

# UPLOOK

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JANUARY 1994

**ETERNAL PUNISHMENT**

**WHAT HEAVEN MEANS TO ME**

**SPOTLIGHT ON CINCINNATI**

**Finem Respice**

**IT'S THAT TIME AGAIN—TIME TO RENEW! (SEE PAGE 7)**





## FINEM RESPICE

**P**ERCHED HIGH ATOP the cliffs between Ayr and Girvan on the southwest coast of Scotland is the beautiful Culzean (pronounced Cul-ane) Castle. Designed by the famed Robert Adam in 1777, it was built on the site of an ancient tower, one of the Scottish Kennedy strongholds guarding the coast.

More than a century before the present castle was built, the Kennedys had provided a place of refuge for the Covenanters (c. 1581-1689) who were being hunted and slaughtered for their faith in Christ. Along these rugged headlands are caves that became the hiding place of many of the "hill folk" until they could be spirited away to safety in Holland or Ireland.

Culzean is a sumptuous mansion set in lush gardens renowned for their palms and rhododendrons (able to grow there at the same latitude as Hudson Bay due to the warming influence of the North Atlantic Drift). But it was not the sweeping oval staircase, or the custom-made furniture, or the lavish paintings, or the well-stocked armory that caught my attention. It was the Clan Kennedy's family motto chiselled in stone over the entrance: *Finem Respice*—Consider the End.

The motto is certainly biblical. The Scriptures are full of references to the terminus of a pathway and the importance of keeping it always in view. For example, Solomon declared, "*There is a way that seemeth right unto a man, but the end thereof are the ways of death*" (Prov. 16:25). Who cares whether the scenery is breathtaking along the road if it leads you to a precipice? It is the duty of every believer in the coming days to warn our fellow-travellers on the road of life concerning the end of man's way—eternal death. (You will find several solemn articles on the subject in this issue of UPLOOK because the truth of everlasting judgment is being assailed in evangelical circles today.)

David wrote, "*Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am*" (Ps. 39:4). At the dawning of 1994, how appropriate that we should remind ourselves that we are not here for long. If considering the end stirs us to evangelism, and it should, it will also remind us to redeem the time, looking for ways to turn the

fleeting moments into eternal dividends.

Sometimes, in attempting to assess life, we become disillusioned by the apparent success of the wicked and the difficult path of believers. It is not a new problem. Three millennia ago, Asaph said, "*I was envious at the foolish, when I saw the prosperity of the wicked...Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain...When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end*" (Ps. 73:3, 12, 13, 16, 17).

Peter, a thousand years later, adds this perspective: "*If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?*" (1 Pet. 4:16-18). If many of God's dear people barely make it through life—battered by opposition, tempted and tried, chastened by the Father, and pressed by the burdens of ministry—how will the ungodly do when, stripped of all that time could give them, they stand before the God they ignored or defied? It will be a fearful thing indeed!

So the wise preacher concluded, "*Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit*" (Eccl. 7:8). Patient waiting on God while humbly doing His will in the end will have greater significance than what has been temporarily accomplished by those proud and haughty souls that have plowed their way through life contrary to the Lord's will.

The greatest comfort in the unknown days ahead with their unmeasured burdens and uncharted waters is this: "*I am Alpha and Omega, the beginning and the end, the first and the last*" (Rev. 22:13). Not only does the Lord know the end from the beginning, He is the end as well as the beginning. He was there when our lives began for Him; He is there every step of the way. And He is there now at the end of our road, dwelling in the eternal Now, watching, waiting to welcome us Home. *Finem Respice*. **U**



# UPLOOK

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## ETERNAL PUNISHMENT: A HOT TOPIC

**T**HE WHOLE QUESTION, is this: Is eternal punishment in the Bible? Whether it is a blot on the name of God or not, if it is in the Bible, it is there to be believed—if the Bible is accepted as God's revelation. If the doctrine is a stain on His reputation, and if it is found in the Bible, then let the Bible be discarded as blasphemy, and let the world be purified from its baleful presence.

But what character does this world ascribe to its Creator? To say that eternal punishment is a blot on His name is to assume that in this world His reputation is at variance with such a doctrine. Is it so that among men the wide world over, God is famous for His goodness, grace, kindness, tenderness, compassion, and love? Is His name dearer to men than any other, and is it pronounced by every lip with all the holy reverence and warmth of affection which one would expect to hear from a creature concerning his beneficent Creator?

What name has He in this world on which this hell-doctrine casts such aspersions? Have I been dreaming when I thought I heard the murmurings, the mutterings of discontent, and the blasphemies which rise on every hand, filling the ear of heaven? Has the corruption, the violence, the cruelty, the deceit, of which I have thought myself the witness, been but a horrible nightmare, a sort of *delirium tremens*, the result of a heated feverish imagination, to which I alone am subject?

"An aspersion upon His character" indeed! A nice character the world gives Him! Who of all the sons of men does not think that, if he had the power, he would be able to do a great deal better for himself than God is doing? Who would give himself over into the hand of God that He might do with him just as it pleases Him? Is not the thought of the Creator more a terror to the creature than anything else? Isn't the state of the world, as it is, a greater blot on the name of the Creator than anything else? Here He is rebelled against and dishonored, and has borne with it for almost six thousand years. And how do we know it will not go on like this forever? We are told it is improving and that man is working out his own salvation. I fail to see the improvement, even in a purely moral sense.

We are told that this doctrine makes God to appear

cruel and vindictive, and therefore men turn with loathing from the gospel. But as far as my knowledge of man goes, such a Being would be very much after man's own heart, and would be very popular. I do not believe that any human being was ever influenced in his rejection of the gospel by the notion of eternal torment. I have often heard men speak of their coming to Christ, and of the power which led them to Him. Almost invariably it was the terror of wrath which first woke them up from the deadly stupor which held their souls captive.

There are two things which are always present to a soul when he turns to Christ. The blessed Lord in Luke 15 presents the return of the prodigal as the result of two great principles at work in his soul: his own perishing condition, and the grace of the heart of the father. Take away the notion of eternal punishment from the gospel and you take away the sense of the necessity of salvation out of the soul of the hearer. If there is such a thing as annihilation, the terror of endless torment is gone; and since the natural man has no desire for such a place as heaven, he has no need of salvation.

Again, if there is opportunity for salvation in the world to come, he will leave it off till then. Why should he miss the present enjoyment of the world and the gratification of his fleshly desires? Who can't recognize in these substitutes for the truth of God the lie of the old serpent, who said to our first parents in the garden, "Thou shalt not surely die"?

The fact is, men know enough about what is involved in being followers of Christ to convince them that they could not pursue the pleasures they delight in if they believed the gospel; there is also the shame of the cross; and thirdly, there is the pride of heart that forbids the sinner to take his place as a good-for-nothing creature and submit himself to the grace of God. Men are snared by their lusts, hindered by their guilty pride and innate hatred of all that is of God, and ashamed to submit, in the face of the world, to the lowly Saviour of the lost. All these things unite to keep man away from God—but not the doctrine of eternal punishment, which has in most cases a large part in convincing the soul to turn to the Lord.



We are told that the doctrine of eternal punishment presents God in the character of a cruel, merciless, and vindictive Being, who cares nothing for the welfare of His creatures. Yet it was the One who was on earth the witness of the grace and love of God to man who was the first to testify fully and clearly the endless duration of the suffering of the lost.

In the Old Testament, wrath was largely presented as governmental, and the Spirit of God did not usually carry it beyond the death of the body; but in the testimony by Christ, infinite and eternal things are brought to light: the heart of Deity, the heart of man, the lake of fire, the glory of God. In the light which radiates from the Son of God everything is revealed. This is why we have eternal torment brought prominently before the souls of men. Everything is out, and there is nothing more to be revealed. In the Old Testament, we had neither the love of God nor the judgment of the impenitent as we have them in the New.

Did Jesus present God as cruel and vindictive? It is in Him God has come to light: "The only begotten Son, which is in the bosom of the Father, He hath declared Him." It is by Him we know that God is love. Yet it is He who speaks of the undying worm and the quenchless fire. And it is against God manifest in the flesh that the men of this world have to stand up to do battle for the character of their Creator! Are we to take our ideas of God from the philosophers of the world and reject the revelation God has given of Himself by His Son? Both He and His apostles taught the doctrine of everlasting punishment.

In the Bible, the doctrine is very plainly taught. I defy any of those men who deny it to put such a doctrine before us in other and plainer words than it is put before us in the Scriptures. Let them try it by Greek, English, or any other language they choose. No words could be stronger, clearer, or more explicit than the words used by the Holy Spirit when describing the eternal consequences of rejecting Christ.

But if this doctrine presents God as a vengeful and



**Who was the first  
to testify fully and  
clearly the endless  
duration of the suffering  
of the lost?**

vindictive Being, what must the characteristics be of those who have imbibed it, and have been therefore morally formed by it? What unmerciful man-haters they must be! But have we found them so? Have they not rather been characterized by love, even to their enemies, by doing good to them that hated them and praying for those who despitely used them and persecuted them?

And has it not been where the Bible was hated, and hidden away from the people, and unread by the priests, that hatred, cruelty, violence, and murder have luxuriated? Love to God and to His people, and desire for the salvation of sinner, have marked those born of God, yet the eternal punishment of the wicked has been a prominent article in their faith.

It may be that some have failed clearly to apprehend the manner in which this truth is set before us in the Word, and have allowed their natural minds a license to revel in a region which they no sooner entered than they lost their way. But that does not alter the fact that the doctrine is there, and that they saw it there, and that their anxiety for the deliverance of others from such a judgment, as well as their gratitude for their own deliverance, was boundless.

According to these non-eternity-of-punishment advocates it was a demon, and not God, who was worshipped by such men as Luther, Rutherford, Bun-

yan, McCheyne, and Spurgeon; but from which of the demons did these men of God get their meekness and gentleness, the breadth and depth of affection for the souls of their fellowmen? From what cruel and vindictive being did they derive the holy zeal that lifted them above all that was of mere human nature, and led them to such lives of self-sacrifice, and inspired them to supplications for the blessing of their persecutors?

It was from the lips of Jesus they gathered that which made them what they were, and what He told them as to the doom of the wicked was received by them with the same simple faith as was that which He said regarding the blessing of the believer. **U**



# A STEWARDSHIP REPORT

Shown below are excerpts from the unaudited financial statements for Gospel Folio Press for the year ended March 31, 1993. A complete financial report is available upon request.

**GOSPEL FOLIO PRESS**  
(A non-profit corporation incorporated without share capital under the laws of the State of Michigan)

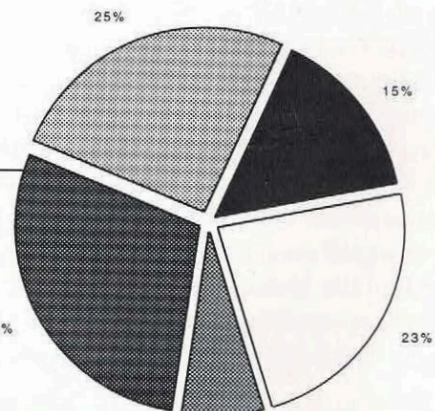
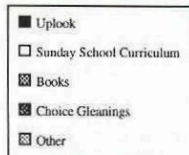
**BALANCE SHEET**  
March 31, 1993  
(with comparative amounts for 1992)

	1993	1992
<b>ASSETS</b>		
Current assets:		
Cash in bank	\$ 17,415	\$ 1,595
Accounts receivable	24,318	29,283
Prepaid expenses and deposits	1,115	799
Inventory	141,277	111,996
	<u>184,125</u>	<u>143,673</u>
Fixed assets (net of accumulated depreciation):		
Equipment, fixtures and leasehold improvements	150,795	150,895
Intangible assets (net of accumulated amortization):		
Organization costs	1,080	1,260
	<u>1,080</u>	<u>1,260</u>
<b>TOTAL ASSETS</b>	<b>\$ 336,000</b>	<b>\$ 295,828</b>
<b>LIABILITIES AND EQUITY</b>		
Current liabilities:		
Accounts payable and accrued liabilities	\$ 25,277	\$ 33,701
Unearned revenue	17,108	17,064
Short-term loans	15,000	6,681
Current portion of long-term liabilities	29,438	12,315
	<u>86,823</u>	<u>69,761</u>
Long-term liabilities (net of current portion):		
Annuity payable	86,514	87,740
Capital lease obligations	21,187	30,374
Notes payable	41,356	42,726
	<u>149,057</u>	<u>160,840</u>
Total liabilities	<u>235,880</u>	<u>230,601</u>
Equity:		
Contributed surplus	53,677	52,127
Accumulated surplus from operations	46,443	13,100
	<u>100,120</u>	<u>65,227</u>
<b>TOTAL LIABILITIES AND EQUITY</b>	<b>\$ 336,000</b>	<b>\$ 295,828</b>

