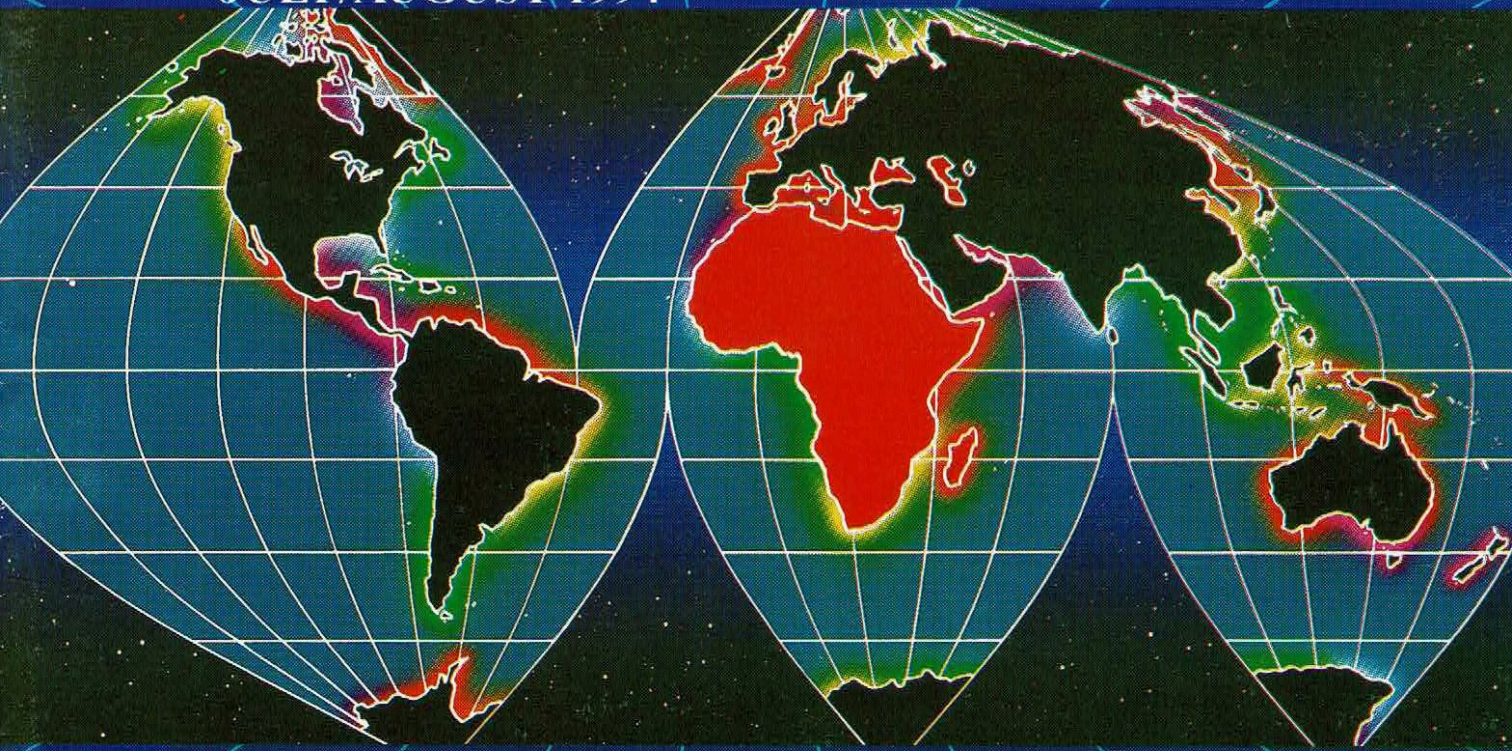


UPLOOK

JULY/AUGUST 1994



SEEING GREATER THINGS

RHYTHM

FOR THE CROSS

UNKNOWN AND YET WELL KNOWN

Heart Trouble in Africa



HEART TROUBLE IN AFRICA

I GREW UP hearing my parents intercede for Africa. It was not that they did not pray for other lands, but there seemed to be an added dimension to their cry for Africa.

