

# UPLOOK

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MAY 1994

What is the  
**WORLD**  
Coming To?

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## WHAT IS THE WORLD COMING TO?

ONLY AN OPTIMIST would have called it a town. It was just a settlement, a few houses in the Canadian prairie. One house, a little larger than the others, had a *Canada Post* sign, the villagers' means of reaching the world.

But it was obvious that the world reached them, too. Whatever the little gathering of domiciles didn't have, each roof sported a TV antenna. Isolated though they were, they had to know "what was going on" in the world outside.

I was standing in the little post office where the postmistress (are we allowed to say that anymore?) was serving one of the community. As the transaction took place, the conversation turned from local and personal news to the international scene. Another war somewhere, in a country most of us could not locate on a map, with tongue-twister names that made newscasters coast to coast break into a sweat.

One tragedy followed another: wars and rumors of wars; the floodtide of crime, lapping at our doorsteps; families collapsing, bringing down the nations with them. The sad litany read like civilization's obituary.

Finally, "What is the world coming to?" the customer asked no one in particular. The question has been posed many times. No one expects a reply except, perhaps, a sigh. It is meant to be rhetorical, not because there is no answer, but because people fear that there might be one. Usually it hangs there, unanswered.

But not this day. The postmistress stopped what she was doing and raised her eyes to meet her neighbor's. "What is the world coming to? An end," she said.

The customer, unsure what to do, mumbled a half-hearted thank you—for the services rendered, not for the answer—turned and left. And I wondered: if he was unsure what to do there in the post office, what would he do when Almighty God reaches for the lock and says, "Gentlemen, it's closing time."

But her answer set me to thinking. If the world is coming to an end, what should my response be? When we look at the world today, what do we see? Turning to the Scriptures, I did not have far to look.

*Trust:* "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things

must come to pass..." (Mt. 24:6). While this is spoken to those who will not travel more than 2,000 cubits on the sabbath day (v. 20), that is, orthodox Jews, we certainly can take the exhortation to heart. The Lord is right on schedule. "These things," even the worst of things, come to pass. But heaven will come to stay.

*Care:* "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. 5:15-17). If we are, in fact, on the doorstep of eternity, it is no time to be wasting what resources we have as stewards of God. As Thoreau wrote: "You cannot kill time without injuring eternity."

*Holiness:* "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God..." (2 Pet. 3:11-12). Imagine walking by a condemned house. But you notice the lights are on. As you look closer, you see a team of people frantically redecorating the place. To your entreaties they turn a deaf ear, asking you not to bother them. They are very busy, they say. No time to chat. But are we any different if we pour our lives into a doomed world, ready for the fire?

*Fellowship:* "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25). How we need each other as the world turns its fury on those who represent God's Christ. Growing more frantic as God leaves men to their own resources, the world increasingly fulfills our Lord's prophecy, "These things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you...the world hateth you" (Jn. 15:17-19). We must hang together, as Ben Franklin said, or we will hang separately.

But whatever else we see, we must see this: "Thou hast put all things in subjection under His feet...Now we see not yet all things put under Him. But we see Jesus..." (Heb. 2:8-9). *That's* what that the world is coming to.

The blessed nail-pierced feet of the Lord Jesus. **U**

# UPLOOK

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## COLLECTIVE PRAYER

**I**T'S A FAMILIAR quotation: "The family that prays together, stays together." While there is no biblical direction along this line, we have both scriptural direction and example as to the importance of prayer in the assembly. In the Acts of the Apostles, we read, "These all continued with one accord in prayer" (1:14). At the birthday of the church, they were "all with one accord in one place" (2:1). After the first addition to the church of about 3,000 we read, "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (2:42). With the first hint of persecution, the apostles returned to "their own company" and reported what threats hung over their heads, and the church "lifted up their voice to God with one accord" (4:24). It could hardly be questioned that the beginnings of the church were accompanied with much fellowship in prayer. Their united and earnest communion with the glorified Lord was the continual source of comfort and power. "When they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the Word of God with boldness" (4:31).

When Peter was imprisoned, Luke records that "prayer was made without ceasing of the church unto God for him" (12:5). Many have assumed that the church was praying for his deliverance and showed by their response to his unexpected appearance at the door that they really didn't believe what they were praying for. Actually, it is very unlikely that they had in mind that God's will was his deliverance, and they therefore would pray that, as James had been faithful to the end,



To come to prayer meeting and not be prepared  
to lead in prayer is to punch the time clock  
with no intention of going to work

so Peter would not eventually deny his Lord as he once before had done. But God granted far above what they could ask or think.

Thus the church was born steeped in prayer—united, urgent, believing, effectual prayer. They met together. There is certainly adequate scriptural warrant for the assembly meeting together in one place at regular intervals for united, fervent prayer.

Later in the history of the early church, Paul wrote to his son in the faith whom he had left to shepherd the assembly at Ephesus to instruct him in how to order the affairs there until Paul himself could return. In the first chapter (1 Tim. 1) there is warning against false teaching and an account of Paul's own calling. Then Paul launches into the first order of business. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made ..." (2:1). Paul is saying to Timothy that the first and most urgent order of business in the assembly is the matter of prayer. Qualifications of elders and deacons, matters of discipline, aspects of spiritual teaching and practical ministry, such as to the widows, and all that, come after. But *first of all*, there should be the matter of prayer. It is not a suggestion; he does not even beseech; he says, *I exhort*.

In the assembly, prayer is the first thing on the agenda. It is not just the first item—sort of an invocation or tipping your hat to God, and just a good way to conclude the meeting too. No! Paul exhorts first of all "supplications" be made. This is a form of prayer that involves earnest request from a real sense of need. Here is where the assembly activity starts, and this is the way it should be carried on. He goes on to mention

## COLLECTIVE PRAYER

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"prayers" that is, petitions, asking; "intercessions", that is, praying for the needs of others; and "thanksgiving," that is, expressed appreciation for who God is and what He has done. These are not necessarily all that should make up assembly prayer, but they touch much of what should be involved.

After a slight digression, Paul returns to his topic (v. 8). "I will therefore that men pray..." It is the primary responsibility of the men to lead the assembly in prayer. Verses 9 to 15 tell us plainly the position and responsibility of the women when the assembly gathers for prayer. And note that Paul does not say that the elders or deacons should pray—it is men, all the men.

Real praying is work, and the men should take up the labor. And there should be no shirking, letting someone else bear the burden. When we come to prayer meeting, come prepared to shoulder the load. To come to prayer meeting and not be prepared to lead out in prayer is to punch the time clock with no intention of going to work.

Then Paul says, "I will therefore that men pray everywhere." The old Jews thought that the temple or the synagogue was the only fit place to pray. Whenever and wherever the Christians gather, the men should pray. When there is a visitation, a Bible study, a work day, men should pray. When there is a conference, a missionary meeting, a planning session, men should pray.

"Lifting up holy hands" demonstrates lives that are pure and undefiled in the daily tasks. "Who shall ascend into the hill of the Lord? . . . He that hath clean hands and a pure heart" (Ps. 24:3-4).

"Without wrath" or anger: There is no place in assembly prayer to call on God to strike down, judge, or correct men with whom we have a quarrel or who wrong us. Love should motivate our prayers as all our other thoughts and actions.

Men should pray without "doubting." James tells us about the "prayer of faith" (Jas. 5:15). He also says, "Let him ask in faith, nothing wavering." To those that do have doubts, he says, "Let not that man think that he shall receive anything of the Lord" (Jas. 1:7).

Paul mentions women who pray (1 Cor. 11:5), and how we thank the Lord for the fervent, faithful prayers of the sisters. But in the assembly, the first order of business is that the men should pray. And the book of Acts clearly demonstrates the fact that the assembly should get together with one accord to pray.

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## WHAT IS PRAYER?



*Prayer is the soul's sincere desire,  
Uttered or unexpressed;  
The motion of a hidden fire  
That trembles in the breast.*

*Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of the eye,  
When none but God is near.*

*Prayer is the simplest form of speech  
That infant's lips can try;  
Prayer the sublimest strains that reach  
The Majesty on high.*

*Prayer is the contrite sinner's voice,  
Returning from his ways;  
While angels in their songs rejoice,  
And cry, "Behold, he prays!"*

*Prayer is the Christian's vital breath,  
The Christians native air,  
His watchword at the gates of death:  
He enters heaven with prayer.*

*The saints in prayer appear as one  
In word and deed and mind,  
While with the Father and the Son  
Sweet fellowship they find.*

*Nor prayer is made by man alone:  
The Holy Spirit pleads,  
And Jesus on the eternal throne  
For sinners intercedes.*

*O thou by whom we come to God,  
The Life, the Truth, the Way!  
The path of prayer thyself hast trod:  
Lord, teach us how to pray!*

—JAMES MONTGOMERY

## FRONT LINES

### GOSPEL MEETINGS

Commencing June 19, the Exeter Bible Chapel (Exeter, ON) will be hosting a gospel campaign with Don Welborn (TX). Please pray that as lost souls hear the gospel, they will turn to the Saviour for salvation. For more details contact:

Dave Gardner  
RR 1  
Kirkton, ON N0K 1K0  
(519) 229-6572

### CASTLE IN THE CLOUDS

The 37th Annual Skyland Bible Conference will be held July 2-8 at Covenant College, atop Lookout Mountain, near Chattanooga, TN. This is a family conference and provides a wonderful Bible conference/vacation environment. All age groups attend. A nursery and special children's meetings provided. Speakers expected: Tom Taylor and Lehman Strauss. Register early; there has been a waiting list for the past few years. Contact:

John or Tina Taylor, Registrars  
P.O. Box 754  
Jamestown, NC 27282  
(910) 454-4927  
(only until June 30)

### MID-SOUTH CONFERENCE

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

with Mid-South for about 20 years. Mid-South Bible Conference  
Horton Haven Christian Camp  
Box 276  
Chapel Hill, TN 37034

### ALMOST HEAVEN

West Virginia Bible Conference is held each year in the scenic surroundings near the Bluestone Conference Center, WV. This year's Family Bible Conference will be held August 7-13. Speakers (D.V.) will be J. B. Nicholson (MI) and Liddon Sheridan (AL). For a registration form, contact:

Gary Pavelko  
W. Va. Bible Conference  
30 Tyler Street  
Westover, WV 26505

### FALL CONFERENCE

The 35th Annual Midwest Women's Fall Conference will be held at Lake Geneva Youth Camp (WI). Conference dates are September 16-17 with registration beginning in July. This year's theme is, *Finishing the Race—2 Timothy 4:7*. Speaker expected is Ruth Schwertfeger. For more registration information, contact:

Dona Duckhorn  
8029 W. Lorraine Place  
Milwaukee, WI 53222  
(414) 475-1730

### CAMPING WITH GOD

Camp Li-Lo-Li (Randolph, NY) has had a full schedule of camps for many years. A new camp in August called "Roundup," has been introduced. If you would like more in-

formation concerning registration and a list of speakers for the different camps, contact:

Cathie Whitcomb  
8811 Sunfish Run Road  
Randolph, NY 14772  
(716) 945-2747

### SCOTTELA FALL CONFERENCE

Annually, the Scottlea Assembly (St. Catharines, ON) enjoys a Bible Conference each Fall. For 1994, the Conference will be held October 1 with Rob Linsted (KS). Contact:

Arnot McIntee  
(905) 687-7459 or 641-4406

### FOOTHILLS OF TENNESSEE

A group of believers has been meeting in Maryville, TN, for the past year. If you are in the area and would like to visit or if you would like to help in this work, please contact:

Tom Wilkerson (615) 984-7737  
Jim Galo (615) 983-0290

### ANYONE OUT THERE?

Do you live in the area near Cranbrook, BC? Would you like to meet with fellow believers serious about New Testament church truth? Roland Cataford of Cranbrook would like to hear from you. You may contact him at:

Roland Cataford  
2005 - 5th Street, S.  
Cranbrook, BC V1C 1K6

### COMMENDATIONS

Robert and Lauren MacKay have been commended by the Claremont

Bible Chapel (Claremont, CA), for the work at Verdugo Pines Bible Camp (Wrightwood, CA). Robert has been very active for several years in many phases of the work at camp, and will now be moving his family to the campgrounds to take over the maintenance and other responsibilities formerly carried out by Stu Mitchell.

