

# UPLOOK

MAY 1992

The Spirit of His Son  
 THE SPIRIT OF HOLINESS  
 Dove  
 OIL  
 The Spirit of glory  
 THE SPIRIT OF PROPHECY  
 THE SPIRIT OF PROMISE  
 Paraclete  
 THE SPIRIT OF ADOPTION  
 THE SPIRIT OF GRACE  
 THE LORD the Spirit  
 The Spirit of Your Father  
 The Spirit of THE ETERNAL SPIRIT  
 The LORD  
 The Spirit of the Living God  
 DEW One Spirit THE SPIRIT OF  
 Living Water GOD TRUTH  
 Comforter  
 SPIRIT





## EDITORIAL

# Fontaine-de-Vaucluse

J. B. Nicholson, Jr.

**I** was visiting a friend near Avignon in the south of France. He and his wife labor (the word may not be strong enough) among the expatriate Arabs from the former French colonies of North Africa. It is not an easy work. The parched moral landscape of France is difficult enough, but work among the resolute followers of Mohammed can suck you dry if you're not careful. Happily, my friends have discovered a mighty river whose source is hidden, but which flows unceasingly through them to the desperate dryness all around.

It was a glorious summer day as we headed by car out into the countryside to see one of the breathtaking sights of the south of France. After some time of meandering cross-country, I noticed we were travelling along a narrow valley which we shared with a fairly major river. The valley continued to constrict and I could see, looming ahead, a mountain that seemed to bar our way.

In fact, it was a box canyon. We would have to return the way we had entered. My friend knew that, of course. But there was something here he wanted me to see. If I had paid more attention in high school geography class, I would have anticipated something like this. After all, if there was a valley on either side, and a mountain closing off the far end, *where was this river coming from?*

It exploded, full-blown, from the heart of the mountain. This was no trickle, no rivulet or brook twisting its way among the rocks as it gathered momentum and volume. No, this is a major water system, most of it hidden away, that suddenly bursts into the sunlight and makes itself available to all who would enjoy its seemingly unlimited resources. This is Fontaine-de-Vaucluse—the Fountain of the Closed Valley.

Transport yourself back two thousand years. You are standing unobtrusively in another valley—the Vale of Shechem—in the hill country of Samaria. You can observe a woman, a Samaritan, making her way out of the village to draw water from the well, one dug by the patriarch Jacob eighteen hundred years before.

There is Someone already at the well. Evidently a Jew. He is sitting on its rim, weary from His journey, having walked 30 miles from the City of

Peace. If you look into His eyes, you get the feeling that He knows the woman who is approaching—not only knows her, but loves her. She has known many men in her lifetime. But none like this One. She does not know Him yet, and she will be as surprised by Him as I was by the fountain in France.

It was to this soul-thirsty woman that the Saviour revealed first her own heart-need and then His offer of a drink of living water. Hesitantly, humbly, she stooped to drink (as we all must). Oh, the sweetness of it! How it cooled her inflamed conscience; how it swept away the encrusted defilement of years; how it softened her heart and brought refreshment and vigor to the one-time wasteland in her spirit. Everything He had promised was really true. O taste and see . . . !

But this heavenly Visitor had not promised her only a drink. He had promised her a wellspring! If she would receive Him as the life-giving water out of her innermost being would flow an artesian spring so that others around her could be satiated too. Was it true?

Leaving her waterpot, she takes the river with her into the city. To every parched life she finds, she bears the message: "Come, see a Man, which told me all things that ever I did (and knowing the worst, loves me still). It couldn't be the Messiah, could it?" The change in her is so startling, her satisfaction so evident, that many of the townsfolk also stoop and drink. It is not enough, however to taste the sweetness of her life in Christ. Making their way out to the well, they follow this river to its Source: "Now we believe," they told the woman, "not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world" (Jn. 4:42).

What is a fountain anyway? Nothing. Nothing that allows those mighty resources out into the sunshine. We need not guess what these resources are: "This He spake of the Spirit, which they that believe on Him should receive" (Jn. 7:39).

It's a dry and dusty world out there. When the valley closes in and mountains block our way, that's just the place where you'll find the fountain—the outflowing Spirit of God.



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*Founding Publisher*  
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*Previous Editors*  
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# The Power Source

Frank B. Hole

*I*t is not easy for any of us to be simple and pursue unswervingly the line of service to which the Lord has called us, looking to Him for the direction and leading which we need. Yet such is the disciple's path as Scripture shows it, both by precept (Acts 20:32; Rom. 14:4; 2 Tim. 2:15) and example (Acts 8:26; 11:19-21; 16:6-9).

For the "Christianizing" of the world, much may be needed in the way of arrangement. For the taking out of the nations a people for Christ's name, the divine process indicated, though most simple, is most efficient. Souls are drawn out of the world to Christ by the faithful presentation of Christ Himself. Granted that such faithful witness to Christ is maintained, it is only additionally necessary that personal dependence upon Christ as Leader and Lord be found with each servant.

From this simple acknowledgment of the leadership of the Lord Jesus we are very apt to stray. Read such words as these:

*"A sound missionary strategy is essential if the missions . . . are to accomplish the best results. Small, independent missions, working without a statesmanlike plan, and without adequate knowledge of the field, should be discouraged. In such a difficult field, only societies possessing a wide experience are able to meet the situation.*

*"How many missionaries are necessary to evangelize the country in our generation? The answer to this question has been given by the . . . conference . . . The question was considered scientifically. They made this calculation that one missionary for every 25,000 would*

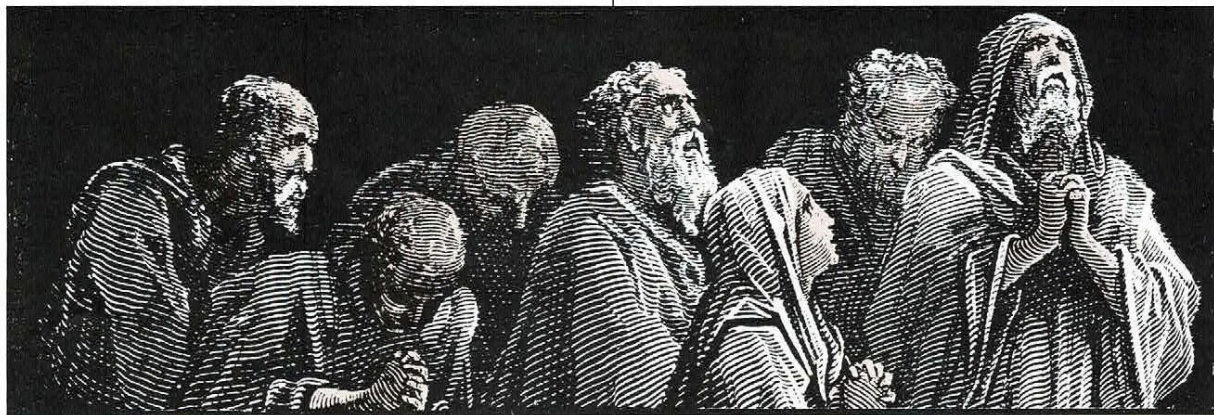
*be necessary."*

These sentences were penned by men whom we have every reason to consider earnest Christians. The sentiments they express would, doubtless, commend themselves to most as being framed on sound business lines, and being marked by eminent common sense. Yet they plainly reveal a view of the Lord's work out of harmony with that of Scripture.

What has the servant of Christ, be he a first century apostle or a twentieth century believer, to do with "sound strategy," "statesmanlike plans," or "scientific calculations"? We venture to say, nothing—absolutely nothing!

The apostles returned to Jerusalem with those words ringing in their ears, "Ye shall be witnesses unto Me." How did they set about it? Did they appoint a committee to gain "adequate knowledge of the field" of operations, so that "scientific calculations" might be made, and "sound strategy" and "statesmanlike plans" decided upon? No, they simply went to their knees in the spirit of little children, and when they found themselves endowed with power from on high, they at once commenced their witness for Christ, boldly utilizing each opening for testimony as it presented itself to them. They recognized that their responsibility was only to do what they were told. They had supreme confidence in their great Commander; His "adequate knowledge," His "strategy," His "plans" they accepted as sufficient. They were content to proceed under His direction.

The Acts of the Apostles, supplemented by oc-





## THE POWER SOURCE

casional glimpses of Paul's ministry, show us with what astonishing success the great "Prince [or Leader] and Saviour" (Acts 5:31) conducted His campaign from His seat in the heavens. Within thirty years, the Gospel had been fully preached "from Jerusalem and round about unto Illyricum."

In Acts 11:19-21, we read how a few men of no particular note—their names are not even mentioned—traveled from Jerusalem into the region of Antioch. Had they lived in the twentieth century, they would have been described, we fear, as a small, independent mission, "working without a statesmanlike plan, and without adequate knowledge of the field," and as such, according to the authority quoted, they should have been discouraged. Their great Master, the Lord Jesus, however, thought otherwise. His hand was with them, and there were wonderful results, leading to the formation of one of the greatest churches of primitive times.

But though these men of Cyprus and Cyrene worked in independence of even the apostles, they were evidently thoroughly in dependence upon God. They did not concern themselves about "strategy," since, far from being commanders, they were only common soldiers. Neither did they form plans, statesmanlike or otherwise, and expect God to fall in with their arrangements. They rather sought to discover God's plans, and to exercise that humility of mind which would enable them to fit into His arrangements. Between these two lines of conduct there is all the difference in the world.

At that moment, Stephen having been martyred, God was definitely passing by the Jewish nation, and sending the Gospel to the Gentiles, as witnessed in the case of Cornelius (Acts 10). These

men, acting in concert with this divine move, "spoke unto the Grecians, preaching the Lord Jesus." They did not indulge in sentimental talk about "Jesus," as do many nowadays; they preached Jesus as Lord. "The hand of the Lord was with them." In result "a great number believed and turned to the Lord."

These humble individuals, belonging to no missionary society and without any of these supposed requirements, did indeed "accomplish the best results." They won many converts, and those converts were attached not merely to the preachers but to the Lord.

Probably all Christians would agree that the Holy Spirit of God is the power for Christian service; but let us inquire as to the way in which He exercises His power. Does He come to help us in our projects for the Lord, or does He condescend to use us as instruments in carrying out the Lord's own projects? In other words, do we wield Him, or does He wield us?

The former idea obviously fits in with the ideas which we have ventured to challenge in the preceding section. But then—mark it well—if, having founded large and influential societies, and formed statesmanlike plans, and having learned how to use the Spirit to advance *our* arrangements, we conduct a successful campaign, all would redound to the glory of *ourselves*!

If, on the other hand, any servant of Christ is content to keep in his own little place; to seek, in communion with the Lord, to recognize His plans; and to be thoroughly subject to, and usable by His Spirit, then the success which certainly will follow—though not perhaps in quite the way of our thinking—will redound to the glory of *God*!

Do we really believe in the presence and power of the Spirit of God?





## Front Lines

### TELEVANGELISTS GET A FREE RIDE

Our brother Bob Hake, of Grand Rapids, MI continues to produce 30-minute, videotaped Gospel messages which he airs weekly on the public-access cable television channel. Many cities have public-access channels, which are increasingly popular and are free to the public. Bob's program, *Christian Perspective*, is a simply done "talking head," complete with messages straight from the shoulder. Bob invites area Christians to give testimonies and Gospel messages in front of the camera, and he sees to it that the messages are presented to the station. The station estimates that 10,000 homes tune in to the public-access channel nightly.

### BIBLE CONFERENCE IN PELKIE, MI

The saints meeting at the Pelkie Gospel Hall plan a two-day conference, July 18-19. Prayer meeting Friday, the 17th at 7:30 p.m. Accommodations and meals provided. Contact:

Sam McClung  
Box 194  
Pelkie, MI 49958  
(906) 338-2657

In the will of the Lord, Joe Balsan, John Adams, and Don Welborn will participate in the ministry of the Word.

### SKYLAND BIBLE CONFERENCE

The 34th Annual Summer Conference will be held, Lord willing, July 4-10, 1992 at Covenant College, atop Look-

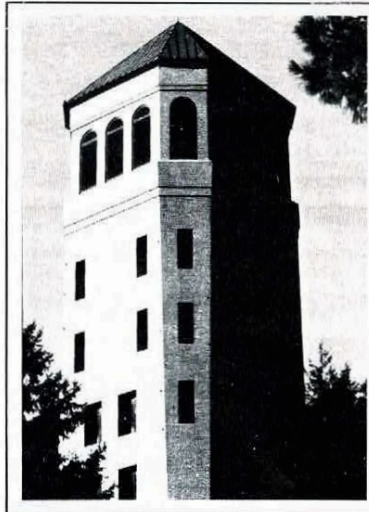
out Mountain, GA, near Chattanooga, TN. Speakers expected are Lehman Strauss and Tom Taylor.