My father was born in Blantyre, Scotland, hometown of the intrepid David Livingstone. Like Livingstone, I think his heart is buried in Africa. We had almost gone to what was then the Belgian Congo before being stopped by the War of Independence in 1960.

I had listened, spellbound, to missionaries in our home as they told of riverside confrontations with crocodiles and jungle shootouts with lions. Names like Wilson, Logan, Harlow, Hess, and Deans were as familiar to me as the baseball greats were to my friends.

But more, we heard prayer offered for Yosia Butso and Ezekieli Ngwera, elders of the assembly at Nyankunde, Zaire. I had listened to hundreds of melodious voices on tape, singing the Swahili version of "Far, far away, in heathen darkness dwelling..." To those that sat in darkness the Light had shone.

Africa, the once and again Dark Continent, covers 11,678,000 square miles (2 million more than North America). Although numbers vary dramatically, according to the *World Book*, the estimated 1992 population exceeds 692 million. I need not tell you that the 52 countries that make up this continent are, by and large, troubled lands. What are some of the problems?

1. *Spiritual*: Islam continues its slow march southward. Nearly 150 million Africans are Muslims, most in North Africa, but with strong representation in such countries as Nigeria and Tanzania.

In the push to eradicate foreign influences, many have encouraged "Africanization" by calling for the overthrow of Christianity and a return to tribal religions. This is taken very seriously, including a resurgence even of cannibalism. And this in spite of the fact that Christianity does not have its roots in Europe, and that the first African convert (the Ethiopian eunuch) brought the gospel there almost two millennia ago.

2. *Material*: Famine is a household word in most African countries. In many states, the infrastructure is rapidly disintegrating. Zaire's 40 million people are descending from "big man rule" to "no man rule." Like

the anarchism in Liberia, this country as large as the U.S. east of the Mississippi is living in what the *New York Times* calls "a new specter in Africa—a stateless country." The Evangelical Missions Information Service notes: "Since Zaire's independence in 1960, the wilderness has reclaimed some 85,000 miles of roads."

3. *Ethnic*: There are more than 800 distinct ethnic groups overlapping the territorial boundaries that were largely drawn during colonial days. With many of those European buffers (often violently maintained) now removed, tribal animosities such as has been seen in Uganda and Yemen, and more recently in Somalia and Ruanda & Burundi, are commonplace.

4. *Physical*: Disease is running rampant. AIDS now causes almost half of all deaths in Uganda. It is estimated that the country now has 1.5 million orphans. Of the approximately 12 million people worldwide with HIV, 8 million are in Africa.

5. *Social*: Due to the aforementioned factors, one wonders if the African family can survive. Add to this the rampant crime and random violence in both city and countryside. War, famine, and unemployment have uprooted whole regions. For example, in Sierra Leone, 400,000 are internally displaced, 280,000 more have fled to Guinea, and another 100,000 to Liberia.

Any hope? Yes, but such help as will do any good now will not come from the World Bank or the UN.

Ezekieli Ngwera, one of the elders for which I prayed as a child, had heart trouble. His bathhouse was outside the main structure of his home and in his latter years his wife would help him. One day, as she served her husband, she heard outside the sound of wings flapping. Many wings. Large wings. She wondered at the sound—so much so that she opened the door of the bathhouse and stepped outside.

There were no birds. Nothing but blue sky.

Stepping back in to finish her task, she found her husband no longer needed her loving attention. He had gone to the land where every kind of heart trouble has found its Cure. Only Heaven can help Ezekieli's Africa now. Heaven's help will come on angels' wings, saints' prayers, and lives offered in sacrifice—as it always has come. God help Africa now.

