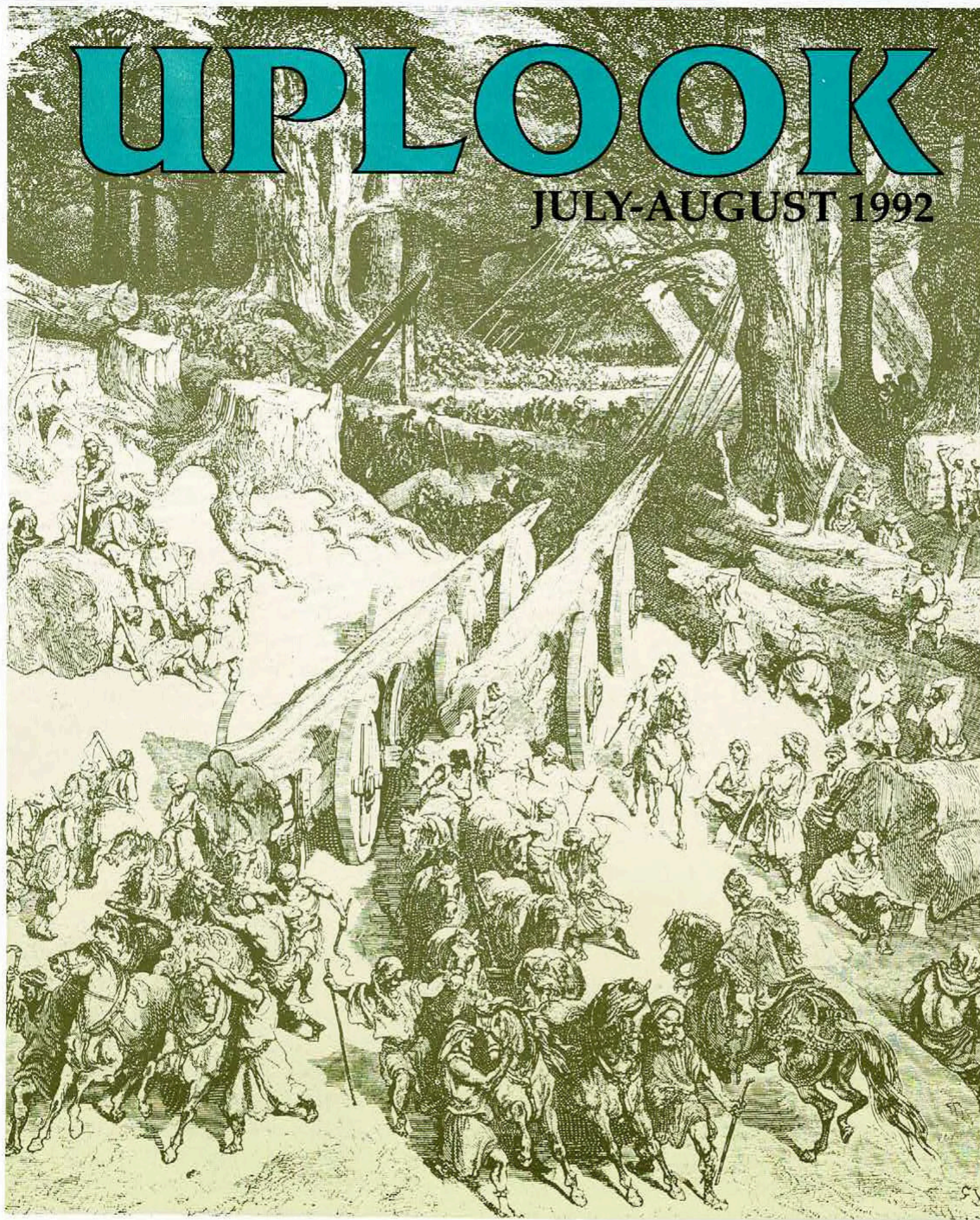


# UPLOOK

JULY-AUGUST 1992



## Weight Lifting

A Happy Funeral?  
Not Amused





## EDITORIAL

# Weight Lifting

J. B. Nicholson, Jr.



**T**he assembly I attend is full of weight lifters. I wouldn't call it a fad exactly. It's really a passion with them, has been for a long time. In fact, some of them have been doing it for 70 years! Unbelievable? Wait till you hear what they can lift.

Weight lifting has come a long way in our society since the days Charles Atlas advertized for skinny weaklings tired of being the underdogs. Glossy "muscle" magazines sit side by side with respected journals on the bookstore shelves. Health food stores promote diet supplements to add "bulk" for serious lifters. And U. S. Drug Enforcement officials are becoming increasingly frantic about the skyrocketing abuse of illegal steroid drugs, used to promote tissue growth for rapid body building. They estimate the black market sale of steroids has topped \$400 million. And there seems to be no end in sight. Steve Courson (quoted in *U. S. News*), a former professional football player, states in his recent book, *False Glory*: "In the NFL, I was nothing more than a highly paid, highly manipulated, gladiator. I was spiritually bankrupt." He adds, "The root of steroid use is society's addiction to bigger, faster, stronger. The win-at-all-costs mentality . . ."

But my friends at the assembly don't know anything about this unseemly side of weight lifting. It wouldn't help them anyway. The weights they lift would bring a strong man to his knees. Which is exactly how it's done—on your knees.

Are there burdens to be borne among the people of God today? Are there burdens! There are burdened bodies as the old tents of our earthly pilgrimage are taken down, sometimes one peg at a time. There are heart burdens as we ache for wayward children, physical or spiritual. There are mind burdens of business pressures, family pressures, assembly pressures. There are soul burdens of unconfessed sin, unfulfilled promises, unspoken hurts. And there are spirit burdens as we long to be like Him, as we long that others know Him, as we long to be with Him. Burdens indeed.

Yet there are, it seems to me, only three classes of burdens spoken of in the Christian's life. For each there is a different way to deal with it.

1) *The burden you should bear* (Gal. 6:5). Each be-

liever has "his own burden," measured out by the Lord for you, and not an ounce too much. Like the little fellow standing as his father placed firewood in his outstretched arms.

"Isn't that enough?" asked an observer.

"My daddy knows when I have enough," was the reply. Your Father knows too. So no shirking! When yoked with Him, the burden is light.

2) *The burden you should share* (Gal. 6:2). How thankful the weary climber is to have someone stronger, fresher in the climb to offer to share the load. How many a saint, ready to go down, has been innervated for the steepening path by a helping hand, a cheering word, or a thoughtful deed. Is there someone you can do a little weight lifting for today? A prayer? A card? A call? A hand-clasp? A smile? A little visit? "Support the weak" (1 Thess. 5:14), instructed Paul. But he would also tell us that *his* resolute spirit needed comfort too (*con-fortis* = adding strength), and Titus arrived just in time.

3) *The burden for His care* (Psalm 55:22). Is there something to do, somewhere to go when you can't make it another step? Then "Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved." What mighty shoulders He has; the government of the universe rests easily upon them. Once those shoulders bore a cross for you. Cast it all on Him. He cares for you.

Ella Wheeler Wilcox offers this bit of homespun wisdom and a telling question:

*There are two kinds of people on earth today,  
Just two kinds of people, no more, I say.  
The two kinds of people on earth I mean  
Are the ones who lift and the ones who lean;  
Wherever you go you will find the world's masses  
Are always divided in just these two classes;  
And oddly enough it will clearly be seen  
There's only one lifter for twenty who lean.  
In which class are you? Are you easing the load  
Of overtaxed lifters who toil down the road?  
Or are you a leaner who lets others bear  
Your portion of lifting and labor and care?*

They say you can tell a great deal about a person if, when they have a load to bear, they ask for a lighter load . . . or a stronger back.

**U**



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## Front Lines

### TO CATHOLICS WITH LOVE

An estimated 100,000 American Catholics join fundamentalist Protestant groups annually. Some experts estimate the conversions may go as high as 500,000 a year, said Karl Keating, a lawyer who runs an organization designed to fight such conversions. When a fundamentalist "tells the Catholic he shouldn't pray to Mary or the saints or have statues in his house, he can show verses in the Bible to back it up. The Catholic can't fight him because he doesn't know his Bible," said Keating. Fundamentalists aren't out to boost numbers, "but mostly because they sincerely believe Catholics are going to hell and they've got to save us," said Keating. —*Denver Post*

### OPEN HOUSE & BANQUET

Saturday, September 26, is the date for Yonkers (NY) Gospel Missions Annual Open House and Banquet. This year marks a special occasion—the 25th anniversary of the Yonkers Gospel Mission Home. The Yonkers community is participating in recognitions of this work of the Lord in helping the people of this city. The mayor of Yonkers, Terence Zaleski, may join them. Dr. Arthur L. Garnes will bring the message.

Contact:  
Yonkers Gospel Mission  
P.O. Box 1491,  
191 North Broadway,  
Yonkers, NY 10702  
(914) 968-6577

### HARTFORD CONFERENCE

The assembly at Prospect Bible Chapel holds its Annual

Bible Conference, September 18-20, 1992 at 576 Prospect Avenue, Hartford, CT 06105. Prayer meeting Friday at 7:30 PM. Meetings on Saturday at 2:30 PM and 8:30 PM and Sunday at 10:30 AM and 5:30 PM. Lord's servants expected to minister the Word are David A. Glock (IA) and Larry R. Price (FL).

Please contact:  
Thomas E. Woods  
31 Strickland Street  
Manchester, CT 06040  
(203) 643-4477

### WESTBROOK'S ANNUAL BIBLE CONFERENCE

Spring Hill Gospel Hall will, God willing, host a Bible conference on October 10 and 11, 1992. Expected speakers: Doug Kazen (WA) and Donald L. Norbie (CO).

For information contact:  
Daniel F. Chick  
95 Maple Street  
Westbrook, ME 04092

### MOUNT HERMON, CA

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

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

### OPEN HOME, OPEN HEARTS

The Lord has certainly blessed the Oakwood assembly in Windsor (ON). Nine were baptized on May 3, and 11 came into fellowship during the month of June. Christians traveling through that area would certainly be refreshed by a visit there.

One of the interesting side-ministries there occurs in the home of Mr. and Mrs. Vic Salmons. For some years, they have provided a Sunday dinner



*International students enjoying hospitality in the home of Mr. & Mrs. Vic Salmons*



## FRONT LINES

to those needing some Christian love and light. A long room was added to the side of the house for this purpose (see photo). Many international students, now scattered like seed around the world, first heard the gospel there.

The dinner is attended by many mainland Chinese as well as other nationalities. Recently 4 Muslims were present. They seemed to enjoy themselves.

The atmosphere is friendly, non-threatening. The conversation is warm, and interest is shown in these students, many who are far from home and loved ones. Perhaps there are some such lonely souls at a college near you who could use a simple meal and a simple message of the love God has for the whole world. You could have a missionfield in your dining room!

### GOSPEL TENT WORK

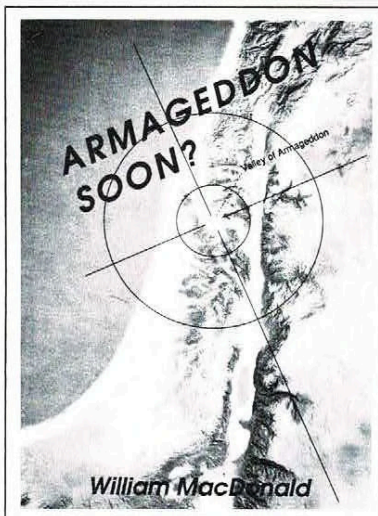
A large tent is in operation in the gospel in Vancouver (BC). Brothers Oliver and Higgins are the preachers. Around 800 attended on the Sunday night, and perhaps slightly less through the week. The tent is pitched in the middle of a football stadium. The duration is for one month, closing out on the 19th of July.

### FRENCH MINISTRY

Brother Jean-Paul Berney writes from Quebec: "Lately we have been working on several projects, either from my own pen or translated from English. We have published writings from well-known authors such as William MacDonald, Donald Norbie, Boyd Nicholson, Sr., H. A. Ironside, W. E. Vine and others. The French edition of a booklet entitled *Armageddon Soon?* by William MacDonald is

now being printed. This is an excellent booklet for both Christians and non-Christians. We recommend it very highly.

"There are about 125 million



French-speaking people who need serious biblical literature. Many of these people are either Roman Catholics or from Catholic background, or agnostics. Our contribution to meet the need is very small, but we receive many signs of appreciation for our booklet showing the difference between Roman Catholicism and biblical Christianity. Please pray for God's blessing on Christian literature.

"We had the joy of baptizing an African brother from the Republic of Benin recently, mentioned in my previous letter. He gave an excellent testimony and several of his African friends came to see him baptized and hear his confession of faith. He returned to his native country with the joy of the Lord in his heart.

"The work at St-Romuald is a hive off from Sainte-Foy, in 1983. It has grown to close to one hundred people, including children. They now meet in temporary rented quarters. The city authorities are insisting that

they move. The brethren purchased a well located lot, and are building their own meeting place, under the supervision of Gerard Jolin, a competent construction foreman, from Hearst, Ontario. Local men and some from other assemblies have worked hard and, we are thankful, without accident. Several ladies took turns to serve meals to the workers. At the time of writing they are doing the painting. Much of the trimming remains to be done, as well as the landscaping."

