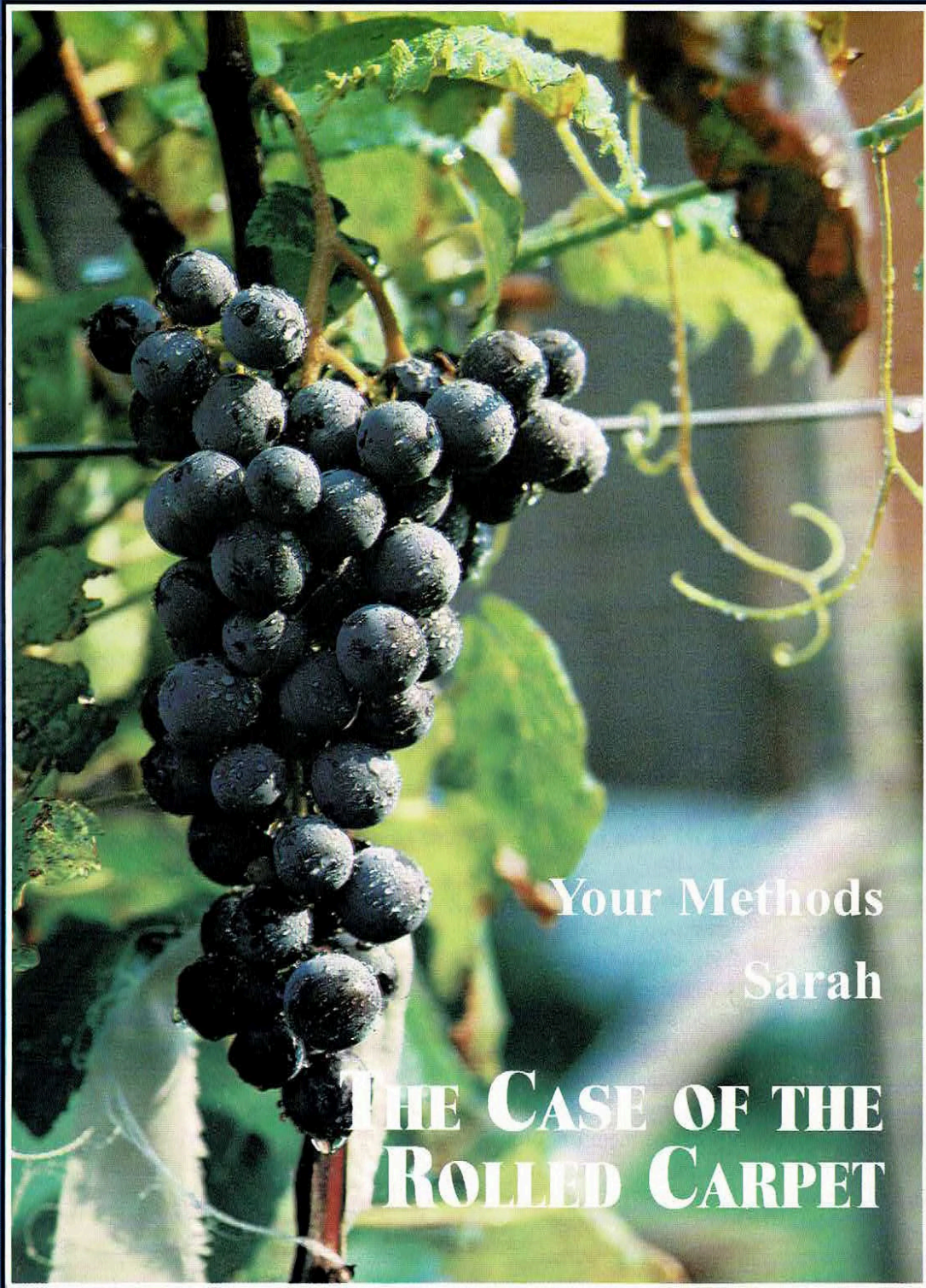


# UPLOOK

JUNE 1993



Your Methods

Sarah

**THE CASE OF THE  
ROLLED CARPET**





## THE CASE OF THE ROLLED CARPET

**O**NE OF THE hotly debated issues today concerns the plight of the homeless. Statistics vary dramatically; but of course homeless people are not statistics. Statistics do not live in abandoned cars or eat from dumpsters; people do.

From where have these unfortunates come? Many have fled dysfunctional home situations or, like the prodigal, have rebelled against proper restraints, thinking the dark streets of the far country a better place for their chosen life-style. Scores were released from mental health facilities as a result of pressures brought to bear by social liberals. Some are single mothers looking for alternative places to stay. Others have literally drunk or drugged themselves out of house and home.

Whatever the reasons, the situation is tragic. I'm thankful for some of the efforts to change things for the better. But "the poor ye have always with you," and it is an endless battle.

While not wishing to minimize this tragedy, the ultimate homelessness awaits those who will not receive the Father's invitation to join the prodigal in His House. "Wandering stars," they will be, "to whom is reserved the blackness of darkness forever." Can anyone think the thought and not shiver in his soul?

I know Someone who became "a homeless Stranger in the world His hands had made." He understood, as no one else, the desperate plight of the truly homeless. The planet on which they lived was not their home. Ever since they had turned their backs on Eden, on God Himself—the true home of the soul—the human race had wandered, looking, looking for some place they could call home.

But they were only tenants here, and they knew it. It was just a matter of time until they would move again, this time to what Solomon dryly called their "long house." But even that would not be home.

This Stranger had a plan so bold that no one but God could have thought of it (Rom. 11:33-36). It was a brilliant stroke but a costly one, one that would bring the Architect of the Ages into time. He, who came to make heaven the forwarding address of members of a fallen race, would be found in the morning rising from His hillside bed where His only blanket had been the

starlit heavens He had made. And as His sun rose in the sky, He went about inviting any who would come to enjoy heaven's hospitality. Amazingly, few responded.

Eventually this rebel race had enough of His telling them that the other world was waiting. Of all things, they decided to send Him back!

The night the blood-red fruit of the conspiracy came to the plucking, the Stranger gathered a few of those who had accepted the invitation to live with Him. It was then that He broke the news to them. Shocking news! They could not come with Him now. He was going on ahead (Jn. 13:33-36). What would they do?

He must go on ahead to prepare a place for them, a place where they would feel at home. This "mansion" would be a *mone* (pronounced mon-ay), an abiding place. They would be moving in there to stay, and it would feel like home, like no other home has felt.

Back in our newlywed days (20 years ago this month), we bought some carpet for our bedroom. The heat registers were in the floor, and, coming from a long line of frugal Scotsmen, I was reluctant to cut holes in the carpeting. So I rolled it back to let the heat into the room. It was that way for a ridiculously long time. I thought we might take the carpet with us to our next home. But eventually I did the deed.

When we did move on to another place, we left the old carpet there. But as long as we lived there with the carpet rolled back, I guess I never really felt that it was an abiding place. In the back of my mind, I had plans to move somewhere else. It all seems silly now. But as I look back on it, I wonder if it wouldn't be a good idea to have a few carpets rolled back somewhere in my heart, to remind me that this isn't my final home.

In the meantime, the Lord would not leave His own as orphans. As He was getting heaven ready for them, He would, by His Spirit, be getting them ready for heaven. He would make us the home-away-from-Home for His Father and Himself! If we only would follow His simple directives, we could have these heavenly Guests *feel at home* there! Father, Son, and Spirit would abide (*meno*) with us until it was time to move to our real home. And, of course, knowing that would keep the carpets rolled back.

**U**



# U**P**LOOK

(USPS 620-640)

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



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

### POSTMASTER:

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

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

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

U.S. donors: \_\_\_\_\_

Canadian donors: \_\_\_\_\_

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

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

An official receipt for income tax purposes will be issued.

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

ISSN #1055-2642

Printed in the U. S. A.

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## YOUR METHODS CONVEY A MESSAGE

*"And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. For I determined to know nothing among you except Jesus Christ and Him crucified. And I was with you in weakness and in fear and in much trembling. And my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, that your faith should not rest on the wisdom of men, but on the power of God" (1 Cor. 2:1-5).*

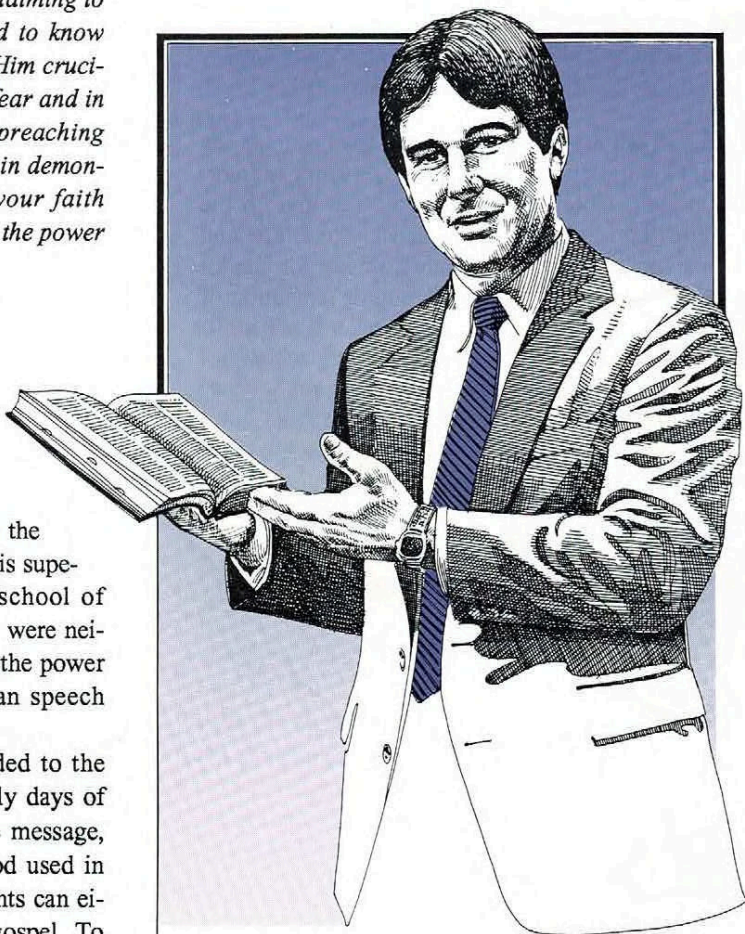
**I**N THESE striking terms, Paul describes his experience at Corinth. It plainly declares that he was guided by the Holy Spirit, not only as to his message, but as to the way he presented it.

The apostle was quite able to speak above the heads of his hearers and impress them with his superior education. Had he not attended the school of Gamaliel? But many of those in his audience were neither wise nor noble.<sup>1</sup> Christ personifies both the power and wisdom of God.<sup>2</sup> Superiority in human speech would be an intrusion.

It is natural for people to become bonded to the things to which they are exposed in the early days of their spiritual life. They not only absorb the message, but, subconsciously perhaps, also the method used in its presentation. The conduct of God's servants can either underline or obscure the word of the gospel. To subtly parade your natural talent or spiritual gift is to invite your converts to do the same. Pride begets pride.

But someone might say, "What does it matter as long as people get saved?" It matters a lot. The faith of the converts then rests in part upon the wisdom of men—a most undesirable result. Their understanding of the way God's work should be carried on would give too much place to human wisdom and their future service would be colored by confidence in the flesh rather than in the power of God.

All of this shows that the methods we use are almost as important as the message we bring. In fact, the methods become part of the message.



### A FALSE START

Wrong methods can get people to the starting line, but when the pistol is fired they may be in the wrong lane as far as their lives are concerned—their course prejudiced by the mixed message they have received. We have told them to trust only in the Lord, but if our method emphasizes higher education, slick organization, and the expenditure of large sums of money, we have done them a grave disservice. Human wisdom and



resources have been given too prominent a place. Their usefulness to God will be impaired.

### TRUE DISCIPLING

We should remember that we are not told to go and win converts merely but "to make disciples."<sup>3</sup> Disciples need an example to follow; they result from a faithful pattern, not merely fearless preaching. Paul and his companions gave them such a pattern by the way they conducted themselves: "You know what kind of men we proved to be among you for your sake. You also became imitators of us and of the Lord, having received the Word in much tribulation with joy of the Holy Spirit, so that you became an example to all the believers in Macedonia and in Achaia."<sup>4</sup>

Does our life-style commend the truth we preach? Do people see in us a faithful pattern to follow? Do the methods we employ set forth the value of modern marketing skills or of dependence on the Lord?

The way we speak and act will either underline or undermine what we are seeking to communicate, and converts are the product of what they see us doing as well as what they hear us saying. For example, people need to see us living by faith in the Lord as well as talking about it. (Perhaps that is why so many trials are experienced by God's choicest servants.) People need to see the truth as well as hear it preached.