Stu and Linda Mitchell, will be moving in June to work at North Star Bible Camp (Willow, AK). The staff at North Star are anxiously awaiting their arrival and the much needed building improvements Stu intends to accomplish while there. The Claremont Bible Chapel is happy to extend their commendation for this work. Please pray for both families that the Lord might use them for His glory.

### HE BEING DEAD, YET SPEAKETH

Early in the morning of February 8, John Reid (North Plainfield, NJ), went suddenly to be with the Lord at the age of 87. He came to know the Lord Jesus Christ as his Saviour at the age of 24, at which time his lifelong pattern of serious Bible study began. While traveling by train to his job in New York City, he would use his commuting time for Bible study.

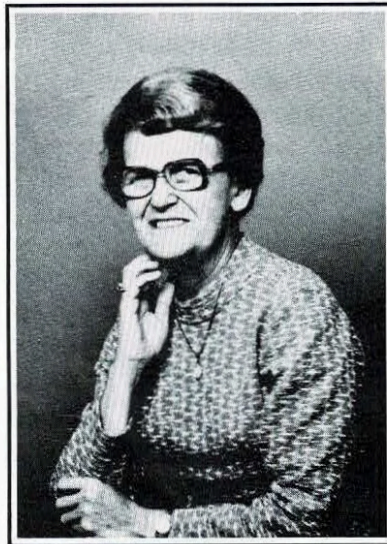
In 1962, he entered the Lord's work on a more full-time basis, serving as office manager for CMML, Inc., for 10 years. After his retirement, he continued his preaching and teaching ministries. His knowledge of God's Word and gift for one-on-one discipling and counseling were a help to many, particularly young Christians. He fellowshipped at Terrill Road Bible Chapel (Fanwood, NJ), for over 55

years, where his Bible teaching and pastoral care will be greatly missed.

In his "retirement" years, he wrote four books: *Chief Meeting of the Church, Christian Baptism and the Unity of the Spirit, Eternal Dwellings*, and a biography of F. W. Grant, which he completed one week before his death.

### OUT OF AFRICA

On April 18, 1994, Edith Mieras was promoted to glory from a life of sacrifice and service for the Master. South Africa has lost a prayer partner, a faithful one who was concerned over the country, the assemblies, and the Lord's people there.



Edith was saved as a child and was faithful in attending the meetings of what was then Evangel Hall (now Northwest Gospel Hall, Grand Rapids, MI).

During World War II, Edith took up nursing. While reading *Voices From the Vineyard*, she came across this sentence: "Africa needs nurses too!" Her decision was made and she was commended in 1946 by Evangel Hall. She served the Lord at the Elim Mission Station (Nqabeni, South Africa) for 40

years. She retired in the mid '80s when political turmoil forced the Mission Station to close. During her retirement years at Rest Haven Homes, she continued to pray and send gifts to national workers in Africa. Perhaps the Lord called her home to welcome many of the martyrs who have been killed in the recent violence in South Africa.

### SHE PRAYED

Sarah C. Lewis was born in Elizabeth City, NC, on March 13, 1905, and passed into the presence of the Lord on April 15, 1994.

Sarah served the assembly in teaching a Sunday School class, child evangelism, and visitation work; she was a contributing writer to various magazines. Perhaps her greatest work she did on her knees, as she prayed for many of the Lord's servants. All who knew her would testify that she was a prayer warrior and a godly woman.

As more saints who are prayer warriors are called home to glory, who will step up and fill their place? If there ever was a day the Lord's people needed prayer warriors—today is the day.

### PRAISE

The Southside Bible Chapel (Lafayette, LA) has just concluded their Spring Bible Conference and are happy to report that a good number attended the conference from Missouri, Mississippi, Texas, and Alabama. Rob Linsted was the speaker and spoke on the imminence of the Lord's return and gave an update on the work going on in Russia. As a result of the report, the assembly has renewed its interest in missionary effort around the world.

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## GOD MOVES IN MYSTERIOUS WAYS

**Logansport, Indiana, a town of almost 17,000, is located in Cass County along the Wabash River. It is 60 miles south of South Bend, 70 miles west of Fort Wayne, and just a prayer from heaven**

**T**he Christians meeting at the Gospel Chapel in Logansport, IN, knew that the State Highway Department was going to replace the old bridge with a new one. The chapel is located beside the Wabash River, and when we began seeing surveyor stakes and marks, we started to wonder how much, if any, of our building they would take to make way for the new bridge.

After some time, we received an offer for a portion of our parking lot so they could widen the road. When finished, there would be curbing across our entrances, barring us from entering the lot. They also said there would be

people to meet in? We then rejected their offer. We wanted them to relocate us. At first they gave us a flat "No." But after several meetings with them, they still said they wouldn't relocate us, but they made an offer to buy our old chapel. This meant we would have to find another place to meet, or close up the meeting.

We were unable to find anything comparable to what we had for the amount offered, so we rejected that offer also. Finally they made an acceptable offer. After much time spent searching every possibility, one building remained available for us to buy. The price had been lowered from \$69,000 to \$43,000. After some discussion, we paid the asking price.

After this, we were blessed by the news that the State Highway Department was going to help us in the move. We had no idea we would receive more than what was offered for the property. They would even pay up to \$1,000 toward the search for another building. With the help and advice of the man assigned to complete this part of the move, we received the \$1,000 for the search.

Then we were told that they would pay the estimate of a moving company to move our belongings. We could use the services of the moving company or move ourselves. If we moved ourselves, the State would pay the estimate, minus 20%, which we did. The new location is only 5 blocks from the old chapel. It had previously been a "Jehovah's Witness" building. All the seats remained, the sound system, and air conditioning. Some of these things we didn't have in the old chapel. By



*The new chapel at 325 Cliff Drive*

no parking along the street.

We tried to buy some land behind the building and also off to one side, but to no avail. With no place to park, what good would a building be for



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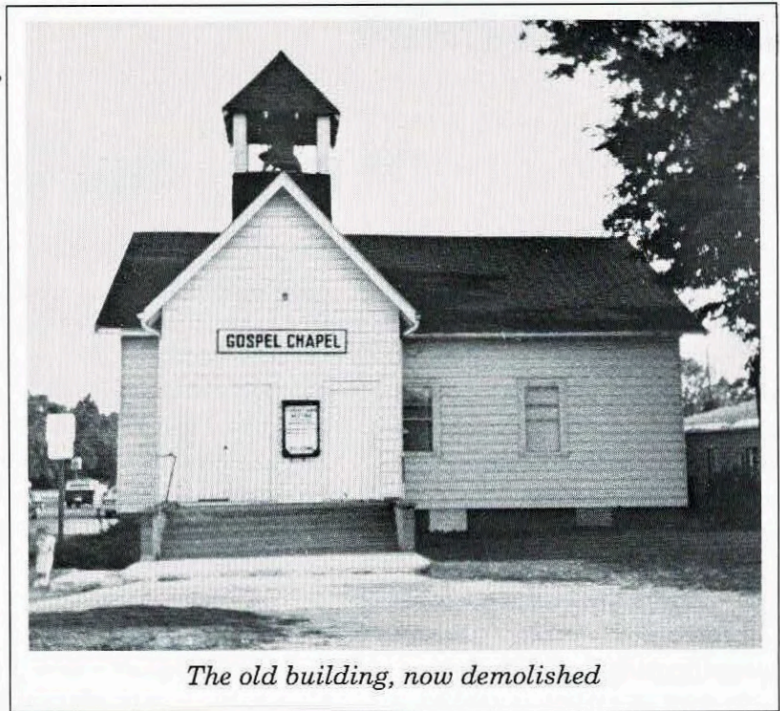
the time we sold off most of the contents of the old building, there wasn't much to move, but we still received the amount for moving.

One important item which they let us take was the bell from the tower on the old chapel. They said they would also pay the estimate for moving the bell. The estimate was around \$1,300. When we were preparing the concrete foundation to put the bell on, we asked the Ready Mix Co. for a price. They said it would cost around \$100. A blank check was left with one of our men who was going to be there when they delivered the concrete. When it was poured, our man asked them how much we owed them. The driver said that the check was no good. Our man said, "What do you mean?"

The driver replied, "Orders from headquarters. Just give me \$20 and we'll call it even." So the foundation only cost us \$20.

About a week before the time for the construction company to take down the bell, one of our men received a call. The caller asked if we were going to take the bell with us. So our brother told him we had a construction company that was going to move it. The caller said he could move it for free.

On Thanksgiving Day, they unbolted the bell and got it ready to move. The following Saturday, another man with the heavy equipment, took the bell from the tower and placed it on the foundation in front of our new chapel. When our brother tried to give him a check for the use of the equipment in moving the bell, the man replied, "What bell? I don't see any bell. I was just out for a drive." So a job which was to cost around



*The old building, now demolished*

\$1,300 only cost us \$20.

Another surprise came when the Highway Department said they would pay up to \$10,000 for any modification needed on the building we were moving into. Because of the help of the man in charge of the transaction at the Highway Department, we were able to send in enough 'paid' receipts to receive the \$10,000. Just after we sent in the receipts, the man in charge of our account turned them over to accounting, then left the Highway Department to go back into his own business. We feel that the Lord had just the right man in that position who helped us to get the full amount allowed.

Another token that this building was provided for us by the Lord was its availability. These people had it on the market for some time, and then as previously stated, they lowered the price to the very lowest they could take. And still no one bought this building and the four lots. The Lord held this building for us and at a price we could manage.

To bring this story to a close, we just have to say, "Thank You, Lord, for being our Helper in time of need!" We cannot help but feel that the Lord has a reason to keep this meeting going in His name. Please pray that we will be faithful in His purpose and to His glory.

*Anyone passing along Highway 24 might consider stopping in to see the saints there. For further information, contact Ralph Garver at (219) 722-1012.*



*Some of the Logansport believers*

## WHAT'S GOING ON?

### PRESIDENTIAL CANDIDATE COLOSIO ASSASSINATED

The presidential candidate of Mexico's ruling party was recently assassinated, plunging the country into the worst political turmoil it has known in decades.

Analysts earlier said they believed the slaying of Colosio would send Mexican stocks into a tailspin and force interest rates sharply higher if markets opened.

At least one gunman shot Luis Donaldo Colosio in the head and the abdomen as he mingled with supporters. Colosio, 44, died about three hours later while undergoing emergency brain surgery.

Salinas chose Colosio, a personal friend and political soulmate, as the candidate of his ruling Institutional Revolutionary Party (PRI) for the August 21 election. The PRI has not lost a presidential vote since 1929.

### MAKING TRACTS

Daniel Lopez, a student at Tarrant County Junior College, in Fort Worth, TX, filed a suit on January 19, 1994, when college officials insisted that he stop distributing religious tracts. The Rutherford Institute attorney, John Neill, is handling the case.

Lopez "holds a sincere religious conviction that he needs to discuss his belief with fellow students in a non-intrusive, non-confrontational manner." Lopez speaks with students and distributes a brief commentary and Bible verses he has prepared.

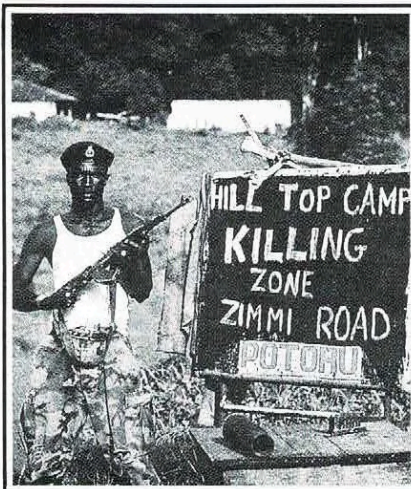
"Our country was founded on the

principles of religious liberty and free expression. Colleges and universities should be the first to understand the importance of these principles," said Kelly Shackelford, TRI southwest regional coordinator. "We must be vigilant to fight all attempts to create zones of religious censorship in our schools." —TRI

### BLEEDING HEART

Between 200 and 1,000 people are presumed dead after the latest round of ethnic violence in Burundi, where more than 100,000 have died in the last five months. Daily, dozens of people are dying in refugee camps in neighboring countries.