### REACHING AFRICANS IN QUEBEC

There are over 800 Africans studying at Laval University close to Sainte-Foy. Some have been saved and are attending the assembly there. Recently one from Zaire has been baptized, and is now faithful to all the meetings. Another one from Benin, a pharmacist, from Catholic background, now rejoices in his newfound Saviour. These men will go back to their own country and witness to their people. We hear from time to time from other Africans who have returned there and who are going on for the Lord.

### LOOKING AHEAD

It may not be too early to order your Choice Gleanings Calendars for 1993. The 1993 Calendar has a number of noticeable improvements: clearer type, stronger binding and backing, and a more convenient page size. Also available for the first time, for those purchasing a quantity for your assembly, is an attractive display unit to hold the calendars on a table.

### FOUNDATION

In the April 9, 1990 issue of



## FRONT LINES

*Christianity Today*, Christians for Biblical Equality ran an advertisement, declaring their beliefs. Brother W. P. W. McVey dealt with the subject in a recent booklet (available from Gospel Folio Press), *The Word or the World: The Role of Women in the House of God*.

A new booklet by the same author, *Declaration Without Foundation*

### DECLARATION WITHOUT FOUNDATION

W.P.W.

The

"Bible"

### THE WORD OR THE WORLD



*The Role of Women in the House of God*

*declaration*, takes up each point in the equality declaration, with its biblical references.

It is hard to read the equality declaration without concluding that the writers have drawn their inspiration much more from the spirit of the world than from the Spirit of God, and that the aims of the feminist movement have prevailed over the intent of Scripture. The following extracts from the closing section of the declaration recall what we hear on the lips of feminists rather than what we find in Holy Writ:

*"In so doing, the church will . . . dissociate itself from worldly or pagan devices designed to make women feel inferior for being female . . . In so doing, husband and wife*

*will help . . . protect the home from wife and child abuse that sometimes tragically follows a hierarchical interpretation of the husband's headship . . . In so doing, spouses will . . . prevent one spouse from becoming the perennial loser, often forced to practice ingratiating or deceitful manipulation to protect self-esteem."*

Just as the human body is at its best when every part is functioning as the Creator designed, so each member of the body of Christ will serve Him most effectively by accepting the role

that God has allotted to him or her, whether in the home, in society or in the church. It is with this end in view that the booklet has been written . . .

In fact, few real arguments are advanced in the declaration, which is mostly a series of categorical statements beginning with, "The Bible

teaches that . . ."

Here are some of the more obvious flaws:

A. Its statements are neither couched in the language of the Bible nor supported by actual quotations from the Bible.

B. It gives Scripture references (shown in brackets) which often prove little, being peripheral or irrelevant in many cases, as a careful reading of the passages will show.

C. Its tone of authority and finality only masks the old fallacy of begging the question, i.e. a person assumes he is right and merely "presents as evidence his own assurance."

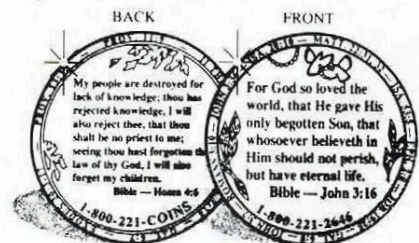
D. The declaration is awash with non sequiturs. Male and female names appear together — ergo full biblical equality! Women and men are seen together in a meeting — therefore both sexes took vocal part! Some women had the gift of prophecy — so it was in church meetings that they prophesied! With such hasty conclusions, the formula becomes easy: The Bible teaches — well, anything people want.

E. In some places "equality" is used in a very nebulous or indeterminate sense. The writers overlook the fact that equality and inequality can co-exist; two people can be equal in age, for example, but unequal in height.

F. Some statements are really an attempt to make general truths override specific commands. A "FREE PARKING" notice in the grounds of a hospital does not give motorists freedom to use areas designated for "AMBULANCES ONLY."

### TRUTH COINS

Assuming you leave respectable gratuities for services rendered, here's a coin you can leave along with them. Truth



Coins sells attractive silver and gold colored coinage with appropriate Scripture verses on them that can be used in a hundred ways. The coins are available in small or large quantities.

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# WHAT'S GOING ON?

## News from Around the Globe

### CHILE'S COCAINE PROBLEM

Drug runners from Bolivia and Peru are finding the going easy in northern Chile. While much of the cocaine ends up the veins and noses of addicts in the U.S., the northern Chilean city of Arica (with 170,000 people) has by far the country's highest addiction rate. Every night, as many as 11,000 young people light up cigarettes made of cocaine paste and tobacco.

### GETTING HOTTER IN EGYPT

A martial law Egyptian court has sentenced a novelist to eight years of prison for a book deemed "a threat to national unity and social peace." Islamic fundamentalists, whom the government periodically tries to mollify, charge that the novel, by Alla Hamed, is blasphemous to Islam.

Meanwhile, Egyptian doctors have announced that they will no longer perform kidney transplants from living donors not related to patients. The decision is intended to curb many poor Egyptians from selling their organs for much-needed cash. However, with a kidney failure rate three times that of the West, it remains to be seen whether a proposed organ bank will meet the heavy demand for kidneys.

### SEND THE LIGHT

Over 80 percent of Italian secondary school children do not know the difference between the Old and New Testaments; 75 percent claim there is no Bible in their homes. These were among findings of a new church survey in Rome, Milan, and Florence of 1,000 youths from ages 13 to 19.

### TORMENTED & FEARFUL

Madonna, described by *Rolling Stone* magazine as "the most popular female vocalist of all time," has admitted, "I'm a tormented person. I have a lot of demons inside of me. My pain is as big as my joy" (*L.A. Times*, May 5, 1991). She has her own production company, Siren Films, and told the *Rolling Stone* interviewer, "You know what a Siren is, don't you? A woman who draws men to their death." She claims that she has practiced "sirendom" (*Rolling Stone*, March 23, 1989, p. 180). When asked if she feared death, she said "Yes" and added she feared going to the "dark beyond."

### CHINESE STUDY BIBLE

Nearly four years in the making, the first Chinese Study Bible went to press in January. A joint project of the Bible League, Open Doors, and New Life Literature, the compact, 2,000-plus-page Bible is designed to be, in the words of a Bible League spokesman, a "one-volume biblical library specifically designed for itinerant evangelists in Mainland China."

### AT LEAST IT'S WARM

Cuba is facing a tough winter of its own. With eastern European trade disappearing and Soviet subsidies gone, store shelves are empty and people are getting angry. Electricity and cars are scarce. Repression of an increasing number of dissidents is growing, but so is the outflux of refugees from their island. The number of boat people reported by the U. S. Coast Guard was 2,417 as of December 16 last

year, compared to 467 in all of 1990. Some observers see parallels with Eastern Europe just before the fall of communism.

### THAILAND

Demand for "sexual tourism" has plunged hundreds of thousands of Thai children into prostitution. Experts say Thailand now has 300,000 prostitutes under the age of 20, with an additional 200,000 under 14. Those concerned with the problem say it stems from Western demand, much of it from Europe. Examinations on 1,000 children rescued by charities from 50 brothels shows 20 percent were HIV-positive and 82 percent carried sexually transmitted diseases.

### KUWAIT CHURCH GROWTH

The Evangelical Church is seeing meetings 10 times the size that it had just after the Gulf war. Jerry Zandstra told the Ecumenical Press Service that the church's relief efforts have resulted in "favor for the church in the eyes of many in Kuwait." Meetings have grown from about 50 to 500.

### SAUDIS PUT SQUEEZE ON

Saudi Arabia's conservative, absolutist government is cracking down on Islamic militants. Riyadh, caught between Western calls for social liberalization and fundamentalist pushes for orthodox Islam, denies the charges. Sources inside the kingdom, however, have told the *Jordan Times* that the Saudi government arrested hundreds of "religious police" in the capital after a recent protest. Militants have turned up the pressure in down-



## WHAT'S GOING ON?

town souks, shopping centers, and schools. A ministry to Muslims has told *Pulse* that sources inside the kingdom report that several members of the religious police have been discovered in the desert, shot in the head. As part of the government's campaign to confront religious militants, Saudi Arabia has also announced the creation of a consultative council that will give citizens an avenue to discuss the regime's policies.

### RIGHTS OR WRONGS

In defense of animal rights activists and the plight of animals, columnist Wiley Hall writes concerning the "ethics of displaying animals [in zoos]": "Do animals have feelings? Can they suffer? Do they think? Do they speak to each other in ways that are analogous to humans? . . . Most scientists now take the questions seriously. 'The issue today is not whether animals think but what they think,' said Roger Caras, president of the American Society for the Prevention of Cruelty to Animals. And if animals think and feel, it is legitimate to ask to what degree humans are bound to respect those feelings."

Could this be heading in the direction of creating a task force on animal self-esteem?

—*Baltimore Sun*, 3/23/92

### SURE ABOUT THAT?

Psychologist Harold Stevenson of the University of Michigan found that American school children rank far ahead of students in Japan, Taiwan, and China in self-confidence about their abilities in math. Unfortunately, this achievement was marred by the fact that Americans were far behind in actual performance in math.

A new comparison of math and science achievements by schoolchildren in 20 countries, released last week, also showed Americans ranking near the bottom. —*Newsweek*, 2/17/92

### ALL THE WORLD'S A STAGE

Politicians and artists from around the world were attending the Global Forum, the private portion of the Earth Summit, where thousands of environmental and social action groups were holding meetings and seminars. The summit was being held in Rio de Janeiro.

Among other personalities in town were artist Philip Glass, Joe Cocker, environmental artist Christo, Ted Turner, Jane Fonda, actor Edward James Olmos and the Beach Boys.

[Jerry] Brown was appearing throughout the summit either on his own or in a series of lectures with the Dalai Lama, who in turn, shared the stage over the weekend with Sen. Albert Gore, John Denver, and Shirley MacLaine. —*Newsday*, 6/7/92

### GOD SAVE THE PRINCE

Prince Charles, while writing a preface to the Green compendium "Save the Earth," had



stated that Genesis 1:28 is a license to exploit the environment. He commented that the verse, in which God gave Adam dominion over the fish, fowl and every living thing that moves, contributed "to a feeling that the world is somehow man's to dispose of—as income, rather than a capital issue which needs husbanding." He went on to state that "by contrast, the Koran specifically mentions the fact that the natural world is loaned from God." As a result of these statements, the P.T.S. Secretary wrote a letter to the Prince of Wales expressing sadness that as heir to the throne he does not appear to share the royal family's respect for the sacred Scriptures, that his view is invalid, and questions the constitutionality of his potential future taking the Coronation oath. The Oath includes three promises to maintain the Gospel, the Protestant Reformed religion and the Church of England.

### MOONSHINE

A previously rejected plan, now back on the drawing boards, would keep the University of Bridgeport open by infusion of \$50-85 million via Professors World Peace Academy. The PWPA gets 90 percent of its funding from Rev. Sun Myung Moon's Unification Church, which aims to establish a worldwide theocracy with Moon as its leader.

The university would be Moon's flagship for an international network dedicated to world peace. Moon said 20 years ago that he wanted to control academia, according to Daniel Junas, soon to publish a book on the Moon organization.

Trustees of the financially strapped school agreed April 24



## WHAT'S GOING ON?

to give control to the Rev. Sun Myung Moon's organization in a \$50 million deal.

—*Bridgeport Post*, 4/17/92

### BEDSIDE MANNER

When genial Dr. Herbert Cohen in Rotterdam, Netherlands, makes a house call to administer death, he brings flowers and compassion along with his lethal poison, curare. But he does not dally. He shows up five minutes before his appointed hour and within minutes has placed a cuff on the patient's arm, talking gently to avoid uncomfortable silence. The patient verifies the wish to proceed and, after injecting a sleeping agent followed by the curare, the doctor calls the police to tell them he has euthanized a patient.

A medical examiner is then sent to the house, but euthanasia in the Netherlands, while not legal, is not prosecuted if performed according to guidelines. These include consultation by the doctor with another doctor, and that the patient must be suffering unbearably. With assisted suicide, voluntary active euthanasia such as this—not the turning off of a comatose patient's respirator—accounts for about two of every 100 deaths in the country annually, according to a study commissioned by the Dutch government.

—*Wisconsin State Journal*,

### BITTER HARVEST

Afghanistan's war has created the world's largest crop of refugees—6.6 million—according to the U.S. Committee for Refugees. Palestinians (2.5 million) were next, followed by Mozambicans (1.5 million). In the former Yugoslavia, more than 1.25 million people have been displaced, according to the

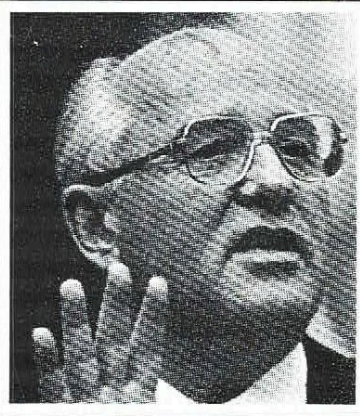
United Nations High Commissioner for Refugees, which wants to help 3 million refugees return to their homes in 1992.