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CONTENTS

Volume 61 Number 7

FEATURES

HELP AFRICA <i>R E. Harlow</i>	4
A HEART FOR WITNESSING <i>Joyce Barinowski</i>	7
IN A DIFFERENT CULTURE <i>Rex Trogon</i>	11
LAND OF NIGHT, LAND OF LIGHT	14
AFRICA TODAY	16
UNKNOWN AND YET WELL KNOWN <i>T. E. Wilson</i>	18
SEEING GREATER THINGS <i>Northcote Deck</i>	25
RHYTHM <i>Edwin Adams</i>	30

DEPARTMENTS

EDITORIAL	2
FRONT LINES	5
WHAT'S GOING ON?	8
HEROES	21
LOOK AT BOOKS	27
BOUQUET OF BLESSINGS	10
MANNA: FOR AUGUST	28
LET ME INTRODUCE: Revelation	29

Founding Publisher
WILLIAM J. PELL

Previous Editors
LEONARD SHELDRAKE
PETER J. PELL
DR. H. A. CAMERON
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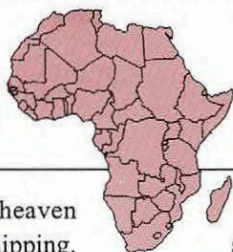
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J. B. NICHOLSON, JR.

Managing Editor
SCOTT TUCKER

Contributing Editors
JOHN A. BJORLIE
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JIM McKENDRICK

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HELP AFRICA



WE SHOULD BE LOOKING UP to heaven (Lk. 21:28), waiting, watching, worshipping. But also, we should be looking at the fields, in the last few days of the world harvest, and working.

Africa, the second largest continent, embraces about 20% of the land surface of the globe. God has been pleased to send His servants, the missionaries, there in great number. In the northern countries, Islam reigns supreme. South of the Sahara Desert, there has been huge blessing. Global statistician, Patrick Johnstone, calculates that more than half the population in this area consists of nominal or professing Christians. He deems that there are 63 million evangelical believers there. This leaves 417 million who need the gospel, 87% of the total.

Assembly work has been strongest in Zambia and Angola, but there are enclaves in Zaire (Northeast and South), and Chad, beside eleven others of the 50 states in this continent. Assembly workers have also served in ten more countries in years gone by.

In Angola, 8% of the population is evangelical. It is reported that there are 7500 churches, about 16% of which are assemblies. These assembly gatherings are 20% larger than the average Protestant church. Today there are six commended missionaries in this field, one couple and four sisters.

In Zambia, there are over 1,000 assemblies, more than any group of churches, according to Johnstone. However, those who attend are on average fewer than in the churches. There are 115 expatriate commended workers, about 18% of the total.

The work in Zaire is clustered in the Northeast (Nyankunde area) with 13 workers, and Shaba in the South, 33 missionaries. There are about 120 assemblies in the Nyankunde area.

Chad is a land of nearly 6 million people, which had several assembly missionaries at the peak, about 25 years ago. Today there is no one full time, yet 600 assemblies carry on. According to Johnstone, they average 500 in members and attendants.

Assembly missionaries have always been energetic and aggressive in Bible translation. They rightly recog-

nized that they could not build up Scriptural assemblies without the Scriptures.

The Bible has long been available in classical Arabic, but brethren Fisk and Frears had the joy of seeing the entire Bible in Moroccan Arabic. In Senegal, another highly Moslem country, Eric Church translated the Scripture into the Wolof language. Chad is also dominated by Moslems, but the Bible was translated into the Mbai language. Neville Taylor, F. W. Rogers, and others partook in this ministry, and Colin Price did parts of the New Testament in Azumeina.

In Nigeria, Raymond Dibble translated the Word of God into Igala. His son, Spencer Dibble, today continues in translating books and courses into this language.

Swahili is one of the trade languages of Zaire. In the Northeast, Bill Deans encouraged Gertrud (Koppel) Harlow in her desire to translate. The language committee included Ella Spees, Bill's sister, and others. By 1960, the Bible was published and endured for thirty years. This translation has been updated and is to be published this year with the original notes by Dr. C. I. Scofield.