### VALUABLE THORNS

Paul's methods provided fertile soil for the growth of vigorous faith in the experience of those who came under his influence. At times this desirable result might have been prejudiced because of the great privileges granted to him and there was a danger that God's servant might promote himself. Therefore he was given a "thorn in the flesh" to keep him from self exaltation.<sup>5</sup> That shows how important it is to God that even the choicest of His servants not intrude himself or his methods where the Lord alone is to receive the glory. Peter says: "Whoever serves, let him do so as by the strength that God supplies; so that in all things God may be glorified; through Jesus Christ, to whom belongs the glory and dominion forever and ever."<sup>6</sup>

Kate Wilkinson may have been thinking of those words when she wrote:

*"May the Word of God dwell richly  
In my heart from hour to hour,*

*So that all may see I triumph  
Only through His power."*

It would be a great mistake to swing the other way, of course, putting a premium on ignorance or lack of education, as if those things qualified a person to be a "vessel for honor . . . useful to the Master"<sup>7</sup> The real issue is not how much natural talent, education, or even spiritual gift a person has or does not have, but how much confidence that person puts in the Lord.

God's work is a work of faith, a spiritual warfare, and His eyes search the earth looking for those whose hearts are set on trusting only in Him.<sup>8</sup> The more our means and method are impressive in the eyes of natural men and women, the less likely they are to be convicted of their spiritual poverty and of the bankruptcy of their own resources. After all, are we not trading in their currency?

The Lord's service demands that our spirit, soul, and body be at His disposal. To serve Him may mean that we will experience spiritual weariness, emotional drain, and physical tiredness. We may often need to be reminded of our own frailty. "I labored even more than all of them, yet not I, but the grace of God with me."<sup>9</sup>

It is to be expected that God will use the talents or gifts with which He has endowed us, but even these can be a hindrance in the Lord's work if they are not employed in submission to Him. The message that calls men to put faith in Christ is best presented by those whose methods demonstrate confidence in Him alone.

### REFERENCES:

1. 1 Cor. 1:26
2. 1 Cor. 1:24
3. Matt. 28:19
4. 1 Thess. 1:5-7
5. 2 Cor. 12:7
6. 1 Pet. 4:11
7. 2 Tim. 2:21
8. 2 Chron. 16:9 (paraphrase)
9. 1 Cor. 15:10. Actual quotations are from the New American Standard Version., © The Lockman Foundation.

Copies of this tract free of charge from:

Mr. C. Anderson  
1877 Dumont St., London, ON N5W 2S3





## FRONT LINES

### CONFERENCE IN ONTARIO

The Straffordville Gospel Hall, (ON), will be holding their annual conference in the will of the Lord on June 26-27, 1993. Schedule of meetings: Saturday, June 26—Ministry at 2:30 and 7:00. Sunday, June 27—Breaking of Bread at 10:30; Sunday School at 1:45; Ministry at 3:00; Gospel Meeting at 7:00. All meetings will be held at the Straffordville Community Center. For more information, contact:

Robert Humphrey  
(519) 688-6802

### CONFERENCE IN THE CLOUDS

The 36th Annual Skyland Bible Conference will be held at Covenant College, near Chattanooga, TN, on July 3-9, 1993.

Returning to Skyland for 1993 are J. Philip Morgan (FL) and J. B. Nicholson Jr. (MI). The *Praise Four Quartet* from Charlotte, NC, will also be ministering. Contact:

Skyland Bible Conference  
P.O. Box 754  
Jamestown, NC 27282  
(919) 454-4927 thru July 1, 1993  
Then phone (706) 820-1560

### MID-SOUTH CONFERENCE

David Glock will be the speaker at the 37th Annual Mid-South Bible Conference. Horton Haven Christian Camp will be hosting the conference on July 11-16. Contact:

John E. Phelan  
PO Box 90051  
Nashville, TN 37209  
(615) 352-1745

### PELKIE ANNUAL CONFERENCE

The Pelkie Gospel Hall (Pelkie, MI) will be hosting their annual conference on July 17-18. A prayer meeting is scheduled for July 16 at 7:30 PM at the Hall. All other meetings will be held at the Alston Town Hall (1/4 mile north of M38 on Alston Ave.). Contact:

Samuel McClung  
Box 194  
Pelkie, MI 49958  
(906) 338-2697

### OZARK CAMPING

Ozark Family Camp will again be held this year at Turkey Hill Ranch Bible Camp in Freeburg, MO. Lord willing, there will be two weeks of ministry and fellowship for the whole family with J. B. Nicholson Jr. and other speakers. The dates for the camp are July 31-August 6 and August 7-13. For more information, contact:

Ozark Family Camp  
P.O. Box 691854  
Tulsa, OK 74169-1854

### SUMMER VACATION

Plan to spend a week of your vacation at the CMML-Greenwood Hills Conference. The conference will be held on July 31-August 8, 1993. Expected speakers are Jim Cochrane (Dominican Republic), Stan Warren (England), Floyd Schneider (Austria), and others. For more information, contact:

Greenwood Hills  
7062 Lincoln Highway East  
Fayetteville, PA 17222

### FAMILY CONFERENCE

West Virginia Bible Conference is held each year in scenic and breathtaking surroundings near Bluestone Lake, WV. The conference will be held this year from August 8-14.

Speakers expected are: Arnot McIntee and Steve Hulshizer. For more information:

Gary Pavelko  
WV Bible Conference  
30 Tyler Street  
Westover, WV 26505

### SPREAD THE WORD

August 30-September 3, 1993, are the dates for the *Spread the Word* Bible Conference at Greenwood Hills, PA. The theme is "The Person and Work of Christ." Speakers expected are Randy Amos (NY), Liddon Sheridan (AL), and Rex Trogdon (NC). For a conference brochure and reservation information, write:

Spread the Word, Inc.,  
2721 Oberlin Drive,  
York, PA 17404

### CONFERENCE IN WORCESTER

On Saturday, September 25, 1993, CMML will be hosting a conference on the theme, "The Glory Due Unto His Name—Psalm 96." Speakers expected are: Randy Amos (NY) and J. Philip Morgan (FL). The conference will be held from 10:00 AM. to 4:00 PM at:

Bethany Gospel Chapel  
242 Clark Street  
Worcester, MA



**FALL CONFERENCE**

Plan ahead for a fall conference at Mt. Hermon Conference Center, located 75 miles south of San Francisco. The California Bible Conference will hold their 26th Annual Conference on October 11-15, 1993. Speakers expected: David Reed (Dubuque, IA) and David Adams (ON). Contact:

Henry Kamena  
1400 West 13th St., Sp. 91  
Upland, CA 91786  
(909) 985-0437

**RADIO CONFERENCE**

The 34th Annual Radio Conference of the Family Bible Hour will be held on Saturday, October 30, from 10:30-4:30. Speakers expected are Gaston Jolin and Arnot McIntee. In addition, comments will be made by Ron Hughes and special singing by Neville Eccleston. Lunch will be served between the morning and afternoon sessions. Plan to spend an enjoyable day with the Family Bible Hour.

Conference location:  
Renaissance Convention Center  
3045 South Creek Road  
Mississauga, ON

**A FIFTY-FOUR YEAR WALK WITH THE LORD**

Edmund Gordon Byne was born September 1, 1917, in Waynesboro, GA, a small town thirty miles south of Augusta. Ed was born again in the spring of 1939 under the powerful gospel preaching of Vance Havner.

During World War II, Ed served as an officer in the Army. No matter where he was stationed, he always managed to find a group of believers for worship and fellowship. Such a group met together at Ft.

Sill, OK, in 1943, and they are still in contact with one another today.

Shortly after establishing their home in Waynesboro, Ed began a home Bible study with the help of several brethren. Later a Bible study taught by Virgil Hollingsworth was started in the Byne home and many townspeople attended.



In the spring of 1953, Lester Wilson held gospel meetings in the area and several people were saved. On August 31, 1955, the saints gathered to remember the Lord for the first time in Burkehaven Chapel. Claude Brown, Ed Byne, and Bud Stroud were selected as trustees and later recognized as elders. Through the years, Ed functioned in many capacities. In his desire to minister for the Lord, he served as correspondent, secretary and treasurer, and groundskeeper for the chapel.

Ed had open heart surgery March 16, 1993, and never recovered. On March 30, he passed into the presence of the Lord. He is survived by his wife Nell, sons Ed Jr., and Richard, daughter Marynell Byne Kimbrough, and eight grandchildren.

Those participating in the memo-

rial service were Robert Love, Gordon Perry, Les Rainey, Wm. Gustafson, and G.P. (Bud) Stroud. An overflow crowd, representing a cross-section of the entire community, indicated how much he will be missed. He was bold in sharing the gospel. He was always at the meetings of the local assembly and his home was open to the Lord's people all through the years. *"Thou shalt be missed, because thy seat will be empty"* (1 Sam. 20:18).

**WALL TO WALL**

The first Ontario Workers' & Elders' conference was held May 4-6, 1993. The warm hospitality of the Wallenstein Bible Chapel and other area assemblies hosted approximately 100 workers and elders from Ontario, Quebec, Michigan, and New York.

The encouraging theme, "Strength for Service," was the basis of messages given by Dr. James Naismith, Mr. Joe Reese, Mr. Colin Anderson, Mr. Patrick Long, and Mr. Robert Johnston. A variety of afternoon sessions on Commendation, Emmaus Courses, Computers, Taxation, together with the testimony of Mr. Peter Kerr, about his journey from the Anglican church to the assemblies, completed the conference agenda.

The unanimous agreement of all attending the conference encouraged the committee to conclude that this should be an annual event. Mr. Ross Rainey and Mr. Jim McKendrick have both agreed to be the keynote speakers for the 1994 conference to be held May 3-5, 1994, at a location to be announced.

**HER LABOR HAS CEASED**

In February, at the age of 91,



## FRONT LINES

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Lois McCully passed into the presence of her Lord.

She married Theophilus McCully in 1922 and had three children. One of these children, Ed McCully, was martyred by Auca Indians in Ecuador in 1956.

She was a faithful laborer and opened her home on many occasions, to the Lord's servants. She will be greatly missed.

### COMMENDATION

The believers at the Bethany Christian Assembly, (Richmond, BC) are happy to commend to the Lord's grace and service, Grant and Carol Galpin.

Why not take the time today to pray for those you know, who have been commended to the work of the Lord. Be a fellow-laborer with them as they seek to win souls for the Master, and strengthen what remains here at home.

### ADDRESSING CHANGE

Following, are some recent address changes to help update your correspondence. They are:

Ray and Becky Blais  
771 Britton Road  
Rochester, NY 14616

T. Ernest and Elizabeth Wilson  
315 Fifth Avenue  
Bradley Beach, NJ 07720

### MORE CHANGES

Due to the recent homecall of Ed Byne, Burkehaven Chapel (Waynesboro, GA) has a new correspondent.

Wm. H. Gustafson  
631 Cherokee Drive  
Waynesboro, GA 30830  
(706) 554-5854

### PRAISE

The Shiloh Bible Camp (WA), is looking forward to the arrival of Scott and Marsha Blair for this camp's season. They were commended to this work by the assembly in Centralia, WA.

Along with their regular camps this season, Shiloh Bible Camp will be sponsoring a new "Bible Memorization Camp." This camp is designed to encourage the memorization and meditation on the Word of God.

### GET THE POINT

We recently received a National Survey of Christians which is conducted by the Christian Leadership Ministries. The survey focussed on how battle lines are being drawn on college campuses throughout America. Included was the following:

Penn State University denied student activity funds to Christian students who asked to show a documentary on the dangers of Satanism. The university denied the funds because the film "offended" Satanists and did not present the "good points of Satanism."

### POLLSTER'S VIEW

George Gallup, founder of the Gallup Poll, has been quoted as saying, "While representing only 13% of the populace, these (highly spiritually committed) persons are a 'breed apart' from the rest of society. We find that these people, who have what might be described as a 'transforming faith,' are more tolerant of others, more inclined to perform charitable acts, more concerned about the betterment of society, and far happier. (These findings, in my view, are among the most exciting and significant that

we have recorded in more than a half-century of polling.)"

### LE GOSPEL

Fernand and Yolande Saint-Louis are serving the Lord in Be-loeil, Quebec. Recently they told us of how the Cable-TV French Gospel Program, *Toute La Bible En Parle* (The Talk of the Bible) has been very encouraging. Since the beginning of last fall, over 435 people have contacted them from the Montreal area alone to request a French New Testament and a book by Gaston Racine entitled: *Les lecons de Marie, mere de Jesus* (Lessons of Mary, mother of Jesus). The cable company on which the



broadcast airs, has circulated an attractive and colorful leaflet advertising its various programs, this is what they wrote:

*"The Talk of the Bible"—In addition to deepening your biblical knowledge, this program presents some testimonies of people, who have accomplished a spiritual development.*

### JUST THE FAX

Spread the Word (York, PA) has announced a new fax number.

(717) 767-2900

A telephone answering machine will determine if the call is a fax or a normal phone call.





## SARAH

**B**Y NOW many have heard something about our daughter, Sarah Leach. Sarah is 7 years old, and was diagnosed with ALL (Acute Lymphocytic Leukemia) in January. We have four children, and never had experienced anything other than the usual run of childhood illnesses. Needless to say, we were quite overtaken with grief and fear for our daughter.