Where have the people from the former Yugoslavia gone? Most have sought refuge in: Croatia (508,000); Bosnia-Herzegovina (343,000); Serbia (305,000); Montenegro (30,000); Slovenia (56,000) Macedonia (7,000); other European nations (250,000)

—*World Relief*, 6/6/92

### PEACE, PEACE

Proclaiming that the nations of the world are at a historic turning point, former Soviet President Mikhail S. Gorbachev came to the site [Westminster College, Fulton, MO] of Winston Churchill's "Iron Curtain" speech [which Gorbachev



blamed for starting the Cold War] Wednesday to call for creation of a new "global government." . . . He said a restructured and greatly strengthened United Nations could shape world events, insuring a lasting peace. [He called for an end to independent nations.]

—*Los Angeles Times*, 5/7/92

### IRAN'S CHRISTIANS INCREASE

Evangelicals in the Islamic Republic of Iran may be increas-

ing. One source claims there are about 12,000 evangelical believers there, with at least half being Muslim converts. Following the government's execution of Hossein Soodmand in December, 1990, the meeting he worked with in Mashad has grown five times.

—*CIB Bulletin*

### THE BEREAN CALL

Saying he wanted to prevent a "spiritual recession," a Franciscan friar is handing out coupons giving Roman Catholics who confess sins 50% off their penance . . . The coupons are "something tangible" to give churchgoers, [Fr. Bede] Ferrara said. "It sets the mood of humanism."

—*Los Angeles Times*, 4/25/92

### VOODOO EDUCATION

Substitute teacher Monique Brazile, 57, performed a voodoo ritual in a Mount Vernon Avenue School class when seventh-graders became rowdy, according to the Irvington, NJ city police director. Criminal charges have been brought against Brazile, alleging that she began shaking and chanting and threw powder on pupils.

—*Poughkeepsie Journal*, 2/6/92

### BIBLE MERGER

The International Bible Society (Colorado Springs, Colorado) and Living Bibles International (Wheaton, Illinois) have merged. The IBS will keep its name and headquarters. After its "Moscow Project," in which 4 million Russian Scriptures were distributed, the IBS has launched another effort called "Operation New Republics," aiming to produce and distribute 1.3 million Ukrainian and up to 200,000 Georgian New Testaments before 1992 is out.



# What I Have Found (Part 1)

Mark Frees

*The following are excerpts from a booklet entitled, "What I Have Found: My Introduction to the Assemblies of Believers Sometimes Called 'Plymouth Brethren.'" The editor's original intention was to edit it down for one issue. However, the material is so encouraging, the truth so essential, that the majority of the booklet has been included, divided into two parts. Mark and his wife fellowship with believers in Memphis, TN.*

For six years I pastored churches in a major denomination, having also been born, brought to Christ, and reared in that denomination, by and large gospel-preaching, and Bible-believing. However, personal study of the New Testament concerning the Church and the ministry led me to question deeply whether many of the traditions and methods of our churches were scriptural. At the same time I was gaining an increasing awareness of simple assemblies of believers, whose beliefs and practices matched to a surprising degree the convictions I was developing through searching the Scriptures. After much prayer and agonizing, I felt led of the Spirit—much to the dismay of some—to resign my position as pastor, leave my denomination, and begin to meet with a small group of these brothers and sisters. I have not once regretted this step, nor can I adequately express how greatly I and my family have been blessed by it . . .

Despite their beginnings as a somewhat despised little flock, the "brethren" quickly made an indelible mark upon evangelical Christianity. Many of the themes commonplace to Bible-believing Christians today, such as the blessed hope of Christ's imminent return, the clear distinction between law and grace, the unique position of the Church in God's purposes, the future blessing of Israel, etc., were largely recovered from obscurity and popularized by "brethren" Bible teachers: J. N. Darby, C. H. Mackintosh, William Kelly, George Mueller (of Bristol orphanage fame), H. A.

Ironside, F. W. Grant, and many others. It is impossible to overestimate the impact these godly and gifted men have had on evangelical thought through the years. I mention this, not to exalt these men or the "brethren" movement, but because one hearing for the first time about these assemblies might mistakenly think they are another extreme sect, or even a cult, to be avoided . . .

The assemblies are by no means perfect representations of New Testament Christianity, nor is their history without the imprint of human foibles and weakness, for the local gatherings, after all, are composed of imperfect saints, and the movement as a whole has had its share of unfortunate quarrels and divisions. No one is more keenly aware of this than the "brethren" themselves.

Many of the statements I make about them in this booklet are things they themselves would be very hesitant to claim. This is as it should be, for our Lord said, "He that speaketh of himself seeketh his own glory." But as a relative newcomer to the assemblies, I feel I am in a position to speak freely about what I have found without danger of self-aggrandizement . . . I want to comment on four specific characteristics that I have found particularly noteworthy and refreshing.

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1. *Elimination of the "clergy" as a separate class of believers.* In the simplicity of the early Church, as any honest reader of the New Testament will affirm, there was no such thing as a professional "clergy." The thought of an assembly of believers being led by one man, with ministerial "credentials" and professional training, serving for a stipulated salary—all this is utterly foreign to the New Testament. Rather, the New Testament pattern is that the church is to be led, not by a solitary pastor, but by a group of men, normally designated "elders" in the New Testament . . . to be raised up by God within the local bodies, not hired or imported by the churches from without.

This pattern the assemblies attempt to uphold,



## WHAT I HAVE FOUND

and it was this primarily that first attracted me to them. While serving in the traditional role of "pastor" of a denominational church, my study of the New Testament led me to believe that I was occupying essentially a non-scriptural position . . . I began to see with new eyes some of the tragic results that have come as a result of our churches embracing wholesale a nonscriptural pattern of church leadership. Local church pastors are by and large some of the most godly and dedicated men to be found anywhere, but the clerical system—this deplorable division of the saints into "clergy" and "laity"—has wreaked untold damage on the Church of God . . .

Now in all fairness I should say that most pastors deplore this state of affairs as much as anybody. They see their role, not as monopolizing the work of the ministry, but as equipping the saints to share in the ministry. This desired result, however, rarely comes to pass, the reason being that the clergy-laity distinction is the great demobilizer of the saints . . .

I remember well when I began to see the New Testament truth concerning these things, sharing my burden with some of the men of the church, suggesting that others besides the "pastor" should be involved, for instance, in preaching and teaching the Word in the public meetings of the church. One of the dear men, in all sincerity, replied, "But Pastor, we haven't studied like you have." My first reaction was to ask, "Why not?" For I can say without hesitation that 99 per cent of what I know of the Bible (and pitifully little it is), I have learned, not from theological seminary, but from personal study of the Scriptures and from the writings of godly men, the same resources every saint of God ought to be taking advantage of on a regular basis. In fact, many theologically-trained men would add their voice to mine in admitting that their seminary training, far from qualifying them to expound the spiritual riches of the Word of God, was a soul-withering experience from which they had to recover spiritually before being effective in ministering the Word.

In the assemblies, the spiritual oversight of the flock is exercised by a group of elders, and the public ministry of the Word is shared by the men of the assembly who have demonstrated a gift in

that area. One need not be an elder to preach or teach, and, conversely, there are many elders who do not share in the public preaching and teaching (though they are "apt to teach" in other ways—private counseling, for instance). In addition, there is opportunity at the weekly breaking of bread meeting, as we will see, for any brother, including those who do not regularly minister in public, to share a scriptural thought or other brief word. While there are full-time workers among

the assemblies—missionaries, evangelists, Bible teachers—the lion's share of the oversight of the assemblies and the public ministry each Lord's Day is in the hands of men who spend their weeks in secular vocations.

What, then, is the quality of the public ministry in the assemblies, if handled primarily by men who have never had any formal training in theology or homiletics, and who have never been credentialed by any ordaining council? I will give my opinion, and it is that the Bible teaching among the assemblies,

while often lacking the polished style and spectator appeal (blessed lack!) of the professional, salaried ministry, is on the whole decidedly superior in content. After all, as another has put it, there is a vast difference between being "learned in the Scriptures" and being clever with the Bible. It is to be feared that the latter is the emphasis in many seminary homiletics classes and at the desks of many pastors, who are faced with preparing two or three "sermons" a week for audiences basically disinterested in the deep truths of the Word of God. In contrast, the average speaker in a "brethren" assembly may not know that the points in his outline should all begin with the same letter of the alphabet, or even that he is supposed to have an outline at all. He has never been taught that he must have a catchy title, enticing introduction, and forceful conclusion. Being pitifully uninformed about all this, he knows no better than to simply stand and unfold the Word of God, verse by verse, line by line. His poor listeners, being used to no better, do not seem to realize they have been deprived, perhaps because their ears have been trained by long practice to delight in the truth of Scripture, not the packaging in which it is presented . . .

*There is a vast difference between being "learned in the Scriptures" and being clever with the Bible.*





## WHAT I HAVE FOUND

It is beautiful to see how under these circumstances men rise to the occasion, with untold benefits accruing to the church and spilling over into the home.

2. *Obedience to scriptural teaching concerning the role of women in the assembly.* This leads us to another characteristic of the assemblies, one that some find particularly objectionable, and that is their literal obedience to the instructions of Scripture concerning the place of women in the assembly. These instructions are found in such passages as 1 Corinthians 11 and 14, and 1 Timothy 2. They are completely opposite to the spirit of the age; perhaps this is why they are so attacked, ignored, and compromised, even by professed lovers of the Word of God.

The discovery that the wearing of headcoverings during meetings is prevalent among the women in the assemblies is a shock and offense to many. It places the assemblies a small step above snake-handling cultists in the minds of some! For our part, my wife and I found in this the final confirmation, as I shall explain, that we should begin to meet with these brothers and sisters. For years we had heard various explanations of the New Testament teaching on the role of women. Typically, these explanations focused on the local cultural situations that supposedly gave rise to the teaching, such as the alleged prominence of temple harlots in Corinth accounting for Paul's insistence on head coverings and the silence of women in the meetings. These explanations never quite rang true with us . . .

My ultimate conclusion was that, yes, all of these scriptures meant what they said, and only an approach to the Word polluted by tradition and the spirit of the age has kept the Church from taking them at face value.

When someone suggests taking literally the scriptures relating to women in the churches, that women are, in fact, to "remain silent" in the meetings and are not allowed to teach a man, they are likely to hear the rejoinder: "Well then, I suppose you believe women should wear head coverings, too!"—as if, of course, this were a ludicrous thought and the mere mention of it should send

one scurrying apologetically for a more enlightened interpretation. In a sense, there is truth to that rejoinder, for to take one clear instruction to the Church literally and not another is patent inconsistency. But is the proper solution to take neither seriously? Is it not rather to submit to both—to all? Now, perhaps, you will understand why we rejoiced to hear of the wearing of head-coverings by the women of the assemblies. It evidenced to us that here at last were believers attempting to conform to the whole of the New Testament pattern for the church . . .

The wearing of head coverings is not something that is rigidly imposed in a legalistic spirit. In most of the assemblies it is done in a sweet, voluntary spirit by the women, who are its strongest proponents. Nor are visitors to the meetings made to feel uncomfortable or compelled to conform in this area. There is no yoke of bondage here . . . If anyone feels this to be oppressive, let him take the trouble to ask the sisters if they feel oppressed. Let him note their countenances as they explain the beautiful spiritual reality behind this outward expression . . . Then let him ask his own heart if these

are the fruits one would expect to blossom from an oppressive legalism.

Let him conclude by inquiring of those who nicely set aside the commandment of God by the traditions of men: If the New Testament instructions to women in the churches applied only, in their literal sense, to the specific addressees, in view of certain cultural exigencies, where can the sisters today find authoritative instruction in light of our own cultural emergency? Was the need in first-century Corinth greater than today, with gender roles so hopelessly confused and godly womanhood under concerted and vicious attack such as the world has never seen? If a clear word from the Lord was necessary then, is it not more so now? Indeed it is. And those who are joyfully submitting to the teaching of Scripture in this area are shining like lights in the world in the midst of a crooked and perverse generation.

*To be concluded in the September issue, D. V.*

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## The True Church

William Hoste

A British nobleman preaching the Gospel in Sweden some years ago was asked by a lady of the country what Church he belonged to. "To the Church of Christ," was his reply. "Yes, but to what branch?" she insisted. "Madam," he answered, "I do not belong to any branch, I belong to the 'Trunk.'"

This is an important distinction. How many belong to religious "branches" who do not, alas, belong to Christ, "the root out of a dry ground!"

Cain, had he lived today, would no doubt have belonged to a "branch." He was a religious man. He brought to God an offering of the fruit of the ground. It was beautiful, and had cost much labor. Why then did God reject him and accept Abel? Had they not both "sinned and come short of the glory of God"?

We learn the secret in Hebrews 11. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it he being dead yet speaketh." It was not because Abel was better than his brother that he was accepted, but because *his offering* was better. In Cain's fruit-offering, there was no confession of guilt expressed nor any blood shedding, and consequently no forgiveness of sins was possible. For "without shedding of blood is no remission" (Heb. 9:22). But the lamb slain by Abel pointed forward to "the Lamb of God which taketh away the sin of the world." Thus for six thousand years he has preached to men: "Come to God through Christ crucified, the only Way." Cain justified himself and rejected the mercy of God towards him. Abel condemned himself and justified God in accepting him on account of his sacrifice.

