

UPLOOK

FEBRUARY 1995

Nobody appreciates it anyway. I'm not the type. Sorry, I'm too busy. It's not my gift. What about everyone else? You want me to do what?! I'd like to, but... Let the young people do it; I've done my work. I think it's my job just to come to the service. That's my only night to spend with the family. I, um, I can't think of an excuse right now, but I'll surely work on it. **WHAT CAN I DO TO HELP?** You have got to be kidding! Uh, hospitals make me gag. You're trying to make me feel guilty. No. Nobody ever visits me! Can't you find anyone else? It just doesn't appeal to me. I can't get into funerals. What can one person do anyway? What is it about "No" you don't understand? Who was your servant last year? Right!! The last time I tried that, no one even said thanks. Sorry, kids aren't my thing.



Snowed Under

I don't think I'm overstating the case when I say there is a great deal to be done. But in two thousand years, the situation has changed little; the work is still great; the laborers are still few. The one difference? Now is our salvation nearer than when we believed.

Buffalo, New York, sits at the east end of Lake Erie. The windward end. The prevailing winds sweep across the 9,910 square mile (25,670 sq. km.) expanse of the lake and, drawing up moisture as they travel, are more than willing to bestow their rain- (or snow-) laden bounty on the city.

For some reason, snow by the foot is not always appreciated. So for a while the authorities attempted to seed the clouds over the lake to force them to jetison their precipitation before it reached the eastern shore. But the ski resorts in the hills south of Buffalo strenuously objected to green grass in January and so the region was left to its fate. White stuff, and lots of it.

Just south of Buffalo is the town of Blasdell, population 2,910 or thereabouts. The Lord has seen fit to place a lampstand there to shine for Him, and shine they do. Over the years they have probably sent more missionaries per capita to the foreign field than any other assembly I know. And still the testimony shines for Him: children's work, camp ministry, youth conferences, annual banquets for the local firemen, and on it goes.

When I was living in southern Ontario, 50 miles from Blasdell, I often visited the fellowship there in January or February for four Thursday nights to minister the Word. One year, there was an unusually large snowfall in Buffalo (is that redundant to say snowfall and Buffalo together?). There was so much of the fluff, in fact, that the police made it an offense punishable by jailing to be caught driving a car in the city. They had so many stranded vehicles and were having such difficulty clearing the streets that they didn't want anyone compounding the problem.

I assumed the meeting had been cancelled in Blasdell. All day I waited for the phone to ring, informing me of the fact. Finally, at supper time, I placed a call through to the Steifler residence.

"Hello?"

"Hello, this is Steifler's."

"Hi, brother, this is Jabe. How's the weather

there? (Hint. Hint. My easy chair was looking very inviting right about then. A good book. A hot mug of tea. An afghan blanket pulled up to my chin.)"

"What do you mean?"

"The snow, brother! Haven't you cancelled the prayer meeting?"

"No. Why?"

"Well, I heard the city of Buffalo is closed."

"Yes, but Blasdell (population 2,910!) is open. You'll have to take the Thruway around the city, but you'll be alright."

"Will anyone show up?"

"Well, I suppose some people will make an excuse and some people will make an effort."

"Ah. I see. Yes, well, see you there, brother."

Now if that doesn't describe the human race in general and the Christian community in particular, I don't know what does. Many of God's people, feeling snowed under perhaps, have opted for the recliner by the fireside. But thank the Lord for the faithful few who rise to the challenge and make the effort when they could easily make an excuse.

I've often thought that the big E (effort) type Christians could save a lot of time when asking small e (excuse) type Christians for a hand if we had a book of the most popular excuses numbered and indexed. Instead of losing ten minutes while we listened to a play-by-play description of how busy they are (no one ever seems too busy to take the time to tell you how busy they are), small e Christians could just use a number. It would work like this:

"Hi. I was wondering if you..."

"Sorry, Number 324 (My aunt may be coming from the old country this summer and I wouldn't want to be out when she came)."

"Yes, I understand. Maybe some other time."

"Not likely—187, you know (I'm allergic)."

"Well, thanks for memorizing the numbers."

"You've got to make the effort sometime!"

By the way, when I arrived at the meeting in Blasdell, they were all there. *Vive l'effort!*

U

UPLOOK

(USPS 620-640)

Founded in 1927 as *Look on the Fields*,
is published eleven times per year by



GOSPEL FOLIO PRESS
P. O. Box 2041
Grand Rapids, MI 49501-2041

POSTMASTER:
Send address changes to:
UPLOOK
P. O. Box 2041
Grand Rapids, MI 49501-2041

Founding Publisher
WILLIAM J. PELL

Editor
J. B. NICHOLSON, JR.

Managing Editor
SCOTT A. TUCKER

Circulation Manager
PAUL GOODSON

UPLOOK magazine is intended to encourage the people of God in fidelity to His Word, fervency in intercessory prayer, labors more abundant and love to the Lord. Believing in the practical Headship of Christ and the local autonomy of each assembly, this is not intended to be an official organ of any group or federation of local churches. The editor and authors take responsibility for materials published. For any blessing which accrues from this publication, to God be the glory.

UPLOOK is copyrighted solely for the purpose of maintaining the integrity of the material. It is not intended to limit the proper use of articles contained in the magazine. Please include the words: "UPLOOK magazine, by permission" on photocopies made for personal use. For large quantities or other purposes, contact UPLOOK.

Please enclose a self-addressed, stamped envelope with all unsolicited material.

ISSN #1055-2642
Printed in the U. S. A.
© Copyright 1993 Gospel Folio Press

Contents

Volume 62 Number 2

FEATURES

THE WAY TO FULFILLMENT <i>William MacDonald</i>	4
SOMETHING YOU CAN DO <i>Daniel March</i>	5
THE WELL-TIMED HOMECALL <i>Barry Clohessy</i>	10
THE GRACE OF GIVING <i>Leslie S. Rainey</i>	13
SURPRISED BY HIS PRESENCE <i>Charles Stanley</i>	18
GOD'S SECRET SERVICE <i>S. D. Gordon</i>	19
A CLEAR CHOICE <i>Walter Potter</i>	21
SPIRITUAL GIFTS <i>A. E. Horton</i>	26
BAILING OUT <i>J. B. Nicholson, Jr.</i>	30

DEPARTMENTS

EDITORIAL	2
FRONT LINES	6
WHAT'S GOING ON?	11
BOUQUET OF BLESSINGS	15
CHART ON THE GIFTS	16
HEROES	23
LOOK AT BOOKS	29

Gospel Folio Press is a tax-exempt corporation looking to the Lord to provide for the needs of this ministry. This magazine is sent freely to those who request it, but evidently is not freely produced. Donations should be made payable to "UPLOOK" and sent to:

U.S. donors:

P.O. Box 2041
Grand Rapids, MI
49501-2041

Canadian donors:

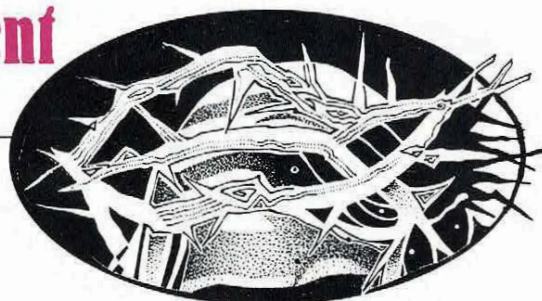
P. O. Box 427
St. Catharines, ON
L2R 6V9

Contributions may also be made using your *Visa* or *Mastercard*. When you write, please include your card number and expiry date and the amount in US currency that you wish to donate.

Receipts are issued for all donations received and are valid for tax purposes in the United States and Canada.

Be sure to enclose your former address label when sending a change of address. Please let us know of changes six weeks in advance.

The Way to Fulfillment



*Do you want
a life of
fulfillment?
Do you want
to find
reality? Do
you want a
meaningful
existence?
There is a
way to find
it, but the
cost is
tremendously
high.*

Most of us sincerely want the full life but we don't want the steps that lead to it. We want the crown but not the cross. We want the throne of glory but are unwilling to ascend the altar of sacrifice.

The life of the Lord Jesus was the life of fulfillment. It was the only perfect life that has ever been lived on this earth. If you want to know reality, study His life, consider the elements that made it truly successful, and then allow Him to live that life through you.

The story is told in two simple figures—bread and wine. His life was broken bread and out-poured wine. This is the way He took, and He says to us, "Follow Me. Then you'll know life that is life indeed."

Think of what fulfillment meant for the Saviour:

1. *It meant leaving a home of elegance for a stable.* Shocking as it seems, we know that He did it. We have become accustomed to the fact. But we can never seem to become accustomed to the fact that He might want us to leave the affluence of the United States for the squalor of a foreign mission field. Or even worse, that He might want us to leave the pleasant surroundings of an Anglo-Saxon suburb for the unsightly streets of the inner city. We know that He left the glory of Heaven to come to this jungle of sin but it seems very remote that He would ever want us voluntarily to choose a humbler way of life.

2. *It meant for Him a life of poverty.* He was born of poor stock (from the human side), grew up in poverty, lived in virtual poverty, and died without leaving an estate. In the purposes of God it was impossible for Him to enrich others without impoverishing Himself. Yet we find it easy to rationalize that God has milder methods for us.

3. *It meant having no settled place to live.* He wandered "as a homeless Stranger in the world His hands had made." The Lord of glory never slept on an innerspring mattress nor enjoyed the convenience of modern plumbing. I want a life of

fulfillment like His but frankly I wouldn't want to give up my home, my bed, my bathroom. I feel the need of a settled place to live and dread the insecurity of a mobile life.

4. *It meant being misunderstood by His own family.* They thought He was beside Himself (Mk. 3:21, marg.). I desperately want my life to count for Jesus, but I would never want to be so zealous that my own relatives would consider me insane. I feel that there must be an in-between pathway of pleasing God and pleasing my fellowmen at the same time.

5. *It meant being rejected by His own people* (Jn. 1:10-11). He experienced the bitterness of being ostracized, of "not belonging." But then I think, "We live in a more enlightened age. Christianity is more accepted than it was then. We can command the respect of the world and still be good Christians."

6. *It meant for Him a fearless proclamation of the truth of God.* In order to be true to God, He often had to hurt His friends by the things He said. On at least one occasion He openly rebuked His host (Lk. 7:45). When I think of this in the context of my own life, it makes me squirm. The fear of what people will think of me holds me back from saying what I know should be said. I find it far more comfortable to maintain cordial relations with those I meet.

7. *It meant a head-on collision with the establishment.* He could have avoided this by toning down the message, but otherwise it was inevitable that He incur the fury of the scribes and Pharisees. It is the same today. No one could declare the full truth of the Word without finding himself in trouble with the organization. And yet, in order to find the life of fulfillment, we must break loose from the chains and shackles of men and declare the

truth that makes men free.

8. It meant being alone. He was alone in life, alone in the garden, and alone at the cross. It's so hard to be alone when the winds are howling and the tempests are raging. I would like to think that I can reach the summit without suffering the pangs of loneliness.

9. It meant false accusation and venomous hatred. He experienced the most unjustified attacks and felt the shock of being despised when He had done nothing wrong. It seems strange that the God-Man had to endure such contradiction of sinners against Himself. Yet some perverse streak in my nature makes it seem even stranger that I too must drink this cup of sorrow if I am to follow Him!

10. It meant shame. In a sense He came into the world under a shadow and He left under a shadow. They accused Him of being born an illegitimate child and they executed Him as a common criminal. He died outside the camp; and He reminds us that if we want reality, we must go to Him outside the camp, bearing His reproach.

11. It meant suffering—the suffering of Gethsemane and the suffering of Golgotha. Who can ever measure the depths of His suffering? Forsaken by God and abused by man! We know it was true in His case and we have come to accept it. But we resist the fact that we too must suffer if we are to reign.

12. Finally, it meant death for Him. He had to give His life in order to gain it. He found fulfillment in pouring out Himself for others. The sharpness of the cross was one of the crucial ingredients in His formula of fulfillment. And yet—and yet—whenever the cross rears up its head in the pathway ahead of us, we scurry for shelter or seek some easy escape route. "I have bought a piece of ground and I must needs go and see it." "I have bought five yoke of oxen and I go to prove them." "I married a wife and therefore I cannot come." "I will follow Thee, but first let me go bid them farewell which are at home at my house." "I will follow Thee, but first let me go and bury my father."

These then were the steps which led the Lord Jesus to fulfillment in life. Because He humbled Himself, God has highly exalted Him. The grave was crowned with resurrection and glory. And the Lord would remind us that there is no other way. There are no short cuts to the crown. There is no other way to find the life that is life indeed. "And He said to them all, if any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" (Lk. 9:23).

U

Something You Can Do

Hark! the voice of Jesus calling,
"Who will go and work today?
Fields are white and harvests waiting,
Who will bear the sheaves away?"
Loud and long the Master calleth,
Rich reward He offers free;
Who will answer, gladly saying,
"Here am I, send me, send me."

If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door;
If you cannot give your thousands
You can give the widow's mite;
And the least you give for Jesus
Will be precious in His sight.