Activities are planned for all ages, including a nursery service for all meetings. No increase of cost this year. Early registration is advised. For a brochure, write:

Skyland Bible Conference  
P. O. Box 754  
Jamestown, NC 27282  
(919) 454-4927

### ALETHEIA SPRINGS SUMMER PROGRAM

The theme this summer at the Aletheia Springs Christian Education Center in Ferrum, VA is to be, "Examining our World by the Light of God's Word." There are two Senior High weeks planned, June 21-



27 and July 26-August 1. The Middle School week is June 28-July 4, and the Junior High week is July 12-25. Write:

Mr. Dennis A. Medeiros  
Rt. 2, Box 220  
Ferrum, VA 24088  
Phone (703) 365-0037

### MILLBROOK, AL

A short Gospel series was held by Bill Gustafson of Waynesboro, GA and Scott Leach of Millbrook. Bill was given opportunity on three days to speak at a local Christian school. His messages were appreciated by the believers.

Visitors from Alabama, Mississippi, Louisiana and Texas attended a conference May 2-3, held at Belle Chasse, New Orleans. Dr. Stephen Underwood of Birmingham, AL, Bob Brown of Slidell, LA, and Bill Walker of Lafayette, LA were the speakers. The clear Gospel was presented and the ministry to believers was beneficial and appreciated.

### MOUNT HERMON, CA

The Pacific Coast Christian Conference at Mount Hermon will be celebrating its 25th Anniversary this year, Oct. 12-16. Speakers will be Mr. Arnot McIntee (ON) and Mr. Elliot Van Ryn (FL). For information write:

Mr. Henry Kamena  
1400 W. 13th Street., Sp 91  
Upland, CA 91786-2965  
(714) 985-0437

### SPREAD THE WORD BIBLE CONFERENCE

Don't be disappointed because you waited too long to make your reservations for this conference. It is planned for August 24-30 at Greenwood Hills, Fayetteville, PA. Children under 12 years are free!

For full information, write:  
Spread the Word, Inc.  
2721 Oberlin Drive  
York, PA, 17404



## FRONT LINES

### EDGAR KUNZE WITH THE LORD

Our beloved brother who has served the Lord in Korea for many years was called Home on April 22nd after a cardiac arrest. He had been suffering with bone cancer for some time. His widow, Louise, will need our prayers as she faces the days ahead.

### SHILOH BIBLE CAMP, WA

Nine consecutive camps are planned in the will of the Lord. Hundreds of young people come to Shiloh, mostly from non-Christian homes, to attend this camp. Prayer is requested.

LeRoy Junker has just assumed the responsibilities of management and is beginning a teens' training program. This is intended to supplement the discipleship activities of the local assemblies represented.

Personnel will be needed to serve as kitchen staff, godly counsellors, lifeguards, and trained medical staff. Contact:

LeRoy Junker  
Shiloh Bible Camp  
HCR 77, Box 400  
Cosmopolis, WA 98537  
(206) 533-5074

### LIGHT HAVEN HOME

About 35 miles east of Sault Ste. Marie, is Light Haven Christian Retirement Home.

Beautifully located overlooking the North Channel, it provides a residence for retirees in a quiet setting. At present there are 16 residents and this is about full capacity.

The board has been seeking a new administrator to replace Mr. Alan H. Millar who has been acting administrator pro tem. They are encouraged by the interest of several couples in coming to help. For further

information, write:

Light Haven Home  
Box 87  
Bruce Mines, ON  
P0R 1C0

### "LITTLE IS MUCH"

In North Cape May, NJ, there is a small company of the Lord's people who meet in His Name. The meeting so far is held in a home. Mostly, those in fellowship recently discovered the New Testament pattern, having spent years associated with denominational churches. They are going on in the work of personal evangelism, Bible literature and audio tapes.

### MRS. JIM FLANIGAN HOMECALL

Doris, beloved wife of Jim Flanigan of Belfast, Northern Ireland, was called Home sud-



denly to be with the Lord while on holiday in Melbourne, Australia, March 19, 1992. The funeral service was conducted there by Dr. David Gooding who was visiting Australia at the time.

Our sympathy and prayers go out for our esteemed brother and the family in this sad and sudden loss.

### ENDLESS MOUNTAINS

Some months back, a Bible study was begun with a local couple who were interested in the New Testament principles of gathering. This Bible study has grown to ten people. With much prayer and with the godly counsel of the commending elders, a few families purpose to begin to break bread at Camp Iroquoia. There are no local assemblies in the Endless Mountains of PA or the southern tier area of NY.

If there are any like-minded believers in the Binghamton, NY and Montrose, PA areas, the believers in this new work would like to make contact. They should write or call:

Mr. Jim Weisbecker  
Rt. 1, Box 176  
Hallstead, PA 18822  
(717) 967-2817

### OUTREACH AMONG THE BLACKFEET

Brother Doug Crabb is again laboring with others to see the Gospel penetrate the darkness among the Blackfeet nation in Montana. They are just concluding an effort there, including door-to-door literature distribution and Bible classes. Pray for the Light to shine!

### SINGLES' CONFERENCE

As a place of focused ministry for singles among assemblies of the Lord's people, these retreats are held at Seabrook Island near Charleston, SC. Last November, Eddie Williams (NJ) addressed "The Pursuit of Godliness." Over May 22-25, Jamie Hull (CO) spoke on "Commitment." The age limits are 21-40. Anyone interested in these regular conferences, call Skip Elliott:

(803) 873-7083



## Let Your Light Shine

*"Whatsoever thy hand findeth to do, do it with thy might" (Ecclesiastes 9:10)*

It was the Autumn of 1983 and Dr. and Mrs. Edward Williams of Watchung, New Jersey, found a great and challenging work for their hands to do.

Saturday afternoons, and a Gospel meeting was held in the evening. As time has passed, the Lord has greatly blessed these efforts. Simply through word of mouth, the meetings have grown to the point where it is standing room only.

A typical first weekend of

faith at the meetings over the years.

A couple of years ago, an opportunity emerged to present the Gospel to High School age students also. Every Friday night, the Williams' home is opened to these students from the area to come for a time of fel-

lowship and also to hear the Gospel. This ministry has proved to be most effective too. Not only have a number of young people put their faith in the Lord, but parents have been saved as well through the testimony of their children.

This work has been going on for almost nine years and is not always an easy task. Resources, time, and personal

desires are set aside to see the meetings continue. But Dr. and Mrs. Williams, along with their family, have made a commitment to ministering to others in this fashion and God has been pleased to bless many through their labors. They do not wish any attention drawn to themselves and reluctantly agreed to this article in order that God would challenge and help each one of us to have a vision for a ministry in our corner of the vineyard, that whatever our hands find to do, we may do it with our might.

Although many of the young people come from the vicinity and some area college campuses, some travel quite a distance



Burdened about the lack of solid Bible knowledge among the youth in their area of northern New Jersey, they decided to do something about it. They opened their home on the first Saturday evening of each month for a time of serious Bible teaching. The results were very encouraging as a number of young people from area assemblies attended the meetings and blessing followed.

As time went by, it became apparent that a new ministry was opening up. A large number of unsaved were coming out to the studies and it was felt that a Gospel meeting would be very appropriate. In response to this, the study meeting was moved to

each month at the Williams' home actually begins early on in the week. Food is prepared and the house made ready by Mrs. Williams and her faithful girls all during the week. On Saturday afternoon, around 5:00 p. m., anywhere from 60 to 80 young people gather for a time of Bible teaching. After this meeting, there is a buffet style meal provided and then at 8:00 p. m. the Gospel meeting starts as upwards of 200 people gather to hear the Word of God proclaimed. After this meeting, there is another buffet meal and a chance for personal ministry.

God has faithfully blessed the work and a good number of souls have made professions of



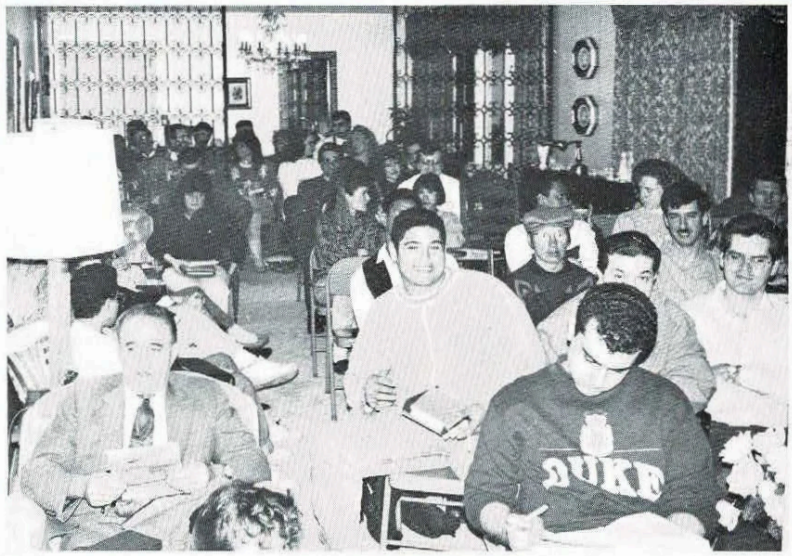
## LET YOUR LIGHT SHINE

attend. There are usually carloads from the Maryland-D. C. area, and quite a number from Pennsylvania. The editor personally spoke with four young men who were standing by themselves and in animated conversation. When asked where they were from and how they happened to attend, they said they were Roman Catholics attending Lehigh University in Bethlehem, Pennsylvania. They had met a student who had attended the month before.

"You can't believe it," he told them. "A couple hundred people in a house! Studying the Bible! No drugs, no booze—and they're happy!"

They didn't believe him, so they came to see for themselves. It was the first time they had heard the Bible explained like that, they said.

**I**n Some wish to know the secret of the ministry. There is no entertainment. The preaching is in-



tense and straightforward. The young people sit on metal chairs, usually in cramped quarters. Many of them are downstairs where they view the speaker on a TV screen. The meetings continue for well over an hour. Why do they come?

The young people find an

open home and an open Bible. Loving them and telling them the truth is an effective combination. The study was never intended to be large. It was intended to be true to the Book and faithful to the Gospel. The Lord has honored His Word; to Him be all the glory.



*There is no need to treat the Bible like a bitter pill which must be swallowed with a dollop of jam.*



# WHAT'S GOING ON?

## News from Around the Globe

### PRAY FOR A BREAKTHROUGH

Saudi Arabia continues to be the least tolerant of the Middle East countries to the work of the Gospel, even though it sided with the West in the Gulf War. It is illegal to convert to Christianity or openly preach the Gospel. We understand there are tent-makers quietly living out their Christian faith in Muslim communities there, but there are no known Christian assemblies. The Gulf War brought about perhaps the single largest breakthrough in this region. Muslims who once followed their religion ardently were brought face to face with some serious questions. Islam provides for a Muslim when he falls in battle, but what if two Muslims die fighting each other?

Some Christians continue to work along the Iraq-Turkey border, providing relief for those Kurds fleeing Iraq. Ironically, it was the Kurds who had previously been the scourge of persecution against the Armenian populations after World War I. At that time, there was wholesale slaughter of Armenian communities in that region.

### CONFESS YOUR FAULTS ONE TO ANOTHER

Great Commission Association of Churches (GCAC), formerly Great Commission International (GCI) has issued "A Statement Recognizing Early Errors and Weaknesses in the Development of the Great Commission Association of Churches." GCAC is a denomination which evolved from autonomous local

assemblies. From Colorado, a group of young people moved across the country forming fifteen loosely affiliated student fellowships by 1973, thirty-two campus or community congregations by 1981, and seventy-six congregations by 1991. During these last twenty years of triumph and tumult, they were castigated for a heavy-handed approach. Now they have determined to shed the "cult" image that they acquired in those early years. This thirteen-page document is a nonstop apology for various and sundry practices. Unfortunately their solution is not to return to the simple pattern of the Word of God, but to introduce further control from the national headquarters, a trend that is in the blood: "Let us make us a name." "Let us build us a tower."

### SUBJECT/WORD INDEX OF PROVERBS \$1.00

This 45-page index lists over 3,000 references to nearly 350 subjects and words found in the book of Proverbs. This subject/word index lists verses which either contain the word or refer to the subject. The references are also cross-referenced to the Strong's Concordance.