Next door, in Rwanda, the minister of public works was assassinated. In retaliation, supporters of his political party killed the head of another party, prompting mobs to spill onto the streets, vowing revenge. As the Red Cross has worked feverishly to dispose of hundreds of corpses along the capital's thoroughfares, fresh bodies



were scattered along roadsides throughout the city and its environs.

### PEACE SHAKE-UP

Extremists—both Israelis and Arabs—could destroy the stumbling peace process in the Middle East. Radical Muslims, rather than secular leaders such as Yasir Arafat, are gaining the hearts and minds of increasing numbers of Palestinians, particularly after the recent slaughter of dozens of Muslims at the mosque in Hebron by a Zionist fanatic. High level discussions continue with various Arab power blocs, but it is unlikely that lasting peace will break out any time soon.

### ISLAMIC WAR

Some Liberian Christians say a group called Islamic Warriors is waging holy war against them. They say that since last June, thousands of Christians in Lofa County have been killed solely because of their faith, and most churches have been closed.

Meanwhile, in northern Ghana, ethnic fighting between the Konkombas (open to the gospel) and Nanumbas (mostly Muslim) has become a threat to missions in the region. Missionaries are accused of fomenting the Konkomba rebellion.

### IT'S NOT AMUSING

Amusement parks featuring other countries are a trend in Japan—Tokyo Disneyland, German Happiness Kingdom, and Canadian World among them. There's also

one in Aomori Prefecture featuring "Christ's Tomb." It seems some Japanese think Jesus was not crucified, but instead escaped to Japan, married, and had three daughters.

**TERROR IN HAITI**

Haiti again is experiencing a reign of terror. The victim's bodies are dumped on a garbage heap, often in Cite Soleil—a shantytown in Port-au-Prince—as a warning to the slum's traditionally militant supporters of President Aristide. Hundreds have died in recent months.

**ISLAM IN ETHIOPIA**

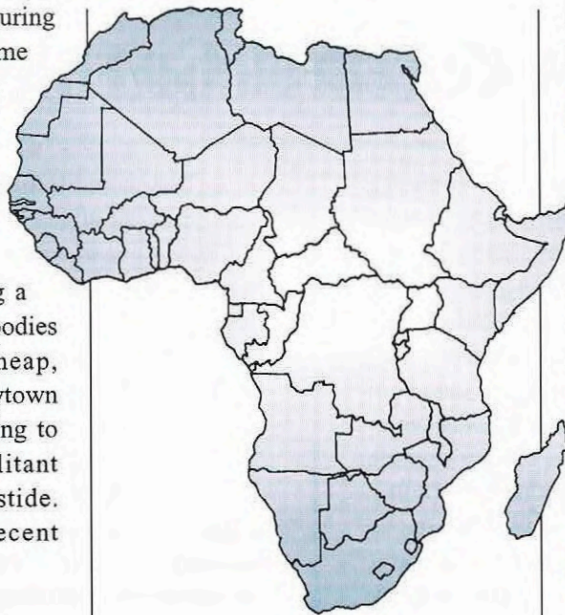
Islamic leaders in Ethiopia say that 500 mosques have been built in the country since 1991, bringing the total to 5,000. In Addis Ababa, the number of mosques has jumped from five to 65. Christian leaders say Muslim countries such as Saudi Arabia and Sudan are pouring millions into Ethiopia, but there is no similar activity among Christians.

**AIDS IN AFRICA**

Political chaos and a cutoff in international assistance have reversed much of the progress against AIDS. Zaire began a decade ago. Today, some hospitals report that 80 percent of their patients are infected. In Zimbabwe, the government reckons that 600,000 of the country's 10.5 million people have the virus.

**SOMALI UPDATE**

While rival clan leaders in Somalia espouse peace, their followers are stockpiling weapons—including tanks, vehicles, and other heavy equipment. Meanwhile, a cholera epidemic has spread from the north



to the south. Some 2,000 people have been infected, and 100 have died.

**A MUCH NEEDED OVERHAUL**

Even if African nations quickly adopt economic reforms called for by the World Bank and the International Monetary Fund, short-term misery will remain, the Wall Street Journal predicts. "Africa, the one region where the number of poor people is rising, also needs to battle illiteracy...deal with high levels of malaria and AIDS, and create enough roads, telephones and electrical plants to support economic expansion," Tim Carrington writes. "Government ministries, which are often inefficient and corrupt, need to be overhauled."

Further, the British charity Oxfam told the World Bank last fall that its attempts at structural adjustment on the continent "can only be judged a complete failure. But some observers believe that if South Africa can avoid catastrophe, it

could be the economic engine to pull the region to prosperity.

**ISLAM VS. CHRISTIANITY**

A report by a U.S. House of Representatives committee asserts that Muslim fundamentalists around the world declared a holy war against Christianity last December. According to the document, called "Islam against the Church," Muslim leaders such as Sudan's Hassan al-Turabi are incensed by the recent accord between the Vatican and Israel.

**BLACK MAGIC IN AFRICA**

David Croudace, veteran missionary in Zambezi, Zambia, writes, "Witchcraft is more evident today than ever before. As the gospel has been making headway on the western bank of the Zambezi River, Satan has been very busy trying to combat it. In one area after a heathen woman disappeared one night, two believers from the local assembly were falsely accused of 'eating' her by witchcraft! The diviner stirred up the people and they beat up the two brethren so badly they both had to be hospitalized for some weeks.

Days were spent with the assembly reminding them of verses such as Colossians 3:3, that their lives are hid with Christ in God, and they had nothing to fear because although Satan may touch our bodies yet he can do no more than God allows, for "greater is He that is in you than he that is in the world." These scattered groups of believers, at the battle's front when it comes to the powers of darkness, need your continual prayers."





## A CHEERFUL GIVER



**S**ECOND CORINTHIANS 8 and 9 contain a description of the gifts bestowed by believers for the help of their fellow saints. No less than seven terms are used, an indication of the value which God sets on the liberality of His saints.

The real significance of each of these terms provides us with a wide view of the Divine estimate of that practical response to the grace of our Lord Jesus "that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (8:9).

The first term (*charis*) describes what we give as "grace." That is the meaning of the word, and while it is rendered "gift" in 8:4, it is called "grace" in 8:19. Certain men were chosen to travel with "this grace," to act as a means of its distribution. It is significant that *charis* has another meaning, that of "thanks" (e.g., 8:16 and 9:15). We may well associate thanks to God with our giving of what He bestowed upon us.

The next word is, "abundance," "that your abundance may be a supply for their want" (8:14); *perisseuma* denotes that which is over and above, an exceeding measure, something more than ordinary, expressive of the overflowing of the heart.

The third, *hadrotos*, is also rendered "abundance" in the A.V. of 8:20; the R.V. better translates it "bounty": "this bounty which is ministered by us." It literally denotes "fatness." The thought is that of bountiful giving, a fat offering, not mere abundance.

The fourth is *eulogia* (lit., 'benediction'). This is rendered "bounty" in 9:5. It really signifies a "blessing," and is always so rendered when used of what God gives. We read, "that they would go before unto you, and make up beforehand your afore-promised blessing" (R.V., *mar.*). The next verse has the same word: "He that soweth with blessing shall reap also with blessings." It is stimulating that what we give as a bounty is a blessing to the recipient ministered by the Lord.

The fifth, *leitourgia*, is rendered "service" in 9:12, "the ministration of this service (i.e., the act of ministering the gift to the recipients) not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God." The word signifies priestly service (see Lk. 1:23, of the ministration

of Zacharias; and Heb. 8:6, of the ministry by Christ). This raises our giving to the highest level.

The sixth is *diakonia*, the usual word for service of ministry; it is rendered "ministration" in 9:13, "through the proving of you by this ministration they glorify God." The ministration here is not the act of conveying the gifts, as in verse 12, but the gifts themselves, as a service to God on behalf of the recipients. It is rendered "relief" in Acts 11:29, lit., "for ministry."

The seventh is *koinonia*, which is rendered "distribution," (R.V., "contribution") in 9:13. It signifies a having in common, partnership, communion, fellowship; here the fellowship which finds expression in meeting needs. It is rendered "contribution" in Romans 15:26. The corresponding verb is used in the same connection in Romans 12:13, "communicating to the necessities of the saints." This word expresses in a special way the joyous realization of the unity of believers as those who practically enter into partnership in material things as the outcome of fellowship with God.

Four conditions are mentioned in these two chapters, as being pleasing to God in this matter of giving.

1. *Consecration*: The saints in Macedonia preceded the actual sending of their gift by "giving their own selves to the Lord" (8:5). They were already His possession by redeeming grace, but they dedicated themselves to Him for the carrying out of this fellowship, thus confessing themselves as His stewards.

2. *Willingness* (or readiness): "If the readiness is there, it is acceptable according as a man hath" (8:12). This is more than mere willingness; it betokens eagerness. He who is ready to act for God will be eager.

3. *Cheerfulness*: "God loveth a cheerful giver" (9:7). The Greek word gives us our word "hilarious," indicating here that joy in heart which shares God's thoughts concerning the object in view. This delight in the Lord meets with His love in a special way.

4. *Liberality*: This characteristic is mentioned in the phrase "the liberality of your contribution" (9:13, R.V.). The word primarily signifies "singleness." Singleness of purpose toward God in our giving cannot fail to make the giving liberal. And in this we become like Him who gave His "unspeakable Gift." **U**

## THE LORD'S GENEROSITY

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

Paul wrote these profound words as he urged generous giving for the relief of needy saints. He could present no stronger argument for sacrificial giving than the amazing self-impooverishment of our Lord Jesus Christ. None was richer than He; none became poorer.

What was His poverty? The conditions under which He was born and lived certainly indicate poverty. At His birth there was "no room in the inn" (Lk. 2:7). The state of affairs has not changed much even now! Places and hearts abound where there is no room for Him.

His family was all too ordinary, not from the rich of the land. They offered for the dedication sacrifice a

pair of doves, which was the Law's provision for those who could not afford a lamb (Lk. 2:24; Lev. 12:8).

He was hungry in the wilderness during the days of His temptation. He who feeds the sparrows and causes His rain to fall on the righteous as well as the unrighteous, suffered the pangs of hunger. He whose habitation was the glories of heaven became homeless during His earthly career.

*"Wand'ring as a homeless stranger,  
In the world Thy hands had made!"*

He who clothes the lilies of the field in such splendor that "even Solomon in all his glory was not arrayed like one of these" (Mt. 6:29), the Lord Jesus had such a limited wardrobe. No designer labels either! It was easily disposed of at the foot of the cross.

When this One says, "Life does not consist in the



## THE LORD'S GENEROSITY

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abundance of things one possesses," there is the ring of truth to it. He lived it. The devil said (and I paraphrase): "I want to make you an offer you can't refuse—I will give you all the kingdoms of the world." But the Saviour knew and lived in the other, real world. Therefore, He was able to turn down the offer. He knew real riches and asked, "What shall it profit a man if He shall gain, the whole world and loses his own soul?" (Mk. 8:36). When He says "...a man's life consisteth not in the abundance of the things which he possesseth" (Lk. 12:15), He must be taken seriously.

All of this was not His real poverty; these steps of impoverishment, costly though they were, are secondary. His poverty was something by which we were made rich. We are not made rich by the mere hardship and penury of His outward lot in life.