Cain founded a religion; Abel a faith. Men today are divided into two great classes. The Cainites, the votaries of religion; and the Abelites, the followers of the Lamb.

The Pharisee "who went to the temple to pray" was a true scion of the stock of Cain. The publican was in the line of Abel. Listen to the former: "I thank Thee that I am not as other men are . . . I fast twice in the week, I give tithes of all that I possess." Hear, too, that brother of his in Luke 15: "These many years do I serve thee, neither trans-

gressed I at any time thy commandment."

The Abelites pray in another tone: "Father, I have sinned." "God be merciful to me a sinner." "Lord, remember me when Thou comest in Thy Kingdom." Christ must be the Alpha and the Omega. He must be all in all. He is the Door, the only Way, the one Mediator, the unique Foundation, and He must have all the glory.

Had Cain "done well," that is, offered a lamb, he too would have been accepted (Gen. 4:7; John 5:29; 6:29). Men trust in religion, but true religion demands three things impossible to the unconverted: To bridle the tongue, to comfort the fatherless and widows in their affliction, and to keep unspotted from the world (James 1:26-27). Who can tame the tongue but the man divinely tamed? Who can comfort the mourners but he who has been comforted by God? Who keeps himself unspotted from the world but he who has first been cleansed by the blood of Christ?

The oldest, largest, and apparently the most fruitful olive trees in that home of the olive, North Africa, are the wild olives. These are covered with berries in profusion, but there is no oil in them. They have never been grafted. Nature never bore fruit for God. Man is lost, guilty, fruitless. He must be found by a seeking Saviour, justified by His blood, and grafted by faith in Him who died and rose again. How is this to be brought about? By faith in Christ. The moment a sinner is willing to be saved by Him alone, he is forgiven all his sins, he receives the gift of eternal life, and becomes a member of the True Church.

Man cannot receive their fellows into this Church. When the sinner believes, he is incorporated into it by the Lord Himself, as we read: "In one spirit were we all baptized into One Body, whether we be Jews or Gentiles," and were all made to drink of one Spirit (1 Cor. 12:13, R.V.).

The reception by fellow Christians has to do with practical fellowship and service in the local Church, but is only a recognition of what the Lord has already done in the soul. "Receive ye one another, as Christ also received you to the glory of God" (Rom. 15:7); but no man can receive another into the Church of Christ.

A question now presents itself: What is the



## THE TRUE CHURCH

Church? The word "church" (*ecclesia*) really means that which has been called out. Usually in the New Testament the word denotes specifically the whole company of the believers from Pentecost to the return of Christ, and is represented on the earth at any given moment by all true Christians wherever found alive at that moment, or still more often is found in a secondary sense in such expressions as "the churches of Christ," "The churches of the Gentiles," "The churches of the saints." These are the local expressions of the Church, and should also be composed of the believers in the locale gathered according to the principles of the Word of God and in dependence on the Spirit of God. According to Acts 2, "They continued stedfastly in the apostles' doctrine, and in the fellowship, and in the breaking of bread, and in prayers" (R.V.).

The germ of denominationalism showed itself in apostolic times. "I am of Paul," "I of Cephas," were party cries heard in the Corinthian church, but it was a thing to be deplored (see 1 Cor. 1:10-12). Now we see the principle in full bloom, and it is justified or even gloried in. "The disciples were called Christians first at Antioch" (Acts 11:26), and this name is referred to by the Apostle Peter in his first epistle. "If any man suffer as a Christian, let him not be ashamed, but let him glorify God in this name" (1 Pet. 4:16, R.V.). With that divinely-given name we may well rest satisfied. The true Church

then is formed of all who in this dispensation of the Spirit of God are united to the Lord Jesus by that Spirit in response to their faith.

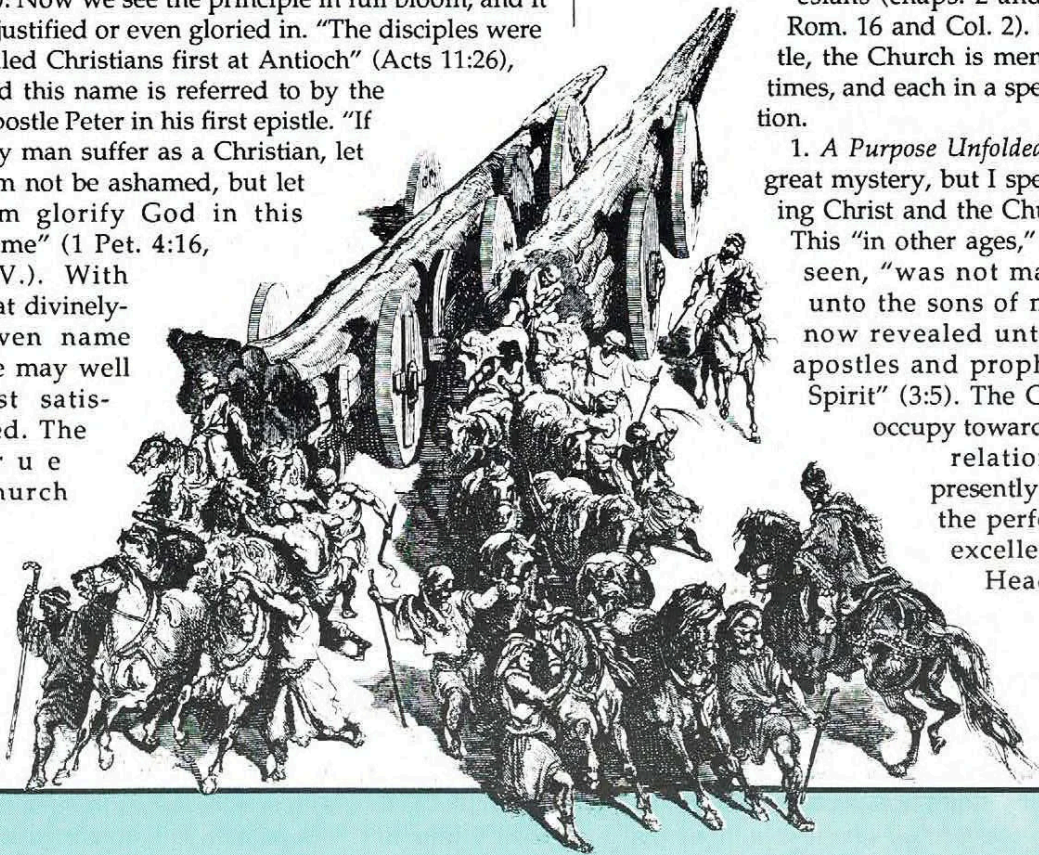
The unique character of the Church is all the more clear when we consider the object of our Lord's mission. The Lord came first of all to Israel, according to His own words, "I am not sent but to the lost sheep of the house of Israel." When Israel as a nation rejected her Messiah, her blessing, and that of the Gentiles through her, was postponed.

But God had foreseen all, and had provided "some better thing," "the mystery, which from the beginning of the world had been hid in God." This mystery was not merely that Jew and Gentile should be blessed. That had been foretold by the Old Testament prophets, but that a people should be taken out of them and formed into One Body, "that the Gentiles should be blessed" as "fellow-heirs with Israel, and of the same body, and partakers of His promise in Christ," this was a new thing. This great mystery was officially, though

not exclusively, revealed in Ephesians (chaps. 2 and 3; see also Rom. 16 and Col. 2). In this epistle, the Church is mentioned nine times, and each in a special connection.

1. *A Purpose Unfolded.* "This is a great mystery, but I speak concerning Christ and the Church" (5:32). This "in other ages," as we have seen, "was not made known unto the sons of men as it is now revealed unto His holy apostles and prophets by the Spirit" (3:5). The Church is to

occupy towards Christ the relation of Body presently to manifest the perfections and excellences of the Head, and of Bride, to enter into and



*If we are His building, let us as His servants seek to build not mere "wood, hay, stubble"—ostentatious stuff it may be, but how combustible—but "gold, silver, and precious stones."*



## THE TRUE CHURCH

enjoy the affections of the Bridegroom.

2. *A Love Revealed.* "Christ also loved the Church, and gave Himself for it" (5:25), leading on to "cleansing," a single act; and "sanctification," a continuous process in the case of each member of that Church, and so of the whole. The depth of the love of Christ can only be fathomed by His death on Calvary: "He gave Himself."

3. *A Ministry Performed.* "No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church" (5:29). The word translated "nourisheth" is used in chapter 6:4 of a father "bringing up" his children; and that rendered "cherisheth" is found in 1 Thessalonians 2:7 of a nurse who brings up her own children. Here we see the Lord's present affections and unceasing activities on behalf of His own.

4. *A Relationship Established.* "The husband is the head of the wife, even as Christ is the head of the Church, and He is the Saviour of the body" (5:23). This shows us the intimate dependence of the Church on Christ.

5. *A Responsibility Incurred.* "The Church is subject to Christ" (5:24). That is, placed in a relation of subjection, as the wife to her husband, and therefore ought to be subject as also is the wife.

6. *A Service Intended.* "To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." This explains one phase of our service here. The Church is an object lesson to the elect angels (3:10).

7. *A Privilege Prepared.* He "hath put all things under His feet, and gave Him to be Head over all things to the Church, which is His Body, the fullness of Him that filleth all in all" (1:21-22). This is not merely that Christ is the Head of the Church. He heads up all things for the benefit and blessing of the Church. "All things are ours," because all things are His.

8. *A Consummation Awaited.* "That He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish" (5:27). The Lord God presented Eve to Adam. That Christ will present His Church to Himself is only one more incidental proof of His Deity.

9. *An Honor Revealed.* "Unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end" (3:21). So the peculiar position of the Church is not temporal merely, but is eternal. The differences between the Church and

Israel will never disappear.

It will be clearly seen from the above that the Church is not a dead organization, but a living organism; not a material edifice, but a spiritual building; not an earthly association, but a heavenly fellowship.

When the first preachers reached Corinth, the city was composed of two classes—the Gentile inhabitants in large majority and the Jewish settlers. When the gospel was preached, a third class arose, "called out" of the other two, and named the "Church of God." These classes are referred to in 1 Corinthians 10:32: "Giving none offense, neither to the Jews, nor to the Gentiles, nor to the Church of God."

The position of the Church of Corinth was one of abounding privilege. They were washed, sanctified, and justified. They were also gifted, intelligent, and eloquent, but carnal, because divided.

How does the Apostle meet their condition? Does he exhort them to seek "the baptism of the Spirit," or to attain to some new spiritual position, some "higher life," some "Pentecostal blessing?" No, they had all been "baptized in one Spirit" (1 Cor. 12:13); they were "temple(s) of the Holy Ghost" (1 Cor. 3:16); they had all been "blessed with all spiritual blessings in Christ Jesus."

He reminds them *where* they are and *what* they are. "Of God are ye in Christ Jesus," and therefore all that Christ is He is for you—"wisdom, righteousness, sanctification, and redemption" (1 Cor. 1:30). "Ye are God's husbandry" (1 Cor. 3:9). "Ye are God's building" (1 Cor. 3:9). "Ye are the temple of God" (1 Cor. 3:16). "Ye are (the) Body of Christ" (1 Cor. 12:27). "Ye are . . . the epistle of Christ" (2 Cor. 3:3). All this is true of each assembly of believers at the present time, and such privileges carry with them their corresponding responsibilities. This we need to lay hold of by faith. If we are "in Him" let us glory in Him, and let us count on Him. If we are God's husbandry, we are expected to bear fruit to His Name. If we are His building, let us as His servants seek to build not mere "wood, hay, stubble"—ostentatious stuff it may be, but how combustible—but "gold, silver, and precious stones." If we are "the Temple of God," we are on holy ground. If we are "the Body of Christ," we must use our gifts for the glory of the Head and for the good of our fellow-members. If we are "the epistle of Christ," we must commend Him by the lucidity and purity of our testimony.

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## HEROES

# Teodoro Pietrocola Rossetti

John A. Bjorlie

While the political landscape is being altered in a country, how often widespread spiritual renovations also occur. This has been true in Eastern Europe in the last decade. It was also true of the work of God in Italy in the last century.

Teodoro Pietrocola Rossetti performed a key part in that spiritual work. He was born in 1825, and brought up religiously. He had a scholastic bent, and enjoyed reciting and discussing the Latin and Italian poets. Poetry seemed to him innate. Even Rossetti's earliest compositions showed his poetic vein. The serious young man was so blameless that friends of his parents predicted the lad would become a Saint! How truly that prophecy was fulfilled.

At the age of nineteen, he became friends with a priest a few years his senior. They planned a long walk in the country one Sunday after mass. Rossetti arrived early that morning to his friend's house, purposing to go with him to the solemn sacrament. To his shock he discovered the young priest sitting up to a hearty Italian breakfast of ham, figs, and wine!

"What are you doing? Are you not going to say mass? And here you are eating!"

"What harm is there?" the young priest shrugged.

"Why, it is a mortal sin to eat before receiving the Lord," protested Rossetti.