The book of Proverbs provides divine wisdom on many subjects, and this is an index you will want to keep handy as you study the Word of God.

The book would be a nice gift to those who are young in the Lord, and a helpful tool to those who have been on the pathway for some time. Write:

Spread The Word, Inc.  
2721 Oberlin Drive  
York, Pa. 17404

### TWO HELPFUL BOOKS ON CREATION

*Men of Science, Men of God*, by Henry M. Morris (Master Books, Revised Edition, 1988), 107 pp. "This is a much-needed work and should be in all libraries . . . Some of the 108 scientists discussed by the author are Kepler, Huygens, Newton, Linnaeus, Faraday, Cuvier, Maury, Mendel, Pasteur, Carver, and von Braun. This book is well worth an evening of study."

*The Biblical Basis for Modern Science*, by Henry M. Morris (Baker Book House, 1984), 516 pp. "The world's foremost authority on the Bible and science has written an encyclopedic volume that can be employed as a reference on the subject . . . There is an extensive bibliography and six appendices that can be utilized for further study. This book will make a fine reference volume for the novice as well as the expert in the subject of origins."

—*Creation Research  
Society Quarterly*

### CREATION ON RADIO

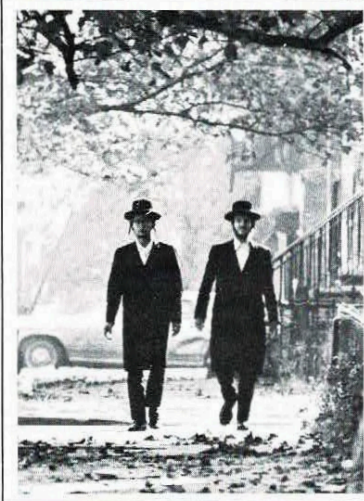
The Institute for Creation Research (ICR) produces two radio programs: "Back to Genesis" (a one-minute program broadcast Mon.-Fri.) and "Science, Scripture & Salvation" (a weekly 15-minute broadcast . . . usually on the weekend. Check with ICR or contact your local radio station to see if it carries one or both.



## WHAT'S GOING ON?

### NEWS IN UKRAINE

More than 90 Jewish people in Odessa, Ukraine, have embraced their Messiah since the arrival of a Jews for Jesus evangelistic team last September.



"People are coming to the Lord in significant numbers," JFJ Executive Director Moishe Rosen said. Team members pass out tracts, meet people in homes or elsewhere, and funnel new believers into local congregations. A key goal is to establish an indigenous work.

### ARABIC STUDY BIBLE

Finishing touches are being put on a new Arabic study Bible, complete with 10,000 study notes, Thomson Chain References, maps, charts, and photos. The United Bible Societies, London, is reviewing and producing the Bible, for which work by various organizations began in 1988.

### WORLD FAIR IN SPAIN

The largest World Fair ever held, Expo 92, is in Spain from April 20th until October 12th. This will attract millions of visitors from all over the world. Charles and Gloria Morris, missionaries to Spain, are preparing

a colorful 16-page evangelistic brochure in Spanish, called *"The Greatest Discovery,"* for mass distribution.

### UNREST IN VENEZUELA

You may have heard of the attempted effort to overthrow the government and President Carlos Andres Peres recently. Six battalions were involved in the coup, but it was smothered.

The Christians were hindered from meeting in some places and the annual conference, held in Marin, a town near San Felipe, had to be postponed.

The unrest was caused by the high cost of living, as very few people receive social benefits and there is much unemployment. Venezuela needs our prayers, and so do the Lord's dear people who, without doubt, will have trying times.

### DOORS OPENING IN ALBANIA

The Albanian authorities have granted the Italian assemblies' team official permission to evangelize in Tirana, Vlore, Kavaja, Elbasin, Flake, and a suburb of Durres. There are now between 30 and 60 people attending some of the meetings with a regular stream of converts among them.

Most of the meetings are in

private homes, but at Tirana numbers have been so large as to necessitate the hiring of a hall.

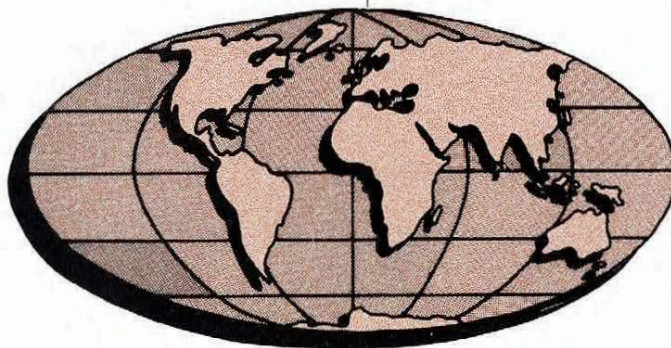
### WORK IN GERMANY

Although there is still a considerable economic gap between East and West Germany, there are spiritual encouragements. The Lord has opened doors for the Gospel in Potsdam, where brethren from a Berlin assembly hold regular Bible studies. Several have been saved and baptized, including four Russians.

Others reached by the Gospel have been the staff and 1,500 children of a Russian school, and soldiers in two army barracks. Pray with us for God's increase. Last summer, four Gospel tent campaigns were held in different places. Dieter Weidensdorfer was involved in the one in Kirchberg where attendance reached 600 and some professed conversion.

### HINDUS AGAINST CHRIST

Hindu militants in southern India recently mugged a team of evangelists. They ambushed the team, seized a van stuffed with nearly a ton of literature, a projector, a film on the life of Christ, and a generator. It's a war out there! Where are the ones like Moses, Aaron, and Hur to keep the hands up?







## HEROES

# Count Guicciardini

*John A. Bjorlie*

**T**he Scripture declares that "not many noble" of earth are called by God (1 Cor. 1:26), yet there are some happy exceptions. The wave of spiritual blessing which passed over England about the middle of the nineteenth century, was remarkable for the way it reached the upper classes. Many of them took on the yoke of the One who is "meek and lowly in heart" (Matt. 11:29).

The name Guicciardini is familiar in Italian history, and the family's palace has been a prominent sight in Florence. Count Pietro Guicciardini was born in that palace on July 21, 1808. As a young person he was educated with the future Grand Duke of Tuscany.

When the Count reached his twenty-fifth year in 1833, the stirrings of the industrial revolution spurred Leopold II to advocate a higher standard of education for young people in Tuscany, and he called his friend Pietro Guicciardini to reorganize the educational system. It was a massive job. The young nobleman soon found that he required a new class of teachers, to give "moral teaching." Helpful books were scarce. Guicciardini was advised by Lambruschini (a literary expert and brother of a cardinal) to try the New Testament because of its moral stories. The Count examined his valuable library, but found no copy of the Bible in Italian. He had, however, the Latin Vulgate, and he began reading it daily. There he discovered a serious divergence between it and his Church. His educational pursuits became secondary to his spiritual research. While in this frame of mind, he met some evangelicals.

Abele Biginelli tells the story. In the Count's employ "was a porter who had been a shoemaker and who continued bootmaking in a little room near the entrance of the palace. One day as the Count descended the stairs, he noticed the porter hurriedly hide a book he had been reading. Curious, the Count asked him to produce the book. It was a Bible in Italian. He took the man up to his study with the book and they began daily reading and discussing the Scriptures behind closed doors. Not long afterwards,

Guicciardini made contact with a number of distinguished foreigners who were interested in the Scriptures, including George and Arthur de Noe Walker, Captain Pakeman, Carl Meyrney and Professor Theodor Paul."

The truth of the Gospel dawned in his mind when Guicciardini was saying his creed, and came to the profession of his belief in "the communion of Saints." He stopped to ask himself: "Who are these Saints in whose communion I believe? They must be Saints on earth."

Soon Count Guicciardini saw the call of the Gospel clearly, and definitely trusted the Lord Jesus Christ. "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" (Rom. 11:33).

"These believers," says Abele Biginelli, "united with Count Guicciardini to worship God according to the Scriptures and to seek other souls, being impelled by the love of Christ. Many were converted and meetings were started for meditation and prayer. They commenced breaking bread together and in a few months





## COUNT GUICCIARDINI

they were holding ten to twelve meetings a week. They met in secret at Settignano, a small village near Florence, in the stone caves of Mariano, or in a carriage that passed up and down the Viale dello Cascine, or in a small boat on the Arno, and in other places."

The Grand Duke was at that time under the influence of the Jesuits, who were determined to suppress any evangelical work in Tuscany. In Jan-

uary, 1851, the services held in Italian in the Swiss Church were forbidden, and one hundred and twenty Italians who had attended them received notice, under the threat of a prison term, to stop attending any evangelical meeting. A special prohibition was forwarded to Count Guicciardini.

The Count protested this tyrannical action, and informed the authorities that if they insisted upon it, he had no alternative but to go into voluntary

*Dear brethren in the Lord Jesus Christ,*

*It is fully two years that I have been with some of you, searching and meditating upon the Holy Scriptures to know and obtain with prayer the faith which saves in Jesus Christ our Lord. Most of you have been added little by little to our meetings, invited by no one, but rather impelled by the Divine Will to seek the truth. . . . But the higher powers and governments will often oppose the Lord, who, although He is more powerful, sometimes permits His servants to pass through affliction, that their faith may be tried, His holy name confessed before men and glory brought to Him (Acts 4:1-31; 5:17-42; 1 Peter 4:12-16). We must not be surprised, therefore, if at present we are subject to persecution, and if we are prevented from preaching and teaching the Gospel, and if the Bible itself cannot be in the hands of all.*

*Among a large number of our fellow-citizens you know that I, too, was placed under this kind of renewed inquisition, which intends to bind persons and consciences. But since before God and in my social position I do not believe it my duty to submit to it, I have resolved rather to abandon voluntarily this unhappy country. . . . Do not place your trust in any particular church: seek rather to belong to the one true Church which is invisible, the assembly of the elect, the redeemed, the true and faithful believers in spirit and truth, knowing that Jesus alone is our wisdom, righteousness, sanctification and redemption (1 Cor. 1:30). Search the Scriptures . . . and especially the New Testament, to be taught and corrected by them (2 Tim. 3:16; John 1:39; 1 Thess. 5:21; 1 Peter 3:15; Rom. 15:4; James 1:25).*

*Pray to the Lord. The prayer of faith can do all (Mark 11:24; Matt. 7:7-11; 17:20; 1 Tim. 2:1). It is not necessary to go to church to pray or to worship the Lord. When you wish to pray, enter into your own room. Where two or three are gathered in the name of the Lord, there He is present and heard (Matt. 6:6; 18:20). Remember the Lord's death in breaking the bread and drinking the wine (1 Cor. 11:26). In this way you will show your faith in His sacrifice offered once for all and which has no need to be renewed because it was perfect and complete (Heb. 9:24-28; 10:10,12). Go from house to house to break bread. So did all the faithful. . . . To do this there is no need of adornment, ceremony nor special persons. It is well to know this in times of difficulty and persecution like these in which the true church is not permitted to have an external organization. All the faithful are priests unto the Lord, all brethren being able to enter into the sanctuary, being all built together to be a holy priesthood, Jesus Christ having made us priests to God (Heb. 10:19; 1 Peter 2:9; Rev. 1:6). The Lord will then manifest in the assembly of the faithful His diverse gifts and ministries; and the Church (not the pope nor any hierarchy) will acknowledge the gifts of the Spirit and the different ministries, trying the spirits by the Word, as is expressly ordered (1 Cor. 12; Eph. 4:11-13).*

*And let no one be indifferent in seeking his own salvation. In the last day God will call the stewards to account. That does not mean the minister, the confessor, the bishop nor the Pope: everyone will be judged on his own account. Therefore let everyone examine himself whether he is really a member of Christ, washed in His precious blood. To be accursed and excommunicated by men is of little account: what matters is to be united and one with the Lord, sprinkled with the blood of the Lamb and found faithful. Yea, it is well that we should separate ourselves from the unbelieving, so as not to participate in their sin and not approve of it even by our presence in what they do (2 Cor. 5:10; 2 Thess. 3:14; 2 Cor. 6:14-18; Eph. 5:11).*

*I leave this country commending you to God and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them who are sanctified. Pray for me. I am leaving for a distant land, looking to the Lord for guidance as to where I may settle. Perhaps we shall not see one another again in this world, but we shall nevertheless be united in the future life, when we shall be able to see our God face to face without any veil, when we shall be led by the Lamb to living fountains of water, when God shall wipe away all tears from our eyes (Rev. 7:17). To Him be blessing, honour and glory for ever and ever. Amen. May the love of God the Father, the grace of the Lord Jesus, and the communion of the Holy Spirit be with you all. Amen.*

*Your brother in the Lord,*

*P. Guicciardini, Florence, 3rd May, 1851.*



## COUNT GUICCIARDINI

exile. He made this sacrifice on May 3, 1851. On what he thought was the eve of his departure, he wrote to his Christian brothers and sisters a letter (see page 13), which ranks as one of the noblest documents in the history of Italian Gospel work.