In Zambia, brethren have been instrumental in providing the Bible in *Lunda* (Tom Rae, Singleton Fisher) and *Bemba* (Leslie Barham, W. Lammond, Ken Kruse). Some languages are used both in Angola and Zambia. Notable are *Chokwe* (David Long, who is now revising this with Doris Pitman), *Luvala* (Albert Horton, now being updated by Paul Poidevin and others), *Songo*, part of the New Testament (Jack King), and *Umbundu* (Walter Gammon, Lance Adcock).

This is a significant list, though still partial and incomplete. The Bible is available today in 107 African languages, the New Testament in 196 more. Yet work is progressing in 295 of the 1200 without Scripture.

So let us thank the Lord for what His servants have done. We must also earnestly support all in the front line of the battle, until the shout of victory marks the end of the conflict for the Body of Christ.

Sources:

Patrick Johnstone: *Operation World* (WEC).

Dr. F. Tatford: *Light Over the Dark Continent*



FRONT LINES

NEW YORK ROUNDUP

Camp Li-Lo-Li (Randolph, NY) has had a full schedule of camps for many years. This year they have added a new Ropes Confidence Course to their already adventurous list of activities. A new camp in August called "Roundup," has also been introduced. Contact:

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

ALMOST HEAVEN

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

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

TWICE THE BLESSING?

The assemblies in the Twin Cities area will be holding a Labor Day Conference on September 2-5, 1994. Arnot McIntee and Paul Irwin will be the speakers. Contact:

Mr. Glen Ellis
4549 5th Street, NE
Columbia Heights, MN 55421
(612) 572-1379

GOSPEL INTENTIONS

The Cedar Falls Bible Fellowship (Cedar Falls, IA) is planning a series of gospel tent meetings be-

ginning September 10-18 to be held at 7:00 P.M. each evening. J. Boyd Nicholson and J. B. Nicholson, Jr. will be the speakers.

Please pray for this effort in the gospel. The week before the meetings, invitations, tracts, and visits to the area will be conducted by the believers. If you cannot attend, perhaps you would like to pray for specific people the saints are concerned about. If you would like to help, would like a prayer list, or more information, contact:

Duane Wessels
196 Whispering Oaks Lane
Waterloo, IA 50701
(319) 234-9951 (home)
(319) 277-8883 (office)

PROSPECTUS

The Prospect Bible Chapel (Hartford, CT) will hold its Annual Bible Conference September 16-18, 1994. Speakers are Ted Grant (MN) and Don Welborn (TX). Contact:

Thomas Woods
31 Strickland Street
Manchester, CT 06040
(203) 643-4477

FALL CONFERENCE

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

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

NEBRASKA IN THE FALL

Keystone Bible Chapel (Omaha, NE) will be holding their Annual

Fall Conference October 7-9. Arnot McIntee (ON), Dan Linsted (KS), and Ken Daughters (IA) will be sharing the ministry of the Word.

Contact:

Keystone Bible Chapel
7840 Maple Street
Omaha, NE 68134
(402) 397-1714

INTO THE MAINE STREAM

The saints who attend the Spring Hill Gospel Hall (Westbrook, ME) extend an invitation to their Annual Bible Conference. This year the conference will be held October 8-9. Dan Snaddon (ON) and Tom Wilson (NJ) will be sharing in the ministry of the Word. Contact:

Dan Chick
95 Maple Street
Westbrook, ME 04092
(207) 854-4968

PACIFIC COAST HIGHWAY

The 27th Annual Pacific Coast Christian Conference will be held October 10-14, 1994, amid the beautiful redwoods of the Santa Cruz Mountains of California. Speakers expected: Alan Parks (MD) and David Reid (IA). Conference rates include accommodations and all meals. Contact:

Henry Kamena
1400 West 13th Street, Sp. 91
Upland, CA 91786-2970
(909) 985-0437

MOTOR CITY CONFERENCE

Curtis Gospel Chapel (Detroit, MI) will be hosting its 104th Annual Bible Conference on October

14-16, 1994. William Burnett (ON), Stephen Hulshizer (PA), and Floyd Wright (ON) are the scheduled speakers. For more information:

Bob Bollman
(313) 255-6008

AS YOUNG AS YOU FEEL

The Brockview Bible Chapel (St. Catharines, ON) extends an invitation for all ages to attend their Young People's Conference, October 21-23, 1994. Speaker expected is Alan Parks (MD). Registration is required prior to October 7, 1994.