If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say He died for all.
If you cannot rouse the wicked
With the Judgment's dread alarms,
You can lead the little children
To the Saviour's waiting arms.

Let none hear you idly saying,
"There is nothing I can do,"
While the sons of men are dying,
And the Master calls for you.
Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly, when He calleth,
"Here am I, send me, send me."

—Daniel March

Front Lines

KEEP PRAYING

Many of our readers have heard that Rona Nicholson, the editor's sister-in-law, has been diagnosed with a serious case of cancer. It is the ideal situation for God to work because man can do little to help. It would be certain that Jehovah Ropheka would get all the glory for raising her up to health. Please continue to pray for Rona, Bill, and their three children. They have deeply appreciated the Lord's sustaining grace in these difficult days and would like to thank the family of God for their intercessions and kindnesses.

BIBLE STUDY PROGRAM

A program of systematic Bible teaching will be held monthly on Saturday mornings from 9:00 A.M. to 12:00 P.M. in Oakville, ON. The studies began in January and (D.V.) plan to run through April. A number of capable Bible teachers from Ontario will be teaching the lessons on a variety of doctrinal and practical subjects. Each class will be held at Hopedale Bible Chapel (Oakville, ON). A book table will be available. To register, contact:

Bible Study Program
c/o William H. Burnett
5496 Romanwood Crescent
Burlington, ON L7L 3N1
(905) 634-6345

LEADERSHIP CONFERENCE

Prospect Bible Chapel (Hartford, CT) will once again host the Northeast Leadership Conference on March 21, 1995. Elders, commended workers, and young men are encouraged to attend. To register:

Don Dunkerton
112 Cranford Avenue
Cranford, NJ 07016
(908) 272-6131

HEARTLAND CONFERENCE

The saints at the New Hartford assembly (New Hartford, IA) invite you to their Annual Conference, March 25-26. Speakers expected are Alan Parks (MD) and Ed Williams (NJ). Meals and accommodations provided. Contact:

Edward Behrends
905 Beaver Street
New Hartford, IA 50660
(319) 983-2248

MEN'S RETREAT

A Men's Retreat will be held at Camp Iroquoia from March 31-April 2. The topic is *Biblical Leadership* and the speakers are: Mark Kolchin (NJ), Alan Wilks, and Tom Loane (PA). Contact:

Tom Freeman
(609) 585-7946
Jim Weisbecker
(717) 967-2577

DALLAS AREA BIBLE CONFERENCE

Wheatland Bible Chapel (Duncanville, TX) will once again be the host for the Annual Spring Conference April 7-9, 1995. J. Boyd Nicholson (ON) and Larry Batts (NC) will be the speakers. Contact:

Bob Muldoon
(214) 270-5646

EASTER CONFERENCE

The Marple Christian Assembly (Media, PA) invites the Lord's peo-

ple to their Annual Easter Conference, April 14-16, 1995. Speakers expected: Roy Hill (UK), Don Norbie (CO), Clark McClelland (ME), and David Robins (ON). Contact:

James Martindale
(610) 273-3985

EASTER IN BC

The Vancouver Easter Conference will be held April 14-16 at the Granville Chapel (Vancouver, BC). Dr. John Lennox (UK) and Larry Batts (NC) will be the speakers. Further information available. Contact:

Norman Chandler
(604) 271-1083

HE AROSE!

Victoria Gospel Chapel (Victoria, BC) will host an Easter Conference from April 14-16. Speakers are John Phillips (NC) and James T. Naismith (ON). Special ministry meetings will be held with brother Phillips from April 9-13, prior to the conference, and with brother Naismith from April 17-23, following the conference. For more information, contact:

David Miller
1262 Rockland Ave
Victoria, BC V8V 3J2
(604) 385-4084

MANITOBA IN THE SPRING

The Arlington Street Gospel Chapel (Winnipeg, MB) will be hosting their Annual Easter Conference April 14-16. Speakers expected are John Bjorlie (MI) and Joe Reese (ON). Contact:

Arlington Street Gospel Chapel
603 Arlington Street
Winnipeg, MB R3G 1Z6

SPRING IN THE COUNTRY

The Person of Christ will be the topic for the Spring Bible Conference at Countryside Bible Chapel (Winnebago, IL). The conference will be held April 14-16, 1995, with Jim McKendrick (MI) the expected speaker. Some accommodations are available. Contact:

Jerre Wright
(815) 335-7353

COLORADO CONFERENCE

The dates for the Annual Bible Conference in Limon, CO, are April 22-23, 1995, D.V. Speakers expected are: Elliot Van Ryn (FL), Dan Lindsted (KS), and Ben Parmer (CO). Accommodations and meals are provided. Contact:

Limon Bible Chapel
P.O. Box 1208
Limon, CO 80828
(719) 775-9788
(719) 346-8547

FOUR TIMES THE BLESSING

The Christians of Oak Ridge Bible Chapel (Milan, Rock Island, Quad Cities, IL, and Davenport, IA) are hosting a Bible Conference on April 22-23. John Heller (OK) will be ministering from the Word. Meals and overnight accommodations available. Contact:

Oak Ridge Bible Chapel
P.O. Box 644
2716 W. First Street
Milan, IL 61264

SPRINGING AGAIN

The Palos Hills Christian Assembly (Palos Hills, IL) announces their Annual Spring Conference, April 28-30. Speakers expected are J.

Boyd Nicholson (ON), Neil Dougal (MA), and Jim McKendrick (MI). For further information, contact:

Robert Fiebig
7661 Sequoia Drive
Palos Heights, IL 60463
(708) 448-2552

HAVING A MISSIONARY FOR BREAKFAST

The assemblies of Southern Ontario are planning to hold the Second Annual Missionary Breakfast in St. Catharines, ON, on Saturday, April 29, 1995 at 8:30 A.M.

A number of missionary reports will be given and special music will be provided by Neville and Mona Ecclestone of Toronto.

The buffet breakfast will be held at the Parkway Inn, 327 Ontario Street. Tickets are \$12.00 (Canadian). For more information and to purchase tickets, contact:

Bill Allison
3199 Sovereign Road
Burlington, ON L7M 2W1
(905) 336-8101

ALL SUFFICIENT!

The third annual Ontario Workers' & Elders' Conference is scheduled for May 9-11, 1995. Markham Bible Chapel (Markham, ON) will be hosting the conference.

Registration will begin on the evening of May 8. Boyd Nicholson (ON) and David Adams (ON) will be the speakers. This year's theme will be *Christ—All Sufficient*. Contact:

Ontario Workers' &
Elders' Conference
P.O. Box 26044
RPO King St.
Oshawa, ON L1H 8R4

CALIFORNIA IN THE SPRING

Claremont Bible Chapel (Claremont, CA) will be hosting their 4th Annual Spring Conference on May 12-14, 1995. Speakers expected are Graham Stokes (BC) and J. B. Nicholson (MI). Contact:

Henry Kamena
1400 West 13th Street
Upland, CA 91786
(909) 985-0437

BEGINNINGS IN NEW JERSEY

An assembly of believers is gathering in the Hamilton Township (Trenton), New Jersey area for doctrine, fellowship, Breaking of Bread, and prayer. Those interested in helping establish and continue this work, please contact:

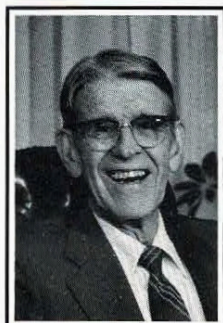
Hamilton Bible Fellowship
c/o Thomas Freeman
5 Snowball Lane
Hamilton, NJ 08619
(609) 890-8280

CALLED HOME

In mid-November, sister *Rachel Saint* went to be with the Lord. Rachel was the sister of the martyred missionary Nate Saint, who laid down his life with four others in the jungles of Ecuador. After that massacre, Rachel and Betty Elliot went in and labored among those very tribespeople responsible for the slayings.

Rachel, though suffering from cancer, still managed in recent months to go back into the jungle and see her beloved fellow believers among the Aucas. A true soldier, she hated anyone fussing over her and found her sickness as annoying as it was painful. Her last words were, "Well, I am going to heaven now so

the rest of you can get back to work."



On November 30, 1994, *John Elliot*, 86, passed into the presence of the Lord at his home with his family present, singing the hymns he

loved. He was preceded in death by his wife, Rebecca in 1975. Saved in County Antrim, Northern Ireland, he was commended to the Lord's work in 1936 by the 20th and Dickinson Street Gospel Hall in Philadelphia. He joined T. R. McCullagh for pioneer work throughout the Midwest and continued to minister to small assemblies until September, 1994. He will be remembered for his faithfulness to God's Word, his comforting words, and his loving manner.

On December 2, 1994, *Lorenz Stephens* was called home to be with the Saviour he loved and served so well, at the age of 83. Born and raised in Philadelphia, PA, Lorenz was saved and received into assembly fellowship at the Collingdale Gospel Chapel in 1932. For many years, he preached in the assemblies throughout PA, NJ, DE, and MD. He was also engaged in preaching at campgrounds, rescue missions, and on the radio. He will be missed.

Her parents called her Elizabeth which means "oath of God"—it was an apt name for one who would prove the fidelity of God, serving Him faithfully for over 80 years. On

January 6, 1995, *Elizabeth Wilson* passed peacefully into the presence of the Lord whom she loved, after a short period of suffering from a massive aneurysm behind the heart.

In 1924, she sailed for Portugal, leaving family and friends behind, to spend a year learning Portuguese. It was then that she made the acquaintance of one she called, "a serious young Irishman" by the name of T. Ernest Wilson. Within some months, he left for Angola to an area called Bie. Nine months later, she followed and moved to another part of the country, settling in with the Gammon family.

The story of their courtship, the 900-mile walk and marriage has been documented in T. Ernest Wilson's book, *Angola Beloved*. Mr. and Mrs. Wilson spent 67 years together, serving the Lord as He would lead. They experienced primitive circumstances, rampant malaria, isolation from family and friends, and a total lack of medical care. The battles with tropical diseases as well as political conditions in Angola forced them to return to the States where they settled in New Jersey in 1961. Although in this country, Mrs. Wilson showed her pioneering spirit by learning to drive at the age of 65. She met with ladies in the New Jersey area for Bible studies and was involved in a prison ministry in Freehold, NJ.

She lived the things she believed and was a model for any who would



Ernest and Elizabeth Wilson

follow her steps. She fought a good fight, she finished the race, she kept the faith. Mrs. Elizabeth Wilson will be sadly missed by her husband, her children, her grandchildren and great grandchildren, and all the Lord's people whose pleasure it was to meet her. Our prayers are with her family and especially for her dear husband, brother T. Ernest Wilson.

CORRESPONDENT CHANGE

The Arlington Street Gospel Chapel (Winnipeg, MB) has informed *Uplook* of the assembly's new correspondent. All future correspondence may be sent to:

Glen Hayes
651 Elm Street
Winnipeg, MB R3M 3N5
(204) 488-8392

CHRISTIAN SCHOOL MINISTRY

Opportunities for full-time work are available at Victory Christian School, a ministry of the Bible Chapel in St. Louis, MO.

Certification or teaching degree is not necessarily required. Openings for 95-96 school year in elementary

(K, 3rd, and 6th grades) and high school (Bible, math, foreign language, and other subjects). Contact:

Stan Vaninger
Victory Christian School
10255 Musick Road
St. Louis, MO 63123-5064
(314) 849-3425 (days)
(314) 752-3778 (evenings)

COMMENDATIONS

The saints of the Wauwatosa Community Chapel (Wauwatosa, WI) are happy to commend Phil and Amy Kern to the work of the Lord. The Kern's have been invited to Australia to teach at the Emmaus Bible College there.

The Lord's people at Bethel Bible Chapel (Shelburne, ON) have informed *Uplook* of the plans of Bruce and Carol Taylor, who have been home on furlough from Brazil. Tom and Carol expect to return to the field sometime in 1995.

The saints at Bethel have recently commended Terry and Ena Smith to the work of the Lord at the Guelph Bible Conference Grounds in Guelph, ON. They will be assisting with maintenance and management of the camp grounds.

ERRATA

In the December 1994 issue of *Uplook* in the article entitled "Reconstructionism or Redemption?" we erroneously misspelled Greg Bahnsen's last name. Our apologies to Greg and to our readers.

FLORIDA SONSHINE

Under the auspices of the elders of the Albany Gospel Chapel (Albany, GA), Greg Hatcher and others desire to see a New Testament as-

sembly established in or around the Tallahassee, FL, area. If you are interested in meeting with these saints or would like to help in establishing an assembly, contact:

Greg Hatcher
9444 Buck Haven Trail
Tallahassee, FL 32312
(904) 668-8395

BOOK TABLE, ANYONE?