The Lord has taught us many things in the last four months, especially a new understanding of daily trust. For me, here was a situation I could not fix. Most men, as doers, generally approach things with a "let me at it" mindset. I've truly had to turn this over completely to the Lord, and hope I've learned to do likewise in other areas of life. For Kathy, I believe the Lord has allowed this to be an avenue for others to minister to her as well as Sarah. This is significant, for Kathy has always been a servant to others—at home, in the assembly, and in our community. The response

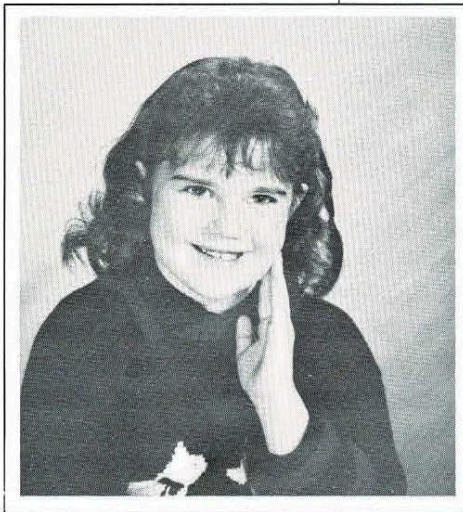
from all, especially the Lord's people, has been astounding.

I think Sarah has learned how God ministers through His own. I'm not sure she realizes yet how marvelous it is to have the encouragement and affection that she's received from across the country, but I know she is deeply appreciative of all the cards and gifts that have been sent from compassionate believers.

As leukemia patients go, Sarah's

condition is common, yet unique. The cancer has been diagnosed as ALL, which, we've learned, is the most treatable form of leukemia in children. The doctors have judged that she has a 70% opportunity for complete recovery. In fact, she is in "remission" status now, with the remaining 2 1/4 years of continued therapy designed to keep her that way. The more unique problem is that during her first month of therapy, the medications treating the cancer drove her white blood cell count so low that a fairly common abdominal yeast, normally kept in check by the white blood cells, gained free rein in her body. The yeast settled in the liver, spleen, and especially the kidneys. Internal fungus (yeast) infections are very difficult to arrest and cure, and, when it was first diagnosed in late February, we were told it was, at that point, "more dangerous to her health than the leukemia." After approximately eight weeks now of regular daily therapy (6 hours daily of hydration and anti-fungal medication, administered by I.V.) a recent CAT scan showed about 20% improvement in the kidneys, with no yeast now appearing in the liver, and still some present in the spleen. This therapy is expected to go another 4-5 months, longer than originally anticipated. It could actually take longer to treat the yeast infection than the "intensive" phase of her chemotherapy, scheduled to end around the first of September.

Sarah's spirits are relatively good. Although she gets down from time to time (treatments have left her very weak, and she's lost about 75% of her hair), she generally has always been a



***This is Sarah's school photo from this past year. We know you'll continue to pray for her and the Leach family.***



## SARAH

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happy child. There have been many who have sent thoughtful gifts and words of encouragement—some of whom have experienced similar trauma. One gracious lady from California surprised us with a packet in the mail, complete with coloring and activity books. A chapel's Sunday School class on Long Island sent a portable cassette tape player with headphones. When Sarah was bedridden, she would lay there, eyes closed, but singing along to gospel choruses on her "Kid's Praise" tape. A real testimony to the nurses, I assure you! Another kind lady from North Carolina thoughtfully tape-recorded some instrumental lullabys and hymns, soothing and familiar balm to our little one. The list goes on and on, with blessings from both old friends and new ones, building up Sarah, and humbling her grateful Mom and Dad.

In regards to practical matters, it has been reported that we are medically uninsured. With a fluctuating income from our small family business, medical insurance, with its high premiums, seemed an impossibility. Many, many saints and assemblies have practically responded to this information with truly magnanimous and sacrificial giving. All funds sent to the Good News Center (Lake Park Chapel, Belle Chasse, LA) and Gospel Folio Press have been set aside for application towards Sarah's medical bills. Presently, we have been able to qualify for Medicaid through Social Security benefits that are available for children with a chronic condition. At this point, the hospital has been satisfied to receive what Medicaid will pay on our bill, which has exceeded \$130,000.00 so far. We understand there are probably some bills coming, for which the gifts of the saints will be applied.

Our greatest request to the many to whom the Lord has laid Sarah upon their hearts. Please keep praying. We have been continually uplifted by your prayers. We thank the Lord for all that has transpired—not for our daughter to go through this, but because we believe He is working a great work for His glory. Pray with us then, that His will would be done, and that His Name would be glorified.

With deepest Christian love,

*Scott & Kathy Leach*

*Ben, Laura, Sarah & Rebekah*

## *Because You Prayed*

*"God forbid that I should sin against the Lord in ceasing to pray for you."*

(1 Sam. 12:23)

Because you prayed for me  
I found the strength  
I needed for my task,  
The courage I lacked before,  
The faith to see  
Beyond my narrow world;  
New joy for pain I found, and zeal  
To press on  
Strong of heart again—  
Because you prayed.

Because you prayed today  
I found it not so hard  
To face the dawn,  
Take up the work I laid away  
To shoulder it,  
And dare to smile a bit  
And find a blessing  
I'd not dreamed was there—  
Because you prayed.

Because you prayed for me  
Tonight I seemed to reach  
And find your hand  
Close by  
As I had known it would be,  
And somehow toil and turmoil  
Had to cease:  
It was as though  
God to our hearts  
Had softly whispered, "Peace"—  
Because you prayed.

—Ruth Margaret Gibbs



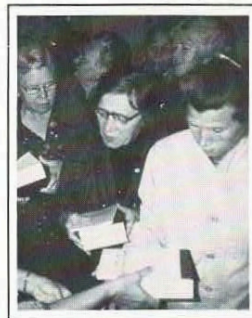
## WHAT'S GOING ON?

### SUDAN'S CHRISTIANS CRUCIFIED

Sudan's Muslim military government is taking a more conciliatory tack with the West, but Christians in the south believe themselves to be the targets of genocide. Thousands of Christians have been evicted from Khartoum and are now stuck in the desert without food, water, or shelter. In Juba, the *International Institute for the Study of Islam and Christianity* reports that "at least 250,000 civilians are held hostage. In the Nuba Mountains, scores of villages have been destroyed, their inhabitants often shot or burnt to death. More than 100 Christian men have been crucified." —*Pulse*

### FILLING THE VOID

With Communism gone, Eastern Europeans are groping to fill the intellectual and emotional void. A Polish journalist commented, "We were not prepared for the new freedom. We spent a lot of intellectual energy on criticizing the Communist authorities but none on what the country should look like after the revolution."



intellectual and emotional void. A Polish journalist commented, "We were not prepared

for the new freedom. We spent a lot of intellectual energy on criticizing the Communist authorities but none on what the country should look like after the revolution."

Many Poles have been turning to alcohol. The national consumption has increased 40 percent in the last three years. Some, however, have turned to the Lord Jesus—only He

can fill the emptiness. Pray that the gospel may continue to be preached in this needy country.

### DOING IT AGAIN

A century after it hosted the first Parliament of the World's Religions, Chicago will be the site of a second gathering, August 28-September 5. Thousands of Buddhists, Baha'is, Christians, Confucians, Jews, Sikhs, Muslims, and others will attend. Scheduled to participate: Mother Teresa, the Dalai Lama, and Charles Colson.

### BREAKING UP INDIA

Although the brunt of Hindu fanaticism in India has been directed at the 12% Muslim minority, it may not stay that way for long. Americans back from a short-term missions trip to the country say a slogan often heard is, "Muslims now, Christians next!" Khushwant Singh, a prominent Sikh writer, says the Hindu resurgence has been coming since independence and may lead to the breakup of India. "It's a different India," he said.

### SUPER GROWTH

China may very well be the superpower of the 21st century. Her economic growth averages 9% a year. She has the world's fastest growing major economy. Although more than 100 million Chinese earn less than \$40 a year, 65 million are considered wealthy. The only thing growing faster than the economy is Beijing's military spending, which was up 15% in 1990, 13% in 1991,

and 12% in 1992. Beijing is on the move.

### A CRUSHING BLOW

The Egyptian government's crackdown against increasingly violent Muslim fundamentalists—the harshest since the assassination of Anwar el-Sadat in 1981—may in the long run strengthen their stand. Observers worry that without needed democratic reforms, the campaign will falter. "We don't want this confrontation, but we have no alternative," said an Egyptian official. "We will fight them until we crush them."

### RELIGIOUS TRENDS

Here are some of the results of a recent Gallup Poll on religion:

-Uruguay recorded the highest average of people claiming to be either atheist (7%) or agnostic (3%); followed by Britain, Bolivia, and the U. S., where agnostics and atheists combined equal 4%.

-Ireland and Mexico have the highest percentage (90%) of people naming Christianity as their preferred religion, 85% of which say they are Catholic.

-In Turkey, 97% of those surveyed said they are Muslim; less than 1% of the population professes Christianity.

-In India, where Hinduism is the dominant religion (90%), only 3% claim to be Christian.

—*International Religion Report*

### CAN THEY? CAN THEY!

Evangelical churches in Osijek,



## WHAT'S GOING ON?

Croatia, and Belgrade, Serbia, are reaping a harvest of Bosnian refugees—Muslims, Croats, and Serbs. “The mission field is pouring into our churches,” Damir Cacic of Belgrade told *News Network International*. “. . . many refugees are asking, ‘Can Muslims be Christians?’ Some days a dozen people are converted.”

### MISSIONARY STAMP

India has recently issued a stamp to honor Dr. William Carey, cobbler turned missionary. From 1793 to 1834, he lived and worked in India, seeking to make Christ known to the nation. His accomplishments included translating the Bible into six Indian languages and parts of the Bible into 33 languages. He also gave India its first steam engine, first printing press, and first newspaper.

### CHANGE IN CHAD

“Today is the day!” a Muslim villager in Chad told his compatriots during an altar call when a team from the Evangelical Bible Institute in Moundou presented the gospel to them for the first time. He continued, “Now is the time we have prayed for that this message would come to us. God has heard us. Now is the time for our decision.” Immediately following these comments 56 Muslims came forward to accept Christ as their Saviour.

Many more villages in Chad are desirous of having a teacher come and teach them about the Lord Jesus and Christianity.

### CONTROLLING THE MIND

The Maharishi Mahesh Yogi is planning to buy hotels in 50 U.S. cities and turn them into teaching,

health education, and stress management centers. Recently he purchased a Days Inn in Houston, TX for \$2 million. Half of this complex will house the Heaven on Earth Inn, while the other half will be turned into the Maharishi Vedic University. Having already purchased a failed university in Fairfield, IA, he now plans to purchase the Chanute Air Force Base in Rantoul, IL, scheduled to be closed down.

### THE RESCUE

Willi Gyger (French Guiana) writes, “One of the Hmong Christians was lost in the dense tropical forest and feared dead. Many tears were shed and much prayer went up to the Lord for this brother who has been useful and active in the Church. After 12 days he was found, very weak but still alive. After his recovery, the Hmong Church had a meeting of praise and thanksgiving. The entire village was invited to a big meal. Most came, including the police, and three nuns, as well as the witch doctor. They all heard a clear gospel message.”

### THEY'RE AT IT AGAIN!

It was reported recently, on the radio news program *Family in Focus*,

that Christianity is to blame for this country's cruelty to animals.

Jane Fonda stated that because Christianity is centered on man, it teaches man's dominance over the animal kingdom. She and many other animal rights activists feel that until Christianity is done away



with, animals will continue to be treated inhumanely.

### ZIMBABWE, AFRICA

We recently received a letter from John and Eleanor Sims, missionaries to Zimbabwe. They tell how the Lord is adding to a group of believers in a distant area.

“The Sunday we were there, 63 men, women, and children packed into the hut of a Christian couple and eagerly drank in the Word. After the meeting, a woman who had come for the first time said, ‘I have been hungry for the true teaching of the Word as I have heard it today. The religious group with whom I have been meeting has not been following the Word of God, and I would like to join you.’ Thank God for such who still hunger and thirst after righteousness.”

### ROMANIA REVISITED

Drew Craig writes, “The Romanian brethren are diligent in the preaching of the gospel. They travel many miles to preach in outlying areas, and to support new groups of believers and infant assemblies. The need for pastoral care and teaching of the Word is overwhelming. Humanly speaking, the task is too big for the present “work force.” I believe there will be a need, for the foreseeable future, for visiting teachers of the Word, sound in faith and doctrine, to give time to the assemblies of Romania. A one-night meeting in different locations, while encouraging, is not the answer. The careful, constructive and consecutive teaching of the Word over a week in one location is required and with a translator that is not only familiar with English, but is in the Spirit with the teacher.”