Approved by the board:

*J. Nicholson*  
*K. Shantz*

Allocation of Production Costs



**GOSPEL FOLIO PRESS**  
**STATEMENT OF INCOME AND ACCUMULATED SURPLUS**  
for the year ended March 31, 1993  
(with comparative amounts for 1992)

	1993	1992
Revenue:		
Sales of publications	\$ 333,831	\$ 252,065
Donations towards Uplook costs	64,027	59,265
Total Revenue	<u>397,858</u>	<u>311,330</u>
Cost of goods produced and sold	<u>300,999</u>	<u>252,588</u>
Gross profit from sales	<u>96,859</u>	<u>58,742</u>
Operating and administrative expenses:		
Bad debts	3,255	1,904
Bank charges and interest	15,653	14,012
Depreciation and amortization	10,876	8,485
Employee health and workmen's compensation insurance	9,833	5,871
Insurance	1,200	1,585
Office and clerical wages	41,527	27,053
Office supplies and miscellaneous	11,307	4,240
Retired employees health insurance	5,336	4,546
Telephone	5,082	4,253
Total Operating and administrative expenses	<u>104,069</u>	<u>71,949</u>
Net loss before other income	<u>(7,210)</u>	<u>(13,207)</u>
Other income:		
Miscellaneous	1,885	2,658
Royalties on foreign calendar sales	8,123	8,972
General donations	30,545	15,503
Total other income	<u>40,553</u>	<u>27,133</u>
Net income for the year	<u>33,343</u>	<u>13,926</u>
Accumulated surplus (deficit), beginning of the year	13,100	(826)
Accumulated surplus, end of the year	<u>\$ 46,443</u>	<u>\$ 13,100</u>



## **RENEWAL NOTICE** Now Is The Time!

**E**ACH YEAR we ask our readers to reconfirm their desire to continue receiving *Uplook*. Since we do not charge a subscription fee, we need to be sure that we are not sending out unnecessary magazines. We do not want to waste the Lord's resources by sending the magazine to those who don't want to receive it. Also sometimes people forget to inform us of address changes. Thus we purge our mailing list each year.

If you are in one of the following categories, we have automatically renewed you.

A. You have sent in a renewal slip to us since December 1, 1992.

B. You have sent a donation for *Uplook* or Gospel Folio Press since July 1, 1992.

C. You have just started to receive *Uplook* since September 1993.

If you are in one of the above categories, check your mailing label. It should indicate your status as "OK." If so, and your address is correct, then no response is necessary at this time.

If you do not fit in one of the above categories, your mailing label should read "Expired." We want to hear from you. Please confirm that you want to continue receiving *Uplook* by returning the enclosed envelope.

Peel the label from the magazine or mailing envelope (CDN and foreign addresses) and affix it to the enclosed response envelope. If there are any changes to your name or address, please indicate them in the space provided.

### **SUBSCRIPTION PRICE**

It is our policy at Gospel Folio Press to distribute *Uplook* to whomever requests it, without charge. The costs incurred to produce *Uplook* are met by donations from our readers. Any shortfall in donations is covered out of our regular operating funds. Any excess of donations goes towards our overhead costs.

Your donation helps to ensure that *Uplook* will continue to be published and also helps provide the magazine to those who are unable to send a donation.

### **DONATIONS**

Donations for *Uplook* are tax-deductible for contributors in the United States and Canada.

Please make your check payable to "Uplook" and send it in the enclosed envelope. An official receipt will be issued for all gifts received.

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UPLOOK  
P.O. Box 427  
St. Catharines, ON L2R 6V9

Donations from Canadians in U.S. funds will be acknowledged with a U.S. tax receipt.

#### **Foreign residents**

Readers outside the U. S. and Canada should send their renewals and donations to the U. S. address.

### **ABOUT GOSPEL FOLIO PRESS**

Gospel Folio Press is a non-profit corporation, incorporated under the laws of the state of Michigan. We are exempt from federal and state income taxes under Section 501(c)(3) of the Internal Revenue Code.

### **OUR OBJECTIVE**

Our objective at Gospel Folio Press is to publish literature that is glorifying to the Lord Jesus Christ, that helps to build up His people, and that seeks to reach the lost with the glorious gospel. We endeavor to charge a reasonable price for our publications, sufficient to cover our costs, yet low enough to make them affordable for everyone. In addition to *Uplook*, Gospel Folio Press publishes the *Choice Gleanings* calendar, various books, booklets and gospel tracts, a monthly gospel paper called *Words of Peace*, and a complete curriculum of Sunday School materials. Call (800) 952-2382 or write for our free catalog.





## FRONT LINES

### 1994 YOUTH CONFERENCE

Meadow Ridge Bible Chapel (West Fargo, ND) is pleased to announce their 1994 Youth Conference to be held, in the will of the Lord, on February 18-21, 1994. Speaker expected is Henry Sardina (Union, MO). Contact:

Myron & Kathy Martinson  
R. R. 2, Box 197  
Moorhead, MN 56560  
(218) 233-9790

### GREENWOOD HILLS

The conveners of the camps and conferences of Greenwood Hills are anticipating blessing from the Lord and the ministry of His Word for 1994. Expected speakers: Joe Reese (ON), J. B. Nicholson (MI), J. Boyd Nicholson (ON), J. Philip Morgan (FL), George Sharp (NJ), and Colin Anderson (ON).

If you would like more specific information about this year's conferences, write for a brochure:

Greenwood Hills  
7062 Lincoln Way, East  
Fayetteville, PA 17222

### SOUTHEASTERN WORKERS CONFERENCE

The 1994 Southeastern Workers Conference is scheduled to be held, Lord willing, on February 22-23, 1994, at Grove Park Chapel (Durham, NC). The main speakers are J. Boyd Nicholson and J. B. Nicholson, Jr. Seminar leaders include Liddon Sheridan, Bill King, Jon Reimer, Steve Andrews, Larry Batts, Dave Pollack, Thom Gould, and Dale Brooks. Area hotels are

available to those who register early and a special discount has been arranged. Also, accommodations are being made for those wishing to stay with local believers in their homes. For more information or registration forms, contact:

L. H. Price  
4128 Lillie Liles Road  
Wake Forest, NC 27587  
(919) 266-0221

### LEADERSHIP CONFERENCE

Prospect Bible Chapel (Hartford, CT) will be hosting the Northeast Leadership Conference on March 22, 1994, at 9:30 A.M. Elders, full-



time workers, and those interested in the Lord's work are invited to attend. The speaker, Lord willing, will be Charles Fizer, Director of Emmaus

Correspondence School. Contact:

Don Dunkerton  
112 Cranford Ave.  
Cranford, NJ 07016  
(908) 709-1373

### LADIES' MISSIONARY CONFERENCE

The Annual Conference of the Sisters' Missionary Classes of Philadelphia, PA and vicinity will be held April 9, 1994 at Faith Community Church, 1200 Easton Road, Roslyn, PA. For more information:

Mrs. Betty Herman  
430 Flamingo Street  
Philadelphia, PA 19128  
(215) 482-1234

### ONTARIO WORKERS' & ELDERS' CONFERENCE

The second annual Ontario Workers' and Elders' Conference will be held on May 3-5, 1994. The site for this year's conference will be in St. Catharines, Ontario. This year's theme—*Thy Word Have I Hid in Mine Heart*—will focus on the authority of the Word of God and how it relates to the world in which we live. For more details:

Steering Committee  
206 King Street, E.  
Box 26044  
Oshawa, ON L1H 8R4

### MID-SOUTH CONFERENCE

The Mid-South Conference for 1994 will be held at Horton Haven Christian Camp and Conference Grounds in Chapel Hill, TN on July 10-15, 1994. Tom Taylor (PA) is the expected speaker. Also, John Phelan, who has been director of the conference for over 30 years, has turned these responsibilities over to Dave King. Dave has been involved with Mid-South for some 20 years. For more information:

Mid-South Bible Conference  
Horton Haven Christian Camp  
Box 276  
Chapel Hill, TN 37034

### COMMENDATIONS

The believers at the Rideauview Bible Chapel (Ottawa, ON) have commended Bruce and Debbie Langevin to the Lord's work in the Ottawa Valley area and elsewhere.

Having spent a year with Open-Air Campaigners in Ottawa, the



Lord encouraged Bruce to leave this organization and continue in similar activities among the assemblies. This past year doors have opened to expand this ministry with opportunities in the Ottawa Valley and beyond, especially in the gospel.

The saints at Fleming Chapel (Roanoke, VA) have commended John and Pat Hand to the work of the Lord at Bethel Campground in Woolwine, VA. John is the director of the camp and serves in a variety of areas. He is also used of the Lord in speaking at the assembly.

### COMMENDATION CHANGES

The saints who gather at the Fairbluff Bible Chapel (Charlotte, NC) report a change in commendation for Rex and Nancy Trogon.

Rex and Nancy were commended to the work in Zaire in 1983 where they served faithfully in church work, a Bible school, and pioneering among Pygmies. Due to political unrest, they returned from the field in October, 1991, and have been laboring in the US and Canada, except for two trips back to Zaire. Since their return, they have been a help to the saints at Fairbluff as well as others in various assemblies, camps, and conferences.

It is evident that the Lord has called them to work here among the saints, and they are commended to the field of North America. The possibility of returning to Africa will remain open for future involvement as the Lord directs.

The saints have also amended the commendation of Kurt and Marsha Dibble to include pioneer evangelism and assembly planting in Tennessee. The Dibles were commended in 1987 to work among children in Charlotte and elsewhere.

### CATHOLIC WITNESS

*Good News for Catholics* is a non-profit organization which publishes various medium resources to reach the Catholic community. This year their efforts have been focused on two major projects: the Spanish version of the videotape, *Catholicism: Crisis of the Faith*, and Jim McCarthy's upcoming book on Catholicism, *The Gospel According to Rome*. The book will focus on major areas of Catholic doctrine (church authority, salvation, the mass, and the role of Mary) in greater depth than is possible in the videotape format. It will explain Roman Catholicism and show how it differs from biblical Christianity. The book is scheduled to be released sometime in 1994.

Good News for Catholics  
Lumen Productions  
401 MacArthur Boulevard  
San Leandro, CA 94577-2193

### READER'S DIGEST

Gospel Missions of India, Inc. has recently informed *Uplook* of some opportunities that some Indian brethren have had in their country. As the Lord leads, starting in January 1994, twelve lessons of "What the Bible Teaches" will appear in the Hindi edition of the *Reader's Digest* (that's one lesson per month). It is estimated that approximately 800,000 Hindus will be exposed to the lessons by year's end. The Indian brethren are praying that the Lord will give brethren a similar burden to carry out the project in the English edition of *Reader's Digest* in India. Some 4 million Indians would then be exposed to the Word of God. Pray that the Lord's will might be done and that every aspect of sharing the

gospel might be blessed.

### THEY'VE MOVED!

In October of this year, after much prayer and a long battle with his wife's severe allergy condition, Dennis and Grace Medeiros moved out of the staff house and off the grounds of Aletheia Springs Christian Education Center. Brother Dennis and his wife moved to the city of Roanoke, VA to determine if the staff house or the Ferrum area was the cause of his wife's condition.

Dennis continues to serve on the Board and fulfill his responsibilities as Operations Manager. He also continues his itinerant ministry as well. Their new address is:

3091 Ordway Drive, NW  
Apartment H  
Roanoke, VA 24017  
(703) 366-1852

### HERITAGE TOUR

Make your plans now to join Mark Kolchin and a group of believers for twelve exciting days (August 7-18, 1994) touring England, Scotland, and Wales. Some sights of interest include: Westminster Abbey, Buckingham Palace, Tower of London, Glasgow, Edinburgh, Bristol (birthplace of Charles Wesley), and St. Giles Cathedral (where John Knox preached). Each day will include singing and a devotional as you travel from the quiet lakes and the sheep dotted hills of the south, to the rugged mountains of the north.

The price is \$2100.00 per person (double occupancy). For an itinerary or more information:

Mark Kolchin  
P.O. Box 305  
Lanoka Harbor, NJ 08734  
(609) 693-9252





## SPOTLIGHT ON CINCINNATI

**Twelve hundred believers from across North America gathered at the Hyatt Regency Cincinnati, Ohio December 27-30, to study, fellowship, learn, rejoice and recommit themselves to the Lord. Convened by CMML, the theme was *God's Work God's Way*.**



*Part of the crowd gathered in the convention center adjoining the hotel. The singing was out of this world. You couldn't help but wonder what heaven's song would be like.*

*The happy spontaneity of the fellowship was evidenced in the informal gathering to sing around the piano in the grand rotunda in the evening.*



COLLEGE STUDENT: "This has been the highlight of the year for me. I hope they do this every year!"