If you are hosting an assembly conference or camp and would like to have a Gospel Folio Press book table, contact:

Scott Tucker
c/o Gospel Folio Press
P.O. Box 2041
Grand Rapids, MI 49501-2041
(800) 952-2382

STUDY PROGRAM

An intensive Bible study program has begun one Saturday each month at the Believer's Bible Chapel in Leroy, OH. The session begins at

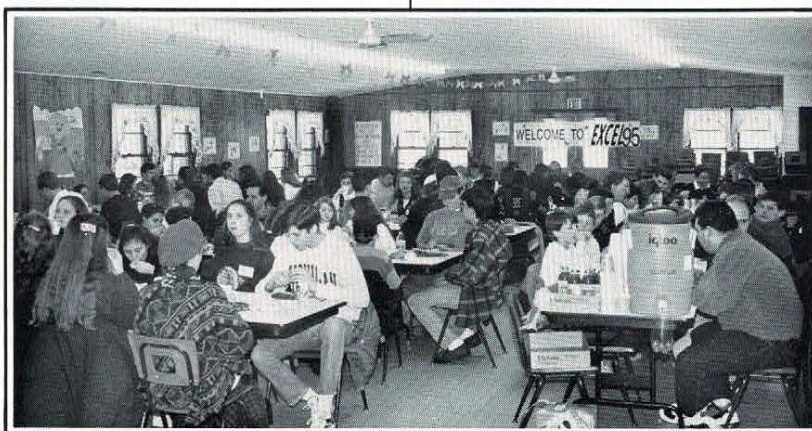
9:45 A.M. and ends at 3:30 P.M. The next session will be held March 25, 1995 and Herman Luhm (WV) will be speaking on the topic: *The Farewell Ministry of the Master*.

Cleveland east area
Art Auld (216) 992-3800
Pennsylvania/New York area
Doug Tryon (814) 899-0063
Cleveland west/Michigan area
Guy Mehling (216) 835-2127

SHILOH 95

The Verdugo Pines Bible Camp (Wrightwood, CA) will be the host for a Young Adults Conference May 5-7. Speakers expected are Jamie Hull (CO) and Ed Williams (NJ). The theme for the conference will be taken from Philippians 3:10—"That I May Know Him." For more information, contact:

Stephanie Stratton
9312 Rancho Street
Alta Loma, CA 91737
(909) 987-6421



More than 80 people gathered recently for *Excel95* at a camp facility just north of Grand Rapids, MI. The participants, mostly young people from ON, MI, and IL (with a few from farther afield), expressed their appreciation for the opportunity to get together for a time of such spiritual profit. As well as general sessions, seminars were led by Joe Reese (ON), Scott Tucker, John Bjorlie, and Jim McKendrick (all from MI).



The Well-timed Homecall

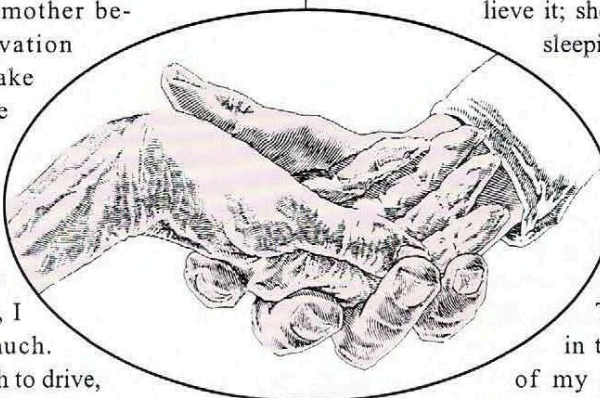
This touching article was written by a brother from an assembly in Perth, Australia, now in San Leandro, CA. It reminds us that you can never do a good thing too soon because you never know how soon it will be too late.

Every time my mother had a baby, she sent me to stay with her parents, and since I was the eldest of five, it meant that at least four times I lived with my grandparents. Sometimes I wondered if my mother had forgotten me. Once she left me there for nearly twelve months. However, I didn't mind. Grandpa and Grandma lived in the country, which I enjoyed. Better still, they had a tendency to spoil me. My grandmother belonged to the Salvation Army, and used to take me with her and put me in the Sunday School class. This kept up until I was about 10. After that I saw them only on special occasions. Needless to say, I missed them very much. When I was old enough to drive, I went to see them often. There was a special bond between us, even though I was one of 20 grandchildren.

After my grandfather died suddenly, my grandmother went downhill very quickly. She was well into her 70's at the time, and I was 32. Within 12 months she ended up in the hospital, and one day she sent word for me to come. She did not know that I had been saved only the week before. It took over two hours to drive to the country hospital to see her. When I went in to her room, she looked radiant and peaceful. It was a beautiful spring day, and as I looked out of the window, I could see the hills ablaze with assorted wild flowers. I took a chair and sat beside grandmother's bed (she shared the room with another woman). I lost no time in telling her what the Lord had done in my life, although I am sure it was a fumbling testimony. She was ecstatic.

Then she asked if I would hold her hand and read something to her from the Bible. I quickly offered up a prayer, asking God to give me some-

thing really special. I couldn't think of anything at the time, so began to read from where the Bible fell open. When I finished the short reading, I looked at her face and noticed tears on her cheeks. I realized that they were tears of joy. But when I felt her hand go limp, I sensed that there was something wrong. I called the nurse, who, in turn, called the doctor. He came in, checked her quickly, and told me that she was gone. I couldn't believe it; she looked as if she were sleeping.



Twelve months to the day after we had buried grandfather, I was back for Grandma's funeral, the largest that that little country town had ever seen. The nurse who had been in the hospital at the time of my grandmother's death came to me and told me that she went to the same church as my grandmother. She then added that my grandmother's one great prayer in life was for God to let her see just one of her family saved before she died.

God indeed was faithful. My grandmother died after I gave my testimony, and the moment I had finished reading from the Bible.

When the Scripture was read at the funeral, I realized it was the same one I had read to my grandmother. It was Psalm 23. I didn't realize when I read it how appropriate it was.

I later spoke to all the family about what had taken place, and about my grandmother's special prayer, but to this day (16 years later) no one else in the family has yet been saved.

Later, the elderly lady who shared the room with my grandmother asked me to come and share with her all that had happened. I was able to tell her how it was that my grandmother had such peace. I can only hope that I will meet her in heaven.

U

What's Going On?

"I WOULDN'T WANT TO BE ONE OF THE FIVE"

A British doctor has caused an uproar with the development of a computer program that decides whether patients live or die.

A computer operator gives the computer a patient's medical history and condition, and the computer assesses the patient's chances of survival. A "death symbol"—a black coffin with a white cross—lights up if a patient is unlikely to survive 90 days of treatment.

The program's inventor, Dr. David Bihari, says the computer is right 95 times out of 100 in assessing patients with terminal illnesses.

There is an increasing awareness that instead of being a servant to man, the computer is literally becoming his master. However, computers are only as good as the data which is fed into them. Is this another way for finite man to make himself like God?

ON THE HEIGHTS

Recently Prime Minister Yitzhak Rabin for the first time outlined to the cabinet a plan for a limited pull-back on the Golan Heights. The pull-back—which is to last 3 years—would test the prospects for peace with Syria. Settlers already claim a deal has been struck that promises total withdrawal and dismantling of all settlements.

MORE THAN JUST A MEAL

David and Grace Croudace, missionaries in Zambezi, Zambia, recently wrote the following:

"During December we were en-

couraged. We try to show hospitality to folks from other countries, when we have time. Recently we had the government doctor over for supper and had a lovely time chatting over the gospel. The next morning, she phoned us at 6:45 A.M. to tell us she had trusted Christ as Saviour after getting home the night before.

"About a week later, she had a phone call from another Nigerian doctor, who is practicing at the other end of Zambia, in Eastern Province. He phoned to say he had trusted Christ as his Saviour, too! You can imagine their surprise and joy to receive each other's news.

"Grace has taught Bible studies 4-5 times a week to help our doctor friend grow, as she goes on six week's leave this month and wants to learn as much as possible about her newfound Lord before facing her relatives in Nigeria."

When was the last time you invited someone over for dinner or shared Christ with an acquaintance? It doesn't only work on the missionfield, you know!

OUT OF AFRICA

Dena Speering has informed *Uplook* of the need for a young couple to help in the work with the Zairians in Africa. Jonathan and June Peck expect to go on furlough this spring, leaving Dena and the MacDowells behind to continue the work with the young people and the Pygmies. She explains in her letter that there is no violence, or fear of danger in her area. Please pray that the Lord of the harvest will send laborers to help in reaping a harvest of souls there.

UNABLE TO DELIVER

After a Texas faith healer cut short his "miracle crusade" and was secreted out of Phnom Penh in late November, Cambodian Christians are hoping that the embarrassing episode does no long-term harm to their tiny church in the largely Buddhist nation.

Christians invited Mike Evans (Eules, TX) to preach and pray at the city's massive Olympic Stadium over several days. Pre-crusade radio and television advertising promised, "Blind eyes will open, the paralyzed will walk." According to press reports, many Cambodians from distant provinces sold cattle, rice, and other possessions to pay for the trip to the meetings. Approximately 100,000 people attended the crusade.

Evans left the rally early as angry people expecting instant healing poured onto the stage. Crowds gathered and rioted outside his hotel. Officials drove him to the airport and put him on a flight to Bangkok, Thailand. Evans denies that he promised to heal anyone, however Christians in the country have pointed fingers at Evans, citing him for poor planning and inappropriate promises.

CRACKDOWN ON BEHAVIOR

Rwandan refugee camps inside Zaire are no place for the faint-hearted. Responding to Rwandan thugs in some camps, Zairian troops have killed 19 people and have gone on a rampage of looting and burning. One aid worker was quoted as saying, "They have sent fear into the refugees, and the brutal measures

used were an indication that they are prepared to drive them back to Rwanda at gunpoint unless they behave."

A CAPITAL IDEA

"Jerusalem will remain the capital of the Jewish people forever," Prime Minister Yitzhak Rabin told the conference of Jewish National Fund leaders. He was responding to a statement by PLO leader Yasser Arafat that Jerusalem was the capital of Palestine.

ISLAMIC PRESSURES

Sudan's Islamic government has revoked the Missionary Act of 1962, which outlawed the building of churches without permission and required mission groups to get a license to evangelize. The move announced at a 3-day conference in Khartoum for 200 representatives of world religions, fulfills a pledge made last year, according to the International Institute for the Study of Islam and Christianity, in London.

MEMORIES OF KOBE

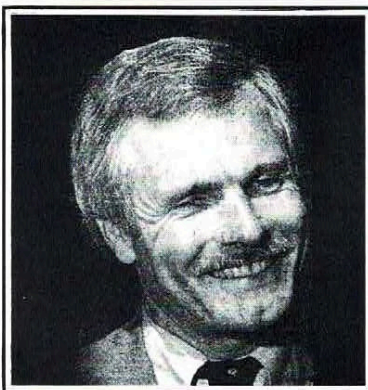
In January, a devastating earthquake which measured 7.2 on the Richter scale struck Japan. The epicenter was located near Kobe, some 50 miles from Japan's second largest city, Osaka. At last count, approximately 5,000 people are confirmed dead and many more homeless. We received word from *Echoes of Service* that the assembly building in Kobe was demolished, and although the home of Ronnie and Anne Cairns (missionaries from UK) suffered no damage, a great deal of their personal effects have been destroyed. The assembly the Cairns started use

rental property, so the assembly should still be able to meet together.

Japan is a nation steeped in tradition and idolatry. Pray that this earthquake may present opportunities for the foreign and national workers to preach the gospel.

WHO'S THE LOSER?

CNN and TNT mogul Ted Turner, who has said that Christianity is a religion "for losers," expanded on his anti-religious views during a recent speech to the National Press



Club. To summarize them:

—he suggested that people who believe in God, and heaven and hell are "dumb."

—He blamed religion for many troubles in the world, stating, "I'd like to see a religion where everybody was good, not just the members of a sect. Heaven is going to be a mighty slender place and most of the people I know aren't going to be there, with a few notable exceptions, and I'll miss them."

—He also said, "Heaven is going to be perfect." He made reference to the fact he was looking forward to going to hell because, "we'll have a chance to make things better because hell is supposed to be a mess and heaven is supposed to be perfect."

Who wants to go to a perfect place? It would be boring!"

These statements and more were made in response to a question about Turner's views on religious broadcasting. He said he used to carry religious programs before, but not anymore. He tends to lean toward programs that are more liberal and "politically correct."

OFF TO THE PHILIPPINES

Harold and Vena Preston informed *Uplook* that their plans to visit the Philippines were delayed due to the shocking news that their son-in-law, Danny Chapman, had a brain tumor and was facing surgery.

He was operated on January 12, and the tests showed that the tumors were not malignant. Danny is recovering well and after therapy should regain the use of his left leg and arm which were paralyzed.

The Prestons left February 2 for a stopover in Los Angeles, CA, then off to the Philippines on the 6th. Their visas allow them to remain in the country for 59 days. Please pray that the Lord will direct their steps



and lead them to the right places that need encouragement and help. **U**

The Grace of Giving

In Exodus 35 we have a most practical lesson on giving. We contemplate the people with hearts stirred (v. 21), and skillful hands (v. 25) as they exercise the ministry of giving, material as well as money, men and women alike.

Many who revere the Bible are sometimes quite rigid with their second most important book...the bank book. Nothing is so practical a test of our love for Christ and His work as our attitude to money and personal possessions.

What a glimpse we have of the inner work of the Holy Spirit in the life of Hudson Taylor, as he periodically went through his belongings in the light of the Lord's return, to dispose of all that might be considered "excessive."