Bill Nicholson (905) 682-3389
Dave Trotter (905) 357-4104

OPPORTUNITIES IN THE DESERT

The Bible Chapel of Tucson, AZ, plans to hold a Missionary Conference, in the will of the Lord, on November 4-6, 1994. The theme for this year's conference will be "*Opportunities as Iron Curtains Part.*" Ken Fleming (IA), Don Livingston (Japan), and Ogawa San (Japan) will be speaking. Accommodations are available. Contact:

Jim Yencarelli
2324 N. Norton Avenue
Tucson, AZ 85719
(602) 795-3194

COMMENDATION

In February of 1993, the Brooklyn Bible Chapel (Baltimore, MD) commended Paul Beverly to the work of the Lord in Russia for a period of one year. Having evaluated the work and hearing reports of the work from those who have spent time in Russia, the assembly has extended Paul's commendation for the duration of the work there. Your prayerful support would be greatly appreciated.

RIDING THE WAVES

The gospel continues to beam from New Carlisle, Quebec, covering the Gaspé Peninsula and into parts of the Maritime Provinces. The *Gospel Hour Broadcast* can be heard there each Sunday. As a result, a profitable series of meetings using the chart, "From Eternity to Eternity," was held at the New Carlisle Bible Chapel. Interest was high and attendance good for most of the meetings.

ON THE ROAD TO EMMAUS

Emmaus Bible Study Courses have helped many believers increase their knowledge of the Word since 1942. Emmaus courses are not only being used today in local assemblies, but also in camp work, neighborhood Bible studies, prison work, adult Sunday School classes, and individual Bible study. For more informations, contact:

Emmaus Corresp. Ministries
2570 Asbury Road
Dubuque, IA 52001

FINISHING WELL

Lyndon Ross Hess won many medals and trophies for his victories in long distance running events. These victories secured a scholarship to the University of Michigan. But, at his mother's request, in June of 1927 he began attending Wheaton College instead.

In the spring of 1932, he received a call from the Lord to teach in Sakeji School in Zambia, Africa. The Olympics were being held in Los Angeles that year and Lyndon was favored to win a medal. However, God's call was stronger and so was his desire to serve the Lord. Much like Eric Liddell, the Scottish athlete, he turned down all offers

to compete, and with his wife Ruth made plans to leave for Zambia.

Lyndon was a tireless missionary to the Africans who lived in the villages near the school. It was a great joy for him to go into their homes, read the Word of God in the Lunda language, and talk about his Lord.

In 1982, Lyndon and Ruth retired from the mission-field and returned to Illinois. In May 1994, they moved to Rest Haven Homes in Grand Rapids, MI, where his health deteriorated and on June 29, 1994 he crossed the finish line to receive the prize for a life spent for God. Before God took him home to glory, he requested a visiting brother read 1 John 3:2 and said upon its completion, "I shall see Him soon!" Please pray for Ruth and the family.

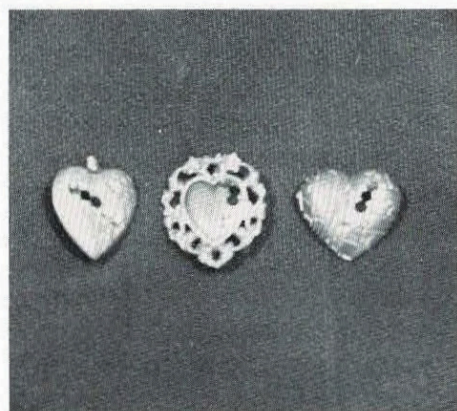
WE STAND CORRECTED

In the June issue of *Uplook*, we published an article by Mark Kolchin (Lanoka Harbor, NJ) entitled, "The Depth of God's Forgiveness." With regret, we published it without mentioning that he was the author, an oversight by the staff. We thank Brother Kolchin, a commended worker in New Jersey, for his thoughtful piece, and look forward to more ministry from his pen.