## TIM ALLYN: GOD TOOK HIM



*After a long and courageous battle with cancer, on Friday, May 28, the Lord took Tim Allyn Home at the age of 38. Here are excerpts from his last message, recorded in his hospital room for the Christians at Grace Chapel, Timmins, ON.*

I can't begin to tell you how much I appreciate the testimony of the work there. I have an evangelist's heart and I'm so delighted to see that you share that same burden. It has been such a refreshment to me to see that you are willing, in these days of change and so-called renewal, to stand true to the Word of God and to the Son of God and not to compromise. I'd just like to encourage you to hold ground in these last days and keep up that zeal for evangelism and for worship and to the principles of God's Word . . . We thank so many who have visited and sent letters, cards, and gifts. We are so unworthy, but are blessed to know that you are ministering in Christ's name to our need in these dark times.

I have to say that I still can't bear the thought of leaving my little ones behind. I can't bear the thought of leaving Marlene, but I know that God is the Father to the fatherless and He is the Judge of the widow. His grace is sufficient and I know that He is faithful and true. He is the Sovereign Lord of the universe and His mercies are everlasting. His grace and mercy endure forever. I don't doubt His words and I don't doubt His sovereignty, but I must confess that we're still looking and praying for a miracle—that's difficult when the doctor's prognosis is only a matter of weeks. I just trust the Lord, but at the same time I have to admit that I've had my questions and I've had my doubts; it has been difficult and I do appreciate your prayers.

On a positive note—not any praise to me, but to the glory of Christ—I have been blessed with opportunities to share the Lord Jesus, which is my delight. I'd like to share a few of them with you that have been a blessing and refreshment to my heart. I know that I can thank God for this cancer, knowing that souls have been touched and lives have been moved.

One nurse in Sudbury received a Bible and tracts, and did pray to receive the Lord Jesus. God knows the

heart, but I believe that this woman has received eternal life and will be in heaven forever. I only had the opportunity to speak with her because of the affliction that has come our way.

And another—there have been so many—but another refreshment to my heart was a month or so ago when I was here in Elliot Lake in the hospital. One of my roommates was a man in his mid-seventies who was in pretty tough shape. I had the opportunity to give Clayton my testimony and what the Lord Jesus means to me. "You know," he said, "I received the Lord when I was a teenager." But he never really learned, never really grew. He believed that Jesus was his Saviour and Friend. Even though he had never really gone to church or done anything for the Lord, he still trusted in the Lord Jesus. We prayed together every day. And as we talked about the Scripture, I mentioned a verse that rang a bell in his heart. To my astonishment, he began to quote Psalm 121 from one end to the other. It was such a delight to see that the Word hidden in his heart for over sixty years was still there, by the grace of God.

He admitted, "I have a smoking problem, but my Father understands; He knows that I'm just dust. I've been doing this for over sixty years and to quit cold turkey, I just can't do it."

He didn't have anyone to take him down to the lounge. He had tumbled out of bed and got all bruised up because he was trying to sneak a cigarette in the middle of the night. He did happen to get one in the bathroom, and the nurses raked him over the coals because he was on oxygen; they were afraid he'd blow everybody up. But my heart ached for him. He admitted his weakness—he knew it wasn't right—but he was just craving that cigarette. So I agreed to try to help him down to the smoking room. I took the pole I was attached to, (he was on an IV bag, too) but I felt compelled to help him.

We got about halfway there when he said, "You know, you're a Godsend, you're an angel from heaven," that I was willing to help him to satisfy his nicotine fit. He went on, "You know, it says in the Bible someplace, 'As much as you've done it unto one of the



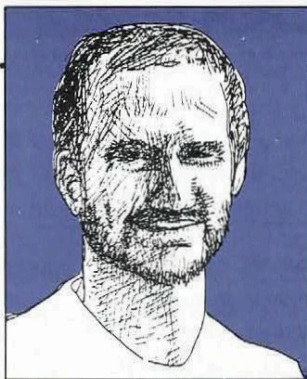
least of these, you've done it to Me." I had to laugh. This might not go so well in some Christian circles—that I took the Lord out for a smoke! But he thanked me so much with tears in his eyes. It was just a few weeks later that Clayton went to be with the Lord, and I do believe that God understands. He knows our weakness, that we're just dust.

I'm thankful God knows, that He understands my doubts and my anxieties about my family. His mercy is so great, His grace is so great. It has just been marvelous to experience that. The nights can be so long and so difficult, the Psalms have ministered to me over and over again. There are so many promises on every page. I know that God could blink His eye and I would be instantly healed, and yet I know that if He did, I would miss so many opportunities for testimony. My heart's prayer is still that I could be restored to be a husband and a father and a servant of Christ until the sound of the trumpet. Yet I'm accepting the fact that our sovereign God has every right to take me Home any time He pleases. I just covet your prayers for my family that Marlene could be strengthened and sustained. She has been such a wonderful, wonderful wife and a support beyond words. I can say that my love for her and my appreciation is stronger than it's ever been—she has been such a delight.

Two weeks ago, as I read through the book of Job, I was feeling really down. But I was so refreshed when I realized that Job had miserable comforters who discouraged him and a wife that told him to curse God and die. I've been blessed with so many from around the world who have been wonderful comforters. I've been blessed with a wife that encourages me continually and stands by me and supports me at every turn.

There have been a few opportunities that I've had in the last couple of weeks that have encouraged me and shown me that God is in control. A young man named Brent Stuart came in, and I had the opportunity to share my testimony with him. Our stories are so much alike. We've had so many brushes with death and times when we've cried out to the Lord, then forgotten about it. Brent seemed so open to the gospel that I gave him a Bible and some tracts. We agreed that we would get together again the next day so we could talk further.

But he was discharged the next morning, and I didn't have opportunity to speak with him. He had told me that if he was discharged he would come back the



next week and visit me. But I just don't know from week to week, in light of the prognosis, if I'll be here. My heart was just aching to share with him further in the gospel. I was so disappointed that he was gone. I cried out that God would give me another chance to talk to Brent.

The day after Brent was released, we had a terrible storm. He was headed down Highway 108, when a lady lost control of her car and went into his lane. To avoid a head-on collision, he took the shoulder. He was back in the hospital before noon. To my astonishment, I saw him in the lounge.

I said to him, "You know, Brent, I hate to tell you this, but it may be my fault that you're here. I prayed to God that I could talk to you further about the gospel."

"You rascal, you didn't have to do that! I told you I was coming back next week and would talk to you!"

"Well that's good for you, but the doctors don't give me any guarantee that I'll be here next week." So I shared with him again the brevity of life and the gospel. I don't believe Brent has received the Lord yet, but he's certainly thinking about it. I'd appreciate it if you would put Brent Stuart's name on your prayer list.

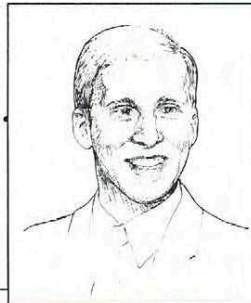
These are just a few of the opportunities that God has given me for which I give Him all the praise. Again I want to thank you all. I know you do it as unto the Lord Jesus. Again, we covet your prayers. I have committed everything to the Lord. I know that He is able to perform a miracle—taking me Home to glory is a miracle too. I acknowledge that and I accept that. I encourage you to keep up the good work and hold fast to the faith. Keep on keeping on for the time we have left.

I pray in the name of the Lord Jesus Christ that your assembly will continue to be vibrant and alive in outreach and reaching up in worship and seeking to teach and encourage and refresh one another. I pray this in Jesus' name and for His glory. Amen.

*Tim's funeral in Sault Ste. Marie, ON, was attended by more than 500. It was shared by Joe Reese, Jack Correll, and others. At the graveside, the Christians sang "Majesty" and "Because He Lives." But as Joe Reese said later, "His life preached more than any of us could." Please lay hold of God on behalf of Marlene, and their four children, Kristy, Jonathan, Alysha, and Amy. Their address is:*

*General Delivery, Walford Station, ON P0P 2E0*





## DAVID REA

**D**AVID REA (1845-1916) was born near Lurgan, in Northern Ireland. Married in 1868, he was brought to Christ the following year. His notorious drinking had been a colossal embarrassment to his faithful wife and a scandal to his relatives and neighbors, but the night after conversion he immediately testified to the grace of God.

After leading an old friend of his to Christ, David was emboldened to arrange a meeting of others he knew needed the Saviour. Seven came. They sang the hymn, "I hear the words of love," and then the unusual began. "I cannot describe the feeling that came over us while the hymn was being sung. Some turned quite pale, and three or four of the seven professed conversion." He was given such liberty in his message, that he became convinced that God had called him to preach the gospel to the world.

"I arranged a meeting for the next Saturday night," he writes, "and gave a general invitation to all the people around the district to attend. My joy and love for souls was so great that I could scarcely take my food. The news soon spread, and on the night of the meeting the school-room was filled long before the time announced. We commenced by singing, 'Rock of Ages, cleft for me.'

"I then prayed and read a portion of Luke 13: 'Except ye repent, ye shall all likewise perish.' Amid the cries of the anxious and the shouts of newborn souls, I continued speaking for about three and a half hours. The scene was indescribable: fathers, mothers, and children crying together for mercy (some of the adults hardened blasphemers). The meeting did not break up until after midnight, and most of the audience returned at six o'clock the same morning, and we continued al-

most all that day. I sent word to the places where I thought I had committed the most sins that I was going to tell them of Jesus, but we could get no halls large enough to hold the people who came.

"In most of these places, we had not long commenced our meeting before we could hear the cries of the anxious from several parts of the building."

Initially he would preach in the open town square, and endured fiery opposition, venturing into hostile territory among both Catholics and Protestants. Two years after his conversion, he began public preaching full-time with the Irish Evangelization Society. He was of those rare pioneers in the southwest of Ireland, where hatred of Protestantism was rife. He was pelted by mud balls and stones. Once four men held him down and tried to get a huge dog to tear out his throat.

On another occasion, a mob surrounded their building, broke every window, and trampled and beat any who tried to leave (including Rea). The next day, his face was so bruised and swollen that his friends scarcely recognized him. Still he preached that evening.

His tent was vandalized, and his life threatened. Once a bomb was set to explode his carriage (it missed). On numerous occasions, he was escorted home by a police guard. Slandered, insulted, and injured, he still held forth with the Word of Life.

In the counties of Armagh, Down, Tyrone, and Londonderry, he preached day and night, the people often only breaking up at 5 a.m. to go to work. David's gospel meetings were very similar to the occurrences during the revival of 1859. For instance, in Dooran, in 1877, Christians requested he go to this mountainous





had done in Donegal, there would be a repetition of the "Revival of 1859."

The trip to Dooran was a long drive over the hills in a terrific storm. "Our horse was a most stubborn animal, frequently stopping on the way, and it was with difficulty that we got it to move on. Everything seemed against our reaching our destination. When we arrived, the meeting house was filled with people, notwithstanding the severe storm. Immediately I entered, I felt the presence of the Lord, and when I commenced to preach, an indescribable power fell upon the whole congregation, and cries for mercy were heard from people in many parts of the building. Afterwards in some of these meetings I had occasionally to stop speaking, as some would stand up and shout: 'Glory to God,' while others fell prostrate on the floor in anguish of soul, and cried aloud for mercy. Eventually I had to stop preaching altogether, and had just to look on and see the Lord working. Sometimes there would be almost one hundred in one place crying for mercy; in another quarter a number were congregated praying for them, while others went among them pointing them to Christ. Again, a dozen or so would be standing, after finding peace, praising God aloud."

A solemn incident occurred at that time which had a far-reaching effect in those days.

"A clergyman denounced the work from the pulpit, and characterized it as being the work of the devil. A short time afterward, when we had just returned home from the meeting, we heard two loud peals of thunder, and in the morning we were astonished to learn that the church of this clergyman had been struck by lightning and shattered to pieces. We went to see it, and it presented an awful spectacle. The spire had been hurled a distance of one hundred yards from the building. Seats, walls, windows, and the great organ were one mass of ruins. The thoroughfares leading to the church were crowded with people going to see the strange sight, while they solemnly discussed the language of the minister regarding us which he had uttered a few days previously.

"We had a wonderful time that night. I trembled in the meeting. God seemed to be present in awful majesty. I announced a meeting for the next Lord's Day to commence at nine o'clock in the morning. Long before that hour the roads were thronged with people on their way to attend it. Their church had been destroyed and no other place had been arranged for ser-

vice that day. We continued the meeting until about one o'clock, and almost thirty professed conversion. In parting, it seemed as if Heaven had already begun: every face was wet with tears, parents kissed their children, friends greeted each other, and my hand was crushed and pained with shaking hands in bidding Good-bye."