"He became poor." This statement directs us to a definite point in time (cf. Phil. 2). It is a reference to His incarnation and all that proceeds from it—His becoming man to redeem man—including His glorious work on the cross. The Mighty One, who brought the universe into existence and sustains it by the word of His power, was born into the world as a baby. The Sovereign Lord of earth and heaven showed up on this rather insignificant planet as a Servant. He whom the angelic hosts had served with unquestioning obedience became a Servant to sinful men. Looking at Him, you would have never known that He was the God of all creation. He veiled His glory in a body of flesh. He let Himself be seen, heard, handled.

To appreciate His real poverty, we must first grasp His true riches. His true riches are those which He had in His preincarnate life. (Read Col. 1:15; Jn. 1:1ff; 17:5; Heb. 1:3; Jn. 10:30.) All that He shared with the Father in unclouded fellowship throughout eternity was His true wealth. None was richer than He.

His poverty in the fullest sense was the descent which He took—He who put the stars, the sun and the moon in their courses—when He became the Man of sorrows and acquainted with grief. The gracious stoop described in Philippians 2 reached its lowest depth when He became our sin-offering and mercy seat on the cross. There He became obedient to death, even the death on a cross, to save those who are disobedient to God.

The ultimate poverty of the Lord Jesus, and the brilliant manifestation of His grace, was the poverty of His own spirit, when He was forsaken by God, "when

He who knew no sin was made sin for us."

*"On Him the mighty vengeance fell,  
That would have sunk the world to hell."*

For all the sins that were ever committed, that are being committed, and that will ever be committed, there is one Perfect Sacrifice; they were all heaped upon Him and He died for them all. He went into the depths of the sea of God's wrath and endured its raging storm to save the lost children of Adam.

*"And none of the ransomed ever knew,  
How deep were the waters crossed,  
Or how dark was the night which the Lord passed  
through,  
Ere He found the sheep that was lost."*

Such is the grace of our Lord Jesus Christ.

We were pitifully poor—in rags, homeless, Godless, hopeless, lifeless, enslaved and condemned. In Christ, we are made indescribably rich. From the incalculable and inexhaustible riches He gave by becoming poor, from our abject poverty we are lifted up to share His infinite and glorious riches. Thus we have: redemption through His blood, the forgiveness of sins; peace with God through our Lord Jesus Christ; newness of life—objectives to live for and motives to live by; victory over self, the world and the wicked one; joy unspeakable and full of glory. The list literally goes on forever.

We are "enriched in Him" (1 Cor. 1:5). Without Him we are as poor as we ever were. God has seen to it that forever we will be drawn to His Son for every joy and blessing in eternity: "God...hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). "All the promises of God in [Christ] are yea, and in Him Amen..." (2 Cor. 1:20).

Oh, that the Holy Spirit would sharpen our sense of wonder! We should never cease to be amazed at His gracious love toward us. And when we are filled with wonder, we will be moved to worship.

*His beauty shineth far above  
Our feeble pow'r of praise,  
And we shall live and learn His love  
Thro' everlasting days.  
The knowing this, that us He loves,  
Hath made our cup run o'er;  
Jesus, Thy name our spirit moves,  
Today and evermore.*

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## WHY GOD LOVES MEN

**Y**ou may have heard someone say, "I don't understand why God loves me." Or you may have had this thought about yourself. How wonderful to understand why God loves men. With such knowledge, you may become a person that God loves in special and intimate ways. There are many reasons revealed in Scripture why God sets His love on men.

♥

### GOD'S CHARACTER

The underlying reason for God's love to men is that His very character is love. God's sovereign will is that all men should come to know and love Him so that He can express Himself to them in grace and blessing.

However, God hates sin and cannot bless men who cling to their sin and refuse His salvation. Another feature of God's character is His foreknowledge of the future. God loves men for what He knows He can make of them when they yield to His will.

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### GOD LOVES MEN BECAUSE THEY ARE HIS CREATURES

Master craftsmen appreciate their work in a way that no one else can—the sculptor, his marble masterpiece; the painter, his portraits; the author, his books.

God made the heavens and the earth and pronounced them good. He filled land, sea, and air with creatures and called them good. Finally, God made man and gave him dominion over all, pronouncing it all very good. He delights in the work of His hands.

♥

### GOD LOVES MEN BECAUSE THEY ARE HIS OFFSPRING

Man differs from all other creatures because he is the offspring of God, partaking of His nature. He was made in God's image and given dominion as God's representative and governor of the lower creatures. He was made in God's likeness, as having personality and ability to talk to his Maker, and have fellowship with Him. Man's spirit is kin to God, who breathed into his nostrils. The spirit of man is the candle of the Lord. No wonder God loves men!

Man is the latest of God's creatures and the masterpiece of them all. No doubt, in making man, God had in mind His only and well-loved Son, who was destined to become a true Man by the Incarnation.

♥

### THE PROBLEM OF SIN

We are assured in Scripture that God foreknew that sin would enter the world and He planned victory over sin and death by redemption. Names of the redeemed were written from the foundation of the world in the book of life (Rev. 13:8).

We are unable to fathom the depths of the wisdom of God's counsels, but the glory and blessedness of redeemed men and new creations are clearly revealed in God's Word: "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! For who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and to Him, are all things. To Whom be glory forever" (Rom. 11:33-36).

We do know that sin will be conquered and banished from God's new creation. We know that in the ages to come God will show to men and angels and heavenly powers the exceeding riches of His grace in His kindness to us through Christ Jesus (Eph. 2:7).

♥

### THE RESULTS OF SALVATION

When sin entered the world, the love of God for His sinful creatures was revealed in His provision of salvation, forgiveness and restoration by sacrifice. The grace and love of God was shown in a way that it could not be revealed before. At the same time, God's holiness was revealed by His judgment of the sinner and the penalty of death.

God's problem was to separate man whom He loved, from the sin which He hated. This He accomplished by the sacrifice of His only Son, the Man Christ Jesus. This work of the Mediator makes it possible for a sinner to be cleansed from his sin by the death of his

## WHY GOD LOVES MEN

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Substitute. This forgiveness is received on the principle of faith, simply by accepting God's salvation.



### REGENERATION—A NEW RELATIONSHIP

But God's salvation goes further than forgiveness. It involves a new creation, a new relationship to God, receiving His very life and nature, so making a new man who loves God and whom God can love in a new way as His own spiritual child by new birth.

The doctrine of new birth was not revealed in Old Testament times, but the fact of a new life and nature is clearly seen in the Old Testament saints as is so beautifully recorded in Hebrews 11. Abel, Enoch, Noah, Abraham, Moses, and all the others had fellowship with God in a way that Adam in his innocence could not have done.



### GOD'S LOVE FOR HIS CHILDREN

"Behold, what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. For this cause the world knoweth us not, because it knew Him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is" (1 John 3:1-2).

This Scripture makes it clear that God loves His spiritual children with parental love, which is different from the love He has to sinners as expressed in John 3:16. God loves men with compassion because they are His creatures and His offspring in danger of perishing because of sin. But He loves His dear children because they are born of His spirit and possess His life and nature and are destined to be like His beloved Son.



### GOD LOVES MEN WHO LOVE HIM

"Jehovah preserveth all them that love Him; but all the wicked will He destroy" (Ps. 145:20).

It may be that God's principal reason for creating mankind was to provide a vast multitude of persons whom He could love individually and who would intelligently love Him. We remember that God is love, and He has expressed this love in redemption. His Son is the Saviour of the world. We are told that in the ages to come there will be a never-ending display of God's

love to redeemed men. This may be also a continually developing display.



### GOD LOVES EACH INDIVIDUAL CHILD

Creation has infinite variety. No two galaxies or stars are just alike. They differ in size, destiny, color, brightness, and history. No two planets are alike. The earth is uniquely fashioned and provisioned for man's habitation.

So no two human beings are precise duplicates, and no two have the same experiences. God loves us individually, just as we love individuals. Paul said of Christ, "He loved me and gave Himself for me."

If we try to think of the innumerable multitude of God's saints of past ages and the fact of their individual relations with God, it is clear that the vastness of the field for the expression of God's love is comparable to the vastness of His creation in other fields. He calleth all the stars by name, and He calls each of His redeemed by name, too.



### GOD'S APPRECIATION OF MEN'S LOVE

There are many proofs in Scripture of God's deep appreciation of the love of His saints. Daniel is addressed by the angel as a "man greatly beloved." No doubt this was because of Daniel's complete and whole-hearted devotion to God and His people.

Our Lord craved the love and fellowship of His disciples. In Gethsemane, He chided them with the words: "What, could ye not watch with Me one hour?"



### LOVE TO GOD IS REWARDED IN KIND

Love to the Lord Jesus is rewarded by the love of both Father and Son, and by special manifestations of the Lord to the soul (Jn. 14:21). Very special love to Jesus is rewarded by both Father and Son making their home in the loving heart (John 14:23).

It should be clear from the foregoing that the enjoyment of God's love to each of us individually is limited only by our response to Him. We are invited to know the love that passes knowledge. We are instructed to keep ourselves in the sunshine of that love. May it be our ambition to know Him better, to enjoy His love more fully, and to render to Him all the love of which we are capable.

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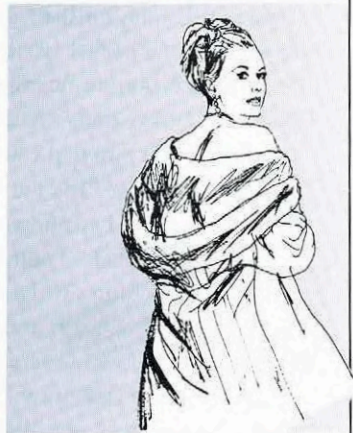


## AMAZING GRACE

**P**ERHAPS YOU'RE TIRED of hearing the gospel. Or perhaps you've never *really* heard it—you've never let it sink into your heart and soul, you've never responded to it. I was once like that. From earliest days of childhood I knew the message of salvation, but treated it carelessly. Days went by quickly. Soon I was on my own, away from the influence of Christianity, trying the pleasures of the world which are so plentiful, so glittering and bright. Rarely did I open a Bible or attend a gospel meeting after age 17. Instead, I was found "out with the crowd," convincing myself that I was having fun. I lived in the city, attended university, had a part-time job, had lots of friends, and never lacked money or material things. I had my own apartment and my own car. As a young person embarking on life, what more could I want? Wasn't this "life"?

I soon found out that I always wanted "more." The pleasures of sin are only for a season. Those "seasons" passed so quickly. Nothing that I tried satisfied for long. Exhausting the novelty and fun of a thing, I soon would be looking for something else, something newer, something more exciting. Nothing was sacred, I valued nothing highly except my own selfishness and the thrill of the moment. I tried to forget God and live as others did. Still, there was truth in my heart that could not be drowned with the "good times of life."

There were the times when, in the middle of a party, laughing with hilarity and surrounded by friends, suddenly the "uselessness of it all" would hit me. With a feeling that verged on sickness and despair, I would glance around, and have to admit to myself that, yes, it was all so empty. But inevitably I would go back to my desperate attempt to fill the void. The moment of seriousness would be lost by experimenting with all that the world so hurriedly placed before my eager,



naive eyes. By age 22, I had "tried it all"—numbing my conscience against that which was "right" and "good." If it had not been for the intervention of a loving, merciful God, He only knows what calamities may have befallen me on earth, and what judgment I would have felt in the depths of hell, willfully lost forever.

The truths I had been taught from the Bible were often smothered, but they never left the depths of my being. Often, I would hear a still, small voice troubling my soul, whispering to me that I wasn't really happy, wasn't truly satisfied. I knew what I lacked and I knew I would never find it in pleasure, education, popularity, success—or anything else under the sun. My need was spiritual. I was in need of "the peace of God which passeth all understanding" (Phil. 4:7). I needed a relationship with God.

In the spring of 1987, two preachers came to the city in which I was living, and began a series of gospel meetings. One day, the preachers asked if they could visit me in order to discuss salvation and eternal things. I refused their request. Since I had so often quenched those earnest, quiet whispers that God had put into my heart, and had willfully neglected the matter of salvation for many years, I was sure that I had missed all chances of ever being saved. Ecclesiastes 12:1 states: "*Remember now thy Creator in the days of thy youth, while the evil days come not...*" I realized I was accountable to God for every privilege I had shunned. The offer of salvation had been near time and again,

but I had simply shrugged off God's dealings as if they were of no value. Now, I realized I didn't deserve anything from God.