The acid test of a person's spirituality and thankfulness for his salvation is to be found in the amount he will sacrifice to bring the message to others. It is not the amount you give, but the amount you keep which is the true measure of your love. The New Testament pattern is: give proportionately and sacrificially as the Lord has prospered you.

A friend made a caustic but pertinent remark on what he considered the miserly giving of some believers: "They are saving hard to leave their money to the Anti-christ." If we believe that the Lord's return is imminent, there is some point in his words. If we are stewards and not owners of the material things entrusted to us, we cannot use our income simply as we please. When the Lord comes, we shall have to give an account of our stewardship. There are lessons we may learn about giving in the history of the Tabernacle.

Proportionately: The request of Moses met with a hearty response on the part of the people (Ex. 35:4-29). It was according to what a man had, for all had something. There were goldsmiths, silversmiths, ironmongers, dealers in precious stones, stone-cutters, carpenters, apothecaries, and numerous women skilled in weaving and spinning. Think of the difficulty of taking rough goat's hair and making it into a pattern of beauty. It was not only its value but making use of what they had. All sought to contribute and to do something for the construction of God's dwelling.

How few children of God today even carry out

tithing; yet it is scriptural and beneficial, sacrificial and commendable. At least it is a place to begin in our giving. It is a means under God of proving that the Lord is no man's debtor (Mal. 3:10).

Many maintain that tithing belongs to the Old Testament and has no relevance to Christians. But the Christian belongs to his Master: he is His *doulos* (bond-slave) and owes everything he has and is to his Lord. If the precepts of the Old Testament have been superseded by the exhortations of the New Testament, in any case, a specific proportion of our income should be set aside first for Him.

It is both interesting and profitable to study those who have proved God and found His promise true. Since the days when Jacob made his pledge to give back to God a tenth of all that God gave to him, many of the great men of the earth have been faithful tithing stewards.

The work of Christ is greatly hindered by the lost art of giving in the Name of the Lord. No one can honestly say before God, "There is nothing I can do." How evident is this in the life of that consecrated woman who rendered such loyal loving service to the person of Christ: "She hath done what she could" (Mk. 14:8). Stewardship implies not only money, but our time, our talents, our prospects, our opportunities—all that we have—being brought under the supervision and control of our Lord. Only as we are taught of God shall we view money in its proper light as a testimony and trust in the furtherance of the gospel. It is not primarily a means of *gain*, but rather a means of *grace* for the advancement of the kingdom of God on earth. Giving is something that cannot be fulfilled casually or carelessly, but in obedience to the constraining love of Christ.

How we give is the measure of our faith, our love, and our life. What counts is the testimony of our money today, not wills, or waiting till we see Him face to face. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2).

Prayerfully: Giving that is earmarked at the

throne of God is the greatest dividend payable on earth and in heaven. What an encouragement to know of spiritual exercise that results in systematic giving in relation to workers abroad, and to servants and shepherds of the local church. The reason why much giving is on a low level is because we fail to realize our giving is not to some church or Christian primarily, but to God and His gospel.

The gifts that were presented to Moses were in reality brought to God with prayer. The word "stirred" means "lifted up" and is indicative of the soul that is turned toward God in prayer and praise. It is in the sanctuary we learn to do business with God and advance the cause of Christ. How vastly different the attitude of the heart when bowed in the presence of God instead of feeling pride because of generosity for some worthy cause or enterprise.

To possess money, whether little or much, renders the Christian debtor to support those who have been called by God to lay aside the work which normally brought their own support. It will lead us to the proper evaluation of works and workers, of whatever is done for the poor (Ps. 68:5, 10, 18; Jas. 1:27); of ministers of the Word (1 Tim. 5:17-18); of hospitality (Mt. 25:35; 1 Pet. 4:9); and of the care of the church.

When the Spirit of God brings someone to mind and you are moved to supplicate or give as the Lord enables, that gift proves to be as "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God" (Phil. 4:18).

David Livingstone once said, after spending some time with the Lord in prayer, "I will put no value on anything I possess save in relation to the kingdom of God."

God's wonderful love to us is demonstrated in the gift of His only Son. He had only one Son, and He gave Him for us. "For God so loved the world, that He gave..." The Lord Jesus Christ who was rich became poor so that we through His poverty could be made rich. Then He gave Himself for our sins on the cross. He gave His all. What have I given to Him in return to His love to me?

Plentifully: How much should we give? The word "willing" is found several times (Ex. 35:5, 21, 22, 29), "voluntarily, literally, and abundantly." To follow the teaching of Scripture is to depend on the Spirit of God to direct our gifts. Whenever this method is employed there will never be any lack in liberality. Where the human element of pressure is used, it produces little more than disgust and weariness of soul; it is not far from the carnal way of raising funds. To God the dependent method

comes as the result of the Holy Spirit and what a thrill to know the gift is the will of God! How we ought to prefer and preserve the ecstatic joy in the biblical, God-honoring, self-respecting method of giving.

I have observed in many a business or private home in Israel, a small box containing money to be used as occasion arose for urgent matter of the poor and the extras relative to the synagogue. What a blessed thing it would be if Christians had always something on hand for the furtherance of the cause of Christ, for any sudden need arising among His people because of illness, travel, or fatality; or the coming into their midst of a man of God, or a missionary of the cross. There is joy in being so in touch with God that one can render spiritual service in the name of the Lord, seeking no reward.

There are four rules worth remembering: if you want to be wealthy: give! If you want to be poor: grasp! If you want abundance: scatter! If you want to be needy: hoard! Is there any compensation to the liberal soul? "It is more blessed to give than to receive" (Acts 20:35). It is a pledge that grows with the passing years that God is faithful and will meet us in our daily needs (Heb. 6:10). It brings satisfaction, knowing that treasure is being laid up in heaven, and that our own spiritual life is being enriched and expanded because we are in partnership with the Lord of the harvest (2 Cor. 9:1-14). Reading about the cheerfulness and bountiful giving of the children of Israel, it is no wonder that "the stuff they had was sufficient for all the work to make it, and too much." At times we have observed this "too much" at a social or a picnic, but what a testimony to God and His goodness to witness it in such stewardship.

Paul worked night and day to make himself chargeable to no man (1 Thess. 2:9); the work of his hands provided for his own necessities and for those that labored with him (Acts 20:34). By his own example he showed the importance and joy of giving. He followed the example of the Lord, who impoverished Himself to make us rich.

How should we give? The Word of God sets forth these principles: we should give devotedly (Godward), systematically (manward), willingly (with cheerfulness), liberally (whole-heartedly), proportionately (according to ability), faithfully (not for show), honestly (with sincerity and integrity). Giving of ourselves and of our means will bring us rich joy and blessing now, and in the coming day of evaluation, our faithful stewardship down here will be rewarded by the Master's, "Well done."



A Helping Hand

A good many are kept out of the service of Christ, deprived of the luxury of working for God, because they are trying to do some great thing. Let us be willing to do little things. And let us remember that nothing is small in which God is the source.

—D. L. Moody

And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. (Colossians 3:23-24)

Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can.

—John Wesley

It is said that Wendell Wilkie asked President Franklin D. Roosevelt, when he visited the President in his office in the White House, "Mr. President, why do you keep that frail, sickly man, Harry Hopkins, at your elbow?"

Said the President, "Mr. Wilkie, through that door flows daily an incessant stream of men and women who almost invariably want something from me. Harry Hopkins wants only to serve me. That is why he is so near to me!"

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

(1 Corinthians 15:58)

If I were entirely honest every time I sang a hymn or gospel song, here's how some of the old favorites might come out: "I Surrender Some," "He's Quite a Bit to Me," "I Love to Talk About Telling the Story," "Take My Life and Let Me Be," "It Is My Secret What God Can Do," "Where He Leads Me, I Will Consider Following," and "Just As I Pretend to Be."

—Selected

*No service in itself is small;
None great, though earth it fill;
But that is small that seeks its own,
And great that seeks God's will.*

*Then hold my hand, most gracious God,
Guide all my goings still;
And let it be my life's one aim,
To know and do Thy will.*

*A nameless man, amid the crowd that thronged the daily
mart,*

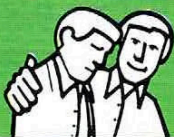
*Let fall a word of hope and love, unstudied, from the heart;
A whisper on the tumult thrown, a transitory breath,
It raised a brother from the dust; it saved a soul from death.
O seed! O fount! O word of love! O thought at random cast!
You were but little at the first, but mighty at the last!*

—C. Mackay

The church is a workshop, not a dormitory; and every Christian man and woman is bound to help in the common cause.

—A. MacLaren

Bear ye one another's burdens, and so fulfill the law of Christ...For every man shall bear his own burden. (Galatians 6:2, 5)



Stir Up Your Gift



"But the manifestation of the Spirit is given"

TYPES OF GIFTS	ROMANS 12:6-8	1 CORINTHIANS 12:8-10	1 CORINTHIANS 12:28-30
Foundational Gifts (Authoritative) A good foundation is only laid once.	Prophecy	Prophecy	Apostles Prophets
Confirmation Gifts (Evidential) The modern "charismatics" tend to invert: experience over the Word; the order of the gifts (tongues are to be last); and the Trinity (the Spirit dominates instead of revealing Christ).	Healing Miracles Tongues Interpretations	Healing Working of Miracles Tongues Interpretation of Tongues	Healing Miracles Tongues Interpretations of Tongues
Maturation Gifts (Developmental) The Spirit equips us with a gift (the tools) e.g., teaching; the Lord Jesus opens to us a ministry (the task) that suits our gift, e.g., teaching publicly, one-on-one, to children, to women, to a cross-cultural audience (missions), writing, etc. Then God looks after the operation, bringing the results (see 1 Cor. 12:4-6).	Ministry Teaching Exhortation Giving Ruling Showing Mercy	Word of Knowledge Word of Wisdom Faith Discerning of Spirits	Teachers Governments Helps

A. A Gift Defined: A supernatural ability given by the Spirit at conversion for the service of others that God might be glorified. It is not the same as a talent (a natural ability e.g. musical, artistic, linguistic, etc., which may be shared with unbelievers) although it may be used in conjunction with one—which talents are also to be rendered to the Lord for His use. It is the responsibility of individuals to stir up their own gift, though they should be aided by others.

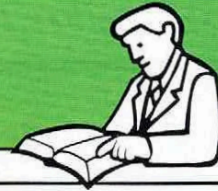
B. The Gifts Delineated: Extent—Every believer has some but not all gifts (1 Pet. 4:10). Likely most believers have only one (see Timothy: "Stir up the gift [singular]"), and some may be later equipped as the need arises. For example, an evangelist in an isolated area on the mission field may be later given the gift of teaching to equip his converts.

Each generation may or may not have all the gifts. Some gifts were for the forming of the church (Eph. 2:20) and would not be expected to be given after the foundation had been laid. Certain confirmation gifts were given to the first generation of Christians but not to the second (see Heb. 2:3-4).

C. Your Gift Developed: It would appear that all Christians are commanded to do all of the maturation ministries—give, evangelize, have faith, show mercy, exhort, teach (our children, older with younger, explain what we believe, etc.), and lead or rule (our own homes, and to make straight paths for our own feet so that those who are following us will not be led astray, etc.). As we simply obey, doing with might what our hands find to do, the Spirit nudges us into a ministry commensurate with our gift. Most often, others notice our gift before we do.



"Let all things be done unto edifying" (1 Cor. 14:26).
 "Let all things be done decently and in order" (1 Cor. 14:40).
 "Let all your things be done with charity" (1 Cor. 16:14).



"to every man to profit withal" (1 Cor. 12:7).

EPHESIANS 4:11	DEFINITIONS
Apostles Prophets	<i>Apostleship: Authoritative directives by hand-picked men in the infancy of the church</i> <i>Prophecy: Primarily fresh revelation through inspired men onto the pages of Scripture</i>
	<i>Healing: The conduit for the power of Jehovah Ropheka in physical restoration*</i> <i>Miracles: The conduit for the power of God in various manifestations of His character</i> <i>Tongues: A sign to unbelievers (1 Cor. 14:22) and a means to rapidly deploy the gospel</i> <i>Interpretations: Revealing to listeners the message of God in a tongue unknown to them</i> <i>*God is still healing today; it is the gift of healing that is passé</i>
Teachers Evangelists Pastors	<i>Ministry: The spirit of the Master in serving others, perhaps by aiding other gifts</i> <i>Teaching: Clearly explaining and applying the Word of God; showing others how to teach</i> <i>Exhortation: Applying the Word to personal need in such a way that others want to change</i> <i>Giving: The wise and timely redistribution of the Lord's resources</i> <i>Ruling: Giving order and faithful consistency to church meeting and functioning</i> <i>Mercy: A supernatural compassion displayed to encourage others to selfless service</i> <i>Faith: Supernatural trust in God and His ways, stimulating others to trust Him more</i> <i>Discernment: The ability to see the truth of a situation even behind the enemy's disguise</i> <i>Helps: The humble demeanor where one is willing to assist, though others get the glory</i> <i>Evangelism: Love for souls; ability in clearly giving God's way of salvation; teach others how</i> <i>Pastoring: Leading, heeding, and feeding the sheep; bearing the care of the churches</i>

NOTE 1: The distinction should be noted between the list of gifts in Ephesians 4 and the Romans and Corinthians lists. In Ephesians, the giver is Christ, the risen and exalted Head; in Romans and Corinthians, the Spirit is the giver and superintendent of the individual ministries that work together for the well-being of the whole body of believers. In Ephesians, the universal church is the recipient; in Romans and Corinthians, the local church is the beneficiary. In Ephesians, the gifts are men—the teacher, for example; in Romans and Corinthians, the gifts are supernatural abilities—teaching, for example. Although there are local evangelists, shepherds (elders) and teachers, these men in Ephesians 4, although ministering with assemblies, have a ministry wider than any local church.