"Who says so?" retorted the young priest.

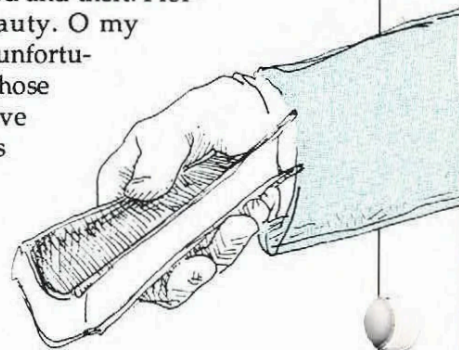
"Why, the holy mother church!"

"Oh, my son," answered the easy-going young priest, "if you believe all that the holy mother church teaches, you will believe many things that are not true. Give me that book (pointing to the Vulgate Bible). Read here what it says in Luke 22:19, 'This is My body, which is given for you.' Do you believe that it is possible to do anything in remembrance of a person who is present; or that a person can have two bodies at one time, which would have been the case if the bread had become the body of the Lord? If you believe this, then you must believe that He is a vine and a door." The young priest had rocked Rossetti's faith in Catholicism.

At the age of twenty-one, he went to Naples

and entered the university. That was in 1846, when Italy was convulsed with political agitation. The craving for freedom captured the youth of Italy. Before 1870, Italy was only a collection of small kingdoms and duchies, many of them practically owned by foreign European powers such as France and Austria. "It has been well said that, since the fall of the Roman Empire, Italy was 'no more a nation than a stack of timber is a ship.' Italy was, as Metternich, the Prime Minister of Austria, said, 'a geographical expression.' She was a patchwork of states, large and small, under the rule of foreign tyrants such as the Hapsburgs and Bourbons, with the north separated from the south by a broad belt over which the Pope and his minions held despotic, but, thanks to the great French Revolution, no longer undisputed sway." (*Garibaldi the Liberator* by S. Stuart Starritt).

Rossetti was swept along in the revolutionary cause. But it was costly to speak against the Bourbon government. The overcrowded dungeons holding political prisoners in the Bourbon's realm were the scandal of Europe at that time. Gladstone visited Naples and published a stinging report that horrified England. In San Stefano, the cultured Settembrini, "the man with a clear conscience and a big heart," was confined for years. From his cell he wrote, "My body and my clothes are soiled; it is of no use to try to keep clean; the smoke and dirt make me sickening to myself. My spirit is tainted; I feel all the hideousness, the horror, the terror of crime; had I remorse, I should think I, too, was a criminal. My spirit is being undone. It seems to me as if my hands also were foul with blood and theft. I forget virtue and beauty. O my God, Father of the unfortunate, Consoler of those who suffer, oh, save my soul from this filth, and if Thou hast written I must here end my sorrowful life, oh, let that end come soon."



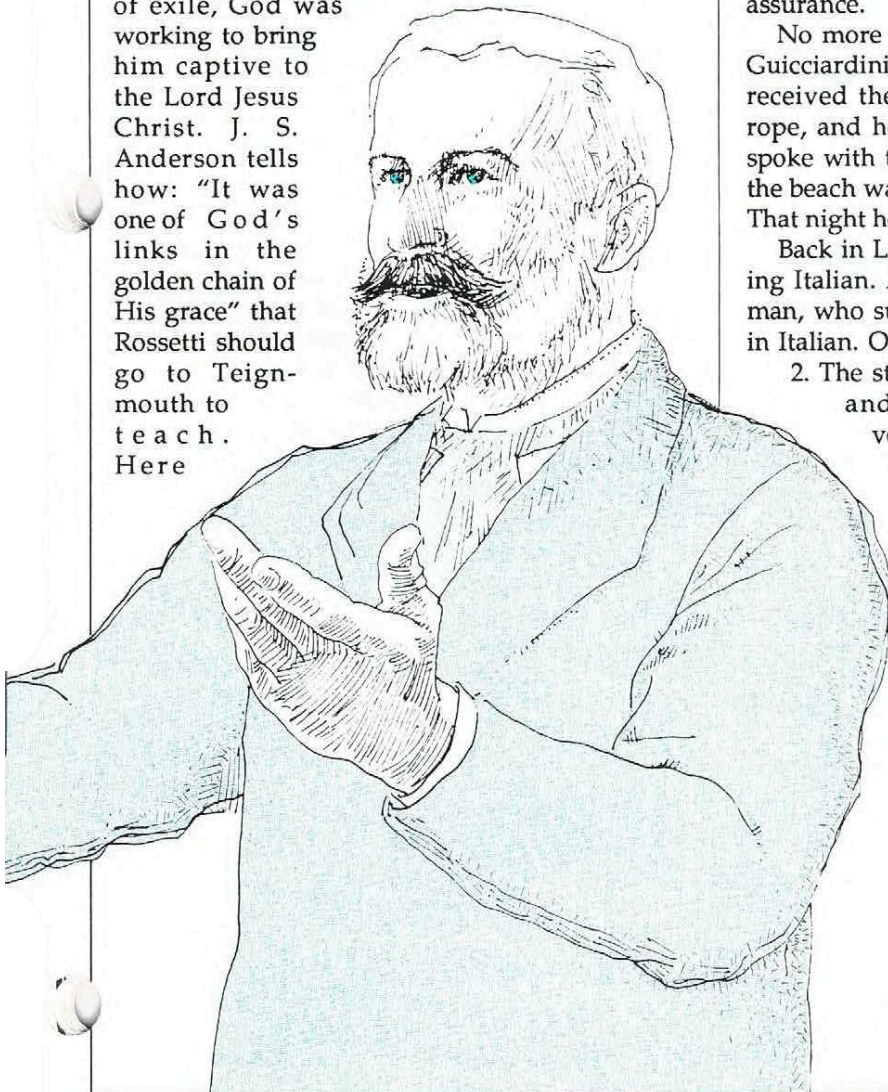


## ROSSETTI

This was a climate for revolutionary fervor. Once Rossetti voiced himself, the enforcers under Ferdinand II (known to history as Bomba) sought to arrest him. He escaped to France where his literary abilities opened friendships within the French nobility. But when he discovered that Bomba's men were taking steps to extradite him, he disappeared across the English Channel.

Reaching England at the close of 1851, he moved among other political refugees and was quite at home with the literary personalities in London. With his storehouse of classical poetry, fired with his intense nationalism, his pen did not lack subject matter.

Rossetti had successfully eluded Bomba, but he seemed unaware of Another who was pursuing him. There in the land of exile, God was working to bring him captive to the Lord Jesus Christ. J. S. Anderson tells how: "It was one of God's links in the golden chain of His grace" that Rossetti should go to Teignmouth to teach. Here



Count Guicciardini was staying, and the two Italian exiles met. That was a historical meeting! As they walked along the shore, the Count asked Rossetti: "If you were to die tonight, what would become of you?"

"If I were to die tonight? Indeed, I do not know what would become of me," replied his friend, taken by surprise with a question so unexpected and of such solemn, personal import.

"If I were to die tonight, I know where I would go," peacefully said the nobleman.

"Excuse me, Count, but to say what you say, one must be either ignorant or presumptuous," exclaimed Rossetti.

"Well, let it be so. I may be ignorant and you learned, but all the same I know where I am going and you do not," repeated the Count with a quiet assurance.

No more was said, but enough had been said. Guicciardini was a dignified nobleman who had received the finest education obtainable in Europe, and he had moved among royalty, yet he spoke with the simplicity of a child. This visit on the beach was a stunning blow to Rossetti's pride. That night he could not sleep.

Back in London, Rossetti was employed teaching Italian. Among his students was a Christian man, who suggested reading the New Testament in Italian. One day the reading was in Ephesians

2. The student read, "By grace ye are saved," and then gave an explanation of the verse. Grace was at work. Thereafter the grace of God became the greatest theme of Rossetti's life.

A few days later, his Christian pupil said to him: "I am going to a meeting tonight."

"A meeting? What kind of meeting?" inquired Rossetti.

"It is a meeting that has nothing to do with politics," replied the student, adding politely, "If you would like to come, I should take you there. It is in Orchard Street."

Rossetti went, and found a number of people met to read and meditate on the Holy Scriptures. What a meeting that was! He never departed from what he learned there. It was the old, unchangeable theology of the gospel he received,



## ROSSETTI

and in its rich, spiritual truths he became an established believer. Among those by whose Christian fellowship he early profited were Lord Congleton, Lord Radstock, Col. Bell, Dr. Maclean, George Muller and Robert C. Chapman.

Liberty had been granted in Piedmont, and the spiritual awakening there was spreading. The news of its needs reached Rossetti, while that of his conversion had reached his brethren in Italy. He had prospects of a brilliant literary career in England, but the gospel call from Italy came with such irresistible power that he went to the Embassy in London and got his passport, signed by Cavour, "to preach the gospel."

From the meeting on Orchard Street, London, Rossetti left secure England to go preach the free gospel among his countrymen. R. C. Chapman preached a farewell address, and Rossetti implored his brethren that they would pray that he might be blessed in Italy. Rossetti got on his knees as one of the elder brethren offered fervent prayer while the other elders held their hands over his head.

Alessandria became the first center of Rossetti's work in Italy. This Piedmontese city, which lies in a plain at the junction of the rivers Bormida and Tanaro, and possesses one of the strongest fortresses in Europe, was called after Pope Alexander III, who raised it to a bishop's see. The labors of Rossetti made it the center of evangelical testimony in Italy. He gathered around him a band of Christian young men, to whom he taught the Word and guided in the work of God. He infused these national evangelists with a contagious boldness.

From the Piedmont in the north, the gospel spread south. From the city of Rome, monks arrived to preach against the heretic Rossetti. But by this time Rossetti had the fellowship of several able Italian brethren. A few among these faithful witnesses were educated men of social position, but most belonged to humbler ranks: all preached the same gospel.

When the opposition turned ugly, Rossetti challenged his hearers: "They wish to send us evangelists away. What will you do? Will you return to your idols?" The happy response to Rossetti's challenge was seen in the spreading flame of awakening.

Shortly after this, the Church in Alessandria met for the first time at the Lord's Supper. Rossetti published a few of his choice hymns, which

were sung by that simple, saintly company.

Persecution against the gospel continued more aggressively. Rossetti could say with Paul: "Once was I stoned." The injury looked serious, but undaunted, the bandaged Rossetti preached that same night. To the sympathizers who gathered around him, he said with a satisfied smile: "I was hoping that the stones might not wound your faith."

Once Rossetti was expected at Spinetta by train. A local priest incited two hundred young toughs to welcome his arrival with stones and clubs! The train arrived, but Rossetti did not step off the train—he had missed his connection. The hooligans assumed that the authorities in Alessandria had arrested the heretic, and they went home, confident that he would never dare return to Spinetta. Those who had gathered to hear the gospel remained in the hall, and were discussing the situation when the door opened. It was Rossetti. He had come in a carriage rather than disappoint the people. In 1868, he convened the first annual Agape held there. This Christian gathering has encouraged thousands of God's people in Italy.

Rossetti's work spread across the rugged terrain of Italy. Turin, Genoa, Florence and Rome enjoyed his ministry. Despite poor health, Rossetti joyfully pushed ahead. Reaching Florence, he met with the saints there on Sunday, June 3, 1883. He read Acts 7:5-6; Hebrews 13:8-15; Revelation 1:4-6; 4:1; 5:9-14; and spoke with great feeling and power of the joy and glory reserved in heaven for all the redeemed. Those who heard him said afterwards: "He transported us to heaven." Finishing his exhortation, he sat down, and was ready to stand again to give out a hymn, when he passed into the Lord's presence. No doubt, he joined the chorus on the other side.

### Further Reading:

*Brethren: the Story of a Great Recovery*, by David J. Beattie  
*Chief Men Among the Brethren*, by Hy. Pickering  
*Forgotten Heroes*, by C. J. Casher  
*Garibaldi the Liberator*, by S. Stuart Starritt  
*Heroes of the Faith in Modern Italy*, by J. S. Anderson  
*That the World May Know*, Vol. 8, edited by F. A. Tatford



# The Breaking of Bread

Hy. Pickering

That the early Christians observed "the ordinances" (1 Cor. 11:2) of the baptism of believers and the Lord's Supper is clear to any unbiased reader of the New Testament. The observance of the Breaking of Bread, otherwise spoken of as the Communion, or "the Lord's Supper" (1 Cor. 11:20), was instituted by the Saviour almost 2000 years ago, has been continued upon each first day of the week since, and is observed today in thousands of places in most of the lands of earth, by millions of persons of almost every kindred, tongue, and nation. The great fact of the observance is certainly worth careful consideration by everyone bearing the Name of Christ.

"What mean ye by this service?" (Ex. 12:26) was a question to be answered as Israel of old observed the Passover, and every member of the redeemed people was to have an intelligent reply. Should not every Bible-loving Christian have a reason to give to every man why he observes, or does not observe, this important memorial? We seek from the Scripture of Truth to give plain answers to pointed questions concerning the Breaking of Bread.

*Who instituted it?* "Jesus took bread . . . and He took the cup" (Matt. 26:26-30). Three of the writers of the Gospels, and the chief writer of the Epistles make plain that the ordinance of the Lord's Supper was divinely instituted by our Lord Himself; therefore it cannot be a meaningless ordinance, or one to be lightly set aside.