In the same issue, there appeared an article on the testimony of Alfred Lau. This article was primarily to demonstrate the grace of God in saving sinners. We have subsequently been informed of some reported problems, which should cause us to "take heed" to ourselves and to pray. The appearance of the article in *Uplook* was not meant to be taken as an endorsement of our brother's life or his work in Mexico. We regret any difficulties caused by publishing this piece.

A HEART FOR WITNESSING

For many years, the Wordless Book has been an effective tool to stir up curiosity in the gospel message it contains. Here is a new approach to the Grand Old Message.



Samples of the Wordless Pins

The author makes her home in North Augusta, South Carolina. She attends Bethany Chapel in Augusta, Georgia.

Hearth-shaped pins with the five colors of the "Wordless Book" (black, red, clear, green, and gold) were made and given away by two women on their recent tour of Israel. Along with each pin, the written Word was passed out as well.

The scripture, "You shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8), really came true. It was exciting to see how the Lord sovereignly led in the distribution of these silent messengers.

Before the plane landed at Lod Airport in Israel, the gospel had already been given to a soccer coach from Nazareth, an Arab Moslem, and to a Jewish architectural student from Tel Aviv studying in America—both on their way home to Israel for the summer.

Through the pins, once we arrived in the Land, the gospel was given to a housekeeping maid from Lebanon; a German Jewish lady in a diamond factory; several Palestinian street vendors; a divorcee with six children under the age of 15, who was keeping a restroom door in the Old City of Jerusalem; a Jewish sales clerk in a hotel lobby; an Arab waiter; an American Jewish student studying Hebrew in Israel; two Jewish restaurant hostesses, one from Kiev, Russia, and the other from Finland; Palestinian and Jewish bus drivers and many others.

The hearts, stones, and pin backs can be bought at craft stores. They're inexpensive to make but very attractive and eye-catching—an easy lead into the gospel presentation. Even the maître d' commented, "That is a beautiful pin you have on." Although the pin is for women, it can easily be given to a man for his wife, daughter, mother, or sister.

With a little effort and a watchful eye for opportunities, this can be a wonderful, exciting way to witness. The possibilities are unlimited!

Editor's Note:

As I travel the country, often speaking of the need for evangelism, I find four basic responses:

i) Vacant stares: Are there some who still do not believe our Lord really gave the Great Commission? Or do they not know anyone that is lost? Or do they think it must be someone else's job? Or are they so absorbed with the present world that they have lost sight of the next?

ii) Worn Excuses: I'm not the type (the saved type, you mean?). No one I talk to is interested. I'm too busy (probably closest to the truth).

iii) Eager Questions: How do you do it? Can you help us get started? What are some good tracts? What do you say when...?

iv) War Stories: Every generation ought to have their war stories. If you put your armor on each morning (including your feet shod with the preparation of the gospel), and go out with Sword in hand and a prayer in your heart, God will use you.

So are you i, ii, iii, or iv?

U

WHAT'S GOING ON?

IN RWANDA

Hundreds of people have been killed or injured in violent fighting in Kigali, the capital of Rwanda, as it fell into the hands of Rwandan rebels. A worker for the International Committee of the Red Cross was killed and three others injured when a hospital in Kigali was hit by three mortar shells.

Rwandan rebels closed in on the last major town between them and the government and aid workers fear there could be a flood of a million refugees.

Aid agencies in the eastern Zairean border town of Goma said they were bracing for as many as one million displaced people when the northwestern town of Ruhengeri fell and rebels pushed on to the lakeside border town of Gisenyi, last refuge for Rwanda's interim government.