There would be no hope for me, I reasoned. I forgot

that God's grace is amazing.

By the end of four weeks, I had attended only a few gospel meetings. My intention was to go to the meetings enough to please those who asked me to go, but not enough so as to become troubled about being saved. One Friday evening, I responded to an invitation to the meeting with the shocking response: "There's no point in going because I've missed salvation and there's no hope for me." It seemed suddenly, that by expressing aloud these feelings, the solemnity of "no hope" crushed in on my soul. I spent a very miserable weekend trying to drown my sorrow in a "good time." But now, more than ever, I was left unsatisfied and afraid.

It was then that I decided that I would find out, once and for all, if there was any hope for me.

On Monday, I spent much time reading my Bible. The words of Jeremiah 29:13-14 spoke to me: "*Ye shall seek Me, and find Me, when ye shall search for Me with all your heart. And I will be found by you, saith the Lord.*" Could it be possible that this verse included me? I purposed to search for the Lord with all my heart. Then, if God did not save me, I would know that all hope had gone forever.

I began reading my Bible with renewed earnest, asking the Lord to show me "what I must do to be saved" (Acts 16:31). John 3:15 states: "*That whosoever believeth in Him should not perish, but have eternal life.*" Did I believe in the Lord Jesus Christ? Of course, I did. I had been brought up to believe the Bible, and the Bible is full of the Lord Jesus Christ. Yet, if I died that moment, I knew I would eternally perish! Frustrated, anxious, and discouraged, I gave up when it was time to go to work. I spent a few hours at work, but decided to leave early; I wasn't able to accomplish anything. Before leaving I sat down and thought about my situation: I had sought the Lord, but I had not found Him. That must mean that God was no longer interested in me, that He was not going to save me. In that instant I decided that it would be much better to forget about

these things—forever. I left to catch a bus home with a new feeling of carelessness and freedom.

I am so thankful that God did not let me go that easily. He spoke to me yet again. His amazing grace could not be conquered by trifling whims of feelings, by the ploys of the devil, or by hell itself. I boarded a metro transit bus. It was empty. I sat up front to talk to the driver in order to occupy my mind. As I pursued him in conversation, he seemed less and less willing to talk—until the subject of church somehow came up. The man's face immediately lit up. He began to speak freely of his interest, how he enjoyed singing the hymns, how he was a Christian, and how that it was the



best part of his life. I began to feel a little uncomfortable, but I thought I could get rid of that feeling by asking him to sing something for me. With a little prompting he finally began:

*"Amazing grace, how sweet the sound  
That saved a wretch like me;  
I once was lost, but now I'm found,  
Was blind, but now I see."*

With a beautiful, melodious voice, he sang all four verses. When he finished, I had tears in my eyes; I had so enjoyed the beauty of his voice, and of his spirit. He noticed the tears and commented, "You must be a born-again Christian." With that sinking feeling of resignation, I told him that I was not. He turned to me, and said, so earnestly: "It's the best thing in the world, you know! It's real!" I swallowed hard.

"I know it's real," I admitted quietly.

As I was getting off the bus, the driver looked at me again with sad concern and encouraged me to "consider" these important matters.

This was the last straw: this concern, coming from a total stranger, was just like an arrow from God Himself, piercing me, telling me that I could not escape His

## THE CONVERSION OF SANDRA TURKINGTON

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convictions. God had spoken again, even after I decided I didn't want to hear. I stood alone on the sidewalk and watched the bus pull away. In my soul I heard the words, "You can never, never get away from God." I felt alone, empty, hopeless. Would there be hope yet?

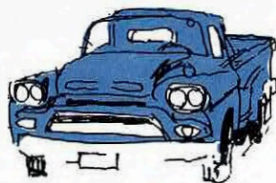
The next day, I searched my Bible again, still struggling and anxiously pondering the great dilemma of my soul's eternal destiny. I finally decided to call the preachers to see if they would be able to tell me if there was any hope for me. They arrived within a half hour, and each patiently explained God's plan of salvation.

In frustration, I finally said to them, "I don't want you to tell me how to be saved—I need you to tell me whether or not I still can be saved." The question of "hope" was plaguing me again. I recounted the conversation I had with the bus driver the previous evening. "I know that God is speaking to me," I told the preachers, "but I have put off facing this for so long. Is He giving me another chance? Does He really want to save me?"

The preachers were quiet for several minutes, pondering carefully the question I had put to them. Then one of them said thoughtfully, "If God is speaking to you, then He is still offering mercy, and if He is still offering mercy, then it can be received." Romans 3:11 says that "there is none that seeketh after God." Any thoughts we have about God are put into our minds by the Holy Spirit. I grasped at what the preachers were saying. God was still speaking to me! That meant that He *did* want to save me! How I longed to be saved! I could no longer face life without God's salvation.

On Sunday morning, four days after my encounter with the bus driver, I was still searching for deliverance from the inner turmoil of my soul. I had to go to work that Sunday morning. As we were short-staffed, the busy day left me no time to think about my soul. I finished work, jumped into my father's truck, planning to leave the city for my parent's home, a drive of two hours. I put the key into the ignition—and stopped short: I hadn't thought about my soul all day. Terror ran through me with a shiver. I heard within myself, "God has stopped speaking to you. Now you've missed it forever!"

Filled with panic, I simply sat in the truck, paralyzed



with fear. Could it be possible that I had trifled away the very last day of opportunity, finally and forever? I knew I had to take my father's truck home that night—he needed it for the morning. Yet I was afraid to drive on the highway, lest I meet with an accident and plunge out into the depths of a lost eternity. Unprepared to meet God, I would be lost in hell, forever resigned to "no hope."

I drove to my apartment and shut myself in my room alone, to get this matter settled before God. It would be *now* or *never*. The thought frightened me. I read and re-read all the verses that I was so familiar with from childhood. But how could I begin to believe something that I had believed all my life?

About an hour later, my unsaved roommate checked in to see what was wrong with me. I told her that I needed to be saved, and that I needed it now. She retorted, "You're wasting your time struggling so much. Why don't you just give up?"

"But you don't understand!" I cried, "If I don't get saved now, I'll never be saved!" She left the room. I continued reading for another fifteen minutes or so. Then, in despair, I closed my Bible. "I guess I'll just have to give up. There's no salvation for me."

I sat on my bed and looked out the window of my 13th floor apartment. I could see the shimmering lights of the city, as flickering specks in the darkness. In my mind I saw the flames of hell, the everlasting burnings. My thoughts were racing:

Hell is real. Hell is real, and you are going there. How is it possible? You were brought up in a Christian home. Your parents prayed for you before you were born. You were taken to gospel meetings all your life. Yet you are going to end up in a real hell. But, Sandra, you know that that's what you deserve.

God is just and right to send you there.

For the first time in my life the dread reality of my future was impressed upon me in absolute gravity.

I don't think I ever really believed that my sins were taking me to hell before this moment.

Then this next precious thought came swiftly to me:

## AMAZING GRACE

"But, Sandra, you don't have to go to hell. That's why Christ died. You can just take God at His word."

In that moment, I was saved.

My struggling ceased. I rested on God's eternal Word. I had already accepted, from His Word, that my sins had separated me from God. With the same Word He showed me that it was not necessary for me to suffer for my sins, for "*Christ died for the ungodly*" (Rom. 5:6) and that meant me! His death meant life for me. His sacrifice for sin pardoned my guilt and condemnation. Cleansed from my sin with His own life's blood, I rested. This is all I need. I stand, pardoned and forgiven, before God.

I picked up my Bible again. The first verse I read was John 3:15: *Whosoever believeth on the Son HATH eternal life*. Now I could understand it all: "whosoever" meant me and I was the possessor of eternal life. I was amazed at the simplicity of salvation. I had been making it so difficult, when all along, God was trying to tell me that everything had been provided for, that Christ had settled my debt long ago at Calvary. I got down on my knees and thanked God for sending His Son to die on the cross for me. That first prayer was very short, very simple, very child-like, but very sincere. It must have thrilled the heart of God to hear thanksgiving from lips that had blasphemed His name.

Late at night, on May 3, 1987, when I burst into my parents' room with the exclamation, "I got saved," there were tears of joy.

For twenty-two years  
they had waited to hear  
these words.  
Through her tears,  
Mom asked,  
"Are you sure?"

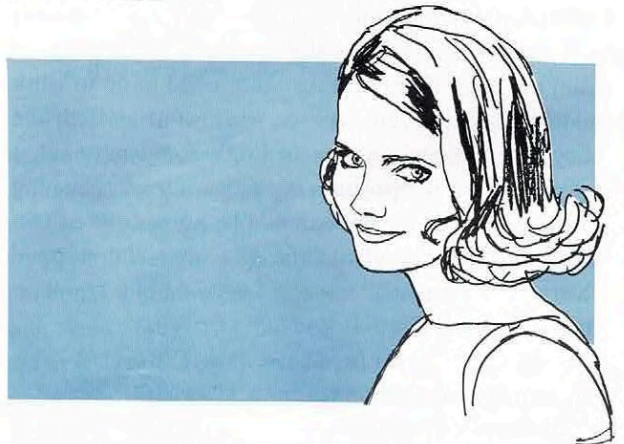
She couldn't have asked a more important question: eternity is forever. My father told me the next day, "I cried all night." Tears of joy flowed freely because a sinner had laid down her arms of rebellion against a high and mighty God, and in simplicity and sincerity,

trusted the One who loved her and gave Himself for her. There was joy in my heart, joy in the hearts of those who knew me, loved me, and had prayed for me. A wandering sinner had come home. Likewise there was joy in heaven over one sinner who had repented (Lk. 15:7).

I think back, with regret, to days spent on self, and sin, and foolishness, weaving a web of sin and wickedness, wasting precious moments of life that come as a gift from God. I feel sorry that there are many who conclude, as I once did, that living the Christian life is dull, and will put a damper on their "fun." I have never regretted accepting God's salvation for a single moment. The deep, genuine, unparalleled happiness that I now enjoy does not compare in the slightest to the trifling, fleeting, bubble-like "pleasure" I thought I was enjoying before I was saved. I have "peace with God" and this is what the soul is made for. Each moment, I rest calmly and assured, knowing that whatever lies ahead, all is well with my soul—for time and eternity.

Life still has its problems, but life for a Christian is enveloped with the constant care of a loving Father who delights to bless His children. His amazing grace reached and saved this guilty, wandering, defiant sinner.

His amazing grace is available, today, to you. Won't you accept Him as your Saviour and enjoy pardon and peace from God? Your soul craves it. Why not yield to His amazing grace?



*'Twas grace that taught my heart to fear,  
And grace my fears relieved;  
How precious did that grace appear  
The hour I first believed.*

(John Newton)



## THE SEPARATED LIFE

**T**he separated life is not the isolated life. The Lord Jesus, setting the example Himself, spoke of His followers as those who bore influence in the world, not by politics or other earthly means, but by moral suasion. "In the midst of a crooked and perverse nation, among whom ye shine," said Paul, "as lights in the world" (Phil. 2:15). We live in the world but do not love it; we should be servants to men but servants of God. If our hearts and minds are in heaven, our bodies will be vessels of honor for the Lord down here.

I believe that if there is one thing that pierces the Master's heart with unutterable grief more than the world's iniquity, it is the Church's indifference. —F. B. Meyer

**"Blessed are ye, when men shall hate you, and when they shall separate you [from their company], and shall reproach [you], and cast out your name as evil, for the Son of man's sake." (Luke 6:22)**

What we need today are Christians who are not for sale, people who are honest, sound from center to circumference, with their conscience as steady as the needle to the pole. We need people who will stand for the right even if the crowd titters; Christians who will look the world right in the eye and tell the truth; people who neither drag nor run, who neither flag nor flinch. Where are those who know their message and tell it, who know their place and fill it, who know their business and do it?