On May 7, Count Guicciardini went to say good-bye at the house of Fedele Betti, a Christian brother. With a handful of other believers, they opened to John 15, and while commenting at each verse, the bell rang and seven gendarmes marched in and arrested all seven disciples of Christ! At half-past eleven that night, they were taken to the old Bargello prison and put in one dank, dirty cell. One encouragement was they were able to continue their meditation on John 15, because Guicciardini had smuggled a small New Testament in his pocket.

The following day they were accused of meeting to promote Protestant propaganda. It was proved that the little meeting was absolutely casual and informal; but the Book was sufficient! Rome proved her case only by its presence, and the seven were condemned to six months' imprisonment in different parts of Tuscany.

The Count's arrest filled the palazzo Guicciardini with consternation, and his mother, a devout Roman Catholic, begged him to recant. He replied: "If the church in which we were born had remained the chaste spouse of the Lord, it certainly would be anti-Christian to separate from it. But it is not the true Church of Christ which we are leaving; indeed, we desire that it should return to its primitive purity. We are leaving only the superstitions she added in the darkness of the times, and we are returning to the purest fount of the faith of the Gospel."

The Countess used her high influence to obtain the liberty of her son, but the Count said it should be conditional: "all my brethren with me, or none of us." He asked only to be permitted to leave Tuscany, and the sentence of imprisonment was so modified that Guicciardini and three of his fellow-prisoners started for Genoa and Turin. From there he reached England.

In his three years in England he revised the first edition of the Italian Bible. He also came into contact with William Yapp (the Bible publisher), Robert Chapman, George Muller, Lord Congleton, Lord Radstock, W. Bergin, Dr. J. W. McLean and Henry Dyer. Here he found young Teodorico Rossetti, a second cousin to Dante Rossetti, and his sister, the hymnwriter, Christina Rossetti.

Teodorico was a political refugee in England. The Count befriended the young zealot, and one day as they walked along the seashore, he witnessed to him. Rossetti shortly thereafter believed.

The two men became ardent co-laborers. In 1854, the Count was able to return to Italy. Joined by Rossetti in 1857, they held Bible studies and broke bread with the converts of their preaching. Bibles and New Testaments were distributed widely and a dozen itinerant evangelists associated with them were sent out to preach through the region. In 25 years, over 200 assemblies were established in Genoa, Turin, Alessandria, Florence and other towns and villages.

The young meetings had their dark days too. Guicciardini strongly repulsed "Exclusivism" when he wrote a tract charging Darby's followers in Britain of sectarian discipline because they excluded godly believers (1 Thess. 5:12,13; Phil. 2:25-29 were cited).

"In 1871," writes A. Rendle Short in *A Modern Experiment in Apostolic Missions* (p. 57), "the first united Love Feast was held at Spinetta. About 600 were present, some having walked from Thursday night to be present at the Sunday morning service. The first number of *Echoes of Service* (a British missionary magazine) quotes Rossetti's account of the 1872 united Love Feast: 'Oh, blessed be the love of the Father, which constrains all and urges all to respond to His invitation, to honour His name and obey His commandment.' There were nineteen evangelists present."

The next thirty years they taught believers and encouraged evangelists in every way possible. The day of liberty was dawning; the Count spent his time and means in the spread of the Gospel. He visited his dear Italian brethren in their meetings and homes, and never allowed his social position to form a barrier in Christian fellowship.

"By faith" he made the choice of the faithful, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt, for he looked unto the recompense of reward."

### Further Reading:

*Chief Men Among the Brethren*, by Hy. Pickering

*Heroes of the Faith in Modern Italy*, by J. S. Anderson

*Forgotten Heroes*, by C. J. Casher

*Brethren: the Story of a Great Recovery*, by David J. Beattie

*That the World May Know*, Vol. 8, edited by F. A. Tatford

*Bright Lights in Dark Times*, by Bible Truth Publishers



# Of Whom the World was not Worthy

The Waldenses stood apart in the Christian world. Centuries before Protestantism arose, they taught the authority of the Bible. They were located in part of the Alpine chain that extends between Turin and Grenoble. Known as the 'Church of the Alps' as early as the fourteenth century, there is Papal testimony to the flourishing state of the Waldenses when, in 1332 — before Wycliffe had begun his work in England — Pope John XXII ordered an expedition against the valleys of Luserna and Perosa. On Christmas Day, 1400, the unsuspecting inhabitants of Pragelato were suddenly attacked. Many fled to the snow-bound heights for refuge, only to freeze to death overnight.

In 1488, Albert Cataneo led an army of nearly 40,000 to extinguish the valley communities, yet, because of the remarkable resistance of the Waldenses, this army was annihilated and in consequence Charles II of Savoy, who was one of the more humane princely rulers of the time, was happy to leave the Waldenses unmolested for nearly three decades. There were many believers who opposed bearing arms based on passages such as Matthew 5:38-48 and James 5:6. But there were others among them who felt that the defense of their families justified armed resistance.

Another abortive attempt to exterminate them was made in the so-called 'Great Campaign' of 1561 but the sizeable army under the Count La Trinita suffered at least six defeats before being almost wiped out along the defiles of the Angrogna River. The 'Great Massacre' of 1655 was followed by a frightful assault in 1686. That year there was the forced expulsion from the valleys of the remnant of the Waldenses, thousands of whom perished in the awful prisons of Piedmont. Of 3,000 emaciated survivors who were eventually released, many perished in the Alps, across which they were forced to march during winter. Geneva became the home of the exiles in their misery.

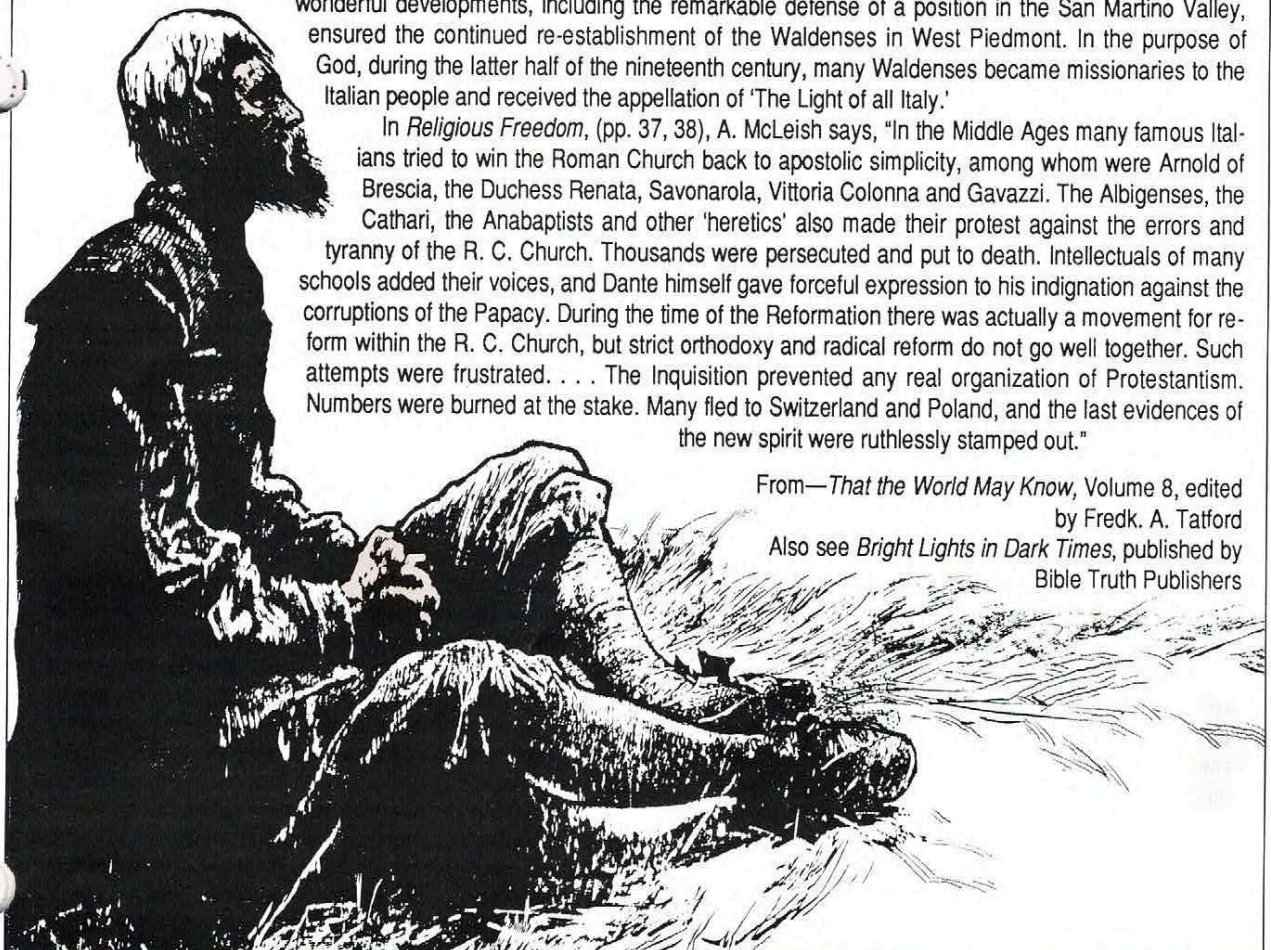
Yet the Waldenses were to return to their homeland. The march back to their valleys in 1689 was a wonderful exploit performed by 800 armed men who assembled near Nyon, Switzerland. It is famed in history by the name of 'La Rentree Glorieuse.' Once over Lake Lemman, which they crossed by starlight, they marched through hostile country and traversed the Mont Blanc range. Their exploits of a few against many is a tale of courage that has few, if any, parallels in European history. Their successes roused France and Piedmont to pour troops into the area in an attempt to exterminate this handful of warriors, but a series of

wonderful developments, including the remarkable defense of a position in the San Martino Valley, ensured the continued re-establishment of the Waldenses in West Piedmont. In the purpose of God, during the latter half of the nineteenth century, many Waldenses became missionaries to the Italian people and received the appellation of 'The Light of all Italy.'

In *Religious Freedom*, (pp. 37, 38), A. McLeish says, "In the Middle Ages many famous Italians tried to win the Roman Church back to apostolic simplicity, among whom were Arnold of Brescia, the Duchess Renata, Savonarola, Vittoria Colonna and Gavazzi. The Albigenses, the Cathari, the Anabaptists and other 'heretics' also made their protest against the errors and tyranny of the R. C. Church. Thousands were persecuted and put to death. Intellectuals of many schools added their voices, and Dante himself gave forceful expression to his indignation against the corruptions of the Papacy. During the time of the Reformation there was actually a movement for reform within the R. C. Church, but strict orthodoxy and radical reform do not go well together. Such attempts were frustrated. . . . The Inquisition prevented any real organization of Protestantism. Numbers were burned at the stake. Many fled to Switzerland and Poland, and the last evidences of the new spirit were ruthlessly stamped out."

From—*That the World May Know*, Volume 8, edited by Fredk. A. Tatford

Also see *Bright Lights in Dark Times*, published by Bible Truth Publishers





# The Leading of the Spirit

Colin F. Anderson

**O**ur motives for wanting divine guidance may not always be as free of self-interest as we think. One of our chief concerns in life is to avoid loss to ourselves, and for this reason even pagans are brought to their knees. Loss of wealth is of great concern to some. Others are anxious to preserve their health, while the possibility of losing face is a primary motive with many who seek divine direction.

In our folly we assume that it is important to seek help for special occasions only, whereas it is God's pleasure to make it available to us constantly. This is not to say that there may not be good reason for extra concern when we arrive at a fork in the road of life and are perplexed as to which is the right path. But let us remind ourselves that God's way may not always preserve us from the fulfillment of the fears that are outlined above. If those are the primary concern of the Christian, he will not be able to read God's guidance when it is made known. He must want God's will for the sheer pleasure and privilege of doing it, with little regard for his own well-being. This is the story of the cross:

"Father, if Thou be willing, remove this cup from Me: nevertheless, not My will, but Thine, be done" (Luke 22:42).