AN ELDER FROM ONTARIO: "People applaud singers; I would like to have given a standing ovation for the ministry."

A HIGH SCHOOL STUDENT: "Even if it costs \$500 next year, I'm coming back!"

CHRISTIAN WORKER FROM COLORADO: "That was tremendous. Just what God's people need these days."

BUSINESSMAN FROM BRITISH COLUMBIA: "In four days, I didn't hear one frivolous conversation. These people mean business for Christ."

HOTEL PERSONNEL: "Off the record, there isn't anything we wouldn't do for you people."

*The "before" and "after" at the Gospel Folio Press Bookstore and Resource Center.*



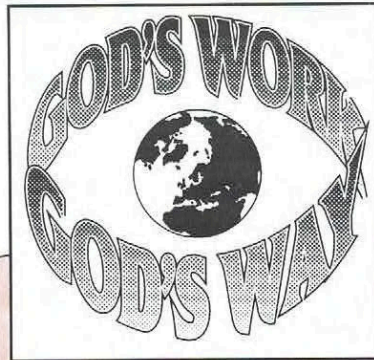




*The seminars were full to overflowing—and deeply appreciated. The subject of this one: practical holiness, a topic much needed today.*

**Much more about Mission93 in the February issue of ULOOK.**

**Watch for it!**



An open letter to the Christians at CMML and Gospel Folio Press  
Re: Mission93

Dear brothers and sisters in Christ,

My wife and I wanted to thank you in writing for the tremendous effort you folks put into the conference at Cincinnati. It was the highlight of the year for us...probably the highlight of a lifetime. Though both of us were raised in the assemblies, we've never been at a conference of more than a few hundred saints. What a joyful experience to see 1200 fellow believers of like-minded spirit together for such refreshing fellowship!

We were very impressed with the cross-section of ages as well as geographical diversity of the attendees. We're at the middle-aged spot where we're so happy to see both young and old brought together in the things of the Lord. It doesn't happen very often in many assemblies.

The location and facilities were just great. The food was excellent, the portions were right, and the waiters and waitresses did a superb job of quickly and efficiently serving us all. No one could have done better. The informal fellowship and the sing-alongs in the hotel were special times. I doubt many Hyatt-Regency Hotels have reverberated with the words of "How Great Thou Art" as did the one in Cincinnati. What a tremendous testimony to the hotel staff and the other visitors who wandered through the lobby each evening.

The ministry of the Word by Brethren Gooding and MacDonald was, of course, the "frosting on the cake." The Holy Spirit moved in our midst as the two men spoke day by day. We appreciated the practical application of the Word to current situations, and how nicely the themes meshed together. That's just what you'd expect when the Holy Spirit has control, isn't it? ...

We signed up for as many different seminars as we could to take advantage of the broad range of topics. We enjoyed all the sessions very much. The men and women who handled the seminars did an excellent job in providing good information and hand-outs which were much appreciated. We were exhausted at the end of the day, but found it hard to go to our room anyway. We didn't want to miss out on "just a few more minutes" of fellowship. We had been telling the saints we've had contact with the last several months that attending Mission93 would be just a little hint of what heaven would be like. Now, in hindsight, we're convinced! We wouldn't want to miss it for the "world."

THANK YOU for every effort you put forth to make the conference a success. We'll look forward to another such gathering if the Lord doesn't come.

Signed  
A Christian Worker from Georgia



## WHAT'S GOING ON?

### ISRAEL TRIP

This is not intended to be an advertisement, but J. B. Nicholson, Jr. is intending, Lord willing, to take a group of believers to Israel in May of this year. These trips are not holidays; they are intensive study sessions. Some have contacted the editor in the past several months regarding such a tour, understanding the nature of the trip, and are serious about going. However, due to the lapse in time since the last trip, some names may have been lost. If you are one of those who has made contact about a tour, contact J. B. Nicholson at (616)456-9166 or (616) 676-2111.

### LATIN FLAIR

Latino Evangelistic Ministries, Inc. is a ministry committed to reaching the Latino community of Southern California through radio, tracts, and Emmaus correspondence courses, with the gospel of Christ. They are actively involved in discipling new Christians, training Latinos for leadership, planting new Latino assemblies, teaching the Bible, encouraging workers, and sending workers to the Latin American mission field. If you would like more information about how you can help, contact:

L. E. M., Inc.  
1100 North Avenue 54  
Los Angeles, CA 90042  
(818) 351-0060  
(310) 429-4761

### AN EYE FOR CHINA

In the past year, Russian Chris-

tians have come to view China as a mission field. Believers are giving a lot of money for Chinese Bibles, and several conferences to train evangelists from Russia and other former Soviet states for ministry in China. Many Chinese evangelists from mainland China are expected to attend the conference and speak of the revival of China.

### H200000H!

Iraq is diverting water from the Tigris and Euphrates rivers to drain its marshy south and wipe out the Shiite Muslim opposition there. Rebels and survivors claim that 50,000 Shiites have been killed since the end of the Gulf War, and up to a third of the region's 200,000 inhabitants have been forced out of the marshes over the last five months. Iraq's blockade of the Kurdish population in the north continues causing food and fuel shortages. The Kurds have been obliged to chop down vast numbers of trees for firewood.

### HUTU'S HIDING OUT

Although the recent Tutsi-directed military coup failed, 600,000 Hutu refugees from Burundi are still hiding out in neighboring Rwanda. Burundi's military continues its ethnic warfare quietly, working from lists to kill prominent Hutus one by one. There are still 350,000 displaced Rwandans, which has created a problem with the arrival of so many refugees.

### CHILE TODAY

The official results from Chile's government census are in. Evangelicals comprise only about 13 percent of the adult population. "Many evangelical believers in Chile are disillusioned by the results of the census because the leaders of some denominations had grossly exaggerated their membership statistics," said correspondent Paul B. Hoff.

### A SENTIMENTAL JOURNEY?

Recently, *U.S. News & World Report* interviewed President Bill Clinton. Among the topics that were discussed, President Clinton admitted that he was "working through" his spiritual journey, and was not real sure where it would lead him or the country. He has begun a series of prayer breakfasts with small group religious leaders to discuss moral and social issues. His advisers are arranging for various theologians, historians and university presidents to hold similar conversations with the President over the next few months. Clinton is often called the first New Age president. To some extent that per-





ception is true, but those who know him best say he practices New Age politics in that he is future-oriented, but not a la Shirley MacLaine. One friend was reported as saying, "... he's a Southern Baptist from Arkansas. That's really the key to understanding him."

**IN PRISON**

Gerrit and Susan Blok, full-time commended workers, have immersed themselves in a ministry to a people some have called, "the forgotten men and women." Gerrit and Susan send prisoners in Canadian prisons Emmaus Courses.

There are approximately 31,000 prison inmates in Canada. This is small compared to the approximately 1.2 million in the United States. The prison is a vast missionfield, and lives are being touched daily by this work. The prison ministry operates out of a large facility near London, ON, which God has wonderfully provided. If any assemblies in Ontario would like a presentation of the ministry, please write:

NLPM  
Box 123  
Arva, ON N0M 1C0

**SENEGAL UPDATE**

Paul and Carol Bramsen recently reported that the "Way of Righteousness" radio programs have been aired for one year now. In these programs they teach the Scriptures chronologically. The radio lessons emphasize three main themes: 1) God's absolute holiness; 2) Man's utter sinfulness; and 3) God's wonderful plan to provide a perfect sacrifice for sinners.

The cassettes of the programs are widely distributed. Pray that the Lord will use His Word in the lives

of the people of Senegal.

**POSSESSIVE CASE**

Billy Graham, well-known evangelist, will be preaching the gospel in Tokyo, Japan at the new Tokyo Dome, January 13-16, 1993. Japan is currently in a state of flux. Because of its close relationship with the west, Japan may be more receptive than ever to hear and believe the gospel. Japan is the second richest country behind the United States, and recently got rid of its one-party democracy for a new prime minister. Morohiro Hosow-kawa, 55, is Japan's first political leader in 38 years to come from outside the Liberal Democratic Party. A policy speech given in August, had an overall spiritual tone and quality. In the speech he denounced "useless luxury and extravagance."

**WITHOUT A PRAYER**

Atheist leader Madalyn Murray O'Hair told the Austin American-Statesman newspaper that she believes she is losing her battle to keep religion out of American public life. She expressed concern about the June "March for Jesus" which attracted over 20,000 people in Austin.

"They have 20,000 out in the street, whereas when (atheists) were here for the convention, we got 300 or 400 out in the street in Austin—you can't have that." One footnote—O'Hair's American Atheists Association is headquartered in Austin, TX.

**CROSSED OUT**

Three crosses that hung from a skylight in the chapel at the Univer-

sity of Central Arkansas have been moved behind an altar after a student complained that they made the chapel "inaccessible" to non-Christians. President Winfred Thompson ordered curtains installed so that the crosses can be covered when the chapel is being used by people who find them offensive.

**FLAGRANT FRAGRANCE**

Yassir Arafat was offered the large town of Jenin to go along with Gaza, the first installment of his



realm. He chose Jericho (*fragrant*) because of its proximity to the Allenby Bridge, the crossing point with Jordan. He wanted access to the border with Jordan, control over immigration and customs, the trappings of sovereignty, a place where he could position himself among the players. Arafat will need the tranquility of Jericho because a different kind of politics will play itself out in the Gaza Strip.

In the alleyways, young boys with masks and good throwing arms will give Arafat a good contest. Arafat will arrive with walking-around money that will help him secure loyalty in his new realm. The man returning from exile will have cards to play against the fury of the *shabab* and the pamphlets and zeal of Hamas. "Whoever eats the sultan's bread fights with the sultan's sword," goes an Arabic saying. **U**



## WHAT HEAVEN MEANS TO ME

**J**OHAN OF PATMOS, when a door was opened to him in heaven, saw first of all a throne. Heaven is the sphere of perfect rule, and therefore of harmonious blessedness and abiding security. "Thy will be done in earth as it is in heaven" (Mt. 6:10), is one of the petitions of the Disciples' Prayer, intimating that heaven is the place where the will of God is the universal law. Heaven is blessed both in the beneficence of its ever-blessed Ruler, and in the heart obedience rendered to Him by every dweller in that serene abode.

"I go," said Richard Hooker, as he neared the gates of the City, "to a world of order." The blessedness of heaven to the author of *Ecclesiastical Polity* was its sublime perfection of government.

### THE HOME OF THE SOUL

Our Lord called it the "Father's House" (Jn. 14:2), and a father's house is also a children's home. "Home" is one of the tenderest words in our English tongue. Every true heart turns towards home when the day's task is through. As the needle is drawn towards the Pole, so are our hearts drawn homeward as the night falls. Kindred souls are there: those who love us, understand us, our kin who delight to serve us and to do us good.

From battling with the hard forces of an unfeeling world, what balm to the mind there is in fireside converse with our dearest on earth. So when the din and dust of life's day is through, heaven waits to welcome the believer. "At home with the Lord" (2 Cor. 5:8) is the peace, if not the glory of heaven.

"I feel like a schoolboy bounding for home," said the war-scarred champion of a hundred fights for Christ in dark Burma, Adoniram Judson, as he drew near the moment to doff his harness.

### THE PLACE OF PERFECT FITNESS

Richard Baxter, author of *The Saints' Everlasting Rest*, faithful among the faithful, and most diligent of shepherds, as his frame weakened during his last illness, whispered in response to an inquiry as to how he felt, "I am almost—well." For heaven will be the

saints' everlasting rest indeed!

There we shall no longer be humiliated by our bodies. They shall not then impose their severe limitations upon our ability to serve the Lord, nor continually thwart the activities of our ransomed spirits. Nay, but the body, sharing in the glorious Redemption Christ obtained for us, shall be the suited vessel through which our souls shall express themselves.

*"There all is new, and never shall be old,  
For time is not, nor age, nor slow decay;  
No dying eyes, no heart grown strange and cold,  
All pain, all death, all sighing fled away."*

### THE PLACE OF ENLARGED SERVICE

"His servants shall serve Him" (Rev. 22:3). It follows that it must be so, since heaven is where His will is fully done. The only satisfying explanation of the discipline of our present condition is that it is God's training of the future administrators and executors of His eternal purposes.