We need those who are not too lazy to work, nor too proud to be poor; men and women who are willing to eat what they have earned and wear what they have paid for. Oh, for believers who know God and love Christ; who delight in righteousness and hate sin; who spend time in the Book and on their knees; those who are lovers of good men, doers of good works, readers of good books, speakers of good words, and thinkers of good thoughts. Then we shall see the world take notice for such lives are not possible without God occupying the mind, Christ filling the heart, and the Spirit controlling the will. Then souls will be saved, the Church will be blessed, and our homes outposts of Heaven. —Selected

**"Who shall separate us from the love of Christ? [shall] tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?...Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:35, 39)**

A young boy, slight of build, entered a small store in response to a "Help Wanted" notice in the window. Thinking he would be not strong enough for the work, the proprietor said, "Well, my boy, what can you do?"

"I can do what I'm told," the boy replied.

"You're just the young man for the job," responded the owner.

*With Thee by faith I walk in crowds—alone,  
Making to Thee my wants and wishes known:  
Drawing from Thee my daily strength in prayer,  
Finding Thine arm sustains me everywhere;  
While through the clouds of sin and woe, the light  
Of coming glory shines more sweet and bright;  
And this my daily boast—my aim—my end—  
That my Redeemer is my God, my Friend! —C. H. I.*

**"For such an high priest became us, [who is] holy, harmless, undefiled, separate from sinners, and made higher than the heavens." (Hebrews 7:26)**

I reckon him a Christian indeed that is neither ashamed of the gospel nor a shame to it. —M. Henry

The work is solemn—therefore don't trifle; the task is difficult—therefore don't relax; the opportunity is brief—therefore don't delay; the path is narrow—therefore don't wander; the prize is glorious—therefore don't faint.

—D. M. Panton

**"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean [thing]; and I will receive you." (2 Cor. 6:17)**



## WILLIAM TAYLOR

**W**ILLIAM TAYLOR (1821-1902), was converted to Christ among the Methodists, and in 1842 he was introduced to evangelistic work in Baltimore, Maryland. In 1848, when gold was found on the Sutter property in El Dorado County, California, the report raced across the United States and around the world. In the fall of that year, as William passed along a Baltimore street, a certain gentleman with the name of Christian Keener shouted his name. Running toward him, he said, "Waugh wants to see you at Armstrong & Bery's bookstore."

Beverly Waugh was a highly respected Christian gentleman whose powerful preaching lent him wide influence. At 59, Waugh's calm but "care-worn features, brilliant eyes, shaded by heavy eyebrows," coupled with his resonant voice made him look like the patriarch of Baltimore. There was one topic discussed at the bookstore: Would William consider taking his family on a boat to San Francisco? The sturdy street preacher saw God's hand opening a door. He had no objections.

A mania of emigration to California took place in 1849. It was an invasion. While William Taylor was arranging passage, Isaac Owen was also leaving for California, but traveling overland. The two missionaries were to link up on the west coast. Wilson Flint, who went on to become a California legislator, related in a letter to Taylor how he first found the harbor city of San Francisco at the height of the gold-rush:

"It was on a Sunday morning, in December, 1849, when landing from the Panama steamer, I wended my way with the throng to Portsmouth Square, this being at that time the great resort of the denizens of the rising metropolis. Three sides of the square were mostly occupied by buildings, which served the double purpose of hotels and gambling houses, the latter calling being regarded at that time as a very reputable profession. On the fourth and upper side of the square was an adobe building, from the steps of which you were discoursing from the text, 'The way of the transgressor is hard.'

"It was a scene I shall never forget. On all sides of you were gambling houses, each with its band of music in full blast. Crowds were going in and out; fortunes were being lost and won, terrible imprecations and

blasphemies rose amid the horrid wail, and it seemed to me that Pandemonium was let loose. Above all this, I heard you utter the following prophetic sentence... 'The power of Satan seems at this time in the ascendancy, wherever I cast my eye; but, sure as there is a God in heaven, we will turn the tables upon the Evil One, and where now my voice meets naught but scoffs and jeers, with unwavering faith in my Divine Master I hope to labor on to the time when these dens of iniquity around me shall all be swept away.'

Perhaps Mr. Flint thought that goal could in part be accomplished through proper legislation. But if we visit San Francisco today, we have to confess that William Taylor also died in faith, not having received the promises, but having seen them afar off; he was persuaded of them, and embraced them. He fully believed that he would soon bruise Satan under his feet. So every Sunday, for seven years, Taylor positioned himself in the plaza, and preached. He also spent part of his time in writing (eventually Taylor would write sixteen books), selling books, and privately teaching those who expressed spiritual interest. Working with Isaac Owen, they saw gatherings spring up in Sacramento, San José, Stockton, and Santa Cruz, and the gospel made inroads into a number of mining camps.

On January 29, 1851, a man called on Taylor to attend the funeral of a certain Charles B., who, in a quarrel with a fellow-gambler the night before, had been shot dead. "I think it a pity," said the man, "to bury the poor fellow without having some religious ceremonies said over him; and it will be a comfort to his friends."

He was laid out just where he was killed, in the Parker House, on the east side of the Plaza. Taking his stand near the corpse, William Taylor sang:

*"That awful day will surely come,  
Th' appointed hour makes haste,  
When I must stand before my Judge,  
And pass the solemn test.*

*"Jesus, Thou source of all my joys,  
Thou ruler of my heart,  
How could I bear to hear Thy voice  
Pronounce the word, 'Depart!'*

*"The thunder of that awful word  
Would so torment my ear,  
'Twould tear my soul asunder, Lord,  
With most tormenting fear.*

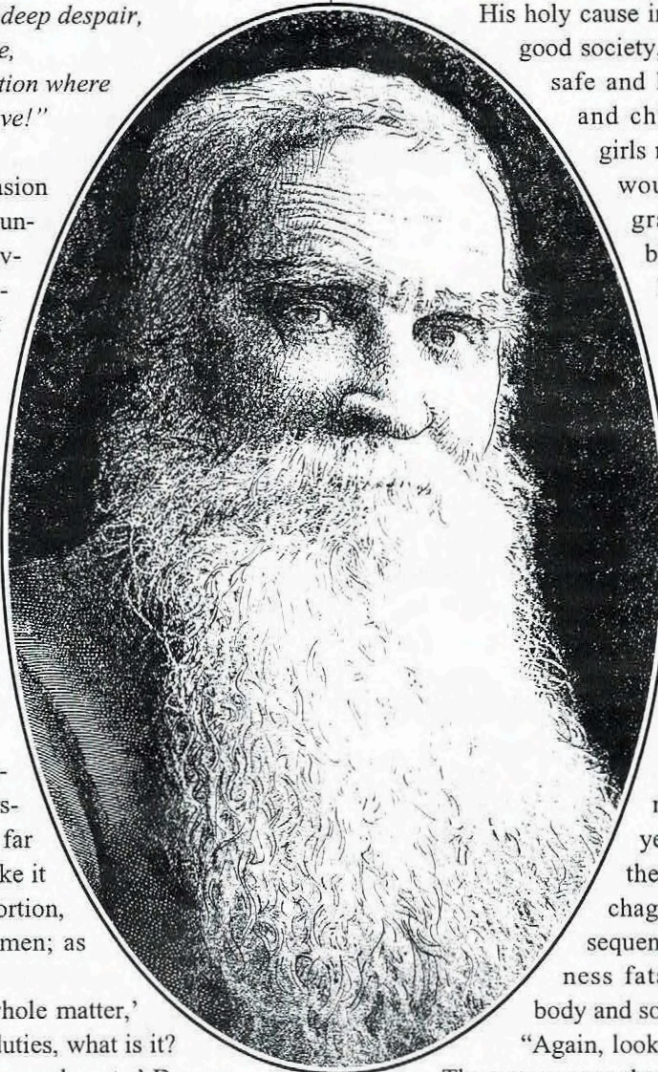
*"What, to be banish'd from my Lord,  
And yet forbid to die?  
To linger in eternal pain,  
And death forever fly?*

*"O, wretched state of deep despair,  
To see my God remove,  
And fix my doleful station where  
I must not taste His love!"*

"The singing and the occasion drew together nearly three hundred men, who stood uncovered before me," wrote Taylor. "I announced as my text the last two verses of the book of Ecclesiastes: 'Let us hear the conclusion of the whole matter: Fear God, and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.' I then remarked as follows:

"Gentlemen, I always endeavor, in my public discourses, to adapt my remarks, so far as I can, to my audience. I take it for granted that the greater portion, if not all of you, are sportsmen; as such I shall address you.

"The conclusion of the whole matter,' the great summary of life's duties, what is it? 'Fear God, and keep His commandments.' Do you understand it? You are not a set of ignoramuses. I know, from your appearance, that you have had early educational advantages. Some of you have had pious mothers to instruct you, and many of you, I doubt not, have been brought up in the Sabbath School, and you have all had the opportunity of reading the Word of God, and of hearing it preached, from your boyhood to



the present hour. You cannot plead ignorance. You know your duty: to 'keep His commandments.' How comprehensive the commandments of God, embracing every duty growing out of the relations we sustain to God and to each other! Had you given your hearts to God, believed in Jesus Christ, received the regenerating power of His grace in your souls, and were you, today, consecrated to His service, what happy men you would be! What an influence you might wield for God and

His holy cause in California; help to build up good society, and to make this fair land a safe and happy home for your wives and children. The little boys and girls now growing up in our midst would repeat your names with grateful hearts, and call you blessed, when your bodies are beneath the ground, and your souls happy in the abode of angels and of God.

"But what are you about? What are you doing here in California? Look at that bloody corpse! What will his mother say? What will his sisters think of it? To die in a distant land, among strangers, is bad; to die unforgiven, suddenly, unexpectedly, is worse; to be shot down in a gambling-house, at the midnight hour—O, horrible! And yet this is the legitimate fruit of the excitement and dissipation, chagrin and disappointment, consequent upon your business; a business fatal to your best interests of body and soul, for time and for eternity."

"Again, look at its influence upon society.

The unwary are decoyed and ruined. Little boys, charmed by your animating music, dazzled by the magnificent paraphernalia of your saloons, are enticed, corrupted, and destroyed, to the hopeless grief of their mothers, whose wailings will be entered against you in the book of God. Remember that 'for all these things God will bring you into judgment.' 'For God shall bring every work into judgment, with every secret

thing, whether it be good or whether it be evil.”

“Every gambler listened with profound attention, and then formed the largest funeral procession, I believe, that I had, up to that time, ever witnessed in San Francisco. They returned, I presume, to their cards. One of them afterward said to a friend of mine: ‘That Plaza preacher is the strangest man I ever saw. He preached B.’s funeral, and said everything in this world he could think of against us, and yet he did not give us any chance to get hold of him!’ He then paused a few moments, and, turning on his heel, said, ‘O! didn’t he give it to us?’

“Five years afterward, when I was traveling in the mountains, I was informed of two of the same gamblers, who had recently asserted that they never had been able to forget nor to shake off the impressions of truth made on their minds at B.’s funeral.”<sup>1</sup>

From the beginning of Taylor’s work in San Francisco, on through his far-flung preaching excursions, he often dealt with desperate and dispicable characters. On the west coast, he encountered fugitives, foreigners, murderers, and the immoral. Quite often he had his opening to present the gospel in the hospital beside the deathbeds of his former hecklers. There was a cholera outbreak that swept away scores of souls. Once all other hopes had slipped away, they would call on the Plaza preacher, known as “Father Taylor” to come and pray for them. In 1856, Taylor relocated his family and began to preach widely in the United States and Canada. In New York City, he led a demon-possessed former police officer to Christ.