## THE USE OF THE TERM

However, the main concern of this article is the matter of the leading of the Spirit, a privilege experienced by every believer but often little understood and enjoyed. (For some reason we who seek to practice the priesthood of all believers in some of the meetings of the church, and especially in the Breaking of Bread, tend to think of the Spirit's leading as something to be sought almost exclusively for that occasion. Truly we may experience it then, but the fact that we confine it to such times means that we are often unaware of His leading in other situations, those that are perhaps quite secular and ordinary.)

There are only two passages in Scripture that speak of the leading of the Spirit in connection with the believer. Neither of these deal with church meetings. In fact, they speak of what is the natural outcome of being born into the family of

God and the result of being delivered from the Law.

"For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14).

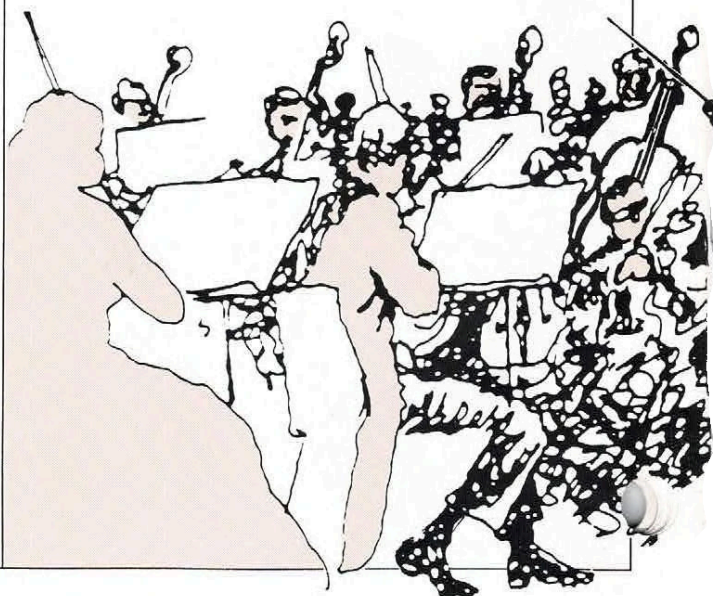
"But if ye be led of the Spirit, ye are not under the Law" (Gal. 5:18).

We should note here that neither of these verses exhorts us to be sensitive or responsive to the Holy Spirit's direction. They simply state that His leading is a fact for all who belong to Christ.

What does this teach us? Surely it focuses our attention on the complete change of motivation, the major revolution that takes place when a person truly believes on the Lord Jesus and becomes the shrine of the Holy Spirit. His stimulus to action, what he does naturally, is now the will of God. He does not do it only because he ought to, but because he wants to. This leading of the Spirit will become true for him even when he gives way to the flesh, for the Holy Spirit will oppose the action—a thing which never took place before. A man might have been bothered by his conscience, but never directed and urged from within to repent and do what pleases God instead.

## IN ASSEMBLY MEETINGS

Perhaps we may ask: "But does not the leading of the Holy Spirit affect our actions when we





## THE LEADING OF THE SPIRIT

"come together to remember the Lord?" Of course, it does.

Here we return to our first statements about the will of God not always providing safe conduct for us through all situations. When believers meet together the primary concern of the Holy Spirit is not to preserve us from making mistakes. If we become occupied with our image, our ability (or inability!) to pray or praise effectively, if we are overly occupied with ourselves or critical of others who do not conform to what we think is appropriate, we are not being led by the Spirit but rather quenching His operation (1 Thess. 5:19, 20). Furthermore, if we communicate our dissatisfaction to others we will put them, in a practical sense, under law. They will struggle to meet our requirements.

Is there not teaching then to help us determine what would be the leading of the Spirit on such occasions? We believe there is, and it is given in the Word He has written.

The writer would suggest that there are three key words that, if remembered and applied before we attempt to participate with others in worship or prayer or before speaking from the Scriptures, we would be kept from mistaking His leading.

The first word is *glorify*. "If any man speak, let him speak as the oracles of God; if any man minister (serve), let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ" (1 Peter 4:11).

I must therefore ask myself whether what I am planning to say will exalt the Lord. Sometimes

even a word of testimony may draw attention away from the Lord and focus instead upon the speaker and his experience. Especially at the Breaking of Bread we wish to center our thoughts upon Christ and not on ourselves.

The second word is *unify*. Will my participation draw the hearts of God's people together as one? Am I speaking about what we all share in common? Is it in harmony with what the others (whom I may assume are also being led of the Spirit) have already been saying and doing?

"Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that you may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ" (Rom. 15:5, 6).

The third word is *edify*. "What is the outcome then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification" (1 Cor. 14:26).

The spontaneity of the Holy Spirit must not be jeopardized by human rules, but here is a God-given check upon a fleshly desire to be heard without due concern as to the content of the speech. The words "edify," "edification," etc., appear seven times in the first twenty-six verses of 1 Corinthians 14. Being led of the Spirit does not do away with the necessity to think about one's actions and to consider whether what I do will truly build God's people up. "The spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints" (vv. 32-33).

To sum up, if we desire to be responsive to the leading of the Spirit, let us not be too concerned about ourselves and our image, else we may be forever silent. The checks on fleshly haste are: 1. Will my participation glorify the Lord? 2. Will it unify my brethren? And 3. Will they be edified? When these things are happening we may be confident that we are being led of the Spirit.

Finally, we would suggest that those most accustomed to being led by the Spirit in their domestic, business and personal lives will be most able to discern His leading in the assembly. We cannot expect to be jerked out of a pattern of carnal thinking and conduct simply because we are with others of like precious faith. Let us seek to respond positively and unreservedly to His leading all the time. What a testimony to the world we will then become.





## The Spirit

*When the Christian's prayers are too deep and too intense for words, when they are rather a sigh heaved from the heart than any formal utterance, then we may know that they are prompted by the Spirit Himself. It is He who is praying to God for us. God recognizes the voice of His own Spirit, because the prayers that the Spirit prompts are in strict accordance with His will. —John Charles Ellicott*

The Holy Ghost Himself came down, not in the Church only, but also in each individual who believes in the Lord Jesus. And the most blessed fact is as true today as it was then. He dwells now in every believer who rests on the finished work of Christ. The Lord had said, looking forward to this day, "For He dwelleth with you, and shall be in you" (John 14:17). These two grand aspects of the Spirit's presence were fully accomplished on the day of Pentecost. We must not forget that the grand secret of the boldness, wisdom, and power of the apostles, was not owing to their natural character, but to the presence of the Holy Ghost. He was with them, in them, and working by them. The Holy Ghost was the Strength of their testimony. —Andrew Miller

**"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."  
(Ephesians 4:30)**

*Come, O Creator, Spirit blest!  
And in our souls take up Thy rest;  
Come, with Thy grace and heavenly aid,  
To fill the hearts which Thou hast made.*

*Great Paraclete! to Thee we cry:  
O highest gift of God most high!  
O fount of life! O fire of love!  
And solemn unction from above!*

*The Holy Spirit  
Fountain of Love! Thyself true God!  
Who through eternal days  
From Father and from Son hast flowed  
In uncreated ways!*

*O Majesty unspeakable!  
O Person all divine!  
How in the threefold Majesty  
Doth Thy procession shine!*

*And undivided Nature shared  
With Father and with Son;  
A Person by Thyself; with Them  
Thy simple essence One;*

*Bond art Thou of the other Two!  
Omnipotent and free!  
The consummating Love of God!  
The limit of the Three!*

*Thou art a sea without a shore;  
Awesome, immense Thou art;  
A sea which can contract itself  
Within my narrow heart.*

*And yet Thou art a haven too  
Out on the shoreless sea,  
A harbor that can hold full well  
Shipwrecked humanity.*

I am sitting on a summer's day, in the shadow of a great New England elm. Its long branches hang motionless; there is not breeze enough to move them. All at once there comes a faint murmur; around my head the leaves are moved by a gentle current of air; then the branches begin to sway to and fro, the leaves are all in motion, and a soft rushing sound fills my ear. So with every one that is born of the Spirit. I am in a state of spiritual lethargy, and scarcely know how to think any good thought. I am heart-empty, and there comes, I know not where or whence, a sound of the Divine presence. I am inwardly moved with new comfort and hope, the day seems to dawn in my heart, sunshine comes around my path, and I am able to go to my duties with patience. I am walking in the Spirit, I am helped by the help of God, and comforted with the comfort of God.



*The Holy Spirit is not capricious in its operations. The Spirit of God is compared to light, and light can shine where it wills; but some bodies are opaque, while others are transparent; and so there are men through whom God the Holy Ghost can shine and there are others through whom His brightness never appears.*

—C. H. Spurgeon





# Spirit Life

D. Clarkson

**T**he Divine intention is that we shall one day be like our Lord Jesus Christ (Rom. 8:29). It is equally true, however, that God is looking for moral conformity to Him now. We may no longer be "under law," nevertheless, the righteous requirements of the law are still to be displayed in our lives. Sin must not have dominion over us. God demands holiness. The tremendous truth expounded by Paul in Romans 6-8 is that, not only does God demand holiness, but He has placed at our disposal everything necessary to achieve it.

The underlying theme of Romans 6-8 is deliverance, and the basis of deliverance is the death and resurrection of Jesus Christ. We have nothing—absolutely nothing—apart from that. Because the Lord Jesus has died and we are associated with Him in His death we discover that: a) we have *died* to sin (6:1-14); b) we have been *delivered* from sin's bondage (6:15-23); c) we have been *discharged* from the law (7:1-6).

Paul proceeds in the remaining verses of Chapter 7 to ask two fundamental questions about the law: 1) Is the law sin? (vv. 7-13); 2) Can the law bring deliverance? (vv. 14-15).

This first question is very relevant to our modern situation. We are being told on every hand that there are no moral absolutes. Moral choices are governed by circumstances or by the makeup of the individual. Absolute standards only produce tension and rebellion. "No!" says Paul. It is not the law which produces the tension; it is sin.

The second question is again answered by an emphatic NO! Paul describes that bitter conflict which is the experience of a man who acknowledges the inherent value of the law (vv. 12, 14, 22) but cannot achieve its standards in his life. He is a man of profound perception. He knows that in his flesh dwells no good thing (v. 18). He has discovered opposing principles at work in his members (v. 23). He observes that he is being brought into captivity (v. 23) and he cries for deliverance (v. 24). But where is deliverance to be found? Paul says it can be found only "through Jesus Christ" (v. 24) and can be obtained only by those who are "in Christ Jesus" (8:1).

Paul proceeds to describe the power that is

available to overcome sin. Defeat and despair need not be an inevitable fact of life. Victory can be ours every day of our lives. This is where the Holy Spirit comes in.

## The Spirit Procures Deliverance (vv. 1-2)

We have learned that no good thing dwells in our flesh (7:18). How often have we tried—and failed? How many resolutions to do better have we seen dashed? We cannot do it ourselves. But the Holy Spirit can do it for us. The law of the Spirit of Life in Christ Jesus has set us free from the law of sin and death (8:2). If we submit ourselves to Him, He will give us the victory. He is always working, with tireless and ceaseless energy, seeking to promote moral likeness to the Lord Jesus. He will drive us to our knees in prayer. He will instruct us and direct us from the Bible. In fact every spiritual desire, every aspiration after holiness, is the direct result of His gracious ministry in our hearts. We need willing and obedient hearts.

## The Spirit Produces Fruit (vv. 3-8)

Paul has been moving in "legal circles." He says that we have been discharged from the law (ch. 7) in order that the righteous requirements of the law be fulfilled in us (8:4). This is the end product of the Spirit's activity. We should notice, however, that this deliverance, which enables us now to live according to the law's demands, is a service to God "in newness of spirit, and not in the oldness of the letter" (7:6). The life of faith is not governed by external rules or regulations, nor by the traditions of men—stated or implied. These bring us back into bondage. It is of the letter and the letter kills. Let us never be content with cold formality and bleak conformity, merely going through the mechanics of religion. Rather let us capture again that happy, contagious quality, that spontaneity which is the product of the Spirit in our midst.

## The Spirit Pledges Life (vv. 9-13)

In this section, Paul throws out a very serious



challenge to all who make a profession of Christianity. We really belong to Christ only if the Spirit of God dwells in us (v. 9). But if the Spirit of God dwells in us, we may be assured of deliverance—both ultimate and immediate. As a result of salvation, our spirits are already quickened, and we, from the moment of conversion, possess eternal life. Our bodies, however, are still subject to death. But God intends that the eternal life He gives will involve the whole man—body, soul and spirit. Therefore, because we have the Spirit within us, God will quicken our mortal bodies and they shall be fashioned like unto His body of glory.