But reading the Scriptures, he determined to leave the Irish Evangelization Society because of their rules. For instance, they did not allow him to baptize converts. The evangelist must be God's freeman. This change was a great trial to his and his wife's faith. The year was 1877. But he found God well able to guide and provide, though not without testings. One keen test was on the homefront. All his five children trusted Christ. His son Tom, who wrote his biography, was an earnest and useful evangelist in Ireland. But David lived to see three of his children and his wife pass on before him. His son William died when only fourteen, in 1881. His wife died in 1888 when just fifty-one years old. As she lay dying, she quoted to the doctor the lines:

*Content to go, content to stay,  
Content to suffer still;  
Content to glory in the cross,  
And wait His blessed will.*

Henrietta died in 1892, at the age of sixteen; Rachel died in 1894, when twenty years old. We believe they all had an abundant entrance into the everlasting kingdom, but what a loss to this sensitive man. David had a confident presentation, and a manly demeanor. But inwardly he was high strung and could swing to emotional extremes. Well into his career as a gospel preacher, he had bouts of depression in which he questioned his own salvation.

Still he held forth. Devoid of the fear of man, he preached the truth of God in the north, south and west of Ireland; in Liverpool, London, and Barnstaple, England; and in Glasgow and Aberdeen, Scotland.

In Ballymena in 1892, no building could hold the crowds, some walking twelve miles to the meetings. The central attrac-

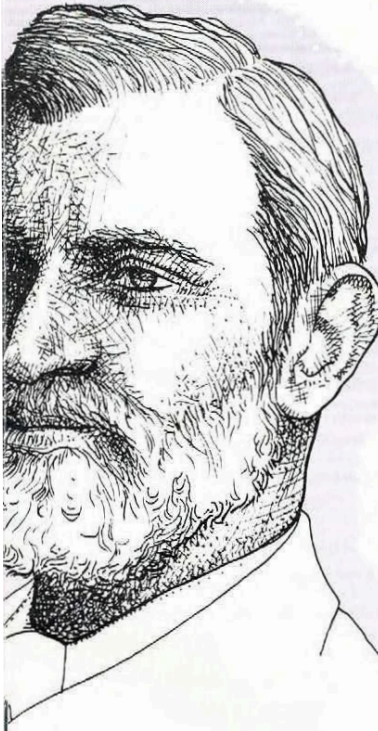


tion was the uplifted Christ. In his large tent, made to seat 2,000, it is estimated that 3,000 crammed into the ballooning canvas. God did a wonderful work, in Belfast and in the counties of Ulster. Rea feared "spurious converts," and discouraged after meetings in which people were asked to stand up, profess faith, sign cards, etc. He left souls alone with God, getting out of the way, so that God was free to do His own work. David preached the Word solemnly and faithfully, but not boringly. He had a clear, resonant singing voice, and amid preaching the unsearchable riches of Christ, he could spontaneously launch into a gospel song. His favorite song was "The City Foursquare."

It was not exaggeration to describe his preaching as "magnetic," "thrilling" and "stunning." But what was the secret of

his power? Rea's fellow laborers: Archibald Bell, William McLean, and Francis Logg all testified to his depth in prayer and sensitivity to the prompting of the Holy Spirit. On one occasion, he dismissed a congregation of about three hundred because, he said, God had not given him liberty to preach that night. The next night an enormous crowd came out to hear "the man with no message."

After forty-seven years of earnest evangelistic work, David Rea, the beloved evangelist,



went to his rest, on September 2, 1916.

His son Tom watched his deathbed and heard his last words: "This is the best time I have had on earth; how lovely. The morn of Heaven is dawning. I am lying just outside the gate. I long to go in." Clasp his hands, he sang a favorite verse. Mid-sentence, with the name of the One he had served on his lips, he passed into His presence.

Not long after Rea's death, Henry Pickering wrote, "Twenty-five years ago, when Mr. Rea was in the full vigor of manhood, spiritual and temporal, it was well worth walking 10 miles any night to hear his burning words of gospel grace, flowing forth with a natural eloquence, a spiritual penetration, a deepening intensity and a soul-convicting, soul-awakening, soul-converting force, which we have never seen equalled . . . before or since."

## The Man of God

*He often is peculiar,  
And seldom understood,  
And yet his power is felt by both  
The evil and the good;  
For he lives in touch with Heaven—  
A life of faith and prayer;  
His sympathies, his hopes, his joys,  
His all is centered there.*

*He is a chosen servant  
Among God's many sons;  
He bears His sayings on his lips,  
And on His errands runs.  
No human frown he feareth,  
No earthly praise he seeks,  
But in the dignity of Heaven  
His burning message speaks.*

*He with delight most holy  
Hangs o'er God's precious page,  
There finds his path, and learns the end  
Of this self-loving age.  
In Jesus' sacred footprints  
He long hath humbly trod,  
A constant man of faith and power—  
Such is the man of God.*

—William Blane



## WALKING WITH GOD

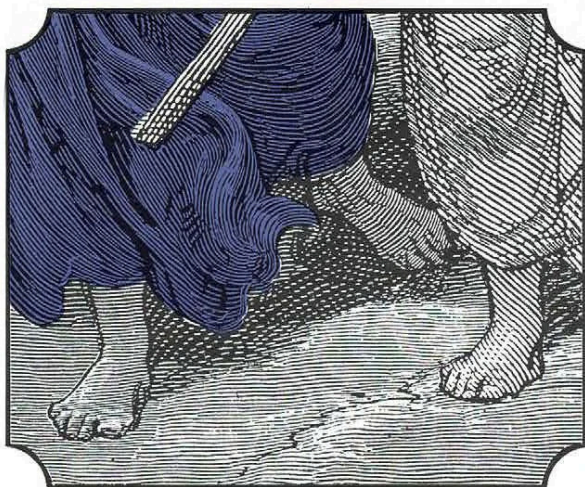
"And Enoch walked with God, and he was not, for God took him" (Gen. 5:24).

**W**E HEAR repeatedly of the pathway of obedience as the way of blessing and progress; but what is that "path of the just . . . that shineth more and more unto the perfect day"?

It is walking with God. "Enoch walked with God." The pathway which he trod was not simply a path of *obedience to God*, but of *fellowship with God*, and we shall find that the only Guide to that pathway, the only One who can really conduct us into it, keep us in it, enable us to overcome every difficulty and danger on it, is God Himself.

Do we want to find that pathway? Cultivate communion with God, and you are there—without an effort, without a thought. I shall never forget the language of a lady, speaking of her own experience which made an impression on my mind never to be forgotten. She was a principal in a young ladies' school. She told me that she was in the habit of keeping a diary, and at the close of each day she had to record her many failures.

At last she thought, "What is the secret of it all? I have not been abiding in Christ; I have not been walking with Him." From that time, she said, her effort was not to control her temper, nor to seek patience with her pupils, but to abide in Christ, to remain in fellowship with Him. She laid aside her diary from that day.



Yes, that is the secret—"walking with God." You cannot take the pathway of evil or of error while walking with God. He will not take that pathway with you. He will not deviate one single footstep out of that straight and narrow way which leads to life eternal.

I have long found that the way to detect error or evil in the heart is to look at it in the light of God's countenance. In any other way one may be deceived. In the light of human intellect or human opinion, we may be misled, but the thought examined in the sunlight of God's presence, through the teaching of God's Word, is the safeguard against anything displeasing to Him.

"Enoch walked with God." We all know the happy termination of that pathway: "He was not, for God took him." He had chosen God for his daily Companion on earth. He had made Him the Man of his counsel, the Companion of his thoughts. Down-sitting or up-rising, he was in fellowship with God.

We are told the secret of it, and we are told the result of it, when Enoch is mentioned in that catalogue of worthies in Hebrews 11. By faith he saw Him who is invisible. By faith he walked in the pathway in which God could walk with him step by step, and "he was not." He was translated, but, says the Holy Ghost—"He had this testimony, that he pleased God." Without faith it would have been impossible. Faith was the starting point. Faith was the pathway he persisted in.

If we would please God, we must not neglect companionship with God—the Trinity, Father, Son, and Holy Spirit. There is fellowship with the Father—"Our Father which art in heaven"; fellowship with the Son—the "Friend that sticketh closer than a brother"; and "the communion of the Holy Ghost."

If the question were asked, "What is the shortest route from Leominster to London?" some would consult a roadmap or some public transportation timetable; but I know that the shortest route is a pleasant companion. What will shorten the journey from the city of destruction to the Heavenly City like that? Oh, how short the waste desert becomes in communion with God! How bright the darkest night! How sweet the fellowship of these long lingering hours in fellowship with God!

**U**



## DIVINE INTIMACY

**T**HE INTIMACY which the Lord has sought with man is evidenced in a very blessed way through Scripture. It may have had different expressions, but still it was intimacy. The glory in the cloud, the Lord in the burning bush, the armed Captain by Jericho, and the glory filling the temple—all tell this nearness of God to man. Then, in the progress of His wisdom and counsels, there was the actual assumption of Manhood, the witness of witnesses to this precious truth.

But what has strongly drawn my mind is the intimacy that He so wondrously and graciously seeks and has provided in this our present age. He has given the Holy Ghost; the Spirit of truth is in us. The Comforter abides with us forever. Our bodies are nothing less than His temples. There is no form of intimacy so wonderful as this, and none more true and real. If personally the Lord God would take a calf or a cake—as pledges of hospitality to a travelling man—from the hand of Abraham; if in the sight of the congregation He would let the glory dwell, and fill the temple courts, to show His joy in His newfound dwelling with Israel; if in the manhood of Jesus of Nazareth, He would sit at a well with a sinner, or let another lean on His bosom at supper; in this our very hour He has us, in the thoughts and purposes of His own heart, up in heaven with Himself, and the Holy Ghost is here within us!

Is this intimacy of a feebler nature? Is this a retracing of His steps, going back again into His own perfections and glories, or amid the principalities and dominions of angels? No. It is pursuing His former purpose of intimacy, only in a further stage till He perfect it in the kingdom. This indwelling of the Spirit tells us that in every pulse of affection that beats, in every duty or service that is fulfilled or performed, the thought of the Lord should mix itself; the Lord is to be brought in as the animating and ruling principle.

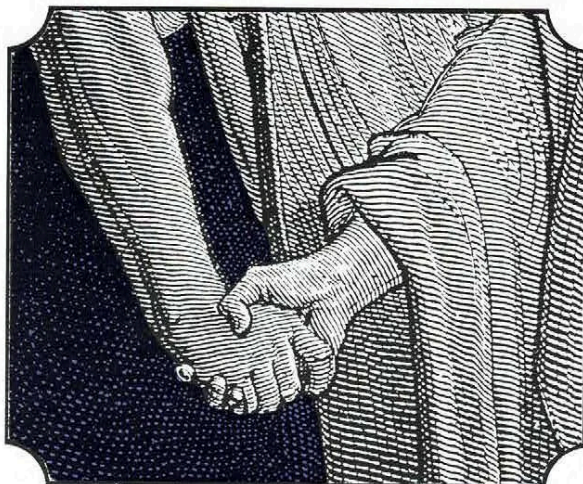
Is this the withdrawal of Himself? Is this the symptom of a God in the thick darkness, a God far off? It is the very reverse. It is only a richer pursuit of that same desire for intimacy with us which broke forth in its infant form in the Book of Genesis, and which is to bloom in its perfection in the kingdom.

It has been sweetly described by another that the divine intimacy was expressed by Jesus when risen, as well as by Jesus in the flesh. This appears from His preparing the dinner on the seashore, eating in company with His disciples (Jn. 21). He would relieve our consciences with a peace which He has made for us; He would satisfy our hearts with attractions that are divine and ineffable, and fitted to teach us that the half could not be told. They are the attractions which nothing less than He Himself puts forth; and He would bring Himself in amid all our occupations and relationships, that the recollection of His authority and grace may sanctify as well as bless the whole.

It is faith that enters into this purpose of God and enjoys it. Faith apprehends a peace made by Himself, which is therefore perfect, and clothes the conscience with it. Faith apprehends His love and the other blessed attractions that are in Him, and gives the heart as a dwelling place to Him. Faith knows Him to be no stranger to the smallest action, and therefore invests the whole course of life with the sense of His authority and sufficiency. His desired fellowship adds grace to all the joys and sorrows of His people.

And where does this intimacy appear at the end? In the Apocalypse, redeemed man takes the place of nearness to the throne. The tabernacle of God is with men, and the Lamb's bride becomes the habitation of the glory.

**U**





## KNOWING GOD PERSONALLY

**A** PERSONAL KNOWLEDGE of God will change character, transforming the life following the new birth. It is gradual, not sudden, in its change, as the Spirit of God introduces new motives and objects into the life for God's glory (2 Cor. 3:18). "Christianity in its revelation of a personal God and Saviour, of a future life, and of moral responsibility, and its view that the glory of God rather than the mere pleasure of man is the highest object of life, is the most powerful force in the formation of character" (A. T. Schofield in *Springs of Character*).

Therefore, we turn from modern philosophy and ethics, preferring "the depths of God" to man's shallow pride, for we must "*dwell deep*" (Jer. 49:8).

### THE MIND IS CHANGED

"The mind casts a shadow just like the body." As we pass through this world, unknown to ourselves, our mind, our personality, without effort, is casting shadows for good or evil on those we meet. To know God is to be a blessing, for then we can be the unconscious channel through which God passes into the hearts of others as we live in personal enjoyment of Him.