The self-declared government in Gisenyi says the army has run out of ammunition in its losing war against well-equipped and supplied rebels.

SET FREE!

John and Eleanor Sims have served the Lord in Zimbabwe, Africa for 43 years. The following is an excerpt of a letter received from them:

"A knock at the door—there stood a stranger! Who was he? A released prisoner who had served his sentence of 30 years in prison. He was one of our many prisoner students who has been studying and has completed many of our Em-



maus Bible Correspondence Courses. He told us how through these courses he had trusted the Lord as his Saviour and how he was enjoying the wonderful forgiveness of the Lord for all his past. He had come to tell us how grateful he is for the Bible courses and he asked for the next course.

"He went on to tell how since being released, some of his old friends (partners in crime) had found him reading and enjoying his Bible. 'You don't believe that Book, do you?' He replied, 'This Book has caused my life to be changed, and I love to read of my Lord in it. This is what keeps me from falling back into the ways you are still pursuing.' A short time later both of his old friends attempted to rob a bank. One was caught and imprisoned. The other was killed in a hail of bullets. With a smile on his face he expressed his thanks for what the Lord had delivered him from. He has certainly been set free!

"MESSIAH" DIES

Rabbi Menachem Mendel Schneerson, legendary leader of Ju-

daism's ultra-orthodox Lubavitch sect, died June 12, 1994.

Schneerson's followers thought that he was the Messiah, and many celebrated immediately after word of his death by eating fruit and drinking beer in the streets, firm in their belief that a resurrected *rebbe* would lead them to Israel.

However, there were some differing views concerning his death and possible resurrection. A rabbinical student was overheard saying, "As much as we believe the Messiah is coming soon, this just makes it harder now. We didn't think he would pass away."

Perhaps a neighbor to the Lubavitcher headquarters summed it up best, "They believed he was the Messiah, no one will know the *truth* until the end-time comes."

LIFE IN A DYING LAND

David and Grace Croudace were commended in 1958 to serve the Lord in Zambezi, Zambia. The complexion of the country has changed much in the past 36 years.

It has been estimated that of the nearly 8 million people in Zambia, one million are HIV positive. Large families are beginning to disintegrate and a callous attitude towards life and death has developed among some. Still, the gospel message is proclaimed and hearts have been pointed to the Lord Jesus for salvation.

Just recently, a car pulled into the Croudace's drive. A man in uniform got out and said, "Hello Mum Croudace. Where's Dad?" He was

an assistant Wildlife Game officer who, back in 1981, had trusted Christ on a Sunday after David had preached in his school. The purpose of his trip was to thank the Croudaces for, "the wonderful foundation that was laid in my life through the Scripture classes you held in the school."

Continue to pray that the Lord will give the Croudaces many more opportunities—in camp work, ministering among the assemblies, and teaching in the schools to make *the* Life known in a dying land.

SUICIDAL TENDENCY

Whether or not O. J. Simpson is guilty or innocent of murder charges, stemming from the brutal slayings of his former wife and her friend—it is left to a jury to decide. One thing is desperately clear. Money, fame, and attention cannot bring happiness.

Years ago, *People* magazine quoted Simpson as saying, "I sit in my house in Buffalo and sometimes I get so lonely—it's unbelievable. Life has been good to me. I've got a great wife [speaking of his first wife], good kids, money, my own health—and I'm lonely and bored ... I often wondered why so many rich people commit suicide. Money sure isn't a cure-all." The Lord Jesus said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Lk. 12:15).

REBIRTH OF A NATION

Law and order are returning to Lebanon for the first time since 1975. Violent criminals such as rapists, murderers, and drug dealers have been arrested, tried, convict-

ed, and even executed by the Lebanese authorities.