Even when speaking by an interpreter, Taylor was a lion in the pulpit. But he was no less skilled when dealing with individuals. In India, he dealt with Henry Jurain, an East Indian from Madras. “He told us of his great wickedness, and said, ‘I got to be such a rebel against God, and such an enemy of man, and so utterly wretched, that a year and a quarter ago I determined to put an end to my miserable life by shooting myself. It was an old flint-lock gun that I had. I put in a heavy charge, that the business might be done quickly. I put the muzzle under my chin, and pulled the trigger with my toe; but as the pan opened by the stroke of the flint, the powder fell out. I then primed it again, and lay down on my back; and as I was fixing the gun so that the powder could not run out and misfire again, a woman called aloud, ‘Henry, where are you? Come here: the man who bargained for your gun has come

with the money to get it.’”

Oh, the mercy of God to such a dissolute wretch! Henry would exclaim, “I was at the door of hell. God held me back and has saved me, and is daily preserving me from sinning.”

In 1862, Taylor began excursions to other countries. He would eventually take more than sixty ocean voyages on missionary excursions to every English-speaking country in the world. For eight years he preached in Australia. He ministered in the British Isles, Israel, Egypt, South Africa, the West Indies, and Europe between 1862 and 1870. The young missionary, James M. Thoburn, invited Taylor to come help him in India. Taylor’s stay in India (for at least four years between 1870 and 1877) established him as a kind of missionary statesman. The robust traveler influenced all of Thoburn’s ministry.

Taylor’s exposure to pioneering conditions convinced him that the indigenous churches were not helped by being supported by foreign funds, or ruled across several time zones by some foreign headquarters. He strongly advocated self-supporting and self-propagating churches on the foreign mission field.

Between 1877 and 1884, he encouraged missionary work in South America. Then for the next thirteen years, Taylor worked in Africa (until 1898), encouraging a chain of missions in the Congo. The old veteran passed his last five years with his family in California until the Lord took him to the land where at last he could rest from his labors.

1. Taken from *Seven Years Street Preaching in San Francisco* by Wm. Taylor.

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FOR FURTHER READING:

Books by Wm. Taylor:

*Seven Years Street Preaching in San Francisco*

*California Life Illustrated*

*Address to Young America*

*The Model Preacher*

*Reconciliation: or How to be Saved*

*Infancy and Manhood of Christian Life*

*Four Years’ Campaign in India*

*The Story of My Life*





# GOD'S IRREGULARS

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*"Whether we be beside ourselves, it is to God" (2 Cor. 5:13).*

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God has irregulars in His army, and very often these are the ones who win the greatest victories. In their zeal for the Lord they seem eccentric. They use original methods instead of sticking to the traditional ones. They are always saying and doing the unexpected. They can murder the English language and violate every known rule of preaching and teaching, yet see great gains for God's kingdom. Often they are dramatic, even electrifying. People are shocked, but they never forget them.

These irregulars are a constant source of embarrassment to the staid and conventional, to those who shudder at the thought of violating cultural norms. Other Christians try to change them, to make them more normal, to put out the fire. But fortunately for the Church, their efforts are usually in vain.

It is hard for us to believe that our Lord seemed peculiar to His contemporaries. "So zealous was He in His work that often He had no time even to eat, and His mother and brothers wanted to take Him home because they thought He was going 'off his head.' They said, 'He is beside himself.' But it was Jesus who was the sane man, not his brothers" (W. Mackintosh Mackay).

It is apparent that people accused the Apostle Paul of being strange. His answer to the charge was: "Whether we be beside ourselves, it is to God" (2 Cor. 5:13).

We have all heard of one of God's irregulars who wore a sandwich board with writing on the front and back. On the front it said, "I'm a fool for Christ's sake." Then on the back it read, "Whose fool are you?"

The trouble with most of us is that we are too much like the ordinary to create any stir for God in society. As someone has said, "We leave the average where it is. We are like Peter, standing outside the Judgment Hall where Christ was on trial, just 'warming himself.'"

Rowland Hill, the great London preacher, was eccentric. So was C. T. Studd. And Billy Bray. And W. P. Nicholson, the Irish evangelist. Would we want them to have been any different? No, when we consider how God used them, we only wish we were more like them. "Better a thousand times effective peculiarity than ineffective ordinariness. First love may sometimes be peculiar, but, thank God, it is effective; and some of us have lost it" (Fred Mitchell).

*One Day at a Time: Truths to Live By*, by William MacDonald, p. 228, published by Everyday Publications, Inc.



HAPPY MEMORIES

Volume I of Assembly Annals, the former name of Uplook, is dated July 1933-June 1934. This was in the New Series; the Old Series began in 1927. The editor was Dr. H. A. Cameron.

The May 1934 edition of the magazine advertised the subscription price as "75¢ per annum payable in advance." The format was 36 pages, 5x7.5 inches.

The articles covered a strikingly similar range of subjects to today's Uplook:

1. A variety of current ministry. A number of articles were taken from shorthand notes of messages given at various meetings, including "A Prayer Meeting Address by Mr. T. D. W. Muir" on Genesis 16 and another on the Lord's Prayer—John 17—by W. J. McClure. Other contributors included John Monypenny, A. R. Crocker, James H. Brookes (a close friend of C. I. Scofield), and Edwin Adams of London, England.

2. News of the North American mission field. Conventions included:

—the Michigan Annual Convention of Sunday School Teachers, held at Central Hall in Detroit.

—the Annual S. S. Teacher's Convention conducted by the McNab St. and Kensington Ave. assemblies.

—ministry conferences to be held at Old Orchard Beach, ME; the Lonsdale Ave. Gospel Hall in Pawtucket, RI; and in Portage la Prairie, MB.

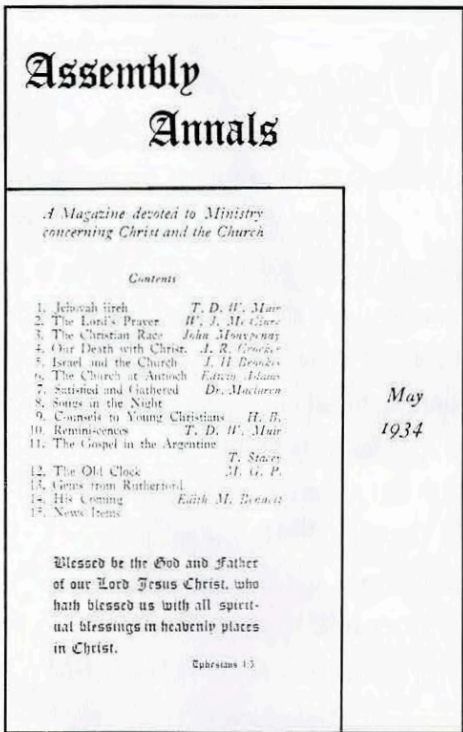
—"The Tenth Annual Italian Conference" conducted in Orange, NJ.

—a section called "Sowing and Reaping." In the U.S., W. J. McClure was in Los Angeles; Fisher Hunter in Tampa; William Beveridge in Baltimore; William Ferguson "hopes to use the Bible Carriage again this season"; T. R. McCulloch near Imperial, NE; and Fred Mehl in Lake Geneva, WI.

In addition, a new meeting was announced in Albuquerque, NM.

In Canada, J. J. Rouse was roughing it in Edmonton and Lethbridge: "Blizzards followed by Chinook made the road impassable." James Blackwood was in Forest, ON; William Murray in Matheson; Hugh McEwen, J. T. Dickson, and Will Pell in Toronto.

Luigi Rosania wrote from Sault Ste. Marie: "Last Sunday night, while the meeting was going on, some people broke the door of the hall and ran away. They are trying to frighten those who attend the meetings."



Front cover of the May 1934 issue.

—nine obituary announcements under the heading, "With Christ."

—quotes (mostly from Samuel Rutherford), poems, and stories scattered as fillers through the magazine.

—a Special Report by Tom Stacey on Argentina.

—a Heroes article entitled "Reminiscences" by T. D. W. Muir on his first meeting with Donald Ross at "the first Conference among the Assemblies gathered to the Name of the Lord on this side of the water" (held in Hamilton, ON, on New Year's of 1877).

—in addition (perhaps an idea worth considering for our present magazine), a "Counsels to Young Christians" article on faithfulness in prayer.

In all, the magazine was evidently for serious Christians; not one picture graces the pages. The masthead describes the publication as "a magazine devoted to ministry concerning Christ and His Church"—we trust the ongoing aim of the editorial staff today.





## MYSTERIOUS

**S**ome folks like to sit down in an evening with a good "mystery" book. As the reader tries to follow the twists and turns of the plot, he is drawn on to the end of the book where finally the villain is captured. Right triumphs over wrong and all live happily ever after. That's what happens in fiction books, but the real stories of life don't always turn out quite that neatly.

We live in a world where many happy beginnings don't end that way. The tragic snuffing out of a young life, or the unexplained ending of a wonderful love affair in the divorce courts, or the drunken driver that leaves loved ones disfigured or crippled for the rest of their lives are mysteries that leave all of us asking "why?"

The answers to life's tragedies largely go unanswered. Is God a frivolous God who gets some sadistic enjoyment out of our suffering? To ask that question answers it: Of course not. If He isn't a frivolous God, then He must be able to use this suffering to bring glory to Himself and benefit to His people. But how?

I have just read a most touching book of triumph from tragedy. *Jason, My Child* chronicles the shock of listening to a doctor telling Wes and Martha Vitale of Saugus, MA, that their five-year-old son has leukemia. Their seemingly ordered life is plunged into a swirl of shots, chemotherapy, hospitals, and expenses that bring exhaustive disarray to all aspects of life. Life in fiction books have happy endings, but not in this real-life mystery. This is an honestly written book. It doesn't gloss over the trauma of the situation. But it does tell how friends prayed and cared. It does tell how God stilled hearts in the midst of the storm. It does tell how the faith of a little child triumphed over the fear of facing mountainous difficulties and finally death itself.

The "whys" are not answered, but the immensity of God's sustaining grace and the practical love shown by the assembly and relatives and friends is demonstrated to be the ultimate triumph over the most extreme

tragedies life can throw our way. The evening you spend with this "mystery book" will be much more rewarding than any fiction you may choose to read.

But there are "mysteries" that God *has* chosen to reveal to us. These have been hidden in the past counsels of God and concern His eternal purposes with mankind. The Old Testament, God's "picture" book, is full of hidden clues and types of these mysteries; but it isn't until the New Testament revelation that they became known. God Himself reveals them to us, and what a joy it is to learn of the wonderful things God has planned for us from eternity past. How privileged we are to be the recipients of God's full revelation. Those things which the prophets looked into with little understanding have now been revealed to us in this age of full revelation in Jesus Christ (1 Peter 1:12).

*Gods' Sacred Secrets*—a book written by Mr. T. Ernest Wilson (originally titled *Mystery Doctrines of the New Testament*)—is now available from Gospel Folio Press. Fourteen mysteries under four headings: Doctrinal, Dispensational, Devotional, and Diabolical, are elucidated by our esteemed brother. In his simple, straitforward, and concise style, Mr. Wilson brings home each of these New Testament mysteries with practical value to our hearts as well as to our minds. These mysteries are not mysterious, but are truths of God that are undiscoverable by human reason. They are revealed to us so we may be obedient to the truth revealed, and live in its light.

If you don't have this book in its old format, you will be richly blessed as you meditate on these great truths. If you already have this book, you are now able to buy a copy for that young person in your assembly so he may study these great truths and profit from them too. So whether you delve into the unexplained mysteries of life or the mysteries hidden in the Old Testament and revealed in the New, these two books will be profitable to you.