*When was it instituted?* "The same night in

which He was betrayed." What thoughts these words conjure in memory. He who, even amid the dying agonies of Calvary, thought of a loved mother, looked down the ages and thought of His lonely and loved followers in all lands and instituted this simple means for the remembrance of Him and the communion of His own.

Most of us have had last requests from loved ones. With what reverence we received them, and with what diligence we carried them out. And shall the parting request, or what may almost be termed the dying "command" of Christ—"This do"—be esteemed lightly by anyone daring to call Him "Lord and Master" (John 13:13)?

*What Authority do we have for Breaking Bread?* "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread. And when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (1 Cor. 11:23-26).

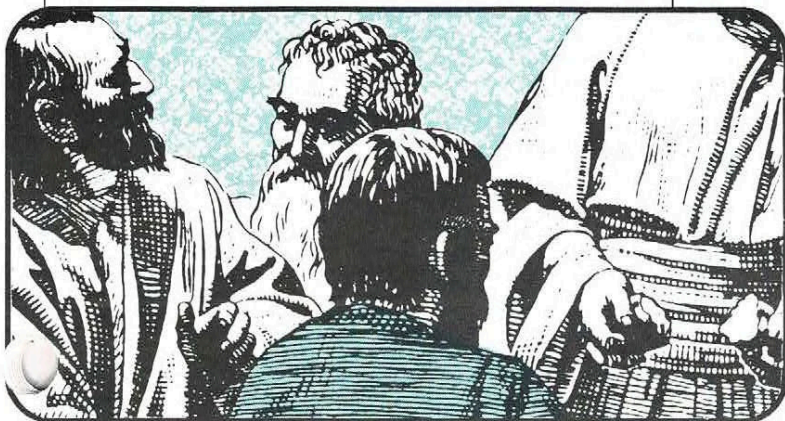
"A threefold cord is not easily broken," says the Wise Man, and a threefold cord constitutes the strongest scriptural basis for any doctrine or practice. This we have for "the Breaking of Bread."

1. The Saviour's own institution (Luke 22:7-20, and other portions already cited).

2. The disciples' example. They "came together to Break Bread" (Acts 20:7).

3. The special revelation to the apostle in 1 Corinthians 11, as cited above—not something he got from Luke or Matthew, but a special and direct revelation from heaven, which he "received to hold" (the force of the word) and to pass on for others to hold "till He come." This is the charter for the feast.

Anyone reading carefully and candidly the Scriptures concerning the Breaking of Bread will notice five outstanding marks.





## THE BREAKING OF BREAD

1. *Personality.* Observe the personal note in the Charter: "The Lord Jesus . . . He was betrayed . . . He took bread . . . He gave thanks . . . He said . . . My body . . . for you . . . in remembrance of Me, He took the cup . . . He had supped . . . My blood . . . do ye . . . ye drink . . . in remembrance of Me" (1 Cor. 11:23-25). The best meeting begins with each heart saying, "We would see Jesus," and ends with, "We have seen the Lord."

The individual partaker is to "examine himself." Doing this in sincerity, like the Israelite of old, he will say like David, "Who am I, O Lord God, and what is my house, that Thou hast brought me hitherto?" (2 Sam. 7:18). Entering in thought into the deepest recesses of his soul, realizing what he is by nature in the presence of a Holy God, like Isaiah, he will exclaim, "Woe is me! for I am undone" (Isa. 6:5). Like Peter, he will fall down at Jesus' feet and be ready to say, "I am a sinful man, O Lord" (Luke 5:8).

Then in deepest humility, he will rejoice in his Lord and Master. Like Paul of old, he will say, "The Son of God, who loved me, and gave Himself for me" (Gal. 2:20). And like Thomas, he will sum up his adoration with the exclamation, "My Lord and my God" (John 20:28).



2. *Simplicity.* The Lord Jesus, a handful of unlearned and untutored disciples, an upper room, two plain elements found in almost every part of earth—"bread" and "the fruit of the vine." No elaborate details, no ritualistic ceremony, no officialism, sweetly simple yet gloriously solemn in the presence of the Lord Jesus.

3. *Solemnity.* Instituted on the night of His betrayal—commemorating His body broken and His

blood shed, suggesting that each Lord's Day may be the last on earth. Under the eye of God, with Jesus in the midst, guided by the Holy Spirit, no lighthearted flippancy should in any degree ever be manifest at the Supper.

4. *Liberty.* "Every one hath a psalm, a doctrine" (1 Cor. 14:23, 26). In no Scripture is there ever a hint of a bishop, priest, presiding elder, or other person to usurp the function of the Spirit.

5. *Continuity.* "Ye do proclaim the Lord's death till He come." Then will the remembrance of Calvary be forgotten? No, the myriad Host, with a loud voice in sweetest unison proclaim, "Thou art worthy . . . for Thou wast slain and hast redeemed us to God by Thy blood" (Rev. 5:9). As the Lamb is the center of gathering here below, so in the center of the ransomed, throughout eternal ages, is "the throne of God and of the Lamb."

And will the Feast then be done with? Did the Master not speak of not partaking of the fruit of the vine until the Kingdom come? (Lk. 22:18). Whatever may be the materials, if materials there be in Kingdom days, the prospect is certainly that after ceasing to partake of the Supper of the Lord on earth, the redeemed shall sit down at "the marriage supper of the Lamb" in glory (Rev. 19:9).

How often have we left this meeting with the words of Psalm 102:11-12 upon our lips: "My days are like a shadow that declineth . . . but Thou, O Lord, shalt endure forever; and Thy remembrance unto all generations."

Today, the emblems—seeing His spiritual presence through a glass darkly; tomorrow, the reality, seeing Him face-to-face, and the realized, enjoyed, and bodily presence of our beloved Lord. Shall we not be there at the Supper until we shall be there and sup with Him?

**U**



# A Happy Funeral?

James Gunn

The doctrine of baptism has sadly suffered, not only in Christendom, but also among those who are gathered profess- edly in the Name of the Lord Jesus. Amid the confusion of opinions, we hear of Infant Baptism, Household Baptism, and Believer's Baptism. Naturally, the sincere and devoted heart enquires: "Are all these taught in the Word of God?"

As this paper is dealing with believer's baptism, it is not our present purpose to discuss infant baptism nor household baptism, although we affirm that since we fail to find any scriptural support for infant and household baptism, we reject these as innovations of men. It is unhappily true that baptism has been troubled water among professing Christians. That an ordinance so blessed, simple, and instructive, should cause division, allows but one explanation: "An enemy hath done this." But could such mischief have been wrought had Christians, instead of being taken up with far-fetched inferences, and religious formulae, been content to appeal only to the Word of God?

It is the Lord's will that His people should be of one mind and should all speak the same thing, so that to leave the question alone, as some advise, and allow each to follow his own preference is clearly to play into the hands of the enemy and to slight the authority of the Lord.

The word "baptize" is an untranslated word. The Greek "to baptize" is *baptizo*. The translators simply anglicized the word. Dominant scholarship testifies that *baptizo* signifies "to dip," or "immerse," and that baptism is immerison.

*The Meaning of Baptism.* This is stated in Romans 6:4, "Therefore we are buried with Him [our Lord Jesus Christ] by baptism into death." The preposition "by" testifies that baptism is the instrument by which the burial is accomplished. As baptism is declared to be the instrument of burial, then necessarily, baptism is a burial. There can be no other possible meaning to the phrase. The logic of the statement is irresistible. Baptism is a burial.

To find the symbol of a doctrine, you must first find the doctrine. The doctrine is officially stated by Paul in 1 Corinthians 15:1-4, "For I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the

scriptures; and that He was buried, and that He rose again the third day according to the scriptures." He passed through death, burial, and resurrection. Death, burial, and resurrection form the official doctrine. The symbol of the doctrine, and therefore of the gospel, must be that which shall set forth death, burial, and resurrection. As burial is a testimony that the individual has died, he who would symbolize the death of our Lord Jesus Christ must be baptized—immersed in water—as a confession of faith in Him.

When the person who is baptized is lifted again out of the water, it is a consequent symbol of resurrection; nor is this baptism complete until the person is raised again from the liquid tomb. He is submerged that he may emerge.

Just as soon, therefore, as you are identified by faith with the cross of Christ, and are counted as having been representatively put to death in Him, you must be buried. Your burial, of course, must be symbolic. Baptism is a symbol that teaches that the person who has died and been buried must rise again. The symbol of burial and resurrection would be incomplete without each other.

*The Authority for Baptism.* The vast majority of professing Christians agree that baptism is binding on us now. We find it instituted by Christ Himself. The parting commission He gave to His disciples is: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Here then, we have Christian baptism introduced. We call it Christian because introduced by Christ, and to distinguish it from John's baptism. This is the baptism that the disciples were commissioned by the Lord to carry out.

*The Mode of Baptism.* Enough has been stated to show that baptism as taught in the Scriptures is by immersion. Nothing more need be added to the clear description given in Acts 8:37-38, "And Philip said, If thou believest with all thine heart, thou mayest; and he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch, and he baptized him."

*The Candidate for Baptism.* From a simple, even



## A HAPPY FUNERAL?

cursory reading of the New Testament, it is evident that only those believing on the Lord Jesus Christ for salvation are suitable candidates for Christian baptism. Departure from this general New Testament rule has led into the error of infant and household baptism. An attempt has been made to connect children with baptism by falling back on the figurative baptism of Israel in the Red Sea and in the cloud (1 Cor. 10:2). Remember that Israel was figuratively a redeemed people, and their little ones correspond, not to literal infants, but to newborn babes in the family of God.

This is not the way our Lord made disciples. He made them first, and afterwards baptized them—"Jesus made and baptized more disciples than John" (John 4:1). The disciples followed their Lord in this. The godly way to disciple the nations is to preach the gospel to them.

It has been maintained that the Apostle Paul held baptism as non-essential, for he declared, "Christ sent me not to baptize, but to preach the gospel" (1 Cor. 1:17). An examination of the context will show this only means, "Christ sent me not to perform the manual act of baptizing." Baptizing was not his special work.

The Apostle Paul, himself, submitted readily to baptism (Acts 9:18); he had all the Corinthians baptized (Acts 18:8; 1 Cor. 1:12-16); and he taught the doctrine of believer's baptism in his Epistle to the Romans even before he had visited their assemblies. Therefore, the assumption, based upon his words—"Christ sent me not to baptize"—that he placed no value upon this ordinance, is definitely refuted by these facts; he himself submitted to it, practiced it, and taught it.

Some teach that baptism is wholly Jewish, and consequently should not now be practiced. They remind us that Matthew's Gospel is Jewish in character, and they say that the commission of Matthew 28 was given in view of the kingdom. While it is true that Matthew's Gospel does bear a Jewish character, we need only look into the Book

of Acts to see that Gentile converts were baptized by Peter on the authority of Christ, and that not in view of the kingdom at all, for it is not mentioned in Acts 10, and later on Paul practiced baptism wherever he went.

Baptism is of utmost importance, for it is: the answer of a good conscience toward God (1 Pet. 3:21); the ordinance of the Lord, in the keeping of which there is great reward; and an opportunity for the believer to enter publicly and officially into his Christian position and responsibility.

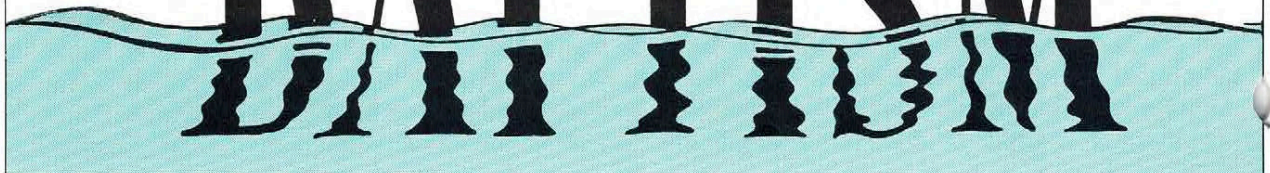
"Baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit." There are three persons in the Godhead, but One Substance. They have but one name, and that name is God—God the Father, God the Son, and God the Holy Spirit.

Let us think how the whole Godhead is concerned in the redemption which baptism proclaims: the Father sent forth His Son, made of a woman, yet that Holy One was conceived of the Holy Ghost. In the baptism of Jesus, we see the Incarnate Son of God going under the waters of baptism while the Holy Spirit descends upon Him, and the Father says, "This is My beloved Son." At Calvary, the Father delivered Him up for us all, yet at the same time Christ offered Himself through the Eternal Spirit. The Godhead is seen likewise in the resurrection of our Lord. Christ raised Himself, for He laid down His life that He might take it again (John 10:17); in like manner the Spirit of God raised Him according to Romans 8:11, and yet we read that the Father raised Him (Eph. 1:20). We may also trace the operation of the Trinity in our redemption. We are chosen by the Father, redeemed by the Son, and sealed by the Holy Spirit (Eph. 1:3-14).