The means of deliverance now, however, is by mortifying the deeds of the body and that can be done only through the Spirit. This includes both an active and a passive attitude for the believer. Mortification has not to do with the principle of sin in our lives (that has already been dealt with) but with the practice of sin. Over many years we have cultivated sinful habits that become part of our lives. The Christian is called upon to undertake rigorous introspection and self-discipline. He is called upon to flee youthful lusts, to put away anger and malice, etc. He makes deliberate resolve to be done with the former practices, and yet he realizes that he has no power to execute those resolves. So he commits himself to the Spirit of God who undertakes for him by supplying the necessary strength and grace.

## The Spirit Provokes Confidence (vv. 14-17)

All who are thus led by the Spirit are the sons of God (v. 14), and the Spirit Himself bears witness to this filial relationship (v. 16). Accordingly, we need no longer cringe fearfully at a distance but can come with confidence into the presence of God and call Him "Father." The word is completely inappropriate to a slave but eminently suitable to a son. When we use the name "Father" we may be assured of His love and care and protection. His eye ever watches over us. His hand is ever outstretched to provide for us. Having given His own Son, He withholds nothing from us.

Paul continues—if we are children then we are also heirs—heirs of God and joint-heirs with Christ. The wealth and glory that await the Christian cannot be described in human terms. We do know, however, that before we receive that inheritance, there is the stern reality of suffering with

Christ. Nevertheless, even in suffering, there is a certain hope.

## The Spirit Promises Redemption

A measure of the splendor of our inheritance is found in the fact that not only the believer, but also the whole inanimate creation is eagerly anticipating the day when the sons of God will be manifested. That day will also signify liberty for a creation blighted by sin. The result of the devastation wrought by sin is that the whole material universe now groans and staggers under its awful burden.

We, too, in sympathy with everything around us, groan, longing for that day. Then we shall have complete deliverance. Now we are in the body and we experience pain and infirmity. We experience weakness and conflict because of sin which dwells within us. We long to be free, and free we shall be for we have already the firstfruits of the Spirit. If what we have through the Spirit now is only a foretaste, what will the full harvest bring?

## The Spirit Prompts Prayer

The prospect of our inheritance and the hope of ultimate redemption bring encouragement. So, too, does the Spirit, who undertakes for us in prayer. We are so often perplexed and bewildered by life's circumstances that we do not know how we should pray. The Spirit brings to our remembrance words long forgotten. Indeed, we do not require to use words or to formulate sentences, for the Spirit interprets the intense longings of the soul and presents them to God on our behalf. He makes intercession for the saints according to the will of God.

As we review all the activities of the Spirit in our hearts, we are struck with our own poverty and weakness. Yet the Spirit of God is able to meet every need and give us the victory. There are no limitations with Him. He graciously ministers strength and encouragement to us, no matter what our problems or fears are.

One final point—spiritual greatness is not the prerogative of a few. He does not limit His power to certain saints and withhold from others. He desires and always works towards the end, that EVERY child of God should experience daily victory over sin and enter into the conscious enjoyment of fellowship with Christ.



# Emblems of the Holy Spirit

J. Boyd Nicholson

God has chosen in love and grace to reveal Himself to His creature, man. We discover He is One God, yet manifest in three divine persons, being a Father, a Son and a Holy Spirit. We speak most reverently of the First, the Second and the Third Persons of the Godhead. This is not by any means an order of priority, nor the order of history, but the order of aspect. We might illustrate this by grammar: First Person, "I," Second Person, "Thou," and Third Person, "He," co-equal, co-eternal, and co-existent.

In His great revelation to humanity, God has marshalled every resource of language to bring to us the knowledge of Himself and His ways. He has used parables and allegories, types, emblems and symbols, and statements of plain language.

The Son returned to God the Father—yet being ever omnipresent—and prayed the Father to send the Holy Spirit to reside on earth and in the lives of all who would believe on Him. This coming of the Spirit took place at Pentecost. He is now engaged in a continuing ministry on behalf of the people of God.

God the Father and the Son are ascribed many wondrous personal *names*. Not so the Holy Spirit, save the name of God and the Lord. Instead, He is known by certain great *titles*. Of these, there are three that seem to rise up majestically before us and to which all the other titles would seem to subscribe. He is the Spirit of God, the Spirit of Christ, and the Spirit of Life.

As the Spirit of God, we discover *what* He is, and we see His deity. As the Spirit of Christ, we discover *who* He is, and we see His personality. As the Spirit of Life we learn *why* He is on the earth, and we see His agency.

The emblems of the Holy Spirit present a fundamental principle of instruction. We learn what we have not known before by reviewing what we already know. The emblems of the Spirit are things with which we are all familiar and by these we can learn aspects of the gracious ministry of the Holy Spirit. There are eight major, or better known, emblems relating to the Holy Spirit. Each presents a different aspect of His Person and

Work. There is the Oil; the Water; the Fire; the Dove; the Earnest; the Wind; the Seal; and the Servant. Space prevents a study of each of these, but let us consider the first. By this symbol a fourfold aspect of the ministry of the Spirit is presented.

## Oil for Consolation

The well-known verse in Psalm 23 declares, "Thou anointest my head with oil." What a comfort for a weary sheep, led to the rich pasture by the waters of quietness. Here the Spirit is seen as the Comforter. How wonderfully He ministers to the weary minds of God's people today.

The Holy Spirit came as Another Comforter in answer to the prayer of the Lord Jesus (John 14:16). There is a great need in our day for this ministry of comfort. See how the Holy Spirit carries out His comforting work.

He comforts in times of *loneliness*, by assuring His abiding presence. The Lord prayed that "He may abide with you forever." The Holy Spirit will never abandon one single believer, but takes up residence within, forever.

He comforts in times of *conflict*, by asserting His resident power. "Greater is He that is in you, than he that is in the world" (1 John 4:4). We are no match for the wiles or the wickedness of the enemy, but God the Holy Spirit is infinitely greater and mightier.

He comforts in times of *uncertainty*, by assisting with His mighty prayers. "We know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). How wonderful to know, when in doubt about God's path or purpose, that the Holy Spirit has already taken up the matter "according to God" (v. 27).

In this mighty ministry of consolation to the saints, He uses different means:

*The comfort of the Scriptures* (Rom. 15:4): The sacred Scriptures are saturated with the balm of heavenly comfort for our souls. How often has the Spirit brought a text to mind in a special time of need. There is comfort in the Books of Moses: "The eternal God is thy Refuge, and underneath are the everlasting arms" (Deut. 33:27). There is



## EMBLEMS OF THE SPIRIT

comfort in the Historical Books: "The Lord thy God is with thee whithersoever thou goest" (Josh. 1:9). There is comfort in the Psalms, on almost every page, as we consider the Lord and His care of us: "In the multitude of my thoughts within me Thy comforts delight my soul" (Psalm 94:19). There is comfort in the Prophets. Isaiah records the Lord's word to His people, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God" (Isa. 43:2-3).

There is comfort in the Gospels: "Let not your heart be troubled . . . peace I leave with you, My peace I give unto you . . ." (Jn. 14:1, 27). There is comfort in the Epistles: "Wherefore comfort one another with these words" (1 Thess. 4:18). There is comfort in the Apocalypse: "Fear not; I am the First and the Last" (Rev. 1:17). From cover to cover, the Holy Scriptures are redolent with the sacred oil of the Spirit's consolation.

*The Comfort of the Saints:* Naturally speaking, the saints are just ordinary people, not anything special to look at, but with all their failures and limitations, they are absolutely the beautiful of the earth, God's beloved people. Just find yourself in sorrow and they are there to weep with you, or in weakness, and they are there to sustain you in prayer. In 2 Corinthians 7:5-6 Paul expresses this, "... God that comforteth those that are cast down, comforted us by the coming of Titus."

### Oil for Illumination

In the tabernacle, there was "oil for the light" (Ex. 25: 6). Here is a picture of the Spirit as the Revealer. Paul writes to Corinth and says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit" (1 Cor. 2: 9-10). Everything that was illumined by the light of the lamp in the holy place speaks to us of Christ. So is the ministry of the Holy Spirit today, that of revealing Christ, "He shall glorify Me" said the Lord Jesus (John 16:14). *A believer that is filled with the Spirit is not self-conscious nor Spirit-conscious but Christ-conscious.*

### Oil for Consecration

This presents a picture of the Spirit as the Sanc-

tifier. Peter speaks of this holy ministry, setting apart God's elect to the path of obedience and to the enabling power of the blood applied (1 Pet. 1:2). He is the *Holy Spirit* and we are called to be "holy in all manner of conversation." Holiness for us in the present is not sinlessness. That day will come. It is separation unto God, and "if" (not "when") any man sin, we have the comforting presence of our Advocate before the Father. Sin is not to be assumed as "normal" but abnormal for the believer, "hating even the garment spotted by the flesh" (Jude v. 23). Conversely, it is "when" we pray, not "if," because communion with God is assumed to be the norm in the believer's life. To that end the Spirit ministers.

### Oil for Unification

This presents the Spirit as the Unifier. In Exodus 30:22-33, we see the instructions concerning the anointing oil for the consecration of the priests and the anointing of the furniture and vessels in the tabernacle. The oil was compounded from four sweet spices. As the apothecary blended these four together, they could still be seen distinct from each other. When the fifth and final ingredient, olive oil, was added, it blended all together, "an holy anointing oil." The oil unified the ingredients.

Paul wrote to Ephesus and exhorted the saints there to endeavor "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). The ecumenical and denominational systems that would organize "church unions" in the name of "unity" is a lubricating oil, but it is not a holy oil. Union is man's work. Man can organize a union, but only God can form an actual unity, and that by the Spirit.

To the eye of God, the Church cannot be more one than He has made it. One day that unity will be displayed before the eyes of all. In the meantime, we are to "endeavor," that is, to be zealous and diligent to keep (watch over, preserve) the unity of the Spirit in the bond of peace. We must resist every device and system that would seek to create artificial and carnal unions where the "bond" is organizational or financial or some other carnal device. These do not unify, but in fact cause divisions and distress. They are certainly not bonded in peace.

This lovely emblem is, as are the others, most expressive of the gracious person and ministry of God the Holy Spirit.



# Happy to Obey

Alice Weisbecker



*Mrs. Weisbecker labors for the Lord with her husband, Jim, at Camp Iroquoia near Hallstead, Pennsylvania. In recent years in their travels, and in her speaking to women, she has become increasingly burdened about the biblical role of women in the church. This is her personal testimony because, she writes, "I think that we, as women, need to encourage each other to continue to obey the Lord. There are too many voices out there telling us otherwise."*

Over the last few years, there has been much talk in Christian circles about the role of women in the church. A controversy seems to have arisen resulting in confusion among women as to what is expected of them in the assembly. Acts 19:32, although not speaking of the church, says words that are so very true today: "Some therefore cried one thing and some another, for the assembly was confused." In areas where there is clear biblical teaching, there should be no confusion, for God has spoken. It has been said that if God says it, then that settles it. But we, like the serpent of old, still question, "Hath God said . . . ?" (Gen. 3:1).

The two main areas of confusion among women today in the assembly are the head covering and the woman's silence in the assembly meetings. Although many women are familiar with the words in 1 Corinthians 11:3-16 about the head covering and 1 Corinthians 14:34-35 and 1 Timothy 2:11-12 about the woman's silence, it seems that many look at these commands of the Lord as a burden to bear rather than a privilege to perform.

Early in my Christian walk, our family had the delight of sharing a meal with a lovely elderly missionary couple from Korea. Our dear brother expressed his insight that the worship of women in the meeting of the saints must be a very special thing to the Lord, for He keeps it all to Himself. How many women today realize that although their worship is not vocal, it is still pleasing to the Lord and that it is He alone who hears it? Whenever anyone questions if it bothers me to be silent in the meetings, I first share that what I am doing is in obedience to the Lord, and His commands are not burdensome (1 John 5:3). And then I share the insights of our dear brother from Korea.

I have come to view the head covering in a very similar manner. Not only is it a command of the Lord, it is also a testimony not only to men but also to the angels (1 Cor. 11:10). When we women can look at this as pleasing to the Lord and a privilege that we have, to be a witness to the angels, it is much easier to obey the Lord when others encourage us to put this aside.