"Have thou authority over ten cities" (Lk. 19:17) was the word to the faithful servant who had developed his character and capacity amid the opportunities of the present life. And if it be said that the reward of rule over ten, or five cities is Millennial, the question immediately arises: Is then the blessed service of the thousand years to be succeeded by an eternal inertia? Of course not!

*"For doubt not but that in the realms above  
There are yet other offices of love,  
That other ministries of joy there are,  
For it is written that His servants there  
Shall serve Him still."*

### THE PLACE OF UNHINDERED WORSHIP

Here we gather in twos and threes, amid much brokenness, aversion, and weakness. The feebleness of our praise is painfully obvious. We could not hope for its acceptance apart from the acceptability of our Great High Priest. The heart lags, the mind is dull, memory is weak, and the distractions of our earthly lot intrude unasked upon our holiest moments. The very exercises we engage in when we have met for worship some-



times come between us and the Lord. Jarring notes spoil the praise, coldness of spirit chills the thanksgiving. Too often, as well, we come before the Lord empty. It is only His matchless grace that encourages us to know our poor worship is accepted.

But how different will it be there! What praise! What glorious unison of full-hearted, pure, untainted and unceasing worship!

*"The countless multitudes on high,  
That tune their song to Jesus' Name,  
All merit of their own deny,  
And Jesus' worth alone proclaim."*

Says John Bunyan of that fair land, "Now, just as the gates were opened to let in the men, I looked in after them, and behold, the City shone like the sun: the streets also were paved with gold, and in them walked many men with crowns on their heads, palms in their hands, and golden harps to play withal. There were also of them that had wings, and they answered one another without intermission, saying, Holy, Holy, Holy is the

Lord... Which when I had seen I wished myself among them."

### THE PLACE OF OPEN VISION

There we shall view the glorious Christ with nothing between. Here we have walked by faith, the inward vision of the soul. Then shall glory-vision be ours; we shall gaze directly upon the Lord Jesus Christ. Dimly now we trace only the dark outlines of heavenly things, seeing "through a mirror in all enigma, but then face to face" (1 Cor. 13:12).

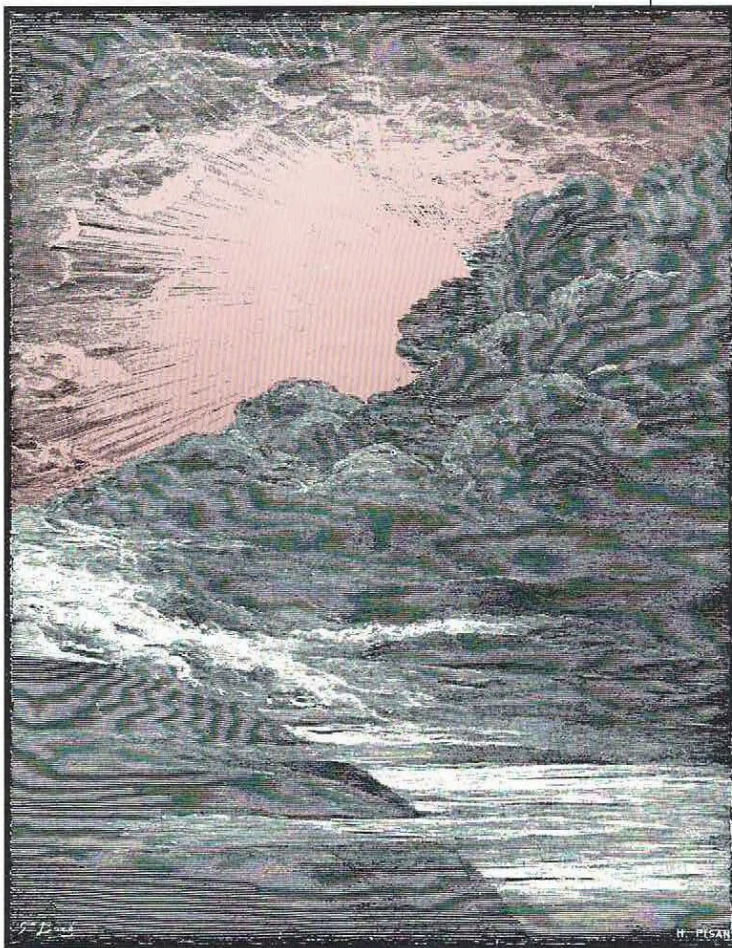
What intellectual enlargement awaits the saints in that land! But, better than all increase of knowledge, dearer than all advance of capacity, more precious than all perfection of adaptation to that environment, will be this simple, satisfying, longed-for consummation. "They shall see His face" (Rev. 22:4).

Said Samuel Rutherford joyfully from his Aberdeen prison: "The Lamb is all the glory of Immanuel's Land."

"The Man of Sychar! Oh, I shall see the Man of Sychar's well!" cried J. G. Bellett as the shadows of this present world thinned, and the rays of the glory-light of heaven began to filter through to his Home-going soul.

But dimly we discern the glories that await us. "It doth not yet appear what we shall be" (1 Jn. 3:2). There is a grave reticence in Holy Writ on this theme. But there is one central, final, and settling fact clearly revealed which puts the key of heaven into the hand of the least instructed believer: "Christ is heaven's All-in-All, and we shall be *with Him* there."

*"My knowledge of that life is small,  
The eye of faith is dim;  
It is enough that Christ knows all,  
And I shall be with Him!"*



*We will never get far away from the thought of Calvary in heaven. And why? It was only because He was willing to take our place on the cross that we could ever share His place on the throne. The depths of Golgotha can only be matched by the heights of glory.*

**U**



## ANGELS ARE WATCHING!

**T**hose heavenly creatures whose very existence is to serve and obey the commands of God, gaze down upon the people of God in wonder and amazement. They are accustomed to seeing many wonders, for they dwell in the presence of God. They were present at the Incarnation of the blessed Son of God (Lk. 2). They have been witnesses of all the mighty works of God through the ages.

Angels compose a vast host (Ps. 68:17); and each is mighty in power. It required only two angels to destroy Sodom and Gomorrah (Gen. 19:13), and yet our Lord declared that He could have had more than twelve legions of angels by His side if needed (Mt. 26:53). The Bible speaks of them as patient, meek, modest, and holy. They are spoken of as having great wisdom and knowledge. And yet, with all that attributed to them, the Bible reminds us that we are a "spectacle to angels" (1 Cor. 4:9).

What are angels observing in us? What do they see in the Church, as they watch it develop as the Bride, to be presented without spot or wrinkle to their Creator and Sovereign?

They observe the *grace* of God (1 Pet. 1:12). Peter had been reminding those scattered, persecuted believers of all the blessings that were theirs because of God's matchless grace as found in our Lord Jesus Christ. They had been sinners, lost and undone, but brought into the family of God through simple faith in the finished work of Christ. By God's grace, sinners are forgiven, sanctified, justified and invited to come boldly into His presence. Peter reminds them of their family inheritance and of their eternal security, being kept by the power of God.

Angels are strangers to God's grace. One act of disobedience placed one-third of them in the ranks of fallen angels, from which there is no recovery. They stand in awe at the grace bestowed upon us—sinful creatures, for none of their fellow messengers who fell will ever be redeemed.

*But for the Atonement who can tell  
Why earth is favored more than hell?  
Why fallen man such good receives,  
While fallen angels nought relieves.* (Wm. Blane)

How much more should we, who are the recipients of such matchless grace, stand in awe and wonder at the remembrance of such truths. May we never lose the wonder of it all, that we have been saved by grace.

Angels observe the *wisdom* of God (Eph. 3:10). In this age of grace the Church reveals to the myriad hosts in heaven the mystery that was concealed for countless ages. The mystery as to God's final disposition of man's sin—how God could be glorified in handling such a task—how God could be Just and the Justifier of sinful man. These creatures had observed the failure of man from the beginning. God's earthly masterpiece, the nation of Israel that was to show forth His praises, had failed. The Gentiles, who were strangers to His covenants with Israel, had joined forces with them in crucifying the Son of God. Angelic hosts now observe these two entities being formed into one body, the Church, as heirs and joint heirs with their Redeemer.

In wonder and amazement, they view the wisdom of God, bringing about a "new creation" and giving it to His Son as His Bride. The Church re-



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veals the wisdom of God in His triumph over the havoc wrought by Satan, as they see that Bride being prepared to inhabit the place that the evil one himself coveted.

The angels also observe the *holiness* of God (1 Tim. 5:20-21). The context of the passage reflects the responsibility of the Church to rebuke those believers that sin. Angels have the solemn responsibility to guard the holy presence of God. We see it from the beginning, as they guarded the way to the entrance of Eden.

We observe them symbolically pictured in this fashion woven into the linen curtains of the tabernacle, as well as hovering over the mercy seat. Isaiah describes their duties in chapter 6 of his prophecy.

These messengers who carry out God's judgment do so without partiality, for to them is revealed the full truth concerning such matters by the One who knows the heart. How serious a matter it is for the local church to discipline according as the Word of God instructs us. We too, should not judge hastily, until the truth is known, and we should not show partiality in any case, but when such is revealed, it should be judged. Angels observe us in these matters, for the Church is the dwelling place of God (1 Cor. 3:16).

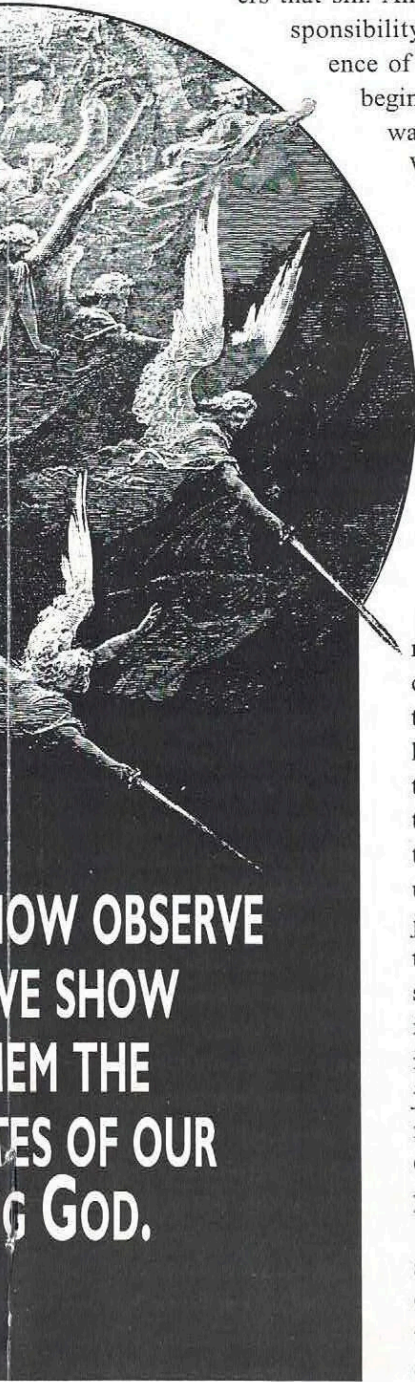
These heavenly hosts also observe the *glory* of God (1 Cor. 11:10). As they gaze upon the local church as it gathers as one

body, they observe the divine order established for men and women, reflected by the women's head covered. They were present at man and woman's creation, and were witnesses of their God-given roles. Now they see them in the church as new creations in Christ Jesus, returning to God's original order of the woman's submission to the man's headship. Though there is no difference in the standing for men and women according to God's grace, angels observe God's government being carried out in the distinct roles of men and women in the church.

These creatures who cover themselves in the presence of God, see man's glory covered by the woman, who is the glory of the man. And they see the man uncovered, who is the image and glory of God, reflecting his Head, the Lord Jesus Christ, that He might have the preeminence. Angels delight to see their Sovereign given the glory and honor that is due Him by His new creation.

Angels minister to us and they shall be our companions in heaven. However, now they observe us as we show to them the attributes of our loving God.

*The cherubim of dreadful ire,  
The seraphim with mercy's fire,  
All angels, the Archangel too,  
Shall reap eternal blessings through  
The death of Christ. For while therein  
They see God's estimate of sin  
And fear, they also there can see  
His love revealed beyond degree;  
Which firmer confidence inspires,  
And tunes all heaven's unceasing lyres,  
In loftier strains than e'er before,  
To swell His praise for evermore....  
The arch-fiend, too, the effect shall feel,  
Of having bruised the Saviour's heel.  
He, with his whole infernal crew,  
In bitter, dire remorse shall rue  
That e'er he left the nether sphere  
To make his blind adventures here.  
Hades and Death shall vanquished be;  
And all their prisoners set free.  
The second death, the burning lake,  
Shall all opposing powers o'ertake;  
For He who once to death did yield  
Shall so completely gain the field,  
That all His enemies shall be  
Beneath His feet eternally. (Wm. Blane)*



HOW OBSERVE  
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GOD.