The sphere of the mind has been called "the hidden home of character"—therefore we hear the Spirit plead for "*the renewing of your mind*" (Rom. 12:2). It implies "a renewal, renovation, complete change for the better" (Thayer's). "Being renewed in the spirit of your mind; and having put on the new man" (Eph. 4:23-24). What a change! The wisdom and knowledge of God is revealed to one who is "spiritual" (1 Cor. 2:6-16). "*We have the mind of Christ.*" Read Romans 11:33-36. Let us then fulfill Romans 12:1-2.

### THE DESIRES ARE CHANGED

"Be ye *transformed by* the renewing of your mind," writes Paul. The renewing of the mind will produce, without effort on our part, unconsciously, a change of desires. The word "transformed" indicates "a change of moral character for the better, a process of changing" (Thayer's). How greatly to be desired! How the habits of life (which we earnestly would have altered!) can be changed for us by the Spirit.

It is harmful for us to attempt changing habits without changing desires; no progress is made and nothing is gained. On every hand Christians ask, "Is this right? Is this wrong?" It is unspiritual to do so, for to give up anything without changing desires is but to be a hypocrite. The change of desires is made by the transforming work of the Spirit and involves no giving up. Draw near to God; learn to know Him; the result is—*the desires are changed*. There is no loss; nothing but *gain!* Read Psalm 73:25-26: Psalm 37:4. The old desires (Ephesians 2:3) disappear! The new desires conform to the will of God.

### THE MANNERS ARE CHANGED

It is an evidence of God's power when our manners are changed, for they will be compatible to God's character and reveal us to be a *friend of God!* Abraham "was called the friend of God"—see 2 Chronicles 20:7; James 2:23. What behavior and deportment must have been reflected in Abraham through this intimate friendship with God!

Enoch walked with God three hundred years! (Gen. 5:21-24; Heb. 11:5). He had no Bible as we do; no Christianity as we know it; no revealed Father as we have. Yet what a life! God became his nearest and dearest Friend as he walked with *Him* all those years! What must have been the character of his deportment? What were the results of such a walk? An unassuming and humble dignity in his earthly life. Truth and sincerity in perfect wisdom must have been reflected in perfect love. An inward peace and calm always seen in his manners, though surrounded by antediluvian sin and wickedness; and knowing of the coming judgment of God by the flood. How we should seek to possess this unconscious stamp of God in our manners these perilous times! (see Isa. 26:3).

### THE PURSUITS OF LIFE ARE CHANGED

This follows the change of desires, for the pursuits of life will be definitely affected by our increasing knowledge of God. The *inward* change of desires must precede the *outward* change in pursuits. If not, the outward change will be artificial and also contrary to the



principles of Christianity. Christianity is the life of Christ working from *within* and outward in its direction (Gal. 2:20). It is the life of Christ communicated *to* the believer, dwelling *in* the believer, and to *flow through* the believer.

When God works within (Phil. 2:12-13), there will be the necessary change of pursuits, for He Himself will fill the vision. We can be just as keen in our pursuits but after different objects. Instead of man, *God* will be in the foreground of life. Man will shrink to his proper perspective, and the pursuit of God will change the pursuits of life! Let the wilderness psalm of David be the cry of our hearts (Ps. 63, esp. vv. 1, 5, 8).

### THE HEART IS CONTENT

The world seeks for contentment—but apart from God. It drinks from sources that can only fail (see Jer. 2:13; 17:13; Jn. 4:13). How different are the words of Paul: “I have learnt in those circumstances in which I am, to be satisfied in myself” (Phil. 4:11, J.N.D. Trans.). Christ was his source of satisfaction. Contentment, satisfaction, harmony, holiness, and wholeness of spirit are in Him (Jn. 4:14; 1 Tim. 6:6). The sight of God changes *all*—and how needful is this! “Now mine eye seeth *Thee*,” said Job. “Wherefore I abhor myself and repent in dust and ashes” (Job 42:5-6). “My heart is fixed” (Ps. 57:7; 108:1; 112:7).

### THE MAN IS CONQUERED

There always seems to be a war in our members

(Rom. 7; Gal. 5:17), but if we lived in the reality of God’s presence, there would not be that constant conflict. The reason our evil natures and fleshly desires make such a strong fight within, is simply because we *do not know God as we ought*.

When God is the *Victor* there is no battle; there is no strife. The power and value of heart knowledge of God will show that His love conquers; love that is not constrained, nor forced, but spontaneous. *There can be no fight where God is known!*

### THE THOUGHTS ARE CHANGED

The personal knowledge of God will affect each thought *I think* and each word *I speak*. He is to be the central truth of my life, the pivot around which my existence revolves. When I know Him as I should, He is *all-wise*; He is *all-love*; He is *my Father* and *I am His child!* I will not seek to explain, defend, or still less, question His dealings with me! My thoughts of God in my inmost soul will be with deepest reverence and love! My thoughts will be guarded by *Him!* How greatly we need this!

“The Lord is near. Be careful about nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God; and the peace of God, which surpasses every understanding, shall *guard* your hearts and your thoughts by Christ Jesus” (Phil. 4:5-7, J.N.D. Trans.). Beloved, let us permit *God Himself* to form our character and personality!



Recently the *Augusta Chronicle*, the South’s oldest newspaper, published an article highlighting the ministry of John Bramhall. The following is an excerpt.

“He bounded up to the pulpit, full of energy and full of enthusiasm and preached a full 40 minutes before time ran out and it was time to go home. His script came from the first three verses in the first chapter of Hebrews, peppered mainly with other verses from the Bible. He referred to his audience as his friends, his “beloved.”

He’s John Bramhall and he’s 94.

Mr. Bramhall preached for the service Sunday morning at Bethany Chapel. Like other non-denominational assemblies, Bethany Chapel does not employ a senior pastor. Either men in the church or Bible teachers give a weekly lesson.

Mr. Bramhall can not envision an end to this life of living out of a suitcase and preaching from a different pulpit every week. He loves his work.

“You may wonder sometimes, why I’m not dead,” he said. “I’m not because God keeps me breathing.”



## FRUITFUL BRANCHES

**I**N JOHN'S GOSPEL, Christ is continually presented as the substance of all the previous shadows. The light, the lamb, the temple, the fountain, the manna, the shepherd—each is reviewed and replaced by His own glorious Person.

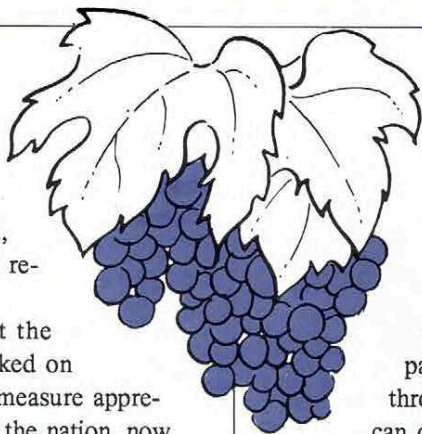
With what wondering awe must the eleven, who a few hours before looked on the withered fig tree, and in feeble measure apprehended that it portrayed the doom of the nation, now hear: *"I am the True Vine."*

The Vine had been the theme of psalmist's song and prophet's message; the vineyard and its husbandmen is the subject of the Lord's most searching parable. The vine out of Egypt (Ps. 80:8), the choicest vine (Isa. 5:2) and its wild grapes; the noble vine turned into a degenerate plant (Jer. 2:21)—all tell their own story of Israel's folly, failure, and judgment. The nation may be set aside, but "the True Vine" remains. And if the True Vine remains, fruit is assured. "I have glorified Thee on the earth" (Jn. 17:4) is true. Forever He shall see the fruit of the travail of His soul; the redeemed shall be to the praise of the glory of His grace.

More wonderful, however, is what follows: *"Ye are the branches"* (v. 5). From the apostasy of Israel or from the corruption of heathendom, God has made us partakers of Christ. He who sanctifies and they who are sanctified are all of one. As branches, we are the objects of the divine Husbandman's care. "If ye endure chastening, God dealeth with you as with sons" (Heb. 12:7). His dealings have one object—more fruit.

The two finest things in the world are: the newborn enthusiasm of the young convert, the springtime of Christian experience; and the calm and quiet of that fuller experience which only comes as the result of tribulation—the vintage of a spiritual harvest.

There is also the solemn side. "Every branch . . . that beareth not fruit He taketh away" (v. 2). Unfortunately, frequent controversy as to the eternal security of the believer has obscured the solemnity of this and similar passages. Far too frequently we measure our bless-



ings by escape from eternal condemnation, forgetting that as long as we are in the place of responsibility, it is possible for us to be disapproved. It is sadly possible for a Christian's usefulness to cease, and for God to act in discipline. *"He purgeth it"* (v. 2). As the branch bears fruit resulting from the inflow of life from the parent stem, so the believer is "in Christ" through His death and resurrection. Growth can only be the result of a living faith in the Life Himself.

*"If ye abide in Me"* (v. 7) expresses the heart attitude of communion with God, in the personal enjoyment of Christ. This is the exercise of absolute dependence on Him for guidance, grace, and strength. Abiding also means subjection to Him in every detail of life, the acknowledgment of Him in all our ways—glorying in His will and obedient to His Word.

*"That ye bear much fruit"* (v. 8) is the purpose for which we have been chosen. The plant determines the character of the fruit. God intends that from the branches of the Vine fruit for His glory should be continually borne. "To live Christ" among men is not only the highest purpose to which a life can be devoted, but the greatest service which anyone can render to the world.

The blessings of abiding in Christ are twofold: *"Your joy may be full"* (v. 11). Fruit-bearing apart from *fullness* is impossible. It is the overflow which goes out in blessing to others. Fullness is characteristic of our salvation. The Church is the fullness of Christ who is her Head, and as individuals we are complete in Him. Joy is salvation's dominant note; we cannot be in His presence without being in the fullness of joy.

*"Ye shall ask what ye will, and it shall be done unto you"* (v. 7). Communion with Him will mean not only *acceptance*, but an *appreciation* of the divine will. We often ask and receive not, and when we examine our hearts, we find that we have asked amiss. Prayer can be effectual; prayer will be answered, but only where the petitioner is a branch in the Vine, abiding in Him, and His Word abiding in the petitioner's heart. **U**

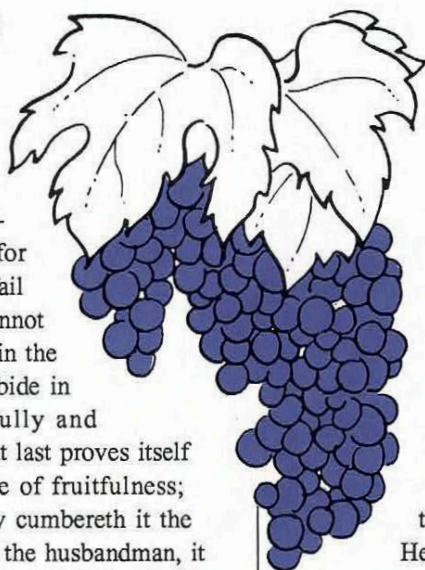


## THE HUSBANDMAN

**T**HE LORD, interpreting the Father, enforces on His disciples here the lesson that in entering into relation with Himself, as the "True Vine," they come within the sphere of the Father's activities as Husbandmen, for better or worse, as they abide, or fail to abide in Him. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me." The point is made forcefully and graphically. The unfruitful branch at last proves itself unworthy of a place in the source of fruitfulness; "Cut it off," it may be said, "Why cumbereth it the Vine?" The fruitful branch attracts the husbandman, it justifies its place, it is worth pruning; and the husbandman's skill is called forth to increase its fruitfulness. That cutting knife is painful to the flesh, but the purging is good for the soul.

Before pointing out the cause of unfruitfulness and the secret of fruitbearing, the Lord utters the words of verse 3, "Now ye are clean, through the Word that I have spoken unto you." The exact force of this may not at first sight be quite clear. The connection with verse 2 hangs on the similarity of the words translated "purge," and here "clean." They are the same root, *katherein* and *katharoi*. The purging is a cleansing of the branch from every excrescence, or extraneous shoot. But this continual process must not be confused with the "cleansing" which, as His true disciples, they had already and once for all received. Indeed, the word "now" is more properly "already" and refers back, it seems clear, to chapter 13:10, "He that is washed (or bathed—*louein*) needeth not save to wash (*nipstein*) his feet, but is clean every whit. And ye are clean, but not all." The saving clause is added because of Judas, who had never known that head-to-foot cleansing in the bath of regeneration, the blessed portion of all His own.

In chapter 15, Judas is present no longer, so the Lord can say, "Ye are clean," unreservedly. The Lord wished them not to confuse the cleansing, which they



must as fruitful branches receive, with that other cleansing already theirs. This new experience would be without prejudice to their standing before God as believers. The secret of fruitfulness is abiding in Christ, but to "abide" you must first be "in Him." "Ye are the branches." "You are in Me"; now abide, not as an intruder, a lodger at a week's notice, but as a welcome permanent guest. The invitation, "Abide in Me," conveys as true an invitation to the disciple, as "Come unto Me" does to the laboring and heavy-laden sinner.