NOTE 2: Chapter 4 of 1 Peter (vv. 10-11) also addresses the issue of gifts and their use. He divides them into speaking and serving gifts, explaining that the grand objective is "that God in all things may be glorified through Jesus Christ." A similar distinction is made in 1 Corinthians 12:8-10 with the use of *allos* (another of the same kind) and *heteros* (another of a different kind). Nonetheless, Peter tells us, "minister the same one to another as good stewards."

Surprised by His Presence

Charles Stanley was a much-used servant of the Lord in the mid to late 1800's. The following is his account of how he was first introduced, as a young man, to the observance of the Lord's Supper in scriptural simplicity.

Let me tell you about an event that turned the whole current of my future course from that day to this.

I had heard that Captain W. and a few other Christians met on the first day of the week to break bread, like the disciples in Acts 20. One Lord's day morning, I went to see what this could mean.

I found them gathered in an upper room in Wellington Street, Sheffield. I sat behind, and naturally looked for the pulpit. There was no pulpit, but a table spread, or covered with a white cloth, and on it the bread and wine, in commemoration of the death of the Lord Jesus.

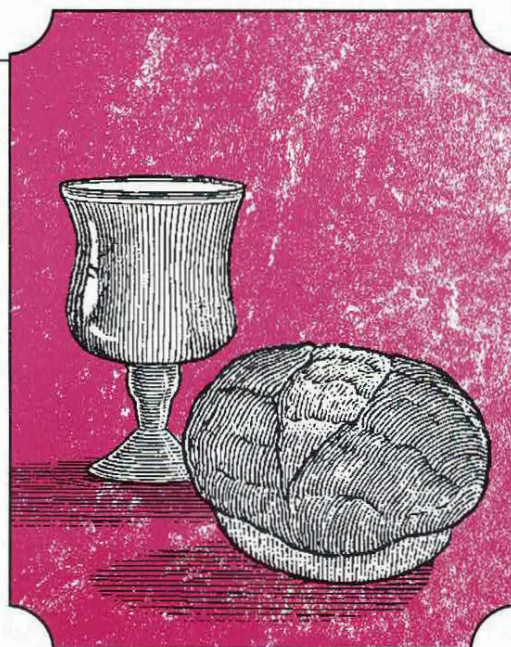
I then looked for the minister, or president. There was no such person. All the believers gathered were seated around the table. A deep, solemn impression fell upon me: "These people have come to meet the Lord Himself." I have no doubt it was the Spirit of God that thus spoke to me.

It is impossible to describe the sense I had, for the first time, of being in the immediate presence of the Lord Jesus, according to that word, "For where two or three are gathered together in My name, there am I in the midst of them." I could scarcely notice what was done, I was so overwhelmed with the presence of the Lord. No one can have any idea what this is, unless really gathered to His name.

What a contrast to everything I had seen before, and yet how simple! It was like going back to that which was in the beginning of Christianity—before any priest was heard of to offer in the church a sacrifice for the living and the dead.

I was much surprised to find, strange as this gathering together of Christians to break bread appeared to me, that it was exactly what we find in Scripture. Instead of even a minister at the Lord's Table, I found the same simple liberty as described in 1 Corinthians 14:29-37.

I was greatly struck with each believer worshipping the Lord, in dependence on the Holy Ghost. I felt that was my place, deeply unworthy



as I was of it. Well do I remember the thought, "This is my place, if even it were to be a doormat, for these Christians to wipe their feet on me."

After some weeks, I was named as one who desired to obey the Lord, "Do this in remembrance of Me," and through grace, I took my place as one redeemed to God, at the table. Shortly after this, I experienced one morning, while we sat in silent worship, what I had never known before—the leading of the Spirit of God.

It came as a gentle whisper from the Lord, "Read 2 Corinthians, chapter 1," and very precious thoughts came into my soul on verses 3-5. I felt agitated, so much so that perspiration ran down my face and body. We had sat some time in silence. I felt bidden to rise and read, but had not courage to do so.

At length, Captain W., who sat at the other side of the room, arose and said, "Let us read 2 Corinthians 1." Then he ministered the very thoughts the Spirit had laid on my heart. This was how I first learnt the leadings of the Spirit in the midst of Christians gathered to Christ. This has been a matter of frequent occurrence for these many years. **U**

God's Secret Service

*How could
God have
designed
prayer any
better? You
can pray
anywhere,
at anytime,
for
anything.
You are ac-
cepted in
heaven as
Christ is
received;
you are
aided in
prayer by
the Spirit
of God; and
go to your
Father who
always
answers
above and
beyond
your asking.*

The great people of the earth today are the people who pray. I do not mean those who talk about prayer; nor those who say they believe in prayer; nor yet those who can explain about prayer. I mean those people who take time and pray.

They have not time. It must be taken from something else. This something else is important. Very important, and pressing, but still less important and less pressing than prayer. These are people that put prayer first, and group the other items in life's schedule around and after prayer.

These are the people today who are doing the most for God; in winning souls, in solving problems, in awakening churches, in supplying both men and money for mission posts, in keeping fresh and strong those lives far off in sacrificial service on the foreign field where the thickest fighting is going on.

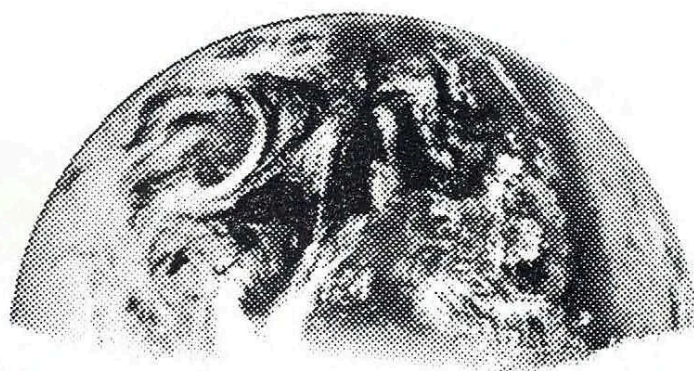
It is wholly a secret service. We do not know who these people are, though sometimes shrewd guesses may be made. I often think that sometimes we pass some plain-looking woman quietly slip-

ping out of a church meeting, and we hardly give her a passing thought, and do not guess that perhaps she is doing far more for her church, and for the world, and for God than a hundred who would claim more attention and thought, because she prays, truly prays as the Spirit of God inspires and guides.

Prayer opens a whole planet to a man's activities. A man may go aside today, and shut his door, and really spend a half hour in India—I am thinking of my words as I say them. It seems so much to say, and yet it is true—as really spend a half hour of his life in India for God as though he were there in person. Is that true? If it be true, surely you and I must get more half hours for this secret service.

Without any doubt he may turn his key in the lock and be for a bit of time as potentially in China by the power of prayer, as though there bodily. Of course not actually present, but in the power exerted upon men he may be truly present at the objective point of his prayer.

He may give a new meaning to the printed page being read by



PRAY YOUR WAY AROUND THE WORLD

some national in Africa. He may give a new tongue of flame to the preacher or teacher. He may make it easier for men to accept the story of Jesus, and then to yield themselves to Him—yonder men swept and swayed by evil spirits, and by prejudices for generations—make it easier for them to accept the story, and if need be, to cut with loved ones, and step out and up into a new life.

Prayer is striking the winning blow at the concealed enemy. Service is gathering up the results of that blow among the men we see and touch.

Shall we follow for a day one who has gotten this true perspective? Here is the outer side: a humble home, a narrow circle, tending the baby, sewing, cooking, calling; or, measuring dry goods, working at a typewriter, checking up a ledger, feeding the swift machinery, tending the stock, doing the chores, tiresome examination papers—and all the rest of the endless, endless doing, day by day, of the commonplace treadmill things that must be done.

This one whom we are following unseen is doing quietly, cheerily his daily round, with a bit of sunshine in his face, a light in his eye, and lightness in his step. And the commonplace becomes uncommon by reason of the presence of this man with the uncommon spirit.

He is working for God. No, better, he is working *with* God. He has an unseen Friend at his side. That changes all. The common drudgery ceases to be common, and ceases to be drudgery because it is done for such an uncommon Master. That is the outer side of this life.

Now, hold your breath, and look, for here is the inner side where the larger work of life is being done. Here is the quiet bit of time alone with God, with the Book. The door is shut, as the Master said. Now it is the morning hour with a bit of artificial light, for the sun is busy yet farther east. Now it is the evening hour, with the sun speeding towards western service, and the bed invitingly near. There is a looking up into God's face; then keen but reverent reading, and then a simple intelligent pleading with its many variations of this: "Thy will be done, in the

Victor's name."

God Himself is here, in this inner room. The angels are here. This room opens out into and is in direct touch with a spirit space as wide as the earth. The horizon of this room is as broad as the globe. God's presence with this man makes it so.

Today a half hour is spent in China, for its missionaries, its native Christians, its millions, the printed page, the personal contact, the telling of the story, the school, the dispensary, the hospital. And through the petitions runs this golden thread: "Victory in Jesus' name. Victory in Jesus' name, today, today. Thy will be being done; the other will undone. Victory in Jesus name."

Tomorrow's bit of time is largely spent in India perhaps. And so this man with the narrow outer horizon and the broad inner horizon pushes his spiritway through Japan, India, Iran, Arabia, Turkey, Central Africa, Europe's lands, the South American States, the homeland, its cities, frontiers, slums, the hometown, the home church, the man across the alley; in and out; out and in; the tide of prayer sweeps quietly, resistlessly day by day.

This is the true Christian life. This man is winning souls and refreshing lives in these far-off lands and in nearby places as truly as though he were in each place. This is the Master's plan. The true follower of Jesus has as broad a horizon as his Master. Jesus thought in continents and seas. His follower prays in continents and seas. This man does not know what is being accomplished. Yes! He does know, too. He knows by the inference of faith.

There comes to this man occasional, yes frequent, evidences of changes being wrought, yet he knows that these are but the thin line of glory light which speaks of the fuller shining. And with a spirit touched with glad awe that he can and may help God, and heart full alike of peace and of yearning, and a life fragrant with an unseen Presence, he goes steadily on his way, towards the dawning of the day.

*"With a heart
full alike
of peace and
of yearning,
and a life
fragrant
with an unseen
Presence,
he goes
steadily
on his way
towards
the dawning
of the day."*

U

A Clear Choice

There are many difficult choices in life. Some are difficult because of the uncertainty of the path to take; others because of the uncertainty of the results of that choice. Neither is the case with this one.



Hebrews 11 brings the varied phases of faith before us, and in verses 24 through 30 we have the "refusing, choosing, esteeming, and forsaking" of Moses, the man of God.

THE REFUSING

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter." He was brought up there in all the luxury and with all the learning. He has been in that house—that court—for forty years. He knew little or nothing outside of it.

All at once he refuses, turns his back on the whole thing. He has come to years, and faith comes to maturity in that way, refusing in different ways this poor world and all that it has to give.

The actions of faith, or the path of faith, to the wisdom of this world is a very foolish thing. He gave up all that the world had to give, all that he was heir to as the son of Pharaoh's daughter, a child of the court of Egypt.

THE CHOOSING

What did he choose? That is very striking: "Choosing rather to suffer affliction with the people of God." Now it may seem contradictory, a paradox, to say in one breath it was a foolish, but wise course. You can hardly put those two things together. But from the standpoint of human wisdom, what a foolish thing to give up the palatial home—that place in Pharaoh's court, as the son of Pharaoh's daughter. Here is a grown man now, able to enjoy it all, and he gave it up to identify himself with a suffering and afflicted people.

We often see the poor world looking on us with pity and saying, "You don't know what you're losing." The path of faith is to this world a path of folly. But at the same time, while the children of this world pity us, we pity them, and we say, "You don't know what you are losing."

When the prodigal in the far country came to the end of his own resources, he found degradation for his position, and he found husks for his food. And in the end that is all that this poor world has to give us. Many crave it, but after all is said and done, it proves to be nothing but husks.