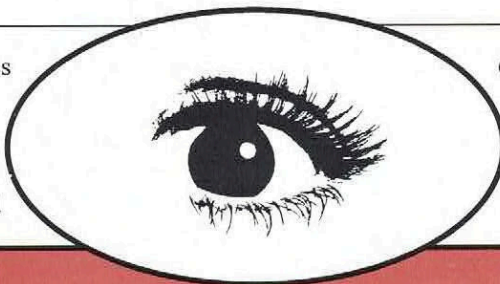
## THE BLACKNESS OF DARKNESS FOREVER

**I** HAVE SEARCHED this Book of God through and through, over and over again, to find one ray of hope for one who leaves this world rejecting Christ, and I have never been able to find it. I have looked into all kinds of theories, and have read hundreds of volumes, some depicting the annihilation of all the wicked dead; some, like the wild dream of the so-called "Pastor Russell," promising a second chance after death, but I have never found one statement in all these books (one based upon the Word of God) to give the slightest hope to the Christ-rejecter.

This is the only world in which God is offering salvation to Christless men; and if you refuse the message of His grace now, if you deliberately steel your heart against the convicting power of the Holy Spirit and die in your sins, you will be Christless for all eternity!

I think the most awful picture the Bible gives us of the doom of the lost is in the Epistle of Jude, which forms such a fitting preface to the book of Revelation. He speaks of those who make light of God's salvation and who follow after unrighteousness, as "wandering stars to whom is reserved the blackness of darkness forever" (Jude 13).

When I was a young boy in Canada, I remember how, night after night, a blazing comet appeared in the skies; and I heard



### *You Choose*

*You don't have to go to heaven,  
You don't have to live for God;  
You don't have to be forgiven,  
Nor be cleansed in Jesus' blood.  
When beyond the shining portals  
All the ransomed meet at last,  
You don't have to be among them,  
When the fight on earth is past.*

*Though the Saviour died on Calvary,  
You His pardon need not know;  
Though the Spirit now is striving,  
To the Lord you need not go.  
Though a mother up in glory  
For your soul did plead and pray,  
You don't need to go to heaven,  
Need not tread the narrow way.*

*You can choose eternal anguish,  
Live the life that suits you best,  
Turn your back on heavenly treasures,  
Vainly seek for peace and rest.  
God will never make you serve Him,  
Never force you to be saved;  
You can go to judgment Christless,  
Though your path with prayers be paved!*

—composed by H. A. Ironside  
(at the age of 17)

older people say that this particular "night wonder" had not been seen before for some three hundred years. I asked in amazement where it had been, and for the first time in my young life I came up against the wonder of stellar space. I was told that that comet had been driving on with tremendous velocity millions of miles away from the sun for one hundred and fifty years, and that one hundred and fifty years ago it had gradually begun to come back toward the sun; that was why it was then visible. In a few weeks it passed out of sight to appear to us no more for another three hundred years.

I can recall pondering as to what would happen if that comet never came back! My friends, this is the appalling picture that Jude presents in the passage referred to. Those who turn the grace of God into lasciviousness, those who despise the boundless mercy He has bestowed upon them in His blessed Son, and persist in refusing His goodness, continuing in their sins, will be driven away from the Sun of Righteousness into the outer darkness, nevermore to find their way back into the presence of God. He is giving a little space now for repentance, but the day of His grace will be over when He rises to shake terribly the earth.

And how are you treating His offer of mercy? **U**



## A BRIDE ADORNED—A LAMB SLAIN

*"He is brought as a Lamb to the slaughter" (Isa. 53:7).*

*"As a bride adorned for her husband" (Rev.21:2).*

**W**HEN THE HOLY SPIRIT would reveal the unspeakable glories of our future, He showed His servant John the Holy City, New Jerusalem, coming down from God. Then when a simile was chosen to describe this perfect creation—sinless, tearless, deathless, painless—John was given this: "As a bride adorned for her husband." Afterwards the simile becomes the substance, for receiving a promise to be shown the bride, the Lamb's wife, John sees the Holy Jerusalem, descending out of heaven, having the glory of God.

In such few words is pictured the fullness of divine and human felicity. They carry us onward to the far more exceeding and eternal weight of glory; they carry us backward to that Edenic morning when Adam first saw his bride adorned for her husband by the hand of a faithful Creator. Although that earliest bridal scene has been travestied during the intervening millennia of sin, until the snow of Lebanon has been trodden into the filth of Sodom, again and again, in holy love the bride has adorned herself for her husband, so that in his eyes she might be without spot or wrinkle or any such thing.

Of all the brides of Scripture none is more appealing than Rebekah, as in full and glad surrender she travels to Isaac, adorned with his father's golden gifts. But she had been chosen by a servant and her heart would wonder, "Will his master be satisfied?" until within the sacred privacy of his mother's tent the veil was lifted and every question was instantly answered.

### WHAT A HUSBAND SHE HAD!

His peer could not be found in any land. Those eyes which looked into hers, had seen his father's hand

grasping the sacrificial knife with awful intent. Those embracing arms had been bound and he had lain hopeless upon the hasty altar. Those ears which drank in the music of her voice had heard a foreboding voice say, "My son, God will provide Himself a lamb" (Gen. 22:8). Then, when all hope was dead, had heard that arresting voice out of heaven saying, "Lay not thine hand upon the lad!"

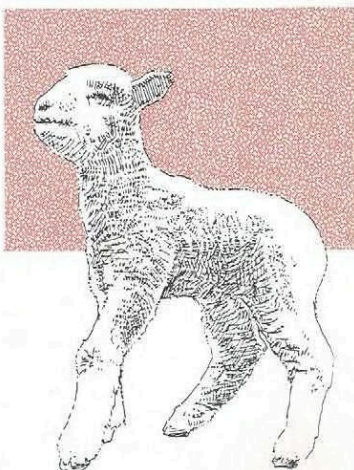
All that was the fleeting shadow; this, the abiding substance. "He is brought as a Lamb to the slaughter." Lambs from a thousand folds had died their swift deaths beside the altars. A merciful blemish had saved countless firstlings, but from many a bosom the pet lamb had gone out to be sacrificed.

### THE LAST LAMB HAS COME

This last Lamb is also the first, able to take away sin. In no Isaac-like innocence had He traveled. From eternity He had been aware that the earthly end of the journey was at the place of slaughter. Those "goings forth of old," had had as their goal that glorious and excellent hill of Calvary. The seclusion of Abraham's Moriah had no counterpart in His experience.

In cruel publicity the Lamb of God was led to the slaughter. For Isaac there was an intervening angel, but there were no angels near the cross. The choice was of legions or of none, so the extreme limit for angelic ministry was Gethsemane. Slaughtered in the prime of His manhood, yet He freely gave up His life, a sacrifice so costly as to be enough for the sin of the world.

*Yea, once Immanuel's orphan cry,  
His universe hath shaken;  
My God, My God,  
Why hast Thou Me forsaken!  
It went up from the Holy's lips  
Amid His lost creation,  
That of the lost no son should say  
Those words of desolation.*





## A BRIDE ADORNED

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So these far distant poles are joined by the bond of precious blood: the banqueting hall and the slaughter house, the banner of love and the cross of shame; the bridal veil and the rent veil; the brief cry of dereliction and the endless songs of the redeemed.

And this is the wonder: that scattered across the world there are numberless places where all this sacred history and all this sure prophecy is celebrated without fail week after week, in some cases not very far from Satan's seat. With the minimum of earthly garniture, a table, sometimes chairs, a cup and a loaf; with the maximum of heavenly reality; the Holy Spirit, the Holy Scripture, sons and daughters of the living God, an innumerable company of angels and the blood of sprinkling. The worshippers go back to Calvary, not as to some distant place, across the tides of time, but as a wayfaring man returns home after the day's work. There they sacrificed with song; with silence; with simple words of adoration, and having first given themselves, with gifts of money. This they do, for they can do no other, since they have heard a voice pleading, "This do for a remembrance of Me."

*Oh! if this glimpse of love  
Is so divinely sweet,  
What will it be, O Lord, above,  
Thy gladdening smile to meet!  
To see Thee face to face,  
Thy perfect likeness wear,  
And all Thy ways of wondrous grace,  
Through endless years declare.*

Have you ever been in the presence of a superior mind and heart—a mind with which your own was *en rapport*, so to speak—and have you observed how (almost unconsciously at the time) your whole being was controlled and elevated beyond itself, and you felt as though you were a better person for it, under the benign and higher stimulus of that presence? I have felt it.

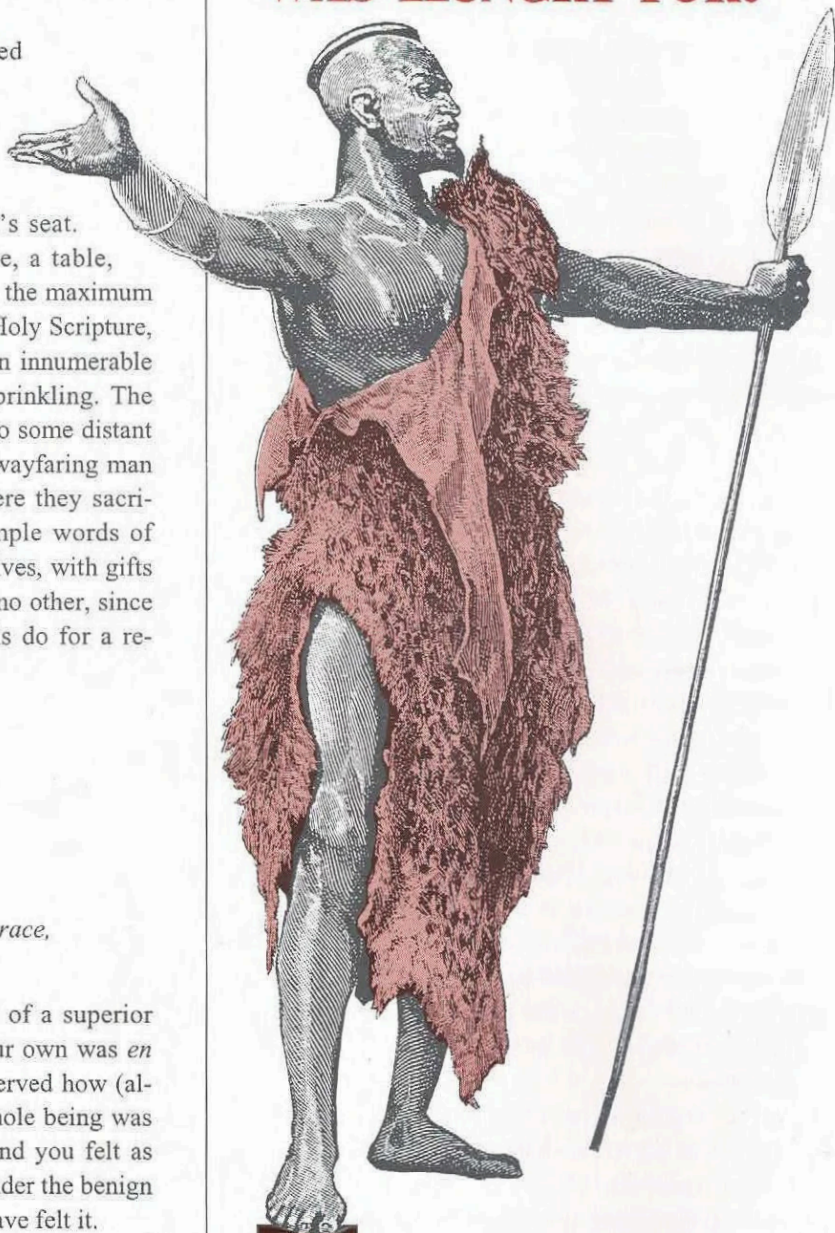
Well, we must seek so to realize our Saviour's presence with us and in us, that our whole being shall be hushed and quietly elevated and controlled in every little thing, in every little word. Thus we shall glorify Him, and shall become a power in His hands among men, and a testimony, even when silent, to all with whom we associate.

**U**

## GRACE AT WORK

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### WHAT THE CANNIBAL WAS HUNGRY FOR!



**I**N A FIT OF VIOLENT TEMPER, I left home when I was nineteen and joined the crew of a freighter which was sailing for India. My life became more and more sinful until I lost all concern for anything of true worth. It seemed that my wish that I would some day travel so far from home that I would never again hear the name of Jesus was realized. I never heard the name of Jesus



except in an oath, and I thought myself glad.