But something beyond the *right* to be there is needed; that is *fitness* to be there. Here the truth of verse 3 comes on once more with appropriate force. The work of Christ on the Cross gives us the right, the work of the Spirit in regeneration, the fitness. "Giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the saints in light" (Col. 1:13).

By the new birth we possess not only a new life, but a capacity to enjoy new surroundings—a nature to feel at home with God. All these truths are to encourage us to "abide in Christ." How persistent are the appeals of the world, the flesh, and the devil to allure us from this abiding place. Alas, how often they prevail! Hence the failure to bear fruit. There is, however, this difference between a literal branch and a spiritual branch. The former can only be either connected or disconnected with the vine; the latter can be connected and in healthy relationship, or morally out of touch, or again severed altogether, in the sense already explained. A branch cut off from a vine retains a semblance of life for a time; the foliage is green, but it cannot produce fruit. So a believer, out of touch with Christ, may for a time go on, but gradually withers, until such time as his life is renewed by fresh communion with Christ. Then there is a fresh flow of sap, a fresh supply of the Spirit of grace, revival and fruitfulness.

Heaven alone will reveal all we shall then appreciate of the Father's ministry as Husbandman. **U**



## IRISH EYES

**I** WAS BORN in Leeds, a large city in the north of England. My parents were Roman Catholic and brought me up within the confines of the Catholic Church. In my teenage years, I became convinced of my own hypocrisy in dressing up in my Sunday best and going through the weekly ritual for less than one hour each week. Meanwhile, the rest of my life was given over to keeping up with the peer pressure of my fellow teens. That meant being accepted with the in-crowd and doing what everyone else was advocating, including experimentation with marijuana, consuming large quantities of alcohol, involvement in violent fights and other forms of blatant sin. When I reached the age of 18, my father no longer insisted on my attendance at Mass, and I was relieved to put an end to the hypocrisy. There were now no restraints whatsoever to cramp my style.

When I was 21 years of age, I changed jobs and began to work in the offices of a power plant in the city of Leeds. From the very start I became very attracted to a beautiful young girl in the office. The attraction was not purely physical, however. There was a peace and serenity about this girl that really made her quite outstanding. She had a peace that I wanted myself.

I determined that she would go out with me, so I asked her. The reply was a real blow to my ego; she didn't want to have anything to do with me. However, I was not one to give up easily, so I hatched a plan. I knew she was an Irish girl and since the Southern Irish are 94.6% Catholic, I assumed she would also be RC. I asked her where she attended church, assuming she would answer, "St. Pat's" or "St. Mary's," and it would give us some common ground to build on.

To my surprise, she told me she went to an evangelical church. I had never even heard that term before, and asked what they did at such a church. Her reply was, "We believe the Bible to be the Word of God and base all we do on the teaching of that book."

I was amazed to find someone who actually believed the Bible in the Twentieth Century! I mean, surely it has been proven to be wrong. I told her my thoughts, to which she replied with a simple question, "Have you ever read it?"

How foolish of me to dismiss as rubbish a book I had never read. She suggested that I read it first and then pass judgment on it.

I set out reading the Bible, beginning at Genesis 1:1, with one object in view. I would prove this girl wrong. Each evening I would read five or six chapters and write questions down which I would ask her about the following day at work. "How can someone be 969 years old?" would be a sample question. She always had a good and sensible answer for me, and over a period of time, I began to have doubts about my doubts.

I progressed as far as Leviticus, where I began to get bogged down—blood everywhere—and I didn't know what was going on. She suggested I should read from the Gospel of John, which I proceeded to do.

At last I arrived at John 3:16. What an impact this verse had on me. I had never seen or heard of it before. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Well, wasn't I a part of the world? So God loved me that much that He would give His Son to die for me on the cross!

My response to this amazing truth was colored very much by my Catholic heritage. I must somehow respond to this love, and I would. I would turn over a new leaf, start changing my ways, and live a good life to please the One that loved me.

The tragedy was that I could not do it; the harder I tried, the worse I became. My actions may have been tamer, but my thought-life was a cesspool.

Still persistently, I would ask for a date. "Why not let me take you out for a nice pub lunch?" I would inquire. The answer came back as usual. It would be an emphatic "NO!"

But one day, perhaps tired of saying no, Anne-Marie gave me a book to read by Josh McDowell, the apologist. Called "Givers, Takers, and other kinds of Lovers," it described the Bible's position on love, courtship, and marriage. If nothing else would deter my advances, surely this would!

The book did have an impact on me. It showed me clearly what God demanded of my life, and also revealed how far short I had fallen from His standard:



## IRISH EYES

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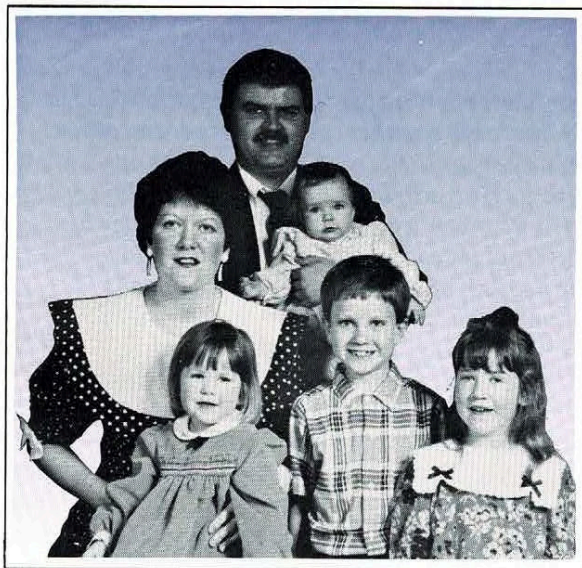
"For by the law is the knowledge of sin" (Rom. 3:20). His Word said one thing, and I had done the opposite. I became convinced that God had every right to send me to hell and that there was nothing I could say in my defense. I was guilty and I knew it.

I began to lose sleep, so aware of the serious mess that I was in. But I continued to read the book Anne-Marie had given me, and at the end of the book I was thrilled to read that Christ knew all about my life, but He still loved me and had died in my place to take upon Himself the punishment I deserved.

What relief! All I had to do was to trust in Him and the work He had done for me. That night, June 16, 1981, I knelt down at the side of my bed and thanked the Lord Jesus Christ for dying for me.

The following day, I went in to work and explained what had happened. Anne-Marie was sceptical. Was this another ploy by me to get her to agree to go out with me? However, in time she saw a change taking place in my life, and eventually we began to date.

In October of 1982, we were married. I thank the Lord for an uncompromising woman, who adorned the gospel so beautifully each day at work. Most of all, I am so thankful for the wonderful grace of Jesus, greater than all my sin!



*Mike and Anne-Marie Attwood, with their children, Bethany, Grace, James, and Anna. They are commended to the Lord's work in Carlow, Southern Ireland. Mike has been involved in pioneer evangelism and church planting in that region.*

## Beautiful Feet

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*How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth! (Isa. 52:7).*

Beautiful feet of my beautiful Saviour,  
Washed in the tears of a poor woman's cry,  
Moved by His wonderful love and compassion,  
Accepting the worship of sinners brought nigh;  
Nigh to the Father He wants so to bring us,  
Making the sinner now totally meet,  
Washed white as snow in the blood of redemption,  
Worthy to bow at His beautiful feet.

Beautiful feet of my beautiful Saviour,  
Walking the pathway to Calvary's hill,  
Knowing the suffering that lay on before Him,  
Wanting to do only His Father's will.  
On dark Golgotha, 'twas there I met Him,  
Only my sin the dear Saviour to greet,  
My sin caused His agony, suffering, and sorrow,  
My sin drove the nails through His beautiful feet.

Beautiful feet that carry the gospel,  
Bringing sweet peace with the Father above;  
Telling to those lost and dying around us  
Wonderful news of the great Saviour's love.  
Help us, our God, to be willing and faithful,  
That we might there in eternity meet  
Those who have told of our wonderful Saviour,  
As we bow low at His beautiful feet.

—Art Auld



## GRAPE GROWING

**N**o higher claim is made than to say that one abides in Christ. It is not the blessedness of knowing that I am in Him, but that I profess to make Him the home of my soul for every joy and sorrow, for every danger and difficulty. For this is to abide in Him. If it be thus with me, I ought to walk as He walked. But is it so in deed and in truth?  
—William Kelly

*Only the pressure of God's loving hand—  
A hand as tender as Divinely strong,  
Can fruitfulness impart and vigor give,  
To such as unto Christ belong.*

*Our present "light affliction" which endures  
"But for a moment," worketh for us there;  
A "weight of glory," and in present bliss,  
Soul health and fuller fruit for Christ to bear.*

*I suffer that I may be strong to gaze  
Upon that glory yet to be revealed  
In that fair land where faith is changed to sight,  
And all our members fully purged and healed.*

*O silent discipline of God the Father's love,  
O tender touches of the Hand unseen;  
O purgings of the Husbandman above,  
Upon whose love we ever count and lean.*

**And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever.**  
(John 14:16)

Is not the Secret Place of the Most High, where one abides under the very shadow of the Almighty, hiding trustfully under His wings—simply the will of God? There abiding, in vain does the fowler spread his snares for our feet, or the adversary hurl at us his darts of death. Into that sacred chamber of the Divine Presence neither the pestilence that walketh in darkness nor the destruction that wasteth at noonday can find entrance. Here we tread upon the young lion and adder and trample underfoot even the Dragon.  
—A. T. Pierson

*There's a peace in my heart that the world never gave,  
A peace it cannot take away;  
Though the trials of life may surround like a cloud,  
I've a peace that has come there to stay!  
Constantly abiding, Jesus is mine;  
Constantly abiding, rapture divine;  
He never leaves me lonely, whispers, O, so kind—  
"I will never leave thee"—Jesus is mine. —Mrs. W. H. Murphy*



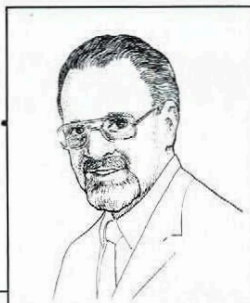
**Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the Vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.**  
(John 15:4-5)

*I am the True Vine, said our Lord, and ye,  
My brethren, are the branches. And that Vine  
Then first uplifted in its place, and hung  
With its first scarlet grapes, since then has grown  
Until its green leaves gladden half the world;  
And from its countless clusters rivers flow  
For healing of the nations, and its boughs  
Innumerable stretch through all the earth,  
Ever increasing, each one intertwined  
With each, all living from the central heart  
And you and I, my brethren, live and grow,  
Branches of that immortal life-giving stem.  
—from The Disciples*

All the gracious discipline of the Father, displayed in the pressure of our circumstances, contributes to improving the quality, and increasing the quantity, of the yield we produce for Christ.  
—Harold St. John

**He that saith he abideth in Him ought himself also so to walk, even as He walked. 1 John 2:6**





## ON THE HUNT

**E**X-PRESIDENT Bush declared the Cold War to be over, that we were entering a new age of peace and co-operation in the world. President Clinton is working hard at dismantling our military weapons. The "Star Wars" initiative, with its billions of dollars invested, is dropped as unnecessary. Peace just around the corner is the clarion cry of our political leaders.

Environmentalists and animal rights groups tell us we need to be at peace with our environment, for we all share one world and are equally entitled to enjoy its unalienable rights to "life, liberty, and the pursuit of happiness." People (except the unborn or old or unproductive), animals, and plants are all on the same level, so let's get along.

Then there are "evangelicals" who preach that we are the kingdom of God and are to bring about the great Age of Peace through political involvement. If we can only elect enough Christians we can bring about Christ's peace and His kingdom to our world.

Do you notice the common denominator there? World peace. What a hope! A person would be a fool not to join in, wouldn't he? Many Christians are embracing this great push for world peace.

But before you join Green Peace, or run for President, I would like you to read four books that will cause you to think about what we as Christians need to be doing, and the kind of peace these people are pursuing. All four are written by Dave Hunt, who has been sounding the alarm about what is happening in this world, its politics and psychology, for the last fifteen years or so. He has written more than 20 books. The four I would like you to read, deal with prophecy.

The first one, written in 1983, is entitled, *Peace, Prosperity, and the Coming Holocaust*. Dealing with the New Age Network and its common interest in a one-world government/religion, it demonstrates that the Bible predicts Antichrist will ride a white horse of universal dominion and bring peace to Israel, causing it

to be completely unprepared for invasion from the north. A compelling look at the signs of the times.