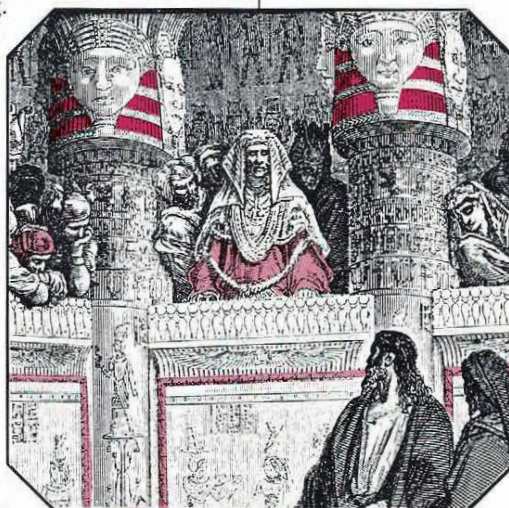
THE ESTEEMING

The next thing is that faith "esteems." Esteeming what? "The reproach of Christ." That is a remarkable phrase: the reproach of Christ. That is the character the Spirit of God gives to the suffering of the people of God, but it also tells what the world thinks of Him.

To illustrate it, suppose you are on a train; does it, or does it not, take courage to take out your Testament and read it? If people see you reading your Bible on a plane, you are a marked man. That very fact isolates you.

That tells what the world is. You would not need courage to read your Bible in heaven, but you do here, and to confess the name of Christ will bring reproach. It tells us what a difference there is between the earth and heaven—"the reproach of Christ." In heaven there will be no such thing as bearing reproach for Christ's sake.

We read, "Esteeming the reproach of Christ greater than the treasures of Egypt." When the treasures of Egypt, and those who have possessed



them, have passed away, we will be enjoying the blessed and eternal result of having suffered reproach for Him.

J. N. Darby once remarked that the only man who is ashamed of his religion in this world is the man who has the true one. He said a Muslim will take his mat and drop right down on his knees and pray. It is the name of Christ that brings reproach.

Who is ashamed to speak of President Lincoln or any other historic figure in the company of the world? No one. But go into that same company and make mention of the name of Christ. At once you feel you are out of place, and that name has no place there.

"For he had respect to the recompense of the reward." Faith looks ahead. Faith is wise. Faith says, "The pleasures of sin are for a season; the reward for the reproach of Christ is enduring."

THE FORSAKING

"By faith he forsook Egypt, not fearing the wrath of the king." If we turn our backs on the world, we will get its wrath. If we are faithful to Christ, we will get the world's cold shoulder.

"For he endured as seeing Him who is invisible." What can sustain us in this path of faith? We are enabled to endure by just having that One before us, "whom having not seen we love."

We often say that the Christian is like the bee, a most wonderful little creature. It has two sets of eyes. One set it uses when it goes out and gathers the nectar from the flowers. But then, there are no windows in the hive. It is all dark in there, so it needs the other set when it goes in to put the nectar in place inside. So it is with the Christian. He not only has natural sight, but spiritual sight—the eyes of faith. "We look not at the things which are seen, but at the things which are not seen: for the things which are seen (with the natural vision) are temporal, but the things which are not seen are eternal" (2 Cor. 4:18).

Moses was a remarkable servant of the Lord. Faith led him to do what he did, and sustained him in it. Moses has been seen in glory with Christ since—on the Mount of Transfiguration—and that is where enduring "as seeing Him who is invisible" will end for all the children of faith. This is the path of true wisdom. It may be the reproach of Christ now, but it will be glory with Christ very soon. **U**

*"His will be done," we say with sighs and trembling,
Expecting trial, bitter loss, and tears;
And then how does He answer us with blessings
In sweet rebuking of our faithless fears.*

*God's will is peace and plenty and the power
To be and have the best that He can give,
A mind to serve Him and a heart to love Him,
The faith to die with and the strength to live.*

*It means for us all good, all grace, all glory,
His kingdom coming and on earth begun.
Why should we fear to say: His will—His righteous,
His tender, loving, joyous will—be done?"*

—LUCY M. WAELTY

Edmund Hamer Broadbent



*Slipping
across borders
into
oppressive
regimes with
heaven-sent
encourage-
ment, E. H.
Broadbent
proved the
truth
that God is
the One who
can open
doors that no
one closes.*

Edmond Hamer Broadbent (1861-1945) was the tidy-looking English gentleman with a bookish side who discovered ways of slipping into and out of countries that others just assumed were "closed doors." He was not a big man, and his pleasant, easygoing manner would not have conjured in your mind the picture of the fearless missionary.

Evidently God called just such a mild-mannered ambassador to witness for the Prince of Peace in the uncertain days that led up to the Bolshevik Revolution in Russia and to Nazism in Germany.

G. H. Lang indicates that brother Broadbent was converted in his youth, and began traveling with Frederick W. Baedeker when he was in his twenties. Early in his travels, he made a thorough study of German and French. His studies took on real earnestness after he arrived in Germany and realized that he did not know how to order a cup of coffee. Most of his preaching in Europe was in the German or French tongues. He was fluent in them, and in conversation could move effortlessly from one language to another. In his extensive travels he also learned some Russian. On one occasion in Germany, someone wondered if the speaker who was to preach at the gospel meeting would be "the Englishman."

"No," was the answer, "it is not the Englishman." The fact was, the speaker was E. H. Broadbent.

Broadbent was an encourager. You cannot consider his ministry without noting those he helped. Whether serving the aging F. W. Baedeker in those extraordinary errands across Russia, helping W. H. Bennet in Germany, or teaching the Bible to Professor Ferenc Kiss, the renowned anatomy professor at Budapest University who spent months in prison for his gospel work in Rumania, Broadbent was a true help. Whether advising James Lees about open doors in Poland and Lithuania, or comforting the converts in Baku on the west shore of the Caspian Sea (where Patwakan Tarajanz and

his wife and ten children became not only survivors, but also bold witnesses for Christ during the fierce Armenian massacre in 1916), to all these the polite man with blue eyes and a sunny smile became their servant for Jesus' sake.

E. H. Broadbent frequently visited the assemblies in Poland along with Adolphus Eoli, Ransome Cooper, and George Goodman. This became one of his most encouraging fields of labor. In 1922, Broadbent wrote, "In Eastern Poland, about 800 new assemblies have been formed within the last two years, and the work goes on increasingly. In Western Poland also, there are districts where there is great blessing. Throughout the country the openings are innumerable. Some fifteen men are desirous of giving all or much of their time as evangelists."

Meeting places were often packed. The first problem was to get everyone squeezed in and quieted down. Then the next problem was to keep from fainting. Perhaps their municipalities were rationing bath water in those days; whatever the cause, the proper Englishman had to quickly adjust to new and strange smells. One meeting in Poland was so crowded that the little flames in their kerosene lamps sputtered for lack of oxygen.

Ransome Cooper related how "E. H. Broadbent told me once, when we were travelling together, of one such conference which had lasted the full twelve hours. At 9 P.M., a number of workmen came to him and said, 'We are not due in the factory before 7 o'clock tomorrow morning; will you give us a Bible Reading through the night on the book of Daniel?' And he did.

"Only special grace can keep a man going on year after year along such lines, ministering God's Word in one of three languages, submitting to the limitations of interpretation, always fresh and gracious in spirit, always receiving the inflow of spiritual power to guarantee a fresh outflow."

One observant brother explained it this way: "Well, you see, he prays much, and talks much with his Father in heaven. Have you not noticed

how often he snatches occasions to be alone with his Master, and then how fresh he is afterwards to talk with us, all crowded into a little cottage for hours!"

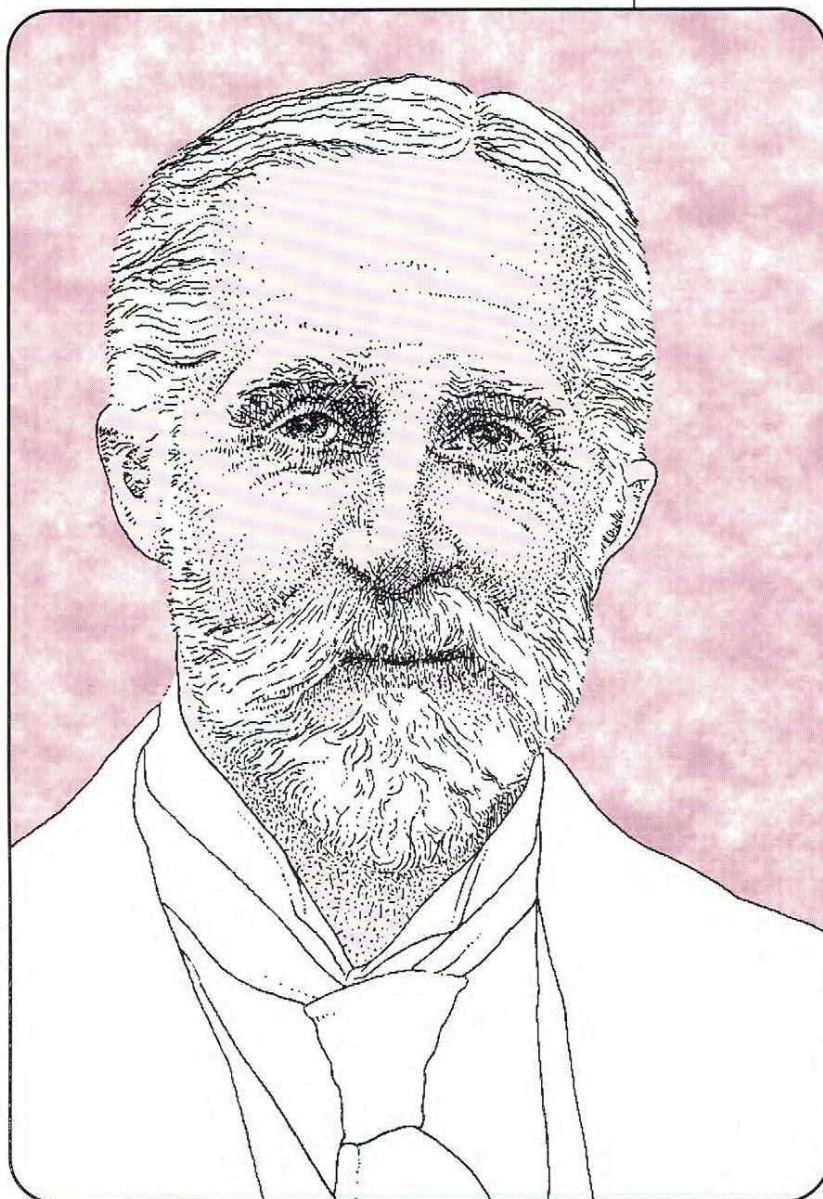
One of the preachers who went into eastern Europe with Broadbent told about being shown his lodging for the night. The house was small, but the bed was very large. He went to bed, and not long after, his host came in and climbed into the same bed. In another few minutes the hostess tiptoed in and climbed in next to her husband.

Broadbent encountered so many surprises, and in them the only change on his face would be that smile peaking out shyly from behind his mustache. He ate their food, slept on their rough beds, discussed their farming methods, and played with their children. And when the sun went down and the lamps were lit, "the Book" was opened and in a clear, kindly way, the Scriptures became understandable and living to his hearers. Many quickly saw the contrast with the village priest who "always made everything obscure and difficult, and seemed to be irritated and vexed when anyone came to him with questions." One brother, as he listened to brother Broadbent, whispered to his neighbor, "How all this makes one long and pray to be a better Christian!"

In the Balkans, a young brother was in a "stormy, muddled, hotheaded meeting" to deal with a local problem. On and on this miserable meeting went until the young brother rose, weeping, and said, "Oh, my brothers, do we not need Mr. Broadbent with us! How different everything would have been! Can you not realize, can you not picture how *he* would have handled things tonight!"

E. H. Broadbent had an ability to travel and not unravel. He trained himself to sleep in odd places and positions. In jarring coach rides, he would relax every muscle until all his limbs would hang limp.

It would be difficult to retrace Broadbent's journeys. Most of his personal correspondence was unfortunately destroyed before he died. We do have some general idea of the extent of his ministry. Besides Belgium, Poland, Germany, Austria, the Baltics, Russia, and Turkey, he also preached in Egypt, and North and South America. One of his most farflung journeys was to Turkestan. Broadbent went in 1900 and in 1907, visiting the major cities of Uzbekistan, preaching the



gospel. On his first visit, he related how he stood in crowded bazaars, being jostled by the turbaned salesmen as they carted their merchandise about. Beside the rows of camels, mules, and horses, he could identify Jews, Hindus, Afghans, and Muslims all mingling together. Every other religion was represented, but he could not see any witness for Christ, or any evidence that any had ever existed there.

Is it legitimate for a family man to travel? Obviously, most believers are not called to a traveling ministry. One can wonder what might become of the local churches if the believers were all gadding about hither and yon, from week to week. So, though most of us are not called too far beyond the county line in our spiritual ministries, still there are others who can say, as our Lord once did, "I must preach in other cities also."

Dora Broadbent accompanied her husband on many of his journeys. But most of her ministry involved raising their eight children and being hostess in their home at Gislingham, England, where it was not uncommon for the Broadbents to serve eighteen around their supper table. Their home at times served as a wayside stop for beleaguered brethren (such as the Russian Mennonites) who fled the persecutions and travelled to a friendlier North America. Whether Edmund Broadbent should have conducted his travels differently I cannot tell. We are told that he and Dora were in full fellowship in his work, and that Dora's children rose up to "call her blessed."