In the spring of my twenty-first year, we sailed to South Africa for ore. There I met two men, Peters and Edwards, who were planning a safari for ivory into the jungles of Rhodesia. Hearing their plans fired me with a desire to go along with them. I had a difficult time persuading them to let me join them, for I knew nothing of jungle life. However they finally agreed; I deserted my job and slipped away with the safari.

After long, difficult months of jungle travel, we found ourselves in the Zambezi region. An encounter with an enraged elephant herd and jungle diseases had claimed the lives of several of our porters. Several others deserted the safari. Space does not permit telling of how Peters was killed by a lion, and Edwards died with a raging fever. The porters refused to carry on, and I was left alone in the jungle. Can you imagine my despair?

For several days, I wandered southward, knowing that my only hope was to reach the Zambezi River and follow it out of the jungle. After three days of wandering alone, I began to feel I was being watched. For weeks we had seen no natives, but I was now conscious that human eyes were on me.

It was no figment of my imagination. Before I reached the Zambezi, I was captured by ten natives, armed with spears. They led me to a village, and placed me in a straw hut. I knew what my fate was, for this was a fierce tribe, well known for their cannibalism. I knew they would keep me until a day when all the tribes would gather for an orgy of feasting. Edwards and Peters had told me of the character of the peoples in this region. I grimly awaited my fate.

A bowl of plantains was shoved through the door to me twice daily and that was all my fare. For two days I saw no one and remained in my dark, guarded hut. Then an escort of several natives came to me. I found out later that this was Easter Sunday. It had been the most gruesome Easter I had ever experienced. My life

hung by a thread.

I was taken to the hut of the chief, who sat on a bench with his rod of authority in his hand. Everything was quiet as he scrutinized me with great care. In aching silence, I stood before this fierce-looking chief for what seemed an eternity. I held my head up and determined to die with courage. Then the tribal chief gestured with his hand and spoke. I can't imitate his words and shall not try, but I understood him as he asked, "You know Jesus?"

Never in my life did I hear a name so sweet! I fell right down on the floor of that dirty hut and wept like a baby. This was the name I had been running from. I had run this far and could run no further. I cried to the Lord for forgiveness and yielded my life to Him for His service. I remembered the quotation of Scripture: "*Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? . . . If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me.*" I had learned the verse at home many years, many miles before. Lying on that hut floor, I acknowledged to God it was a true promise. That Easter became an Easter indeed to me.

I stayed with these natives more than half a year, during which time I taught them much about Jesus. It was David Livingstone who had first taught them about the Lord, but they were still clinging to many primitive superstitions. How thankful I was for the background of Christian knowledge my parents had given me. I was eager to return to my parents whose hearts I had deliberately tried to break. I feared that they might die before they knew of my conversion.

God was merciful, however, and they were both living when I reached England ten months after the time of my conversion. Each Easter became an occasion of double rejoicing in our home. "*I am He that liveth, and was dead*" (Rev. 1:18), said the Lord Jesus. I am living proof He can do it in your life too.

How far can you run  
away from God?  
As far as you like.  
How far away  
can you get?  
About the width  
of a prayer.  
How long does it take  
you to get back  
to God?  
About as long as it  
takes you to fall  
on your knees.

U



## HEAVEN AND HELL

**I**t has been said that the light of heaven is the face of Jesus Christ: the joy of heaven is the presence of Jesus Christ: the melody of heaven is the name of Jesus Christ: the harmony of heaven is the praise of Jesus Christ: the theme of heaven is the work of Jesus Christ: the employment of heaven is the service of Jesus Christ: and the fullness of heaven is the Lord Jesus Christ Himself.

*God in Heaven hath a treasure,  
Riches none may count or tell;  
Hath a deep eternal pleasure,  
Christ, the Son, He loveth well.  
God hath here on earth a treasure,  
None but He its price may know—  
Deep, unfathomable pleasure,  
Christ revealed in saints below.*

—Tr. Frances Bevan

“If hell were nothing but eternal homesickness, it would still be hell. But it is far worse than that.” —Charles R. Scoville

**“The wicked shall be turned into hell,  
and all the nations that forget God.”**  
(Psalm 9:17)

For a cap and bells our lives we pay,  
Bubbles we buy with a whole soul’s tasking:  
'Tis heaven alone that is given away,  
'Tis only God may be had for the asking.  
—James Russell Lowell

What can the two thieves at Calvary teach us? “A man may be lost, though close to Christ when he meets death; a man may be saved though close to death when he meets Christ.” —W. P. W. McVey

“I have formerly lived by hearsay, and faith, but now I go where I shall live by sight, and shall be with Him in whose company I delight myself.”  
—John Bunyan in *Pilgrim’s Progress*

**“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven...We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.”**  
(2 Corinthians 5:1, 2, 8)

Wrote Lady Culross to John Welsh, a prisoner during the Scottish Covenant (1643-1688) as he languished in Blackness Castle: “You ought to be thankful you are only in the darkness of Blackness and not in the blackness of darkness” (Jude 13).

**“And there was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan.”**  
(Revelation 12:7-9)

“Christ possessed by faith here is young heaven and glory in the bud.”  
—Samuel Rutherford

*If God hath made this world so fair  
Where sin and death abound,  
How beautiful beyond compare  
Will paradise be found.*  
—James Montgomery

**“For great is Thy mercy toward me: and Thou hast delivered my soul from the lowest hell.”**  
(Psalm 86:13)

*On parent knees, a little, newborn child,  
Weeping you sat while all around you smiled;  
So live that, sinking into what your Lord called sleep,  
Calm you may smile while all around you weep.*

“When we preach on hell, we might at least do it with tears in our eyes.”  
—D. L. Moody

The fear of hell is not the fairest road to the feet of God, but it is better than none at all.  
—Alistair MacLean

The mission of the Saviour cannot be defined without speaking of man being lost, for He came to save the lost. —H. Blocher





## GIPSY SMITH

**R**odney Smith (1860-1947) was born in a gypsy tent near Epping Forest in England. As was then true of gypsies, the boy received no education; he was truly illiterate. He joined the family trade by selling his father's hand carved clothespins. In the evenings, his father, Cornelius, played a fiddle to entertain the men who hunched over their glasses of beer down at the pub. Into those murky surroundings he would bring his boy, Rodney, who danced and passed the hat. And if Cornelius became too drunk to notice, then Rodney would take a second collection, storing the proceeds in his own deep pocket. "What I collected that time I regarded as my share of the profits, for I was a member of the firm of Smith & Son, and not a sleeping partner either."

When Cornelius' wife, Polly, neared the birth of their sixth child, she contracted smallpox. The baby came, but there was little joy at the new arrival. Lying in that lone gypsy tent, off a muddy road, near the town of Norton, she told her husband, "Cornelius, I am dying. I don't know what you will do with these children, but I want you to promise me you will give up drinking and swearing." Cornelius stepped out of the tent and threw himself on the ground, sobbing. Sobbing for his wife, but also sobbing for his own inability to be the man his children needed. As he lay there, he heard a soft voice singing the chorus:

*I have a Father in the Promised Land;  
My God calls me, I must go  
To meet Him in the Promised Land.*

It was Polly, singing a song that had been buried away since childhood. As she sang it over, Cornelius considered Someone he had seldom thought of—God.

Rodney was only a child and little understood what was happening. Their mother was dying. It was not until some days later when his sister blurted out, "Rodney, you have no mother," that he collapsed on the grass wailing, "I shall have no mother like other boys."

For weeks, Cornelius was so despondent that the children feared that they would soon lose their father also. Then Cornelius confided in his two brothers, Bartholomew and Woodlock, "Brothers, I have a great burden that I must get removed. A hunger is gnawing at my heart. I can neither eat, drink, nor sleep. If I do not get this want satisfied, I shall die!"

They replied, "Cornelius, we feel just the same." Together they drove their wagon to a beer shop in Cambridge, where they told the landlady how they felt.

Listening to the three big, simple men, she began to weep, "I have a book upstairs that will just suit you; it makes me cry every time I read it."

They took the book with them, and found a young fellow who would read it to them. The book was *Pilgrim's Progress*. When they heard how Pilgrim lost his burden, Bartholomew sprang up and began pacing in front of his brothers. "That is what I want—my burden removed! If God does not save me, I shall die!"

Later, the three came to Christ in a gospel meeting. Rodney was in his early teens when the Smith family passed through Bedford, and as he stood in front of the statue of John Bunyan, he also entrusted himself to the One who receives sinful men. His first prayer was, "Lord, make my heart Thy home."

Two years later, he heard William Booth at the Christian Mission (which would become "the Salvation Army"). The Mission included 35 rescue missions in





cities around England. Booth was told that Rodney was a keen believer, so in a testimonial time, Booth asked the gipsy boy to stand in front of one thousand listeners and tell how the Lord had saved him. As Rodney cleared his throat, from that sea of faces a tall man called out, "Keep your heart up, youngster!"

Under his breath, Rodney said, "My heart is in my mouth already. Where do you want it?" The ice was broken, and the gipsy plunged into gospel preaching under William Booth's leadership.

Gipsy was never accused of being too academic in his delivery. When he began preaching, he was simultaneously learning to read. There he would stand with the Bible open, haltingly saying the sounds of the rows of letters before him. If he spied a long word coming, he would look up from the page and make a comment or two, and then he resumed reading, beginning on the other side of that unpronounceable word.

A news reporter asked Gipsy if he aspired to receive a doctorate. He responded, "My health is sound and my preaching is sound, so why should I need a doctor?"

In 1878, he married Annie E. Pennock. She had been converted while hearing him preach at Whitby. They had three children: Zillah, Albany, and Hanley. Soon after their marriage, they were assigned a place at Hull where about fifteen hundred people regularly attended his meetings. There at Hull he became known

as "Gipsy Smith." While preaching at Hanley, he ran afoul of the Salvation Army discipline. It actually was a personal clash with General Booth's second son, Bramwell. For a supposed breach of the Army rules, he was dismissed. This was Gipsy's first visit to the waters of Marah. Later, he saw God's hand in that bitter experience. Expelled from the Salvation Army, he thereafter understood that he was meant to be the Lord's free man. "I was born in the field, and you can't cram me into a flower pot," Gipsy would say.

In 1886, he made the first of thirty trips to the United States. In 1892, Gipsy conducted an evangelistic series in Edinburgh, from which he began a work among his own people—the gipsies. Queen Mary took an interest in Gipsy's work, and often invited him to garden parties at Buckingham Palace. "Perhaps I'll get a title one day," he said, "Lord Clothespegs!"

In one arduous tour of the U.S., Gipsy spoke 350 times, visiting 54 cities and travelling 50,000 miles. President Theodore Roosevelt congratulated him for his work and said, "The gospel of Christ, though old, is ever new in the appeal it makes to the hearts and minds of men and in its power to sustain them in all trial and tribulation. No greater thing can come to our land than a revival...I doubt if there is any problem, social, political or economic, that would not melt away before the fire of such a spiritual awakening."

### WILL THE REAL DR. GIFFORD PLEASE STAND UP

The only man who might have preached to more people up to that time was Billy Sunday. Gipsy preached the gospel actively for seventy years. He spent three-and-a-half years in France during World War I, and evangelized in Australia and South Africa. His audiences often numbered two or three thousand. Once, an auditorium was so crowded that four policemen had to carry him in over their heads. Dr. Gifford worked in that campaign with Gipsy. When he came to the auditorium, the policeman at the door refused to let him in.

"I want to go in," said Dr. Gifford.

"Are you a seat holder?"

"No, I am not."

"Well, you cannot get in."

"I think there will be room for me in the pulpit."

"I am not so sure of it."

"But I am Dr. Gifford; I am going to preach."

"Oh, are you? I have let in two or three Dr. Giffords already."



But Gipsy was not always congratulated. One paper reported that he was a fraud, calling him the King of Bunkum. These remarks he ignored. But one comment pleased him. It was written in chalk near the door of his apartment: "Keep away from this man—he is dangerous."

Gipsy dreaded the shallowness of contemporary evangelism. This is reflected in his two messages, "Repent Ye" and "Slay Utterly," both found in Gipsy's book, *As Jesus Passed By*. Commenting on Fanny Crosby's line, "Only a step to Jesus, then why not take it now?" Gipsy voiced concern that evangelicals were not emphasizing the greatness of coming to Christ. He would intone, "It is only a step? Who told you so? Only a step to Jesus? Then it is a very big step."

