity but at Story Book there was "light in their dwellings" (Ex. 10:23)!