Brother Broadbent was especially burdened about setting local congregations on the firm footing of New Testament doctrine and practice that would prepare the saints for persecution. It was a critical matter to know biblically how to respond to the governing authorities. In Bavaria, the attitude was so oppressive that laws were instituted prohibiting unauthorized Christian meetings, especially those meeting for prayer.

Broadbent had been in such illegal meetings; in 1913 he wrote that the framers of those laws perceived that there was a power in prayer whose influence they wished to avoid. In Germany, assemblies were asked to form a confederation that complied with state requirements. But worse than the imposition of a denominational structure

were the horrors of genocide. Many of Broadbent's hearers died under state persecutions in Russia and in the Nazi death camps. Passages such as Romans 8:35-39 took on an urgency in Broadbent's ministry.

As Broadbent neared the end of his ministry, he was constantly grieved to see that the truths he had labored to teach to the scattered saints in Europe were being systematically denied back in the United Kingdom. Broadbent was convinced that the New Testament pattern for missionary work and church order was being undermined by unscriptural missionary and funding organizations. His concerns are fully expressed in his book, *The Pilgrim Church*, which is a classic treatment of the history of Christian gatherings which have remained true to New Testament doctrines since Pentecost.

At the time of Broadbent's death, G. H. Lang penned a sixty-page review of his life, in which he says, "The simple fact is that in central, eastern, and south-eastern Europe there are (or, at least, there were before the late devastating war) hundreds upon hundreds of such Christian churches as he regarded as of a New Testament type which came into existence through his journeys. Not that

he founded them all, of course; but it was he who visited regions where there were no such churches and taught children of God the principles of the Word, which by following, they were enabled by the power of the Spirit of God to multiply, and to survive the opposition of the world and of apostate religious systems."

Much of the material contained in this article is taken from:

Edmund Hamer Broadbent—Saint and Pioneer by G. H. Lang
That the World May Know, Volumes 8 and 9, edited by Fredk. Tatford, Echoes of Service

Dr. Baedeker and his Apostolic Work in Russia, by R. Sloan Lattimer

Recollections of Reginald Radcliffe by his wife

James Lees—Shepherd of Lonely Sheep in Europe by Ransome W. Cooper

The Stundists, Bible Truth Publishers

The Pilgrim Church by E. H. Broadbent, Marshal Pickering

Jeremiah by E. H. Broadbent



The principles of the Word...
enabled [them] to multiply, and to
survive the opposition of the world
and of apostate religious systems

Spiritual Gifts



hapters 12-14 of 1 Corinthians were intended to instruct be-

lievers who had fallen into error regarding the gifts. The sign-gifts were being magnified out of all proportion to their true importance to the assembly. The gifts for help and edification, being less spectacular, were in danger of being slighted. It seems as if those who did not speak with tongues were being considered, or were tempted to consider themselves, as if not of Christ at all (12:15). To correct this, we have the teaching of these chapters, as important today as then.

Chapter 12 gives us the general character of spiritual gifts. Chapter 13 indicates the governing principle of the exercise of spiritual gift. Chapter 14 emphasizes the purpose of spiritual gift, which purpose should control in its manifestation.

Verse 3 of chapter 12 gives us the character of all gifts imparted by the Holy Spirit. His ministry is always to the exaltation of Christ. Therefore all gifts energized by Him will be for the Lord's magnification. Anyone claiming New Testament ministry who belittles the Lord Jesus is thereby branded: he is not speaking by the Spirit. On the other hand, since it is not natural to acknowledge Christ as Lord and to exalt His Name, such activity will only be by the operation of the Spirit.

Verses 4-30 deal with the community of spiritual gifts, and may be subdivided as follows: i) Unity of Source and Object (vv. 4-6); ii) Unity of Motivation and Sphere (vv. 7-30).

In our first section (vv. 4-6), we notice that all spiritual gift is a manifestation of the one Spirit of God. These manifestations are diverse, varying in different individuals, and of different orders, as will be noted later. But be the gift what it may, it is all the immediate working of the same Spirit.

Not only so, but all these gifts have one end: the service (ministries) of the same Lord Jesus. The services differ, but the Object of them is one.

Again, all are under the direction and control of

the same God. He is over all, and works all these things in all His people. The Spirit, in His diverse workings, carries out the directive will of

the Father, to the service of the Lord Jesus.

This struck at the very root of the Corinthian dissatisfaction. For since the Origin of these gifts was one; since their Object was one; and since their Operator was also one, there could be no room for personal discrimination or envy.

The second section (vv. 7-30) touches on the immediate purpose of the gifts, and on the fact that, while differing one from another, all are normal activities of the various members of one body.

We notice their common distribution (vv. 7-11). The Spirit imparts to every man; His manifestation is not confined to any one man, nor under any man's dominion. All gifts are the direct manifestations of the Spirit's presence and power. Not the natural abilities of human spirits, but the supernatural operation of the Spirit of God accounts for the manifestation of ministry in the church. This calls for what may be a profitable digression.

First, the Spirit's sovereign working does not rule out the human element. It is evident that He uses men. It must also be evident that, to be an efficient instrument for His working, the individual must be yielded to His working (1 Thess. 5:19) and filled with Him (Eph. 5:18). In this age the Spirit of God does not use men in ministry who are not in harmony with His will.

Second, the man so used does not become a mere passive machine. The normal working of a man's mental powers is not put in abeyance but rather called into highest activity. These powers being dedicated to God's service, the Spirit controls his mind as he thinks and speaks normally.

Third, the Spirit will take up and use natural talents such as the power to analyze, clear thought, and clarity of expression. Careful development of natural talent is by no means inconsistent with His working. It must ever be borne in mind, however, that mere unsanctified natural talent can accom-

Almost all of 1 Corinthians is taken up with the correction of errors. The Corinthian assembly was in a deplorable condition. But God overruled their error for blessing, since out of it has grown the epistle which embodies such invaluable instruction in Church order and practice.



plish nothing for God. Nor is this to say that one may not be used with but little natural talent. Whatever we have may be laid at His feet for use, and may be developed by training and experience that the instrument He uses may be in the best possible condition.

Fourth, the Holy Spirit will use the man's language, idiom, and grammar. He will not use, for instance, words which are not in the man's vocabulary. Nor will He correct grammatical errors. This we must do for ourselves as far as is within our power. While God does use uneducated men (in fact will use fools to bring to nought the wisdom of the wise), no premium is put on willful ignorance.

Fifth, the Spirit will use a man's fund of information. He will not go outside the man's own mind for material. That would be the gift of prophecy, which as we will see is no longer in operation. Hence, one should store the mind with as rich a fund of Scripture and general information as it is in one's power to do.

The foregoing applies to the spoken ministry: that of preaching or teaching. But spiritual gifts are not confined to speech. We so often speak of an assembly as being "without gift." We mean, of course, that it is without speaking gift. Even that may be questioned, the probability being that there is latent gift there which, through lack of spiritual growth or inexercise (2 Tim. 1:6) has not been developed. But no believer is devoid of spiritual gift.

Broadly, the gifts may be considered as follows:

1. **KNOWLEDGE** (1 Cor. 1:5). Here the Spirit gives insight into the meaning and relation of doctrine with doctrine. This is in some degree the portion of all who sit at His feet to learn, but is granted in special degree to some.

2. **UTTERANCE**. Here the Spirit shows His skill in playing on the instrument of His choice. He brings to the mind the Word, impresses His thoughts and gives expression. This expression is always as if from one's self, but often accompanied by peculiar spiritual light and singular freedom of delivery. But it is not necessarily ecstatic in its experience, nor is a man's free will or self-control ever violated (14:32). It is the ministry which applies knowledge to the heart, leading the Lord's people to absolute devotion to Him and to the will of God in the daily life.

3. **FAITH**. This is also the portion of all, though especially of some for special purposes. One need not wonder whether one would have faith sufficient for certain things one is not asked to do. If He calls us, He will give the special faith needed, provided the will is subject to Him.

4. **MIRACULOUS OR SIGN GIFTS**. These we will consider in more detail later.

It is also noticeable that, while one man would not possess all the gifts, neither would one man necessarily be confined to one gift. He who spoke in tongues might also interpret (14:13). Paul was an apostle, but also spoke in tongues (14:18). In addition, an apostle would necessarily be a prophet as well.

Note also that spiritual gifts are not confined to men. The "every man" of verses 7 and 11 translates simply the word "each one." Women have their legitimate sphere of service, and are recipients of gifts fitted for their sphere.

But to return. The common purpose of all gift is noted in 12:7. It is for the profiting of those who are Christ's. This is an important point, on which the doctrine of chapter 14 is chiefly based. The gifts are not given that men may have glory (as the Corinthians were thinking), nor that men may have position above others (as some do in our own day), but that the church might have benefit. He who has the gift becomes the church's servant. As such, his ministry should be exercised wherever needed, in the service of the Lord. His ministry should build up the Lord's people, lead them to the full knowledge of Christ and to the realization of His fellowship (Eph. 4:12-13). Where any man seeks to divide the people of God, he is prostituting his gift and "ministering" in the flesh.

From verse 12 to the end of the chapter, we have the common sphere of spiritual gift. The figure of the body is used to illustrate this point. In the body each member has its own function. There is no question, however, as to all being of the body, nor as to each one's being essential to the well-being of all (vv. 14-16), and each is dependent on the functioning of the other (vv. 17-22). No envy exists among the various members. Each cares for the other according to its own service, and none covets the office of the other. Each shares the other's sorrow and the other's joy. The application is obvious (v. 27).

Here are listed the various gifts, in the order of their importance to the body. Let us note them, merely reversing the order of apostles and prophets for comparison.

1. *Prophets*: Prophecy is not primarily foretelling, as is almost universally supposed. The "prophet" is a "for speaker," one who speaks or interprets for another. In Scripture, prophecy is speaking for God by His direct impulse (Cf. Mt. 26:68, where foretelling could not be in view). Before the completion of the New Testament, there



were many things to be made known to the people of God (Jn. 16:12). The Spirit raised up prophets through whom He could make known these mysteries (Eph. 3:5). Announcing specific revelations, the prophet could then speak on them to edification (14:3-4).

2. *Apostles*: These were primarily prophets, sent by the Lord with divinely given authority. In the absence of a written revelation dealing with the new things, it was necessary that there should be some court of appeal for authority on doctrine and practice. This was provided by the apostles (Acts 15; Gal. 2:2; etc.). Examples of apostolic authority are seen in confirming doctrine (Acts 15:28)—note their association here with the elders and the whole church, ordering discipline (1 Cor. 4:21, chap. 5), and establishing practice, as in the epistle under consideration.

Apostolic and prophetic gifts were necessarily associated (Eph. 3:3; 2:20). As the medium of revelation and authority, the church is founded on the foundation laid by them (1 Cor. 3:10-11). To their authority we still appeal, and are guided by their writings, which are classed as authoritative and as Scripture (2 Pet. 3:2,15-16). The revelation being finally completed by them, the need for the office ceased, and so also did the gift. The figment of "apostolic succession" in the sense of passing on apostolic authority among a select body of men is entirely without any scriptural basis, and is postulated only when men depart from the true apostolic authority of the Scriptures.

3. *Teachers*: These, being themselves taught by the Spirit, were empowered to impart that understanding to others. While one might use the Old Testament Scriptures, it is probable that this gift was often merged with that of prophecy, and hence is not always mentioned singly (note Acts 13:1; the wording of the original implies that the "prophets and teachers" are the same men). Now that the Word is complete, teaching is now primary to the body.

4. *Miracles and Gifts of Healing*: These were in accord with the character of the apostolic age. Christ had been approved by signs (Acts 2:22), and it was to be expected that His apostles should be so approved (2 Cor. 12:12). A revelation so different would need some manifestation of divine approval (Mk. 16:20). The confirmation having been given and the Word received, the need for credentials of that type ceased and the miraculous gifts were generally withdrawn, even before the end of the apostolic period. It would seem that Epaphroditus was healed in answer to prayer, not by the exercise of the healing gift

(Phil. 2:26-27). Hence miracles were primarily signs to attest the revelation. Now all truth is attested by the Scriptures, and wherever teaching is found to be at variance therewith, any real or pretended wonders are mere false witness (2 Thess. 2:9-10; Mt. 24:24). Miracles can prove only that the power is supernatural; the doctrine taught must be in accord with Scripture to be accepted as divine. New Testament healing also differed from much so-called healing today in that it was instantaneous in effect, unmistakable in character, and permanent in result.

5. *Helps*: From a word meaning "to take hold with" others, it is putting one's hand to the wheel, rendering service to others. Helping takes many forms, dealing with the temporal welfare of believers as well as the spiritual. This gift may not be very prominent, but one needs the Spirit's fullness to serve as well as to speak (Acts 6:3).

6. *Government*: These are the offices of the guides or steersmen of the assembly. Not every man is qualified and those who are should be recognized and place given to them. It should be noticed also that the overseer (bishop or elder) is not a despot but a helmsman (1 Pet. 5:3). His place is not the most important one in the assembly, as some seem to think. The Body needs feeders more than governors (Acts 20:28), though government is not unnecessary, and these rulers should be obeyed (Heb. 13:17).