As my husband and I travel in our work for the Lord, it saddens me deeply to hear women saying, "My conviction has changed" concerning the woman's role. That is much the same as saying that our conviction about adultery or lying or stealing has changed. Saying that "my conviction has changed" is just another way of attempting to justify our actions. Let us remember that neither God nor His Holy Word change.

Dear sisters, there will be many who will criticize and tell us that we don't need to go to such extremes. It is not always easy to stand in obedience to the Lord, especially in these last days. But neither was it easy for Mary of Bethany to anoint the Lord Jesus with oil and then suffer ridicule for this act of worship to Him. When those who criticize us or encourage us to abandon our obedience to the Lord in the biblical role of women in the church, let us remember what the Lord Jesus Christ said to those who ridiculed Mary: "Let her alone. Why do you trouble her? She has done a good work on Me" (Mark 14:6). Let us always be mindful that we do it for Him because He has asked us. Do we need any other reason?





GOD IN YOU

## Infinite Resource

J. T. Mawson

**I**t is important to see that the coming of the Lord Jesus into this world introduced an entirely new era in the ways of God with men, and that this new era is marked by the presence of the Holy Spirit in a way that was never known before. In Old Testament days, the Spirit of God visited the earth and energized men for certain great exploits or moved them to write the Holy Scriptures, but He never dwelt here as He does now. John 7:39 will be sufficient to prove this: "But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified."

Mark what is here stated. Believers on Jesus were to receive the Spirit; but for this they had to wait until Jesus was glorified, and He could not be glorified until His death and resurrection were accomplished. The two great facts of this present period are that *the Man* Christ Jesus sits on the throne of *God* in heaven, and that *God* the Holy Ghost dwells *in men* on the earth.

The Lord Jesus often talked with His disciples about His death and resurrection, but they always failed to understand Him; they expected to see Him sit upon the throne of David and make Israel glorious in the earth. So that when He allowed men to put Him upon the cross, and died without resisting their violence, these poor disciples were dismayed and heartbroken. They thought that the Lord had been utterly defeated, and that His mission was a complete failure and that all their hopes were forever blasted. But just as the rising of the sun at morn flings back the gloom of night, so the resurrection dispelled the darkness into which the death of Jesus had plunged them. Their doubts and misgivings vanished when they saw the Lord and they knew that what they had thought was defeat was glorious victory.

As He instructed them in things concerning Himself from the Old Testament writings (Luke 24) they must have realized the blessed fact that He had gained more glory upon the cross than He could have done had He taken the throne, and that only by that death of suffering and shame could God's intentions be brought about in the midst of the children of men.

It is scarcely needful to cite evidence as to the Lord's resurrection, but the coming of the Holy Ghost was entirely dependent upon it. If Christ is not raised, it is proved that He was unequal to the task which He undertook, that our sins were too many, and death too strong for Him, that God Himself has been defeated and that the devil has gained a supreme and final victory. If Christ is not raised, the work of redemption is not accomplished, and consequently the presence of the Holy Ghost in men is an absolute impossibility, for He can only dwell in those who are redeemed.

But *now is Christ risen* from the dead, and in that resurrection we see the mighty triumph of God, and the irrefutable pledge of blessing for men.

In Luke 24:49, it is recorded that the Lord said, "And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high."

And Luke tells us (Acts 1:8-9), that He also said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Now these disciples, believing the word of the Lord implicitly, abode in Jerusalem, and continued in one accord in prayer and supplication, awaiting the fulfillment of the Lord's promise.

They had grasped the fact that they were to represent the Lord during His absence, and to spread the fame of His mighty victory. They were evidently also conscious of their own inability for this great work, and so they waited in earnest supplication upon the Lord for the coming of Him by whom they were to receive power, that in His strength they might go forth and bring men as captives to the feet of Jesus.

Acts 2 gives the account of the actual coming of the Holy Ghost to take up His dwelling place upon earth, and He remains with us today.

In John 3, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Two things stand out clearly in this story: 1) the



## INFINITE RESOURCE

badness of men by nature; and 2) the goodness of God in undertaking to make a new start in them for their blessing. "Ye must be born again." This is an absolute necessity, and this statement gives the lie to the boast that good dwells in every man and merely requires development.

Note that these words were not spoken to an outwardly gross and vicious man. Nicodemus was a model for his fellows, upright and correct in his conduct; but with startling clearness the truth is set before even him—flesh is flesh. There must be a new start: "Ye must be born again."

We are told that what humanity needs is to be cultured, educated, religionized; that men ought to be placed in better environment, their standard of life raised. It is argued that a change from the slums to garden cities, that suitable recreations and the like will make them satisfactory to themselves and their fellows, and pleasing to God. Well, I for one would like to see all slums disappear, and the lot of man made easier. The miseries and hardships of multitudes can give no pleasure to the Christian. But these things are the foul brood that sin has begotten in the world. Man has a fallen sinful nature and no change of environment can change that. Do not lose sight of the fact that the fall took place amid the most beautiful surroundings that human eyes have seen on earth, and that the foulest crime that ever stained the sad annals of humanity was perpetrated in a garden. It was in a garden that the traitor kiss was put upon the cheek of Jesus, and the man who did that dastardly deed had been in company with Him for three years. He had been taught, and fed, and protected by Him, but in spite of these circumstances and conditions—the best that men could have—his heart remained unchanged. And the truth must be told, though it may hurt us to hear it, the heart of Judas was but a sample of yours and mine.

If you demand my authority for such an assertion, I will turn you back to Jeremiah 17:9. "The heart is deceitful above all things, and desperately wicked: who can know it?"

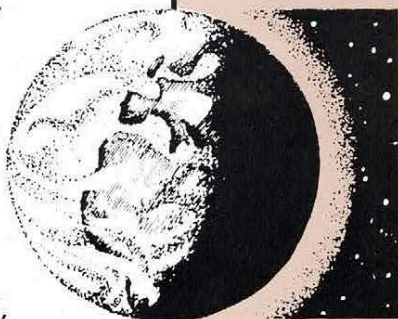
Or further back still, to Genesis 6: "And God

saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

It is useless to plead that great progress has been made since those days, for "That which is born of flesh is flesh." "Ye must be born again."

All are corrupt alike by nature, from the highest grade of society to its lowest dregs; flesh is flesh, and nothing but this absolutely new start which God's Spirit alone can produce, can make men acceptable to God.

The truth as to the fall and the utter badness of the heart is not pleasant to the unregenerate man;



Just as He brooded over the face of the waters in the days of creation, so He moves now upon the souls of men.

it suits the pride of his heart better to believe that he has descended from the ape, and that the ape arrived through various stages of evolution from the lowliest form of life, for then he can reason that if he has made such wonderful progress in the past, the future is big with possibilities. But, alas! it is the Edenic lie, "Ye shall be as gods," which he has believed. This is the will-o'-the-wisp that is leading him through the night of his ignorance, to the black doom of eternal despair. Happy is the man who accepts God's truth as to himself and acknowledges that he is a fallen sinner, for then he is ready for the unfolding of God's great plan for his blessing.

The truth of God is applied in convicting power by the Spirit of God, for just as He brooded over the face of the waters in the days of creation, so He moves now upon the souls of men to bring form out of chaos, to make the light shine where the darkness has reigned, and to bring life out of death. He is the untiring Servant of God in this gracious work, and rich indeed are the blessings that come to the man who yields to His influence and power.





## LOOK AT BOOKS

# Books About the Spirit

Jim McKendrick

Within the heart of each believer resides the Third Person of the Trinity, the Holy Spirit. He is a Person, He is God, and He is the One who gives us the power to live the Christian life. Some believers have a consuming fixation about Him and as a result have led unlearned believers into expectations which are unscriptural. Others have categorized His gifts into elaborate schemes, demonstrating maturity instead of grace. In an attempt to avoid all this confusion, many believers have de-emphasized the work of the Holy Spirit, thus losing the vitality of His Person and are living lives that do not demonstrate the reality of His presence. In my experience, good solid systematic teaching on the subject is woefully lacking thus making a few good books on the subject of strategic importance to my library.

The bookstore section on the Holy Spirit is very large and confusing. Many varied ideas and theological persuasions are mixed together. So I would like to introduce you to a few biblically sound books that will help you understand His personality and the work that He does in the believer's life.

The first book you should purchase is *"The Person and Work of the Holy Spirit"* by René Pache. A French theologian, he was for many years the principal at the Emmaus Bible School in Lausanne, Switzerland, as well as other outreaches in France and Switzerland. His work on the Holy Spirit has been the standard work for many years. It is written in a systematic theology style. By that I mean the whole book is in outline format with a conclusion after each section. This book will require study; it will not unlock its secrets to the casual reader.

The second book on your shelf might well be *"The Holy Spirit: Lord and Lifegiver"* by John Williams. This book has a study guide that goes with it that is helpful for classroom or home Bible study groups. It is written in an easy-to-understand fashion. Williams' book is practical in its focus while giving sound, scriptural information.

It has a section on the gift of tongues and baptism in the Spirit which is quite helpful.

I would like to mention two books which are out of print. If you can find them, they will be good additions to your library. One is Samuel Ridout's book, *"The Person and Work of the Holy Spirit."* This is a series of messages that he gave on this subject, so it is homiletic in style. His thoughts are easy to follow and dispense a wealth of information.

The other book to hunt for is Harold Barker's *"Christ's Vicar."* It is succinct in style, covering a broad range. The strong points of this book are the illustrations he uses. My feeble mind has been helped much as I have looked at this book.

Once you have the basic books on the Holy Spirit in your possession and you would like to carry your study further, one you may want is *"Emblems of the Holy Spirit"* by F. E. Marsh. He cites 14 different symbols used in the Scriptures to present various aspects of the work and character of the Holy Spirit. It is a careful look at the Spirit and will afford many hours of fruitful study.

Another worthy volume is *"Gifts of the Spirit"* by Ronald Baxter. Mr. Baxter, a Baptist pastor in Toronto, has written one of the most complete books on this subject I have seen. His ecclesiastical position will show itself in the sections on the service gifts of pastor and elder. Thus not all in the book would I endorse. But its demerits do not cancel out all the tangible help provided on this hard-to-grasp subject.

Using these books as guides into the Scriptures will yield hours of happy study and the Spirit of God will Himself use the Scriptures to lead you into a better acquaintance with Himself.

*The Person and Work of the Holy Spirit*, by René Pache is published by Moody Press

*The Holy Spirit: Lord and Lifegiver*, by John Williams is published by Loizeaux

*Emblems of the Holy Spirit*, by F. E. Marsh is published by Kregel Publications

*The Gifts of the Holy Spirit*, by Ronald Baxter is also published by Kregel Publications





# Every Day Reading Plan

Section 18: Psalms—Is any merry? . . . Let him sing psalms.

June 1	Psalms 1:1-6	God's blessed Man
June 2	Psalms 2:1-12	The Messiah rejected
June 3	Psalms 3:1-7:17	This intervening pilgrimage
June 4	Psalms 8:1-9	Made a little lower than the angels, then crowned
June 5	Psalms 9:1-20	That the nations may know themselves to be but men
June 6	Psalms 10:1-18	Thou art the helper of the fatherless
June 7	Psalms 11:1-7	On the wicked He shall rain snares, fire & brimstone
June 8	Psalms 12:1-13:6	As silver tried in a furnace, purified seven times
June 9	Psalms 14:1-15:5	The fool & the man that walks uprightly
June 10	Psalms 16:1-11	The lines are fallen unto me in pleasant places
June 11	Psalms 17:1-15	Hide me under the shadow of Thy wings
June 12	Psalms 18:1-50	He delivered me, because He delighted in me
June 13	Psalms 19:1-14	Declare the glory of God
June 14	Psalms 20:1-21:13	Some trust in chariots, and some in horses
June 15	Psalms 22:1-31	My God, My God
June 16	Psalms 23:1-6	A table in the wilderness
June 17	Psalms 24:1-10	Lift up your heads, O ye gates
June 18	Psalms 25:1-22	Remember not the sins of my youth
June 19	Psalms 26:1-28:9	One thing have I desired of the Lord, that will I seek
June 20	Psalms 29:1-30:12	Worship the Lord in the beauty of holiness
June 21	Psalms 31:1-24	My times are in Thy hand
June 22	Psalms 32:1-11	Blessed is he whose transgression is forgiven
June 23	Psalms 33:1-22	Praise is comely for the upright
June 24	Psalms 34:1-22	He keepeth all His bones, not one of them is broken
June 25	Psalms 35:1-28	When they were sick, my clothing was sackcloth
June 26	Psalms 36:1-12	Thy judgments are a great deep
June 27	Psalms 37:1-40	The steps of a good man are ordered by the Lord
June 28	Psalms 38:1-39:13	Thine arrows stick fast in me
June 29	Psalms 40:1-17	I delight to do Thy will
June 30	Psalms 41:1-13	Blessed is he that considers the poor



## The Psalms (Part 1)

**M**any a heavy-laden child of God has come to this book and found a perfect solace for their weary soul. As deep calleth unto deep, so the Psalms seem to have a universal appeal to God's people as they unfailingly meet the heart's need, no matter the situation. The Psalms form a brilliant and altogether satisfying mosaic of the human experience. From the dizzying heights of joy, to the tear-stained depths of despair, every emotion is examined and expressed. Great human authors have attempted to accomplish the same task in their works of prose and poetry, but the Psalms stand infinitely above any of these merely human efforts. The Psalms take this unique and solitary position because they view the human experience from the proper perspective—the spiritual. Life does not make sense unless it is examined with the understanding that the very core and essence of life is our relationship with the God who created us. The Psalms are a priceless treasure for the believer as we examine God's commentary on life.