The Triune name in baptism reminds us of the formula of the Aaronic blessing upon Israel: "Jehovah bless thee and keep thee; Jehovah make His face to shine upon thee, and be gracious unto thee; Jehovah lift up His countenance upon thee and give thee peace" (Num. 6:25-27).

**U**

# BAPTISM





## The Church

*The Church, it has been said, has many critics but no rivals. It is far from perfect, but being perfected. Those who compose its company are not what they should be, not yet what they shall be, but they are not what they once were. They are what they are by the grace of God—redeemed, heaven-bound saints of God.*

*The Church's one foundation  
Is Jesus Christ her Lord;  
She is His new creation  
By water and the Word;  
From heaven He came and sought  
her  
To be His holy Bride;  
With His own blood He bought her,  
And for her life He died.*  
—Samuel J. Stone

*"Even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."*  
(Ephesians 5:25-27)

The Church is not only quickened by Christ, but quickened together with Christ. If this truth were received into the understanding and affections, and lived upon daily by the children of God, their very garments would smell of myrrh and frankincense, with all the powers of the merchant; and their conversation would bespeak their heavenly calling in Christ Jesus.  
—R. C. Chapman

*"And He is the head of the body, the Church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence."*  
(Colossians 1:18)

It is impossible to recognize Christ as the center and sovereign ruler in the assembly, and continue to sanction the setting up of man. When once we have tasted the sweetness of being under Christ, we can never again submit to the servile bondage of being under man. This is not insubordination or impatience of control. It is only the utter refusal to bow to a false authority—to sanction a sinful usurpation. The moment we see man usurping authority in that which calls itself the church, we simply ask, "Who are you?" and retire to a sphere where God alone is acknowledged.  
—C. H. Macintosh

*View the vast building: see it rise,  
The work how great, the plan how wise!  
O wondrous fabric! Power unknown  
That rests it on the Living Stone.*



The Church is a society of sinners. It is the only society in the world, membership in which is based upon the single qualification that the candidate shall be unworthy of membership.  
—C. C. Morrison

Burned but not consumed.  
—Motto of the Church of Scotland

*"That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."*

(1 Timothy 3:15)

*Crowns and thrones may perish,  
Kingdoms rise and wane,  
But the Church of Jesus  
Constant will remain;  
Gates of hell can never  
'Gainst that Church prevail;  
We have Christ's own promise,  
And that cannot fail.*  
—Sabine Baring-Gould

For the Church the greatest price was paid—the death of Christ; the greatest honor was extended—to be co-regents with Christ; the greatest intimacy was introduced—as the Body and Bride of Christ; the greatest possibility was promised—likeness to Christ; and the greatest blessing was assured—eternity with Christ. When He gave His Word, it was to me; when He gave His life, it was for me; when He expressed His will, it was that He might spend eternity with me! The Church was in His heart and mind and will from before the foundation of the world and shall be in His embrace forever!



**M**oney is power. It has power greatly to extend one's opportunities, influence, and fruitfulness. With equal truth it may be said to multiply one's responsibilities. Certainly its possession and use increase one's dangers spiritually.

The Scriptures present amazing contrasts according to an individual's use of this possession common to all! It may be: "filthy lucre" (1 Tim. 3:3; 1 Pet. 5:2); "the mammon of unrighteousness" (Lk. 16:9); "treasure heaped for the last days" (Jas. 5:3); "gold and silver cankered" (Jas. 5:3); "riches corrupted" (Jas. 5:2); "treasure, laid up for self" (Lk. 12:21); "gold that perisheth" (1 Pet. 1:7); "uncertain riches" (1 Tim. 6:17). Or it may be: "the grace of God in you" (2 Cor. 9:13-14); "the fruit of righteousness" (2 Cor. 9:10); "treasure laid up in heaven" (Mt. 6:20); gold and silver transmuted into Bibles, books, tracts, and even the sons of men (Lk. 16:9); riches increased (2 Cor. 8:2); "rich toward God" (Lk. 12:21); fruit that abounds (Phil. 4:17) "the true riches" (Lk. 16:11).

Does the question of stewardship arise in this matter? Some may consider that there is no question of accountability. "This money is mine, I have earned it; this house, these goods, are my possessions. I bought them." But let us ask ourselves to whom *we* belong. "Ye are not your own, for ye are bought with a price" (1 Cor. 6:19-20).

We dare not say, as Moses feared Israel would, "My power and the might of my hand hath gotten me this wealth" (Deut. 8:17), as though they could then regard it as being theirs. After all, God gave us the opportunity and capacity to earn it and any moment it may fall from our lifeless hands. Our money and possessions are not inalienably ours. We are but trustees to hold and use them for God. Let us realize His absolute *ownership* of us and then we shall recognize the duty of *stewardship*. It was thus with the Macedonian believers, for of



*Giving*  
A. Pulleng

them Paul says the gift of money was preceded by a dedication of themselves. They "first gave their own selves to the Lord" (2 Cor. 8:5). They made the greater gift first and thus it became possible, even easy, to make the lesser gift afterwards.

In our Lord's teaching there are many references to money. The idea of stewardship is prominent. Thus He declares that the ideal steward is one who is faithful and wise (Luke 12:42).

How may this stewardship be discharged faithfully? The principles are enshrined in 1 Corinthians 16:1-2. Let us observe what is suggested: *Regularly*: the first day of the week; *Individually*: every one of you; *Systematically*: lay by him in

store; *Proportionately*: as God hath prospered. Thus a certain definite sum is set aside regularly as the Lord's portion to be disbursed as guided by Him. What proportion? This is not specified. It is for each believer to decide, having regard to commitments and obligations. "As God hath prospered," provides both for a varying sum and a varying proportion. One may start by giving a tenth, but as income increases and obligations decrease, such a proportion may not then be honoring to God. In deciding what the proportion shall be, there needs to be due exercise of heart that there be no unnecessary expenditure upon household and personal needs. Yet, no steward should feel any bondage as to this, for God is not a grudging Master and will surely allow His steward suitable food, lodging, and clothing. If due care is exercised as to personal expenses, they are as truly sanctioned by the Lord as any gifts for His work.

This method of setting aside a definite proportion for the Lord follows the principle inculcated so often in the Scriptures—God first. It is a safeguard against the danger to which most are exposed of raising unduly our standard of living; of regarding as necessities things which were for-



## THE INVESTMENT OF GIVING

merly looked upon as luxuries, with the result that at the end of the week or month, as the case may be, there is little left for God—a blemished sacrifice, so sternly condemned in Malachi 1:14.

Do we give systematically to the Lord of what He has entrusted to us or do we give haphazardly? Does the amount given bear any relation to income received? Or is it determined by our presence at certain meetings and the appeal of the moment? If haphazard giving is our practice, clearly we are unwise as well as unfaithful. What is the result?

1. *We rob God* (Mal. 3:8). Those who consider they give a satisfactory portion of their income on this basis are urged, in view of the Judgment Seat of Christ, to make note of sums normally given over a period of, say, three months, and then relate the total to gross income for the same period. Do not shrink from it. The result, will probably be humiliating.

2. *We deprive the Lord's work of financial assistance* necessary for the maintenance of aggressive work at home and abroad. It is the considered judgment of not a few that if only the lesser per cent of believers in assemblies gave systematically and proportionately there would be no lack anywhere, but instead a superabundance. It may be suggested that the Lord will provide for His servants. Yes, He does, and He will even if we fail. But it is one thing for a missionary to receive sufficient for bare needs and quite another to enable him to grasp fully all his varied opportunities to make Christ known among the heathen.

3. *We lose enrichment spiritually* which we might otherwise receive (2 Cor. 9:6, 8, 11). George Muller said, "If we neglect habitual, regular giving, giving from principle upon scriptural grounds, and leave it to impulse, feeling, or particularly arousing circumstances, we shall certainly be the losers."

There is a prime responsibility, as already shown, towards God. The fact that He is pleased to entrust with some part of His property makes us highly responsible servants.

There is also a responsibility towards fellow-believers and evangelistic work at home and



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(LUKE 6:38).

abroad. Dr. A. T. Pierson has well said, "God's stewards who see their opportunity and responsibility are buttresses to the whole structure of foreign missions."

Although salaries and wages generally have increased, it is feared that gifts to the Lord's work have not increased proportionately. Men and women have not been lacking in willingness to surrender all, and to venture forth to the mission field in dependence on God. Despite the closing of doors, missionaries have found other places to serve the Lord, and those laid aside still need care and help. And with the greatly increased cost of living in all lands, it should evoke a greater exercise of heart. The cost of carrying on evangelical work, whether in traveling with the gospel, in educational work, or in medical work, it has risen sharply. Opportunity is presented to many missionaries in the field of literature seeing that the number of literates is increasing.

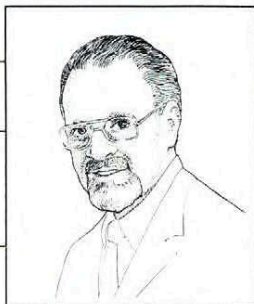
For missionaries, all this constitutes a great test of faith and on their part much sacrifice is often involved, but the sacrifice should not be theirs alone. We should all be God's fellow-workers in this great enterprise, and although not called to go in person to the field, should see that our contribution is as large as possible.

God will be no man's debtor; so the promise is, "Give and it shall be given unto you" (Lk. 6:38). "There is that scattereth, and yet increaseth" (Prov. 11:24). "Honor the Lord with . . . the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9-10). God often entrusts larger gifts to those who demonstrate faithfulness in the discharge of this stewardship. Giving also ushers in the dawn of a superior blessedness: "It is more blessed to give than to receive" (Acts 20:35).

What a rich cluster of blessings is found in 2 Corinthians 8:1-7; 9:6-14! Giving will bring an abundance of joy, forge a link of fellowship, prove the sincerity of our love, secure a bountiful harvest, lead to an added sense of God's love, obtain abounding grace, effect an increase in the fruits of righteousness, promote thankfulness in others, and cause God to be glorified.

**U**





## LOOK AT BOOKS

# Acting on Acts

Jim McKendrick

The last sight the world had of the itinerant preacher from Galilee who claimed to be the Son of God was Calvary. They had finally rid the land of His message and His disciples had been proven to be following a hoax. The world would be finished with this whole affair. Or would it?

It had been reported that His disciples had stolen the body and were claiming a resurrection. But then that could be easily denied. Or could it?

He had risen! He was alive, and to a select but significant band of followers, He had shown Himself in many ways and He had now gone to His Father. But He had not left them as orphans. He sent His Holy Spirit to empower them with the greatest message this world had ever known. In a short but action-packed 35 years, this gospel had spread from that upper room where about 120 disciples had gathered—with one accord, in one place, with one purpose, to wait for the promise of the Father—to a force that had begun to change the very fabric of society. And it has gone on to prove that it is the greatest force of change this world has ever known. What is this gospel? Who proclaimed it? How did it spread? What is its relationship with Judaism? How does it relate with pagan kings? Is it a political force to be crushed by imprisoning its followers? Is it a religious power to be dealt with in the seat of Jewish power—the Sanhedrin? All these questions and more are answered in the book of the Acts of the Apostles. Reading it will move you emotionally, spiritually, and intellectually as you follow this band of disciples from Jerusalem to the outer reaches of the known world. I would like to suggest three books that will help you catch the enthusiasm, the dynamic, the realities dealt with in this great book of the Bible.

For the beginner and those who would like to catch the spirit of this book, get "Dynamic Christianity" by William MacDonald. You will get so caught up in this commentary, you will not be able to put it down. Written in a style that helps

catch the spirit of this era with pointed applications, it will prick your conscience as to your own life-style in light of the life-styles of the first disciples. I can't seem to find it anywhere in print at the present time, but you should be able to find a copy around in a library. Borrow it and be challenged by the first century Christians.

The second book to read is G. Campbell Morgan's book "The Acts of the Apostles." An excellent, non-technical expository commentary, it will

help you to understand the times and the context of each section. It is arranged in a paragraph-by-paragraph exposition which helps to understand the reasons why particular events were recorded and the relationship of one part of the book with the other. Some good, practical applications are sprinkled along the way also. This one is published by Revell Company and should be found in many Christian bookstores.

The third book I would suggest is a more recent work named "True to

the Faith" by Dr. David Gooding. He was, for many years, a professor of Classical Literature at Queen's University in Belfast, Northern Ireland. He brings that discipline to the study of the Word of God and provides fresh insight into the literary structure of this magnificent book. He argues quite capably that Luke is just as interested in what the gospel is and its relationship with Judaism and the Gentile world as he is in telling of the spread of the gospel. This fresh insight will, as brother Gooding would desire, help us love the Lord our God with all our heart and soul and *mind* and strength. And again you will catch the dynamic of the book of Acts. You will see the great struggles of the early Church as it faced the Sanhedrin, its own prejudices, and the world rulers of their day. Published in England, you can get copies through CMML in New Jersey.

Jesus said, "I will build My church." That process is still going on today. As you study the book of Acts, may its principles and practices have a positive effect on your life today.