7. *Tongues*: One of the sign gifts, it is here designated as the last and least gift of all, as being of so little benefit to the building up of the body. Those who try to resurrect it today fall into the Corinthian error of magnifying it out of all proportion to its original purpose. It ceased with the other miraculous gifts, and for the same reason.

Gifts mentioned in other places: the discerning of spirits (v. 10), a gift common to all spiritually minded believers, but more especially given to some; the power to interpret unknown tongues; the gift of the proclaimer of the good news of salvation (Eph. 4:11); the pastor (shepherd), who ministers in the care of the sheep, seeks after the straying, and watches over the flock; exhortation in all its forms; and showing mercy (Rom. 12:8).

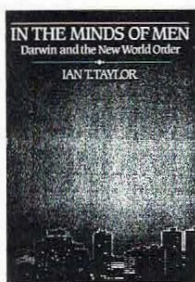
The body is one. Many members, each a distinct unit, are inseparably united to form that one body. So also is Christ. The Head is an Entity, as is each of the members. But the body is one, the different members being indivisibly welded together by the common partaking in one Spirit. He indwells every member, and in so doing unites one to the other and all together to the Head.





What You Think, You Are

Though scientific views have been refined, when you go to natural history museums, the same charts, the same pictures of cavemen, the same skulls showing the "evidence" still abound.



See the special offer on page 31

Many years ago I sat in tenth grade Biology class, arguing with my instructor about evolution. Charts were produced that seemed to point to the fact of evolution. After all, who could argue with known facts derived from fossil data? One day, the teacher showed me that even the Bible was open to the facts of evolution. The fourth day the "waters brought forth" the living creatures and then in the fifth day the land creatures arrived. That certainly agreed with the scientific evidence. Thus evolution and the Bible were compatible. With that the teacher dismissed me, my Bible, and my views of "biblical creationism."

Since I did not go into the natural sciences, my exposure to this kind of thinking was minimal until I had to take a course in life science for my university degree. The instructor thought God was a crutch of early thinking before we knew how things really came into being. Now that we know the laws of nature, we no longer need the crutch. Needless to say, we didn't have much in common.

While the scientific community may have refined its thinking, it has not changed its basic premise: "from goo to you by way of the zoo."

Some months ago, I was introduced to a book that would have helped me 30 years ago. I believe it is a vital book for those who are now going through the school systems, or desire to witness to those who believe in evolution. The book's basic message is this: the theory of evolution is scientifically inaccurate and the scientific community knows it. But they have a vested interest in keeping the theory alive to save face for two hundred years of faulty observation, faulty interpretation, and at times just plain fraudulent reporting. This is an explosive book and needs to be read by serious Bible-believing Christians.

Its name is *In The Minds of Men* by Mr. Ian T. Taylor. This is a significant book of 400 plus pages with more than 50 pages of appendixes, footnotes, and source material. This is a thoroughly researched and well documented book. This re-

searcher and writer from Toronto will arm you to enter the next museum of natural history or for your next encounter with the public school system. Here is the ammunition necessary to counter the fallacious arguments presented.

Let me give you an example. One of the chapters is "The First Missing Link." That, of course, is the first spark of life from non-life. One of the theories advanced is that it came from the bottom of the sea. Mr. Ernst Haeckel from Germany was a professor of zoology at Jena University. Based on Darwin's work, he created a family tree, with simple organisms at the bottom and the complex ones at the top. "He imaginatively made up names of organisms that he thought should exist and was not beyond cheating just a little if the facts of nature did not fit his theories" (p. 187). He even named the first organism of life "monera" although he had no proof of its existence. A ship later "discovered" his "monera" and thus the first missing link was now a fact and this discovery was widely reported. However this "organism" was later proved to be a precipitate formed from seawater, lime and alcohol—the alcohol being the substance the seawater was preserved in for future study.

Since the scientific community was governed by men who believed in evolution, they made sure that this error was not reported and the public continued to believe that the first life form had been discovered at the bottom of the sea. One scientific journal obscurely reported it. Mr. Taylor years later found the one and only article that commented on this hoax. And this is only one of many such hoaxes this book exposes.

If you want to be informed on the hoax of evolution and its accompanying cover-up, this book is must reading. I believe it is a reference book that should be on the shelf of every person in contact with public schools and is being fed lies. The scientific community knows many of these are concocted, but you need to be armed with the truth they already know and will not tell you.

U

Bailing Out

The title has very different meanings depending on whether you're in a boat or a plane.

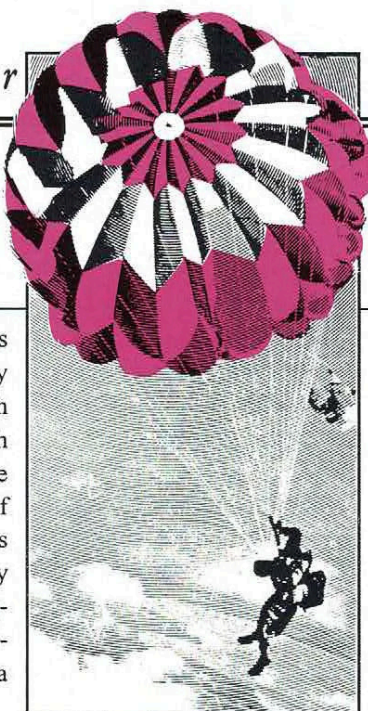
Gatherings of God's people in many areas across North America are passing through difficult times. Many saints are disheartened by the hardness of the way. If the biblical principles for the New Testament assembly are right, why are things seemingly so wrong? What is really happening? I would like to make a few personal observations:

1) It is sometimes assumed that, if you carefully follow the New Testament teaching regarding the Church, you will have no problems. However, where there are people, there are problems. The difference should be—if you follow the biblical instruction on the assembly, you will have biblical answers to your problems (2 Tim. 3:16-17).

2) You cannot have a New Testament assembly without New Testament living. The form is good, but it is not enough. By doing what New Testament Christians did, we will not be what they were. God does not call us to *do* in order to *be*. If we are what we should be, the fruit will follow naturally. This conformity to, and abiding in, Christ is the key to all effectiveness in the believer's life.

3) There is no benefit to pretending that conditions are better than they are, but we should be careful in not assuming that if our area is bleak, such conditions prevail everywhere. If a man or a ministry are looking to men for financial support, they will tend to promote their work through self-advertising. If, however, they look to the Lord alone for His aid, they will just carry on, unknown perhaps, in their labors for Him. Because you know of nothing happening does not mean that nothing is happening. The day shall declare it.

4) Almost an entire generation has been lost to assembly fellowship (45-65 years old). Placing blame would be of little value, but the condition does exist. A new crop of exercised young men



and women is appearing, but it is a painful time of rebuilding. Patience, encouragement, and opportunities for service are needed.

5) The New Testament assembly was designed for its environment. The environment was assumed to be tribulation (Jn. 16:33). Where there is tribulation, many assemblies are thriving. Affluence and ease are the most adverse conditions for healthy as-

semblies. We face the most difficult conditions for substantial church growth.

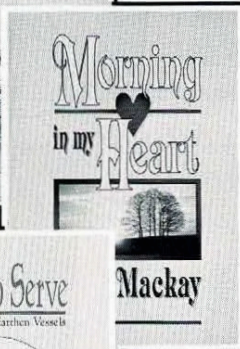
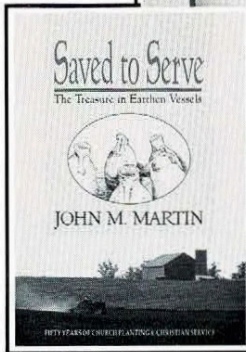
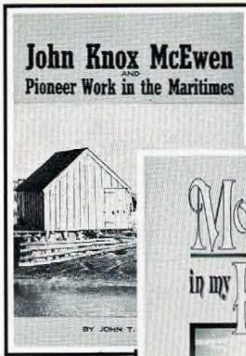
We want, in our society, church life as a hobby—something to do for an hour or two on weekends. The New Testament assembly, however, is a full-time job. The assembly will work if the assembly will work! Every thriving work you see today is the result of real sacrifice by others.

When times are hard, what can we do? We can bail out, or bail out! The phrase means quite different responses if you are speaking about a crippled aircraft or a sinking ship. When the plane is going down, bailing out is intended to save only the one who jumps. But bailing out, when it pertains to a boat, is intended to save the entire craft.

A boat, as has often been noted, is intended to function in the water, as the Church is designed to be in the world (Jn. 17:15). The problem comes when the water gets into the boat. The solution then, is not to remove ourselves from the vessel, but to remove from ourselves those influences that are taking us down. Worldly pursuits, amusements, attitudes, and entanglements should be "bailed out" of our lives by the daily enjoyment of the Son of God.

When the ship is "full" (Mark 4:37), we need the Master to change our "great storm" (v. 37) into a "great calm" (v. 39). We must ask our hearts His questions: "Why are ye so fearful? How is it that ye have no faith?" (v. 40). Let us hear His word to our souls: "Shalom!" "Peace!"

U



SPECIAL: 3 MEN & THE MASTER

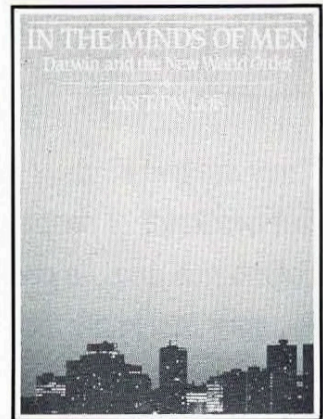
from Gospel Folio Press

There is endless discussion these days about church planting. There are a few who, while the talking continues, just go out and do it. Here are three of those men. John Knox McEwen pioneered in the Atlantic provinces in the early 1900s; Harold Mackay headed for the Carolinas, Virginia, and West Virginia in 1928; and John Martin continues to plant assemblies in southwestern Ontario to this day. Now for the first time we offer all three biographies of these faithful servants of Christ for one low price! Historic photos in the Mackay and Martin books. *John Knox McEwen*, by John T. Dixon: Hardcover, 128 pages. *Morning in My Heart* by Harold Mackay: Paper, 119 pages. *Saved to Serve* by John Martin: Paper, 80 pages. **All three for \$10.00 U.S.**

IN THE MINDS OF MEN

by Ian T. Taylor

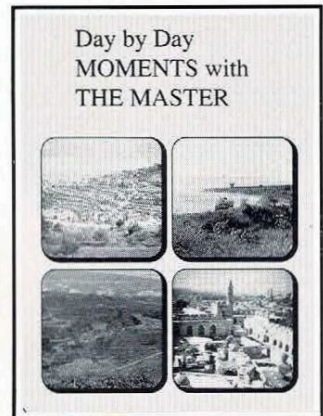
"In the beginning God created the heaven and the earth." This wellworn opening verse to the book of Genesis has been the answer to man's question, 'How did the cosmos begin?' from the beginning of recorded history until recent times. But today in our computer space age, can we say that this statement is still relevant? The public school system continues to teach our children that any supernatural explanation to the origins of the universe has given way to scientific understanding. The author exposes the fuzzy reasoning behind textbook explanations, revealing the motivation behind leaving God out of Creation. Paper, 498 pages, regularly \$25.00, now \$20.00 U.S.



MOMENTS WITH THE MASTER

Edited by Cyril Hocking

Precious Seed Publications has published a series of books entitled *Day by Day* with the goal of seeing the Lord's people spend some time in their day studying the great truths of Scripture. In their latest publication, *Moments With the Master*, 22 different writers have contributed meditations that focus on the life of the Lord Jesus. Included in this volume are four maps which will assist the reader in following the movements of the Master while He "dwelt amongst us." Concise yet full of truth, these meditations should promote a deepened appreciation for the One "whom having not seen we love." A helpful Scripture index is included. Paper, 416 pages, \$11.95 U.S.



Ordering Information: ORDER BY PHONE OR BY MAIL

US Customers: Add 6% for shipping charges (min. \$2.50). Add 6% if you live in Michigan for sales tax.
Canadian Customers: Add 7% GST and 10% for shipping charges (min. \$3.50). If paying in Canadian funds, multiply total by 1.46.



GOSPEL FOLIO PRESS, P. O. Box 2041, Grand Rapids, MI 49501-2041

1-800-952-2382

1-616-456-9166

Fax 1-616-456-5522

UPLOOK

(USPS 620-640)

P. O. Box 2041

Grand Rapids, MI 49501-2041

SECOND CLASS
U. S. Postage
PAID

Grand Rapids, MI

Lifters and Leaners

*There are two kinds of people on earth today,
Just two kinds of people, no more, I say.
Not the rich and the poor, for to count a man's wealth
You must first know the state of his conscience and health.
Not the humble and proud, for in life's little span
Who puts on airs is not counted a man.
Not happy and sad, for the swift flying years
Bring each man his laughter and each man his tears.
No, the two kinds of people on earth I mean
Are the people who lift and the people who lean.
Wherever you go you will find the world's masses
Are always divided in just these two classes;
And oddly enough you will find, too, I ween,
There's only one lifter to twenty who lean.
In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?
Or are you a leaner who lets others bear
Your portion of labor and worry and care?*

ELLA W. WILCOX