The Psalms surpass mere human poetry in their completeness. They reflect upon historical situations, provide an emotional element to times of national crisis for Israel, express every varied layer of human experience, and give voice to the hopes of countless generations. Because of this, multitudes from every place and time have turned to this book to find God's answer to their particular need. And since it is God's inspired Word, it has not failed them.

Obviously a study of the book of Psalms is a major task. With the size, style, and scope of the book in mind, we purpose to spend the next four issues of *Uplook* introducing this book, and dwelling briefly upon, among other things: the structure of Psalms, its literary style, the authors, and themes of the book. The rest of this lesson will be devoted to some general comments on the poetic aspect of the Psalms.

While the Psalms do not contain all of the poetry to be found in the Bible, here is a book that is especially devoted to expressing thought in poetic form. Poetry has a mysterious attraction to the human heart, because it blends emotion with words to express human experiences in succinct

yet heart-stirring fashion. This poetic style of the Psalms is certainly a key to its attractiveness to so many readers.

Hebrew poetry is for the most part lyrical in form—a name given to it because it was originally written to be accompanied by music on the lyre. Lyric poetry, when it is spiritual in purpose and style, expresses the emotions of the poet as they are stirred by thoughts of God and directed towards God. That is certainly what the Psalms do. They are often called “the Hymnbook of the Hebrews” and rightly so. The word *psalm* means “a composition set to music.” The art of sweeping the strings of a lyre was called psalming. The poetic product of this sweeping of the strings was the psalms that were set to the music. Now the music is gone, but the words remain, stressing the importance of the message over the music.

When we think of the poetic heritage in our English language, we think of rhyming schemes and the rhythmic beat of a work. We need to lay aside these concepts when we approach Hebrew poetry. While Hebrew poetry was not devoid of these things, the emphasis was placed upon rhyming ideas rather than sounds. This must be understood in order to appreciate the poetry of the Psalms. Space precludes us from fully examining the concept in this issue, so we will be examining this idea in further detail next month.

### Some Helpful Books on the Psalms:

*The Numerical Bible (Vol. 3)*, F. W. Grant  
*The Psalms*, Graham W. Scroggie  
*Analytical Studies in the Psalms*, A. G. Clarke  
*Treasury of David*, C. H. Spurgeon  
*Types, Psalms, & Prophecies*, D. Baron  
*The Psalms*, Stewart Perowne  
*The Psalms (3 vols.)*, A. MacLaren  
*Notes on the Psalms*, G. C. Morgan  
*Christ in the Psalms*, W. Pettingill  
*Bible Readings in the Psalms*, F. B. Meyer  
*Meditations in the Psalms*, E. C. Olson  
*The Song of a Soul Set Free*, F. Logsdon  
*The Messianic Psalms*, T. E. Wilson  
*Songs of Priests & Pilgrims*, A. Naismith



# The Heartbeat of the Bible

## THE FIVE BOOKS OF THE PSALMS



### **BOOK ONE: Psalms 1-41**

Like Genesis, the emphasis is on man the creature and his relationship to God as Sovereign

Authorship: mainly David

Doxology ending the book: "Blessed be the Lord God of Israel, from everlasting and to everlasting. Amen, and Amen."



### **BOOK TWO: Psalms 42-72**

Like Exodus, the emphasis is on man the sinner and redemption from God the Saviour

Authorship: mainly David

Doxology ending the book: "The prayers of David the son of Jesse are ended."



### **BOOK THREE: Psalms 73-89**

Like Leviticus, the emphasis is on man the worshipper and praising God in the sanctuary

Authorship: mainly Asaph

Doxology ending the book: "Blessed be the Lord forevermore. Amen, and Amen."



### **BOOK FOUR: Psalms 90-106**

Like Numbers, the emphasis is on the world and its revelation of God

Authorship: mainly anonymous

Doxology ending the book: "And let all the people say, Amen. Praise ye the Lord."



### **BOOK FIVE: Psalms 107-150**

Like Deuteronomy, the emphasis is on the Word and its revelation of God

Authorship: partly David; partly anonymous

Doxology ending the book: "Let all that hath breath praise the Lord. Praise ye the Lord."



## Fruit: Twelve Years Later!

**I**n a recent issue (April 1992) of *Echoes* Missionary Magazine, a report was given of the work of God in the north-eastern tip of the state of Andhra, bordering the state of Orissa, in the sub-continent of India. At the end of last year, during a Workers' Conference in Nidadavol, brother Ron Penny (commended from Crawley, England and labors in the Bangalore area) had occasion to fellowship with a national evangelist, Narayan Paul. Here are excerpts:

Resigning from his lucrative and secure job with Hindustan Motors, near Calcutta, Narayan Paul responded to the Lord's call and went to live among the Sora tribal people in Andhra.

For twelve long years he labored hard but saw no fruit. Then in 1982 one man turned to the Lord. Soon his family came through and then three more families also believed and were baptized. Today, just nine years later, over 1,500 are trusting in the Lord Jesus Christ, of whom 1,000 have been baptized.

These Sora tribal people are desperately in need of the Scriptures. At the moment they have nothing. In the neighboring state of Orissa, the New Testament has been translated into their language but the script used is unintelligible to them. With the help of a special computerized program available to us here in Bangalore, we may be able to transcribe the New Testament into the Telugu script that they need. Please pray for the necessary personnel and funds to make this transcription and publication of the Sora New Testament in Telugu script a reality. The local Bible Society does not appear to be interested at the moment.

Brother Paul's story is an exciting one. It shows that the Lord does work when we respond to His will and are willing to move. He has recruited and trained ten full-time local evangelists, so the harvesting continues.

The work was not without persecution. Acting on false information, the government officials suspected that once these tribals became Christians, they would resist the government and seek independence. Other tribal groups have been accused of doing this in the past. Paul was arrested and paraded slowly through the villages to demon-

strate to the public their displeasure and to instill fear into those who might seek to become Christians. The flame of interest was fanned, however, and more wanted to know about the Lord whom Paul served and loved and for whose sake was willing to suffer. His release came soon and the work continued.

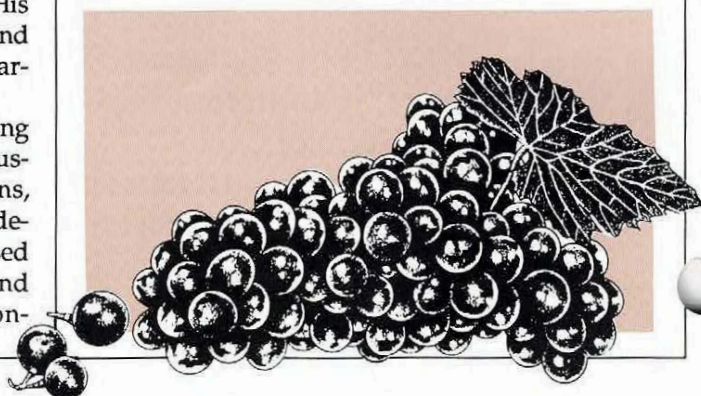
Today the government is happy, as are the people. Polygamy has stopped and alcohol, which destroyed earlier generations, has been conquered. The trees producing the sap have been cut down and the distillers driven off.

Witchcraft, which was so common and rampant, has also been stopped. TB, such a devastating and destructive disease among the children, as well as leprosy and malaria, are gradually being overcome as these new believers respond to the medical and spiritual help offered to them.

Narayan Paul helped them to restyle their houses, reducing the smoke hazards. Animals are now housed separately. Children now sleep separately from parents and the result has been a radical decrease in the level of incest and promiscuity.

The tribals have also been taught how to market their crops. Storing facilities have been provided to help overcome the exploitation of middle men. All these and many more blessings have come as a result of the entry of the Gospel which has brought light and life to these people who were lost in darkness.

His work continues. It is such a joy seeing Narayan Paul heading back to his people that he loves so much. What has happened there, because of the obedience of this one man, and God honoring His promises, can be repeated . . . Stand with them in prayer for this to happen. See God work.





## SUMMER ACTIVITIES



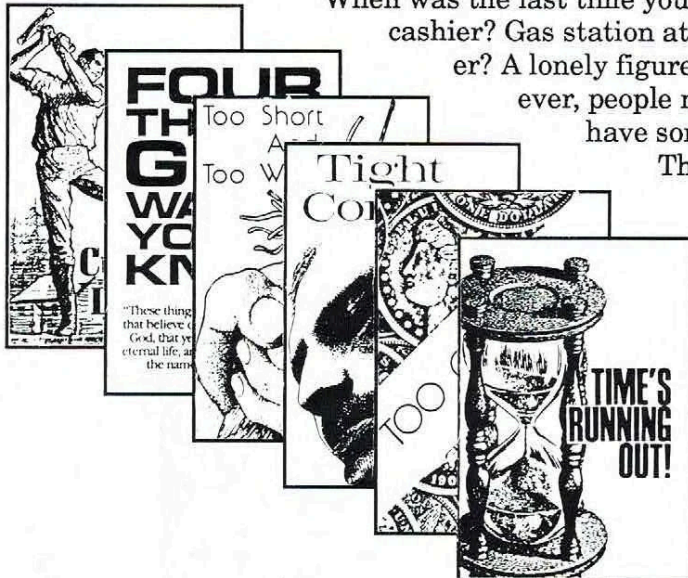
# MEANS TIME TO SOW & GROW

Don't miss those seed sowing opportunities that abound during the summertime.

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# UPLOOK

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## Repainted by the Artist

Here hangs a faded portrait, painted long ago by some famous master. But now it is dim with age, and coated with the dust of years, and varnished by would-be preservers, until you hardly detect the face which once gazed out of its canvas. The owner of the picture decides that it must be restored. He sends it to some careful cleaner, perhaps allowing the tints to be colored anew. Generally the portrait will return half-spoiled in the process. After all is done, it does not look as it looked when the master said "finished" and signed his monogram in the corner. But those fingers have been stiff for generations, and no other hand can perfectly revive his touch. An picture of Rossetti's was recently exhibited with the inscription on its frame: "Repainted by the artist." Nothing less than that can be an adequate restoration.

Who of us has kept the pure fervor of his early devotion? Who has not forgotten his first vows and left his first love? Who has not fallen short in his service and sacrifice for others? The best of us need to be consecrated afresh. The one Restorer and Reviver of souls is still waiting to fulfill His ancient promise. If our power to do good seems paralyzed, the withered hand shall be made whole. If our senses have grown dull to heavenly voices, the ears of the deaf shall be unstopped. If our spiritual vision has waxed dim, the blind eyes shall be opened—yea, the lame shall leap as a hart and the tongue of the dumb sing.

"Behold, I make all things new." To some this sounds an incredible promise, and they cannot receive it. Nothing, they feel, will ever make them now what they once hoped to be. They have lost their chances and squandered their years and wrecked their souls beyond repair. Yet nature's miracle which is repeated every springtime rebukes them and says, "O ye of little faith." In December the fields had no color, the trees no foliage, the birds no song. But as we wander through woods and meadows and gardens amid the pageant of summer, we confess again, "Thou renewest the face of the earth."

And shall there be no reviving of the life within? Is there no renewal for the heart so ravaged and forlorn, no recovery of vanished blessings, no resurrection from the graves of hope and joy? Some things, indeed, are lost finally and beyond recall. But though the outward man may perish, the inward man shall be renewed, day by day.

He ruins my plans, He baffles my pride, He scatters my friends, He empties my home, He buries my treasure, He weakens my body; but O, He restoreth my soul.

—T. H. Darlow