Gipsy often preached about making restitution, using the illustration of the Philippian jailer who proved the reality of his salvation by caring for the man he had earlier tortured. Restitution was called "stripe washing." In South Africa, a murderer confessed his crime to Gipsy and purposed to return to England to turn himself in. Smith had one embezzler come to his office with a briefcase that bulged with money, ready to deliver to his previous victims. Adulterers and drunkards confessed their sins, and took definite steps to rectify past offenses.

And where did the energy, stamina and wisdom come from to continue such a ministry? Perhaps the secret goes back to an experience in Gipsy's childhood.

During Moody and Sankey's first crusade in the British Isles, they rode out to the gipsy encampment in Epping Forest. Moody preached and Sankey sang. There the three converted gipsies, Cornelius, Woodlock, and Bartholomew, introduced them to a promising young boy, "This is Rodney, who sings the gospel."

Ready to leave, Ira Sankey gazed down from their horse-drawn buggy at the young children crowding them. Sankey quickly leaned out of the buggy and put his hand over the curly hair of that boy with big brown eyes. "The Lord make a preacher out of you, my boy!" And as quick as an "Amen" could be said, the horse tugged and the buggy rolled away.

Years later, the British preacher visited Sankey in Brooklyn, New York. He asked if he remembered a barefoot boy in Epping Forest, just outside London, that he laid his hand on.

Sankey replied, "Yes, I remember that."

"Well," the gipsy beamed, "I was that boy, and you know, Mr. Sankey, I never get into the pulpit to preach the unsearchable riches of Christ but that I still feel the pressure of your hand on my head."

We might think that Sankey's mantle had fallen on the Gipsy. His preaching had a musical quality to it. The freshness and thrill of knowing God was in it. Often, when he visited a place, they requested that he tell his testimony, which he could not tell without tears. He did not seem at all artificial, or put on. It was the most natural thing for the Gipsy to move from quoting the words of a song to singing them. A common theme of his is summed up in the lines,

*What can the lost know of Jesus,  
If they cannot see Jesus in me?*

He asked, "In my private life, do I make those nearest to me think of Jesus?" So he taught thousands to sing,

*Let the beauty of Jesus be seen in me,  
All His wonderful passion and purity.*

Vance Havner related how, "it was my privilege to hear the Gipsy preach at meetings which proved to be the last time he came to America. He was in his 80's. My, how he preached that night! I have never heard him any better. At the end of the meeting, I decided that this might be the last time I would see him this side of Heaven and I just had to go up and shake his hand and thank him. As I came near the Gipsy, an older man came up to him and I heard him say, 'Gipsy, I heard you preach when you first came to America over 50 years ago—my how you blessed my heart then. I have never forgotten it—but again tonight, how my heart was warmed and thrilled! Gipsy, tell me—what's the secret?' Gipsy replied, 'I have never lost the wonder of it all.'"

*Much of the material for this article was taken from:*

*Gipsy Smith: His Life and Work: an Autobiography*  
*Gipsy Smith: From the Forest I Came: D. Lazell*  
*Sixty Years an Evangelist: An Intimate Study of Gipsy*  
*Smith: H. Murray*  
*The Beauty of Jesus: Gipsy Smith*  
*As Jesus Passed By: Gipsy Smith*  
*Treasury of Hymn Histories: Alfred B. Smith*





## A Bit of Hell Inside

Gipsy Smith was preaching in Edinburgh, Scotland. One of his helpers was George Jackson. Mrs. Jackson came to him at the close of the gospel meeting, and said, "Gipsy, there is a young woman in the inquiry room who is in a desperate state. She refuses to go away. Nobody seems to be able to help her, and she keeps crying out that she must see you."

Going with Mrs. Jackson, Gipsy found her at the far end of the room. The poor girl was lying full length on the floor. He said, "I never saw anyone in such abject misery in all my life. I knelt beside her and asked her what was the trouble."

"Oh," she said, "I have a great sin to confess."

Smith replied, "You had better tell it not to me, but to Jesus."

"Oh, sir, I want to confess an awful sin. I am a mother, and I fathered my child on an innocent man. He was a student in one of the theological colleges studying for the ministry, and I blighted his life as well as branding him. I took him through three courts and won my case, and I have a bit of hell inside. He was dismissed and disgraced, and he is as innocent as you are. What am I to do?"

This sounded like a notorious court case written about in the papers. The truth was out, "I am the woman in the case. I have sworn falsely against Mr . . ." She gave the name of the brilliant M. A., an international golfer, who after fighting the case up to the highest court had been branded, disgraced and "dismissed from society."

The poor girl kept crying, "How can I find peace? They will surely send me to jail. What am I to do?"

"Do?" he said, "do right."

She said, "I have no peace."

Thinking that she wanted assurance, but not conversion, Gipsy said, "And you never will have peace. In this world you may have pardon on condition, but there is no such thing as peace for you, for you will never forgive yourself that wrong." He did not spare her. He was convinced that the only way for her to face her sin in the sight of God would be to resolve to confess publicly. Better to go to jail than to remain a hypocrite.

Gipsy told her, "You must take off that brand as publicly as you put it on—just as publicly."

"Oh, sir! He will send me to prison."

"If it means prison, and you go to prison, you will go with the consciousness that you made an honest attempt to undo the wrong."

Under those words the poor thing collapsed. Gipsy's heart ached, yet he did not dare apply a slight remedy to her wound, crying "peace" falsely. "When you are willing as far as lies in your power to undo the wrong, God will help you, and He will not forsake you."

She bit her lip till it bled, and clasping the chair in front of her, said, "Oh, God, I will do it even if it means prison."

That was not an easy path for that girl, but she took it courageously. She went to the proper authorities and told the truth, "Because I gave my heart to God, I had to take this course to clear my conscience of its guilt." The whole proceedings were published in the London papers. She had the court revise the whole case, and before a crowded courtroom said, "I make this statement first of all because Jesus has saved me; and secondly, I must do justice to an innocent man."

Three months afterwards, Gipsy was outside a shop in St. Paul's Churchyard when a barrister friend from Scotland came up. "Are you Gipsy Smith?" he asked.

"Yes, sir."

"Well," he said, "I was in court when that girl made her confession. There was not a dry eye in the court at that time, and it did more to make men of my type believe in the gospel of Jesus Christ than all the sermons we have heard in a quarter of a century."

Later, Gipsy was in Glasgow. At the close of a meeting, the door opened and a tall, striking young man entered. He turned the key in the lock. "He was a much bigger man than I," said Smith, "and I pulled myself together and prepared for emergencies. Then he threw his arms around me. 'Man!' he cried, 'I am the fellow in the case. You delivered me.'" The next night, his mother and father were in that room, and tears mingled as they retold the story. The girl found the right man, and became a happy wife. The brilliant student, who had been so ruthlessly wronged, was reinstated without a stain on his character. And best of all, God was glorified.





## ASHAMED!

**A** NUMBER OF YEARS AGO I read a book now out of print called "Will Evangelicalism Survive Its Own Popularity?" The author reasoned the seeds for evangelical demise came from its popularity. He examined a number of values such as the pursuit of pleasure, fascination with fame, preoccupation with youthfulness, and the obsession with fads that were permeating the church while corrupting the nation.

About 2 years ago I was given a book called "Liberating Ministry from the Success Syndrome". It chronicles a young pastor of a denominational church who started out trying all the new ideas of the Church Growth Movement and failed. He began to ask some serious questions about the Church Growth Movement and came to some solid answers as to the meaning of success.

Now I've just read another book that hits harder than the others. John MacArthur writes books that need to be written—even if the ideas presented are seen as controversial. This is one of those books. "Ashamed of the Gospel" Defines the "user-friendly church" (a computer age term) and systematically demonstrates its unscripturalness. Mr. MacArthur says, "Ministry has married marketing philosophy, and this (the user-friendly church) is the monstrous offspring. The experts are now telling us that pastors and church leaders who want to be successful must concentrate their energies in this new direction. Provide non-Christians with an agreeable, inoffensive environment. Give them freedom, tolerance, and anonymity. Always be positive and benevolent. If you must have a sermon, keep it brief and amusing. Churches following this pattern will see numerical growth, we're assured; those that ignore it are doomed to decline."

One of this crowd's favorite texts is "all things to all men". In a superb exposition of the text in 1 Corinthians 9 he shows that Paul is not talking about changing the gospel to please the crowd but that he will do nothing that will hinder the spread the gospel in its clarity.

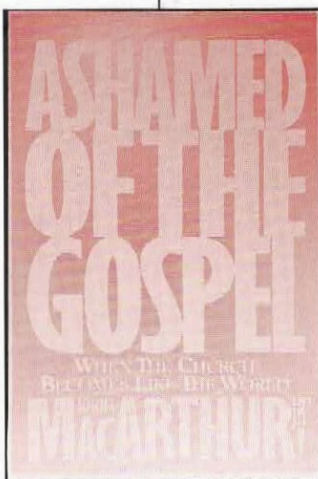
All would be well in this book if the chapter titled "The Sovereignty of God in Salvation" was deleted. In this chapter he states "If God chose who would be saved, and if His choice was settled before the foundation of the world, then believers deserve no credit for any aspect of their salvation. But that is, after all, precisely what Scripture teaches. Even faith is God's gracious gift to the elect". He further states, "His purposes for choosing some and rejecting others are hidden in the secret counsels of His own will." "God controls all things, right down to choosing who will be saved." He goes on to state, "What does God's sovereignty have to do with the subject of this book? Everything."

Mr. Finney is seen as the one whose ministry "foreshadowed and laid the foundation of modern pragmatism". According to Mr. MacArthur, Mr. Finney's "fundamental theological error was his rejection of God's sovereignty, that led inevitably to other errors in his teaching. He concluded that people are sinners by choice, not by nature. He believed that the purpose of evangelism should therefore be to convince people to choose differently. The sinner's choice—not God's—therefore became the determinative issue in conversion."

I don't endorse everything in Mr. Finney's theology, but I certainly do not endorse Mr. MacArthur's Calvinism. God is a sovereign God and the issue of God's sovereignty and man's responsibility is not going to be settled in this column. Mr. MacArthur's stand is that unless the gospel of Calvinism is presented it is not the gospel of the Bible. With that I disagree.

The gospel must be presented in all its clarity. To water it down or to make it a circus as some evangelicals do today needs to be warned against. But 5-point Calvinism is not the Biblical answer to the "user-friendly" church. The gospel of the Bible goes to "whosoever will" and any who would come may come and receive from the Lord Jesus Christ the water of life freely.

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## EVERYDAY READING PLAN

Section 38:1 Corinthians—Carnal vs. Spiritual Living

February 1	1 Corinthians 1:1-17	The unity of the Church vs. divisions
February 2	1 Corinthians 1:18-31	The cure for divisions—"the preaching of the cross"
February 3	1 Corinthians 2:1-16	The wisdom of God is attainable only by the Spirit
February 4	1 Corinthians 3:1-11	Carnality stunts growth; yoked with God in service
February 5	1 Corinthians 3:12-23	Building upon Christ—will your work withstand the fire?
February 6	1 Corinthians 4:1-21	A warning for carnally judging leaders in the church
February 7	1 Corinthians 5:1-13	Case of the incestuous brother—"put away that wicked person"
February 8	1 Corinthians 6:1-20	The disorder of legal suits and the snare of fornication
February 9	1 Corinthians 7:1-9	The sanctity of the body—marriage is honorable in all
February 10	1 Corinthians 7:10-24	Regulations of Christian marriage; abiding with God
February 11	1 Corinthians 7:25-40	Contrast between being married or remaining single
February 12	1 Corinthians 8:1-13	Limitations to the liberty we have in Christ
February 13	1 Corinthians 9:1-15	Temporal support for the ministers of the gospel
February 14	1 Corinthians 9:16-27	Eternal rewards for the ministers of the gospel
February 15	1 Corinthians 10:1-15	Israel in the wilderness; an example not to lust after evil things
February 16	1 Corinthians 10:16-33	Freedom with limitation—the Lord's table and separation
February 17	1 Corinthians 11:1-16	The order of headship—God, Christ, man, and woman
February 18	1 Corinthians 11:17-34	The order and meaning of the Lord's Supper
February 19	1 Corinthians 12:1-11	The individual believer and the exercise of gift
February 20	1 Corinthians 12:12-31	The church & the fundamental, permanent, & temporary gifts
February 21	1 Corinthians 13:1-13	Lovest thou Me more than these?
February 22	1 Corinthians 14:1-22	The superiority of prophecy over tongues
February 23	1 Corinthians 14:23-40	Regulating the ministry of spiritual gift in the local church
February 24	1 Corinthians 15:1-11	The fact of the resurrection of Christ
February 25	1 Corinthians 15:12-28	The importance of the resurrection of Christ—He must reign
February 26	1 Corinthians 15:29-50	Our living hope—our resurrection through Christ
February 27	1 Corinthians 15:51-58	The mystery and practical value of the resurrection
February 28	1 Corinthians 16:1-24	Stewardship to God and brotherly service illustrated



# 1 CORINTHIANS

**F**rom the great philosophies of the Greeks, for sheer impact on the soul, it is not to the ideas from Athens or the iron discipline of Sparta that we would turn. Our minds are brought instead to a small group of believers at Corinth, and the two letters written to them by the Apostle Paul—the very breath of God. Untold millions have inhaled the abundant life that emanates from these two books.