**U**

MARTHA VITALE



*Jason*  
My Child

## EVERYDAY READING PLAN

### Section 42: Hebrews

June 1	Hebrews 1:1-14	The Final Word—superior to angels
June 2	Hebrews 2:1-8	He spoke as one having authority
June 3	Hebrews 2:9-18	The Son made lower so that sons might be brought higher
June 4	Hebrews 3:1-6	Superior to Moses
June 5	Hebrews 3:7-19	The hardening of the arteries—its root, penalty, and tragedy
June 6	Hebrews 4:1-8	“Let us patch”—let us fear; entering into rest
June 7	Hebrews 4:9-16	Let us labor, let us hold fast, & let us come
June 8	Hebrews 5:1-10	Superior to the Aaronic priesthood—the order of Melchizedek
June 9	Hebrews 5:11-6:9	Progression towards Christian maturity
June 10	Hebrews 6:10-20	Our vessels are anchored in glory
June 11	Hebrews 7:1-10	Our King-Priest—Melchizedek a type of Christ
June 12	Hebrews 7:11-22	The Levitical priesthood and the law fall short of perfection
June 13	Hebrews 7:23-28	The unchangeable priesthood of Christ
June 14	Hebrews 8:1-6	A more excellent ministry, a better covenant, & better promises
June 15	Hebrews 8:7-13	Christ’s work makes the old covenant to vanish
June 16	Hebrews 9:1-10	The typical nature of the old covenant and the sanctuary
June 17	Hebrews 9:11-22	The reality of the new covenant
June 18	Hebrews 9:23-28	The three appearances of our Great High Priest
June 19	Hebrews 10:1-18	“This is My Beloved Son in whom I am well pleased”
June 20	Hebrews 10:19-25	“Let us patch”—our worship, our walk, and our work
June 21	Hebrews 10:26-39	Choosing Judaism over Christ will have consequences
June 22	Hebrews 11:1-19	The sacrifice, the walk, the work, and the life of faith
June 23	Hebrews 11:20-29	The promise, care, hope, courage, and the choice of faith
June 24	Hebrews 11:30-40	The victory, the reception, and the trials of faith
June 25	Hebrews 12:1-15	The example of faith, chastening of faith, and exercise of faith
June 26	Hebrews 12:16-24	...my Saviour’s obedience & blood hide all my transgression...
June 27	Hebrews 12:25-29	Warning against refusing to heed the voice of God
June 28	Hebrews 13:1-9	Faith expressed in daily living—oh ye of little faith!
June 29	Hebrews 13:10-19	Faith expressed in worship, praise, and obedience
June 30	Hebrews 13:20-25	The believer’s make-over

## HEBREWS

**T**he book of Hebrews overflows with the person and work of the Lord Jesus Christ. Each page draws our hearts to the supremacy and magnificence of the Lord. Rich symbolism, particularly from Old Testament sources, is used extensively in Hebrews to present the glories of the Lord Jesus. Perhaps this is one of the reasons that Hebrews is not as appreciated by God's people as it should be. Instances of abusing symbolic study by flagrant spiritualizations and perhaps our rational, literal age have combined to cause many Bible students to shy away from the symbolism that the Bible has employed to deepen our understanding and appreciation of the Lord.

This is very unfortunate. All of us know the emotional power of a single red rose, or the grave foreboding that one feels when confronted with a bottle marked by a skull and crossbones. These are simple items, but they communicate much when used as symbols. Symbols can give us an intuitive understanding of something that no amount of concrete explanation could ever hope to accomplish. Symbols reach the emotions when rational thought only touches the surface. This is why God uses them. The Bible uses the word types, shadows, and figures to describe its use of symbols. Hebrews is rich in this type of study and we will find our understanding deepened and our emotions touched as we study them.

A brief review of the historical background of Hebrews is a good place to start our study. The first Christians were Jews and they believed in the Lord Jesus Christ as Messiah, but also continued observing the Law. Acts 2:46-47 tells us that the first converts "continued daily with one accord in the temple...praising God and having favor with the people." James told Paul in Acts 21:20 that thousands of Jewish converts were also zealously keeping the Law. Paul himself took a Jewish vow. The early Jewish believers found great joy in being obedient to the Old Testament rituals and undoubtedly saw in them much that testified of Christ.

However, in A.D. 63, great changes occurred. Ananias, the new high priest, banished Christians from the temple. They were not even allowed into the court of the Gentiles. It was now impossible for the Jewish

Christians to have both Judaism and their Messiah, the Lord Jesus. They had to choose. Those who clung to their Saviour were cut off from all the rich religious traditions they held dear to their souls and were forced to flee. We cannot begin to understand the depths of loss these believers must have felt.

Hebrews was probably written about A.D. 68. It is clearly a response to the loss of these things and an explanation showing where the old covenant fits into God's scheme of things. Great emphasis in the book is placed on how we as believers have "better things" in Christ (the word *better* appears 12 times). The author goes through all of Israel's heritage and shows how Christ excels it all. He is better than the prophets, better than angels, better than Moses, better than Joshua, better than Aaron, better than the priesthood, better than the tabernacle, better than the sacrifices. Christ has no equal. He is the sum and the superlative of all these people and practices. They all pointed to Him, but He is greater than all of them together.

The great purpose of the book, then, is to draw the contrast between the old covenant and the new covenant. But there is something more, and this is what makes the book of Hebrews so intriguing and unique. Not only is it a book of contrast; it is a book of comparison. We are made to understand how the Lord Jesus is illuminated by comparison with the people and symbols of the old covenant. But then we see how in contrast He shines beyond their shadow. The contrast of the old and new covenant is based on this unity. We will not understand the contrast until we see the resemblance. Both the old and new covenants are of God and therefore glorious, but the second one excels.

In brief, we close by stressing the doctrinal and practical nature of Hebrews. The phrase "let us" appears 13 times and the book itself is broken down by the phrase "let us come" in 4:16 and "let us go" in 13:13. In Chapters 1-10, we are encouraged to come into the presence of the holiest and behold the glories of the Lord. In the final three chapters, we are encouraged to go and put into practical use the things we have learned. May these Christlike characteristics become true of us as we study Hebrews. **U**

## ACCEPTED OR ACCEPTABLE?

*"He hath made us accepted in the beloved" (Eph. 1:6).*

*"Wherefore we labor, that, whether present or absent, we may be acceptable to Him" (2 Cor. 5:9).*

**T**HE TWO WORDS which form the title of this paper, though rendered by the same word in our Authorized Version, are not at all the same. The former has respect to the person of the believer, the latter to his practical ways. It is one thing to be accepted; it is quite another to be acceptable. The former is the fruit of God's free grace to us as sinners; the latter is the fruit of our earnest labor as saints, though, most surely, it is only by grace we can do anything.

It is well that the Christian reader should thoroughly understand the distinction between these two things. It will preserve him effectively from legality on the one hand, and laxity on the other.

It remains unalterably true of all believers, that God hath made them accepted in the Beloved. Nothing can ever touch this. The very feeblest lamb in all the flock stands accepted in a risen Christ. There is no difference. The grace of God has placed them all on this high and blessed ground. We do not labor to be accepted. It is all the fruit of God's free grace. He found us all alike dead in trespasses and sins. We were morally dead—far off from God, hopeless, Godless, Christless—children of wrath, whether Jews or Gentiles. But Christ died for us, and God has co-quickened, co-raised and co-seated us in

Christ, and made us accepted in Him (Eph. 1:15-2:7).

This is the inalienable, eternal standing of all, without exception, who believe in the Name of the Son of God. Christ, in His infinite grace, placed Himself judicially where we were morally, and having put away our sins and perfectly satisfied, on our behalf, the claims of divine righteousness, God entered the scene and raised Him from the dead. With Him all His members were also raised, as seen in His own eternal purpose, and to be called in due

time, and brought into the actual possession and enjoyment of the marvelous place of blessing and privilege, by the operation of the Spirit.

Therefore

we may take up the opening words of the Epistle to the Ephesians, and say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." All praise to His matchless Name. **U**

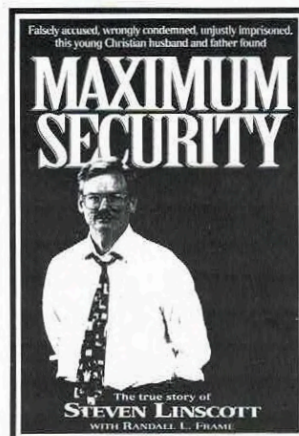
*It is one thing to be accepted; it is quite another to be acceptable. The former is the fruit of God's free grace to us as sinners; the latter is the fruit of our earnest labor as saints.*

## MAXIMUM SECURITY

by Steve Linscott with Randall L. Frame

On October 4, 1980, a young nursing student was brutally murdered in the Chicago suburb of Oak Park. Following the advice of well-meaning friends, Bible college student Steven Linscott told police investigators about a dream he'd had the night of the crime. Police later arrested him. Overlooking a near-total lack of evidence, a jury convicted Steven of murder, and a judge sentenced him to forty years in prison. Eventually he became a free man, but only after serving three and one-half years in prison.

This book is an uplifting account of how Steven and his wife fought to keep their faith and family together through this horrifying emotional and spiritual ordeal they feared would never end. Cloth. 216 pages. \$12.95 U.S.



## JASON

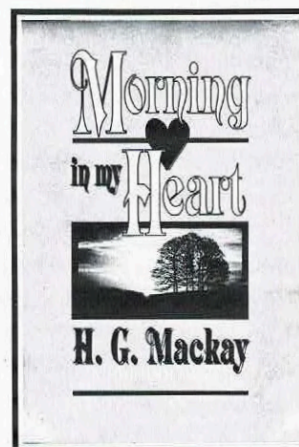
by Martha Vitale

It was November 7, 1983—a day seared into the memories of Martha and Wesley Vitale for life. The doctor was speaking about their 4-1/2 year old son Jason. “It is leukemia.” No one was going to rush in and say, “There’s been a mistake, Jason will be fine in a few days.” He really had cancer. What do you do as a parent at a time like this? Where do you go, to whom do you turn when life doesn’t seem to make sense anymore? The story of Jason Vitale is not a story of tremendous sadness and defeat, but one of triumph experienced through complete trust in God. “Life is tough, but heaven is better.” Paper. 168 pages. \$10.00 U.S.

## MORNING IN MY HEART

by H. G. Mackay

Sunday School, open-air meetings, youth gatherings, gospel campaigns, Bible teaching meetings, shop meetings, radio broadcasts—what a variety of opportunities God gave H. G. Mackay during sixty years of ministry. The author writes: “I have been prompted to record the following recollections by the exhortation in Deuteronomy 8:2, ‘Thou shalt remember all the way which the Lord thy God hath led thee...to humble thee...to prove thee..., to know what was in thine heart, whether thou wouldest keep His commandments or no.’ Writing them has been a humbling experience, with its constant reminder of my failings; and yet, against this backdrop of human weakness, there has been the equally-constant revelation of the unfailing faithfulness of the Heavenly Master it has been my honored privilege to serve.” Paper. 119 pages. \$5.95 U.S.



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## Dear Mrs. Robin

Dear Mrs. Robin,

I have been watching you as you sit on your nest. It is a very special time for you as you perform this special job. I took a peek in your nest one day while you were out and saw your precious blue eggs. You are so careful and cautious as you protect your little ones. I watch as you distract the "predator" away from your babies and then perch in a nearby tree. When you do get a chance to leave, you never go far. You sit and chirp on your perch or get a quick snack before you go back to your charges. Do you ever get an urge to use those beautiful wings of yours? Do you ever get an urge to just abandon all and take off to an exotic place? Or is there a more exotic position than being a mother? I watch you from time to time during my busy day and you are almost always there, at your post, fulfilling your God-given responsibility, patiently waiting, cautiously watching. You are a great inspiration to me. My young ones too are needing constant care. They are not as still as yours, but the time will come when you will be busy feeding and teaching. Then we will work together in the backyard, digging for worms, settling squabbles. Thank you for your example to me, Mrs. Robin. Next time I want to fly off my nest, I will look at you and thank God for our little ones.

This time in our life will pass and then the nest will be abandoned (not even three weeks, and your hatchlings are out and on their own,—I thought mine were growing fast!) This is our job for right now, you and I, and it is very important, it is also very time-consuming and tiring. But I'll pray to God for strength and remember those other adjectives—fullfilling, satisfying, exciting, and fascinating.

Motherhood is a badge of honor, but the wearer carries it with her own style. There is a tender balance between the sorow she must bear and the fillfillment she enjoys.



—E. Barnett, a wife and a mother  
Markham, Ontario