### TRUE TO THE FAITH

A fresh approach to the Acts of the Apostles



DAVID GOODING



## Every Day Reading Plan

### Section 20: Books Three & Four of the Psalms — Inside the veil & outside the camp

#### Book 3

August 1	Psalm 73:1-28	I went into the sanctuary of God; then understood I
August 2	Psalm 74:1-23	Arise, O God, plead Thine own cause
August 3	Psalm 75:1-76:12	Surely the wrath of man shall praise Thee
August 4	Psalm 77:1-20	I call to remembrance my song in the night
August 5	Psalm 78:1-72	Can God furnish a table in the wilderness?
August 6	Psalm 79:1-13	Purge away our sins, for Thy name's sake
August 7	Psalm 80:1-19	That dwellest between the cherubims, shine forth
August 8	Psalm 81:1-16	Honey out of the rock
August 9	Psalm 82:1-8	He judgeth among the gods
August 10	Psalm 83:1-18	Keep not Thou silence, O God
August 11	Psalm 84:1-12	The sparrow hath found an house
August 12	Psalm 85:1-13	Righteousness and peace hath kissed each other
August 13	Psalm 86:1-17	Ready to forgive and plenteous in mercy
August 14	Psalm 87:1-7	Glorious things are spoken of thee, O city of God
August 15	Psalm 88:1-18	Wilt thou show wonders to the dead?
August 16	Psalm 89:1-52	I have found David my servant

#### Book 4

August 17	Psalm 90:1-17	So teach us to number our days
August 18	Psalm 91:1-16	The dragon shalt thou trample under feet
August 19	Psalm 92:1-15	I shall be anointed with fresh oil
August 20	Psalm 93:1-5	Holiness becometh Thine house, O Lord, for ever
August 21	Psalm 94:1-23	He that planted the ear, shall He not hear?
August 22	Psalm 95:1-11	Let us kneel before the Lord our Maker
August 23	Psalm 96:1-13	Worship the Lord in the beauty of holiness
August 24	Psalm 97:1-12	Ye that love the Lord, hate evil
August 25	Psalm 98:1-9	Make a loud noise, and rejoice, and sing praise
August 26	Psalm 99:1-100:5	Enter into His gates with thanksgiving
August 27	Psalm 101:1-102:28	As a sparrow alone upon the housetop
August 28	Psalm 103:1-22	Like as a father pitieth his children
August 29	Psalm 104:1-35	My meditation of Him shall be sweet
August 30	Psalm 105:1-45	Touch not Mine anointed, do My prophets no harm
August 31	Psalm 106:1-48	Who can utter the mighty acts of the Lord?



# Every Day Reading Plan

Section 21: Book Five of the Psalms — The God of Revelation & the Revelation of God

## Book Five

September 1	Psalms 107:1-43	Oh that men would praise the Lord!
September 2	Psalms 108:1-13	Victory over the enemies of God's people
September 3	Psalms 109:1-31	A cry for deliverance and vengeance
September 4	Psalms 110:1-7	The Lord gives dominion to His King
September 5	Psalms 111:1-10	Jehovah is praised for His good works
September 6	Psalms 112:1-10	The blessings of the righteous
September 7	Psalms 113:1-9	The God of heaven and the humble of earth
September 8	Psalms 114:1-8	God's deliverance of Israel from Egypt
September 9	Psalms 115:1-18	Who is the God that can be trusted?
September 10	Psalms 116, 117, 118	Praise the God who delivers
September 11	Psalms 119:1-88	The <i>Aleph</i> to <i>Tau</i> of the Word of God
September 12	Psalms 119:89-176	Love this one, and you'll love the whole Book
September 13	Psalms 120:1-122:9	<i>Psalms 120-134 are titled the Psalms of Ascents. As though climbing a staircase to Zion, we pass from one plateau to another on our journey to the city of God. These fifteen psalms appear to be grouped in threes according to their themes.</i>
September 14	Psalms 123:1-125:5	
September 15	Psalms 126:1-128:6	
September 16	Psalms 129:1-131:3	
September 17	Psalms 132:1-134:3	
September 18	Psalms 135:1-21	God works! Idols don't!
September 19	Psalms 136:1-26	The endless endurance of the mercy of God
September 20	Psalms 137:1-138:8	Sorrows in Babylon & worship toward Zion
September 21	Psalms 139:1-24	Fearfully and wonderfully made
September 22	Psalms 140:1-13	A prayer for divine protection
September 23	Psalms 141:1-142:7	A prayer for divine preservation
September 24	Psalms 143:1-12	The Lord cares when no one else does
September 25	Psalms 144:1-15	Happy is the people whose God is Jehovah
September 26	Psalms 145:1-21	A great God deserves great praise
September 27	Psalms 146:1-10	Where is your help and your hope?
September 28	Psalms 147:1-20	Broken hearts and blazing stars in His hand
September 29	Psalms 148:1-14	No one left out of those who should praise
September 30	Psalms 149:1-150:6	Praises upon praises. The crescendo!



## The Psalms (Part 3)

**Alexander McEachern**

*I*n this month's lesson, we continue our examination of the book of Psalms. We would like to give an overview of the book of Psalms, but that certainly is a difficult task, as the psalms cover so many different subjects without really grouping them into sections that are theme or subject oriented. Often a psalm following another seems to bear little relationship to the one that precedes it.

It is important to note, however, that the Psalms do have a certain amount of built-in structure. They break down into five general sections. Each of these five "books" ends with a doxology ascribing blessing to the Lord. The first book is Psalms 1 to 41 and it ends with the words, "Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen and Amen" (Ps. 41:13). Book Two is Psalms 42-72 and it ends with, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever; and let the whole earth be filled with His glory. Amen and Amen" (Ps. 72:18-19). Book Three is Psalms 73-89, ending with, "Blessed be the Lord God forevermore. Amen and Amen" (Psalm 89:52). Book Four is Psalms 90-106 ending with, "Blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say, Amen. Praise ye the Lord" (Ps. 106:48). The last book is, of course, Psalms 107-150 and it closes the Psalter with the words, "Let everything that hath breath praise the Lord. Praise ye the Lord" (Psalm 150:6). These divisions were established at different points in the history of the nation of Israel and the actual compilation period may have stretched over a period of at least several hundred years. It is thought that Book One was compiled during the times of Solomon, Books Two and Three were probably done by the men of Hezekiah (2 Chron. 29:30) and Books Four and Five during the times of Ezra and Nehemiah.

These five books correspond with the Pentateuch. In the first book, we find the psalms reflect the book of Genesis. Many of the psalms in this section emphasizes man as the creation of God and consequently his relationship and responsibility to God. Indeed the key word is "man." In the second section, the theme of the book of Exo-

dus is emphasized. The key words are deliverance and redemption. The book of Leviticus and its presentation of man as a worshipper is the theme of the third book. The key word is sanctuary and man's need to be in the presence of God for fullness of joy. The fourth section corresponds to Numbers. The key words are wanderings and unrest. In fact, in this section two psalms (90 & 106) are completely given over to a review of the failures of Israel as recorded by the book of Numbers. The final section of the Psalms corresponds with the book of Deuteronomy. The key phrase is the Word of God, and the way in which the Word reveals God is presented. It is in this section that we find Psalm 119 and its masterful exposition of the Word of the Lord.

Besides this general break down of the book of Psalms, there are also other psalms that are linked by a certain subject matter or theme. There are a number of Messianic Psalms that give prophetic insight into the character and life of the Lord Jesus Christ. These psalms are brilliant presentations of our Lord and some even give us insight into the emotions He experienced. Since many of the psalms present shadows of Christ, the following list is not meant to be exhaustive. However, the following could properly be termed Messianic Psalms: Psalm 2—Christ's Sonship and Reign; Psalm 8—Christ's Condescension; Psalm 16—Christ's Delight; Psalm 22—Christ's Suffering; Psalm 23—Christ's Shepherding; Psalm 24—Christ's Sovereignty; Psalm 34—Christ's Bones Unbroken; Psalm 35—Christ Hated; Psalm 40—Christ and the Father's Will; Psalm 41—Christ's Betrayal; Psalm 45—Christ's Kingship; Psalm 68—Christ's Ascension; Psalm 69—Christ's Shame; Psalm 72—Christ's Kingdom; Psalm 89—Christ the Covenant Fulfiler; Psalm 102—Christ's Loneliness; Psalm 110—Christ's Priesthood; Psalm 118—Christ the Chief Corner Stone.

As mentioned, this is not exhaustive, but it is a good listing of psalms that undeniably speak about our Lord Jesus. This tracing of Christ in the Psalms is a wonderfully enriching study and we commend every believer to it. The fruit of it will undoubtedly be seen and enjoyed at many Lord's Suppers.



# Not Amused

C. E. Wincott

**I** am not a cynic. Life to me is a rapture. It is, however, my humble contention that the Church is not the place where amusements ought to be found. It is to be the sphere of ceaseless worship, service, and prayer, and the idea that it should cater to anyone's amusement is quite foreign to the New Testament. This is a pleasure-loving age; the professing church, instead of standing in readiness to meet the Bridegroom, is flirting with His avowed enemies, and this while Christ is pouring out the riches of Heaven in preparing for His Bride.

These are signs of the approaching end of the Age when "men shall be lovers of pleasure more than lovers of God" (2 Tim. 3:1-4). Surely we cannot ally ourselves with such a worldly spirit, or with worldly means attract people to our assemblies. The command to us is, "Come out from among them, and be ye separate" (2 Cor. 6:17).

Many professing the Name of the Lord see no harm in the friendship of the world, but her vanities will have no magnetism to those who say from their heart to the Bridegroom, "Draw me, we will run after Thee" (Song of Sol. 1:4).

All thoughtful men are viewing with alarm the headlong plunge the nations are taking in the pursuit of pleasure. One sacred rite after another is being trampled beneath the heel of contempt, while a fatal spirit of unbelief is laying its deathly hand upon the compass of the ship—the conscience of the nation. Millions are continually sighing for some new sensation and hail as a hero any man who originates some new diversion.

It must not, however, be understood that the Church is the foe of enjoyment. True Christianity is not a killjoy. Everything depends on the answer you give to the question, "What pleasure does faith make less?" The truest joy is that which springs from the soul's union with God, in Whose "presence is fulness of joy" (Ps. 16:11). Any form of pleasure which in the least degree makes that gladness less, is the foe of God, and the enemy of man's highest welfare.

Recreation, when rightly enjoyed, is one of the

manifold blessings of God. The Lord Jesus never intended that the hallmark of His people should be asceticism. The gloomy monastic cell was not planned by the Guest of Cana's marriage feast to be the dwelling place of His people. Laughter may be as pious as weeping, and a smile as sacred as a sigh. Our God would have this earth a glad-some world and he who would blot out one sun-beam is not the friend of God.

I am not the enemy of pleasure that obtains the smile of an approving God, and the sanction of a heart and conscience in which Christ rules as King. But I must express the most uncompromising condemnation for those earth-born amusements which hinder communion with God and blight the pure well-spring of holy joy which the Holy Spirit creates.

The Church has come down from her exalted spiritual position to join in the catering rage of sensational pleasure for the people, as if her mission was that of a showman whose success depends upon the amount of superficial happiness he can provide to banish dull care. We are more impressed by numbers than by character, by size than by strength, caring more for pleasant entertainment than for biblical instruction, acting as though our first concern was to make people happy rather than holy.

In this age of excessive toleration, let us take care lest we veto the Word of God by our false charity: Proving what is well-pleasing unto the Lord (Heb. 13:21). Here, then, is the simple, yet sublime standard—not what men approve, not what the Church may approve, not what has been patented as conventional conduct by an unspiritual world, but what Christ approves.

On the eve of His crucifixion Jesus said, "I have overcome the world." He was a Conqueror in the moment of His apparent defeat. He triumphed over the spirit of the world. He was never more Victor than in the moment of His death. What though the world slew His body, it could not subdue His spirit to its sway. May the Church be found to have triumphed so when all its warfare is past.

THE WORLD  
HAS  
CONQUERED  
THE CHURCH  
INSTEAD OF  
THE WORLD  
BEING  
CONQUERED  
BY THE  
CHURCH.



It's not too late to get in some good reading  
this summer. Remember that those who DON'T read have no  
advantage over those who CAN'T.

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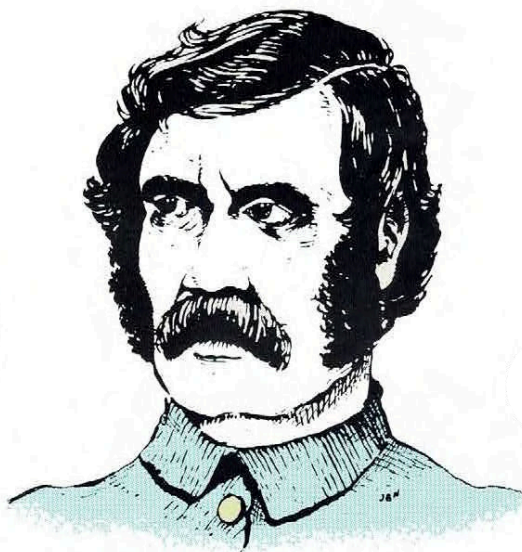
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## *I Never Made a* **SACRIFICE**



People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter?

Away with such a word, such a view, such a thought! It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering, or danger now and then, with a foregoing of the common conveniences and charities of this life, may make us pause and cause the spirit to waiver and sink; but let this only be for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us.

—David Livingstone