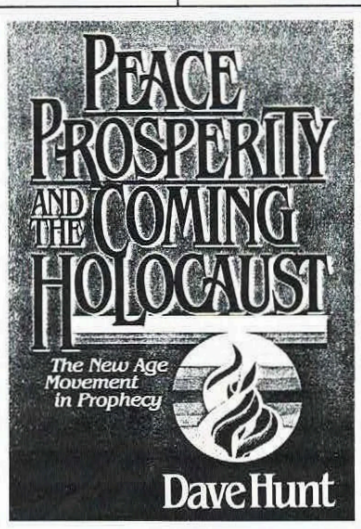
Looking at the church—its present involvement in the political arena and its message of prosperity and the kingdom on earth—*Whatever Happened to Heaven* is an eye-opening look at the new disguise of post-millennialism: Dominion Theology. This is not a new doctrine, but an old one re-inserted into today's thinking. This book contains an excellent overview of church history and its penchant for marriage to the world.

If Antichrist is to be given such great acclaim by the world, how will it be done? What incredible political, economic, and social upheavals will induce men to turn to such a leader? A scenario that reads like today's newspaper is given in *Global Peace*. The stage is being set for its unfolding under the direction of Antichrist.

On the heels of reading *Global Peace*, read his latest book, *How Close Are We?* It is a powerful defense for the pre-tribulational rapture of the church. In a day when this is being strongly assailed, this book demonstrates from Scripture and scriptural implications that a pre-trib rapture position is the only defensible position one can take and still believe in a literal and dispensational interpretation of the Bible. He shows that the church in the first three centuries believed in the imminent return of the Lord. An excellent appendix gives a bibliography of these men and their belief in the coming of the Lord.

As in all books on prophecy, especially those that deal with current events, you may not agree with every scenario presented. I was uncomfortable with his interpretation of some scriptures. However, this does not take away from the thrust or intent of the books. They are a solid, logical, and scriptural view of prophetic events that are unfolding before our eyes. They made me newly aware of the any-moment coming of our Lord and clarified a central doctrine of the Church—that His return is imminent.

**U**





## EVERYDAY READING PLAN

### Section 31: Matthew

July 1	Matthew 1:1-17	The royal line—The genealogy of the King
July 2	Matthew 1:18-25	The King is born, “God with us”
July 3	Matthew 2:1-12	Wise men worship the King and present Him with gifts
July 4	Matthew 2:13-23	The flight into Egypt—Escaping a murderous madman
July 5	Matthew 3:1-17	The ministry of John Baptist and the baptism of the Lord Jesus
July 6	Matthew 4:1-11	The impeccable Saviour and the devil’s temptations
July 7	Matthew 4:12-25	The Lord’s public ministry begins—The first disciples
July 8	Matthew 5:1-12	How to be happy; The Be-attitudes
July 9	Matthew 5:13-48	Be ye, therefore perfect, even as your Father, . . . is perfect
July 10	Matthew 6:1-18	Instructions regarding the giving of alms and praying
July 11	Matthew 6:19-34	What are the priorities of your life?
July 12	Matthew 7:1-14	The golden conduct, the golden rule, and the golden way
July 13	Matthew 7:15-29	Teachings about false prophets and a false foundation
July 14	Matthew 8:1-17	The King’s power over the physical realm
July 15	Matthew 8:18-34	The King’s power over the natural and spiritual realms
July 16	Matthew 9:1-17	The King’s power to forgive sins; distinctions between disciples
July 17	Matthew 9:18-35	Miracles of restoration—Life, sight, and speech
July 18	Matthew 9:36-10:23	The twelve sent forth into the white harvest field
July 19	Matthew 10:24-42	The cost and compensations of discipleship
July 20	Matthew 11:1-19	The Lord encourages John the Baptist in prison
July 21	Matthew 11:20-30	The Lord denounces three cities and gives a personal invitation
July 22	Matthew 12:1-23	The Lord of the Sabbath
July 23	Matthew 12:24-50	The rejection of the Pharisees
July 24	Matthew 13:1-35	Parables for the multitudes—The sower & the tares and wheat
July 25	Matthew 13:36-58	Parables for His own—The treasure, pearl, net, & householder
July 26	Matthew 14:1-21	Murder of John the Baptist; miracle of the five thousand fed
July 27	Matthew 14:22-36	The Lord walks on the water; healing comes to Gennesaret
July 28	Matthew 15:1-20	The Lord speaks out against men’s traditions; the heart of man
July 29	Matthew 15:21-39	A Gentile woman’s faith tested; the four thousand fed
July 30	Matthew 16:1-12	The Lord rebukes the Pharisees and the Sadducees
July 31	Matthew 16:13-28	Peter confesses Christ & rebukes Christ; cost of following Him



## THE GOSPEL OF THE KING

**T**HIS MONTH we are moving to the New Testament for our *Let Me Introduce* series. In this issue and the next, we will be thinking about the book of Matthew. We will, of course, consider the book itself, but also a little bit about the period of history that led up to the beginning of the New Testament canon.

Curse! With this bitter word of solemn finality, the Old Testament was completed. Three and a half millennia of human history, marked by failure and sin, had come to an end. God, who had spoken to the fathers by the prophets during that lengthy period, ceased speaking. Four hundred silent years followed; during that time man embarked on a profound quest for the meaning of life. No other period in human history has seen such a concerted effort by man to find himself and the meaning of his existence.

Historians acclaim the first 100 years of God's silence as the high point of man's intellectual achievement. This period was the age of Socrates (d. 399 BC), Plato (427-347 BC), and Aristotle (384-322 BC), human philosophers of the highest calibre. This was the golden age of the Greeks and their culture, the very culture that still underpins our society today—a frightening thought.

And what was the outcome of this golden age of man? The philosophers answered no questions; they simply learned how to ask them extremely well. Philosophies ranged from one end of the spectrum to the other. Stoics advised isolating oneself totally from the world because it would only cause pain. Epicureans said the secret of life was to live for the moment, grab as much of the world as you could, while you could—don't worry about morality or consequences. If it feels good, do it. Man was glorified. The human being became the focus. Out of this bankrupt culture came Alexander the Great (336-323 BC) who not only conquered most of the known world but also carried with him these philosophies and life-styles of the Greek culture everywhere he went. From the ashes of the Greek

empires came the Roman empire. The greatest empire that ever existed was based on these Greek philosophies and was characterized eventually by slavery, cruelty, suicide, and the grossest of sin.

Finally, after allowing man the opportunity to rise to the zenith of his abilities, God spoke once more, this time in the person of His Son. His Son was the answer to the questions that great human minds had sought to answer so desperately. He was the Way, the Truth, and the Life. At His birth it was announced that His name would be called Jesus, for He would save His people from their sin. There was the answer—we were sinners and He was the Saviour. How simple! How wonderful! That is the message of the New Testament to a spiritually bankrupt and hopeless world.

John tells us that if all the books had been written about the Lord Jesus that should have been written, the world itself could not contain them. Yet God has seen fit to give us just four short books about this most wonderful of per-

sons. They're really just pamphlets when you consider that they describe the life of God in the flesh. Yet each book is wonderful for the infinite amount of spiritual insight it gives into our Saviour's life. Each book paints a different part of the magnificent canvas that God means us to consider concerning His Son. Each Gospel presents a different brilliant facet of Him who is likened to a jasper and a sardius stone.

Matthew begins this revelation of the person of the Lord Jesus Christ. He is presented to us in this first book of the Gospels in His special relationship with His chosen people—the Jews. He is the Messiah, the King of Israel. The very first verse of the book links our Lord with David—His claim to the throne of Israel, and with Abraham—His claim to the nation of Israel. God wishes His chosen people and us to see the Lord Jesus in all of His regal dignity in this book and so we will if we let the Spirit of God lead us. Next month we will look a little more into the details of this premiere book of the New Testament.

**GOD**  
wishes us to see  
the Lord Jesus  
in all His  
regal dignity.



**U**





## THOSE BARREN BRANCHES

**O**UR LORD asked the rhetorical question, "Do men gather grapes of thorns?" But the statement He made in the Upper Room concerning grapeless branches—"Every branch in Me that beareth not fruit He taketh away" (Jn. 15:2)—is a thorny one indeed.

Who are these branches? There seem to be four common views. The first, that these are true believers who lose their salvation, should be dismissed out of hand by those who take the Bible seriously. When the Lord Jesus offers everlasting life to those who put their trust in Him, I take His word for it. How can one lose his salvation if "your life is hid with Christ in God"?

Some think that the branches are the "visible Church," i.e., Christendom, and that these barren branches are false professors who have never been truly united to Christ. These take the phrase, "in Me" to mean "apparently in Me." Says J. C. Ryle, "There are men and women who *appear* to be members of Christ, and yet will prove finally to have no vital union with Him." But is this what the Lord says?

A third group suggests these fruitless branches are backslidden Christians, it would seem incorrigibly so. Failing to manifest the fruit of the Spirit, the Father chastens and eventually takes them away—to heaven. As one writer puts it, ". . . In extreme cases, He removes him from the world because of his poor testimony." Malachi Taylor says, "(A believer) cannot get out of Christ; but he can act out of Christ."

There is no question that God does chasten His people, and sometimes He actually removes them from earth if they do not respond to His disciplines (1 Cor. 11:30). But are these branches being removed from the earth, or from Christ? The picture of the branch being severed from the Vine seems clear enough.

A fourth view finds refuge in an alternate rendering for the words, "taketh away." The word *airo* can be translated both as "to take away" or "to lift up." In John 1:29—"the Lamb of God, which *taketh away* the sin of the world." In John 11:41—"Jesus *lifted up* His eyes." In these two cases at least, the other meanings will not work (i.e., lifting up the sin of the world or taking away His eyes). So the word itself cannot help us

much here since in John 15:2, both meanings are possible. But if the same branches are being discussed in verses 2 and 6—if the ones taken away are also cast (*ballo*) into the fire, it can't mean "to lift up."

It may help if we talk about the Vine before we consider the branches. This is the last of the seven "I am" declarations of the Lord Jesus, which obviously link Jesus of Nazareth with Jehovah of Horeb: "I AM hath sent thee." When did the Speaker in John 15 become the "I AM the True Vine"? Was it at Bethlehem? Was He not the Vine on which grew Moses, producing the sweet fruit of such patient intercessions? Was He not the source of the bunches of grapes we call David's psalms? Were not the men and women of faith in the Old Testament growing and hoping and fruitbearing because of Him—their promised Messiah?

When He says He is the *True* Vine, He is not contrasting Himself with Israel as a false vine anymore than calling Himself the True Bread inferred the manna to be false bread. The manna was real, but He was in reality the Bread of which the manna was a shadow. So while Israel was called out of Egypt to be a corporate testimony for God—that men might taste the sweetness of their fruit and glorify their Father in heaven—the majority failed to do that. Why? Because they had no vital connection with the source of true life. "No man cometh unto the Father, but by Me" (Jn. 14:6).

The Messiah had been the True Vine all along. But there were many in Israel by natural birth (like Judas and his Pharisaic co-conspirators) who were in the vine of national testimony, who bore nothing but disappointment for God. They were in the line of messianic hope, of prophetic promise, even of priestly privilege. Still they bore no fruit because there was one thing missing—they had not the life of the True Vine in them. If the life had been there, the grapes would have been there. This is guaranteed for all who abide in Christ (v. 5). Some like Peter and John needed pruning to bear more fruit, and by this God would be glorified. That is, any who tasted the fruit of these now in Christ would know that vital connection (abiding) with the crucified—now risen—Jesus was the secret of abounding fruitfulness. He *is* the True Vine. **U**



# Songs for the Heart

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## PRAISE 4

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We know that many of you enjoyed the last audio tape from the **Praise 4** quartet from Fairbluff Bible Chapel in Charlotte, North Carolina. Now here's another, with a little more of the traditional gospel sound. Selection includes: A New Name in Glory, Room at the Cross for You, Where Could I Go, and Rock of Ages. Refreshing and Christ-centered, the dozen songs set your own heart to singing. Available now for **\$9.00**

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Priest and King, divinely meek—  
He shall bear the glory.*

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## FILLING THEIR PLACE

**J. B. CULPEPPER**, himself a “circuit-rider,” spoke of the influence of those horseback riding preachers on his early life: “These men had visited our house from my early childhood. I once thought they came direct from heaven, horse and all. Was I mistaken? I mean, those old-time, sure-enough men of God—how they awed me, thrilled me, stirred me, taught me. From the age of seven, I was feed boy. I never gave the preacher’s horse a ‘nubbin’ (a small, undeveloped ear of corn) in my life. No, sir! He got big, sound corn, and good fodder. I had a sort of undefined, but deeply imbedded notion that I was laying up treasure in heaven.

“Well, those days and those grand men are gone. I find myself a preacher, called to fill the place of one of them. How am I succeeding? Do I pray as they once did, around the old family altar, as if the world was coming to an end, and as if sinners were really being lost? Do I ever catch fire at morning prayer, so that I scorch my way through breakfast and out into the rising day? Do I often send the children out, glancing up to see if Jesus is not really coming back, as these old heaven-openers did to me? Do I send the mothers and wives out from morning prayers, as my mother used to go, singing, ‘Together let us sweetly live, Together let us die,’ because a new star of hope had risen concerning the un-saved members of the family?”