The spiritual history of the city of Corinth is recorded for us in Acts 18:1-17. In the midst of his second missionary journey, Paul came to the chief objective of his journey, the city of Corinth. This was not unusual, for Corinth was the most important and prosperous city in Greece. Straddling a narrow isthmus between the Adriatic and Aegean seas, it was a hub of international traffic. Its population stood at about 500,000.

Ancient records speak of the pine trees that grew around the city. From them the Corinthians made the wreaths with which they crowned their athletic champions and which Paul used to speak of a greater crown that would not fade away (9:25). In the eastern part of the city was the stadium that hosted the Isthmian games, second only to the Olympics in their importance. Paul's allusions to athletic examples are easily understood in light of the Corinthians' devotion to sporting events (9:24). Also on the outskirts of the city was an amphitheater estimated to have held perhaps 20,000 spectators which conveyed to the Corinthian believers a vivid image of "fighting with beasts" (15:32) or of "the setting forth of the apostles as spectacles unto the world, and to angels and to men" (4:9).

The Corinth of Paul's day was a fairly new city; the original had been burned in 150 B.C. But here and there were buildings that were made of materials that had withstood the fire—an apt illustration of the fire-proof rewards of gold, silver, and precious stones at the Judgment Seat of Christ (3:12).

The moral standards of Corinth were almost non-existent. So desperate was the degradation of Corinthian society that a phrase meaning "to Corinthianise" had become an idiom for gross debauchery. Central to the immorality of the city was a massive temple to Aphrodite, the goddess of love, which was served by

1,000 temple prostitutes. This undoubtedly accounts for the repeated denunciations of such immorality.

Here Paul stayed for one-and-a-half years, seeing an assembly planted. And it was to this group of believers that he had left behind in Corinth that, three years later, he penned this letter. Great attacks were being made on the assembly by the wicked one and Paul wrote to strengthen his children in the faith.

First Corinthians is extremely practical in its subject matter. It was written to settle real problems in the assembly at Corinth, but in performing that function it became a blueprint for any local assembly.

Paul spends the first five chapters in response to reports from the house of Chloe (1:11) regarding problems concerning interpersonal relationships—still a great issue today—including a sectarian attitude; self-glorifying; carnal behavior resulting from a lack of growth; and criticizing and judging one another. Paul presents his admonition as a loving spiritual father (4:15). They needed to begin acting like a family.

The next section of the book (chs. 5-8) deals with several moral issues. From chapter 7, Paul answers questions that were posed in an official letter from the Corinthian church to Paul (7:1): gross immorality and consequent discipline (ch. 5), Christians taking one another to law (6:1-8), impurity (6:9-20), marriage (ch. 7), and Christian liberty, particularly relating to eating meat offered to idols (8:1-10:33).

The third section (chs. 11-14) deals with the activities of a local church. Headship, the head covering, the Lord's Supper, spiritual gifts, preaching, and assembly decorum are some of the issues dealt with—which are at the heart of much controversy today.

The final section of the book (ch. 15) is doctrinal, setting forth the inseparable relationship of the resurrection to the Christian faith. The last chapter of the book contains personal greetings and instructions.

First Corinthians is a practical handbook for a local church, written to foster spiritual growth. How appropriate the message of the book is for us today! May we carefully study this book so that we are able to stand firmly as the practices and precepts of our local church are challenged on every turn.

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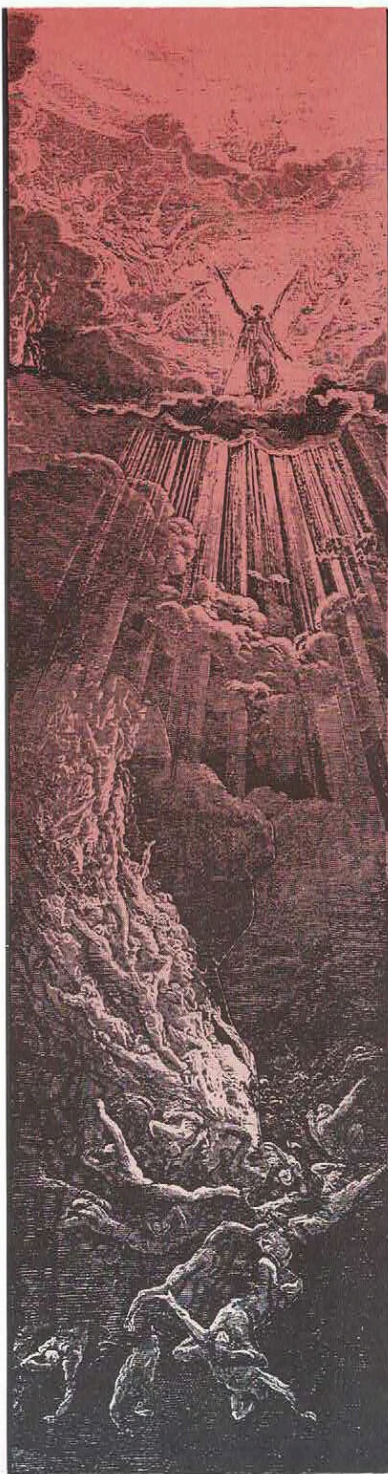
## TURNED INTO HELL

**L**ET OTHERS HOLD their peace about hell if they will—I dare not do so. I see it plainly in Scripture, and I must speak of it. I fear that thousands are on that broad road that leads to it, and I long to arouse them to a sense of the peril before them.

What would you say of the man who saw his neighbor's house in danger of being burned down, and never raised the cry of "Fire"? Call it bad taste if you like, to speak of hell. Call it charity to make things pleasant and speak smoothly, and soothe men with a constant lullaby of peace. From such notions of taste and charity may I ever be delivered! My notion of charity is to warn men plainly of their danger. My notion of taste is to declare all the counsel of God. If I never spoke of hell, I would feel myself an accomplice of the devil.

Beware of new and strange doctrines about hell and the eternity of punishment. Beware of manufacturing a God of your own—a God who is all love, but not holy—a God who has a heaven for everybody, but a hell for none—a God who can allow good and bad to be side by side in time but will make no distinction between good and bad in eternity. Such a God is an idol of your own, as true an idol as was ever molded out of brass or clay. The hands of your own fancy and sentimentality have made him. He is not the God of the Bible, and besides the God of the Bible there is no God at all. Your heaven would be no heaven if there was no justice in the universe.

A heaven containing all sorts of characters mixed together indiscriminately would be miserable discord in-



deed. Alas! for the eternity of such a heaven! There would be little difference between it and hell. Ah, reader, there is a hell! Take heed lest you find it out too late.

Beware of being wise above that which is written. Beware of forming fanciful theories of your own, and then trying to make the Bible square with them. Beware of making selections from your Bible to suit your taste—refusing like a spoiled child, whatever you think is bitter—seizing, like a spoiled child, what you think sweet.

What is all this but taking Jehoiakim's penknife and cutting God's Word to pieces? What does it amount to but telling God that you, a poor, short-lived worm, know what is good for you better than He? It will not do; it will not do. You must take the Bible as it is. You must read it all and believe it all. You must come to the reading of it in the spirit of a little child. Dare not to say, "I believe this verse for I like it; I receive this for I can understand it; I refuse that for I cannot reconcile it with my views." "Nay, but, O man, who art thou that repliest against God?" By what right do you talk in this way? Surely it were better to say over every chapter in the Word, "Speak, for Thy servant heareth."

If men were to do this they would never try to throw overboard the doctrine of the eternal punishment of the wicked. "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46). "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" (Isa. 33:14).

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# EACH GENERATION MUST REDISCOVER THE TRUTH

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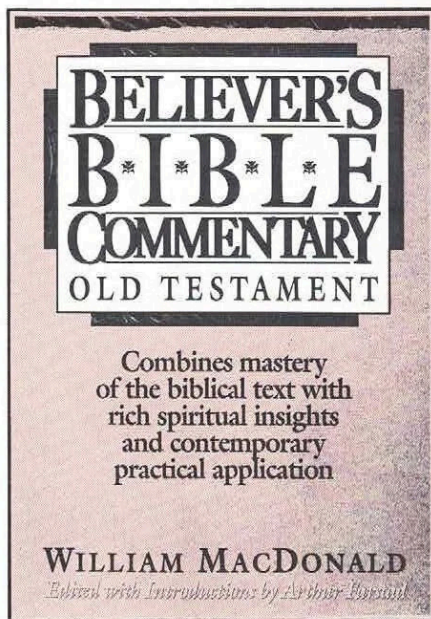
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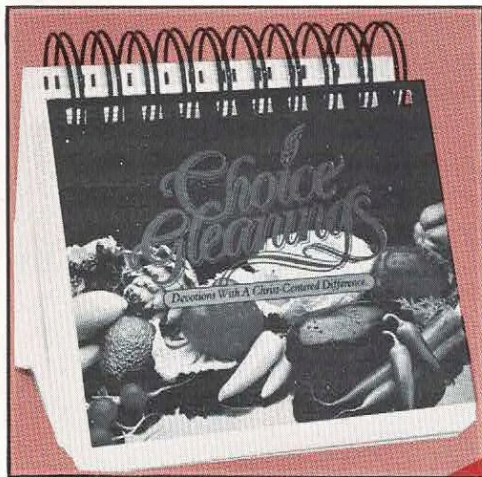
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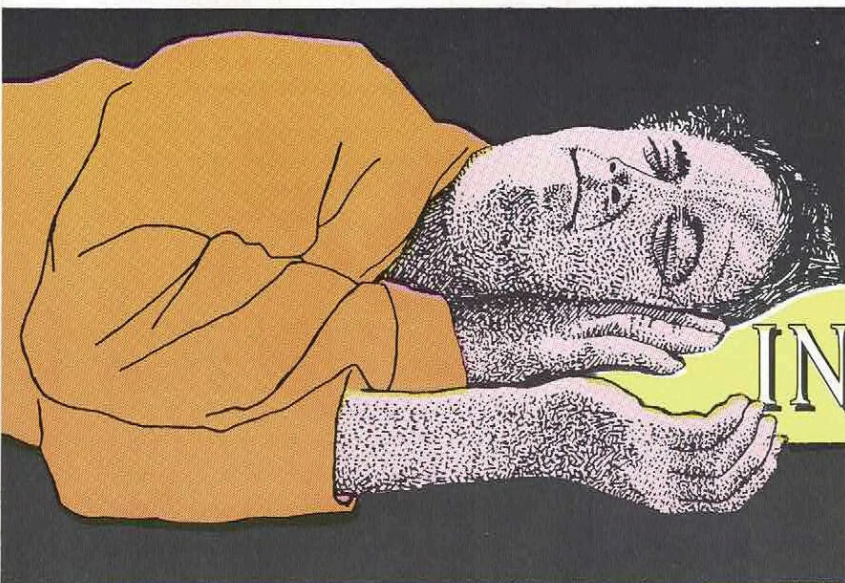
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## IN DANGER?

As I lay sick upon my bed  
I heard them say "in danger";  
The word seemed very strange to me;  
Could any word seem stranger?

"In danger"—of escape from sin  
Forever and forever!  
Of entering that most holy place,  
Where evil entereth never!

"In danger"—of beholding Him  
Who is my soul's salvation!  
Whose promises sustain my soul  
In blest anticipation!

"In danger"—of soon shaking off  
Earth's last remaining fetter!  
And of departing hence to be  
"With Christ," which is far better!

It is a solemn thing to die,  
To face the king Immortal,  
And each forgiven sinner should  
Tread softly o'er the portal.

But when we have confessed our sins  
To Him who can discern them,  
And God has given pardon, peace,  
Though we could ne'er deserve them,

Then dying is no dangerous thing;  
Safe in the Saviour's keeping,  
The ransomed soul is gently led  
Beyond the reach of weeping.

So tell me with unfaltering voice  
When hope is really dawning;  
I should not like to sleep away  
My few hours till the morning. —*Anon.*