MOSLEM MUSCLE

Four Russians and one Romanian working with Algeria's state oil company were killed by four or five gunmen who were disguised as Algerian policemen. Last September the fundamentalist Armed Islamic Group issued a threat which gave foreigners one month to leave the country or face death. Since then, at least 47 foreigners have been murdered in Algeria. Over all, 3700 people mainly members of the security forces or armed militants have been killed since fighting broke out January 1992 due to authorities cancelling a general election that fundamentalists were poised to win.

SENEGALESE CONFERENCE

Paul Bramsen, missionary to St. Louis, Senegal, recently sent in this report.

"The Lord greatly blessed and edified His people through the 3rd Annual Wolof Bible Conference. The theme of the conference was *"Today's Suffering—Tomorrow's Glory."* The conference has turned into a barometer by which we can observe year-to-year growth in the three assemblies. We rejoice to see how the Lord has added several souls to His church since last year, including the completion of three families."

Continue to pray for Paul and

Carol Bramsen. They plan in the will of the Lord to return to the US in September for a time of spiritual refreshment and equipment.

HUMAN DEVELOPMENT

The United Nations Human Development Report has ranked 173 nations by life expectancy, literacy, education, and living standards. Canada is ranked first, Guinea a disappointing last. Afghanistan, Angola, Haiti, Iraq, Mozambique, Myanmar, Sudan and Zaire were reported as countries being in crisis. Of the 82 military conflicts since 1991, seventy-nine have been within national borders.

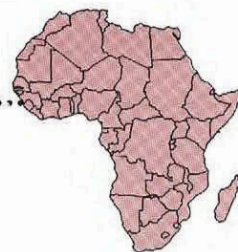
GODDESS WORSHIP

The extreme feminist movement is sponsoring the worship of goddess Sophia or Gaia. Some say that "the church is a patriarchal concept which has caused oppression of women, violence in the streets, child abuse, racism, classism, sexism, and pollution." It is interesting to note that the false religious system in the last days is depicted in Revelation as a woman—Babylon the Great.

GOOD NEWS FOR BIBLIOPHILES

Gospel Folio Press has recently become North American distributors for Precious Seed Publications. These are dependable, well produced, and written by men who understand the balance between careful exposition and warm devotion. These add to our line of helpful and trustworthy books from John Ritchie Ltd. and others. To let Gospel Folio help you with your literature needs, call toll-free at 1-800-952-2382





LIGHT IN THE DARKNESS

I look upon foreign missionaries as the scaffolding around a rising building. The sooner it can be dispensed with, the better; or rather, the sooner it can be transferred to other places, to serve the same temporary use, the better.

—J. Hudson Taylor

On a drive near Guelph, Ontario, my host pointed to a cemetery and said, "David Livingstone's brother is buried there."

I said, "I didn't know David Livingstone had a brother."

"Yes," he said, "John Livingstone died one of the richest men in Ontario. The two boys grew up together in a simple Scottish home under the same instruction. Both made decisions affecting their whole lives. John lived in luxury and died in wealth. Dr David Livingstone lived for God, accomplished great things for God at great personal sacrifice, and died in a miserable hut in the heart of the dark continent. When John died, there was a brief note in the newspapers telling that he was the brother of David Livingstone, the well-known missionary in Africa."

—A. Naismith

The benefit conferred upon this people by the missionaries is so prominent, so palpable, and so unquestioned, that the frankest compliment I can pay them, and the best, is simply to point to the condition of the Sandwich Islands in Captain Cook's time, and their condition today. The work speaks for itself.

—Mark Twain

When H. M. Stanley found David Livingstone in Central Africa, he asked Livingstone to come back to England with him. Livingstone refused to go. Two days later, he wrote in his diary, "March 19th. My birthday. My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee. Accept me and grant, O gracious Father, that ere the year is gone I may finish my work. In Jesus' name I ask it, Amen!"

And Jesus said unto them, Come ye after Me, and I will make you to become fishers of men.
(Mark 1:17)

For God so loved the world, not just a few, The wise and great, the noble and the true, Or those of favored class or race or hue— God loved the world. Do you? —G. E. Uhler

I never made a sacrifice. We ought not to talk of sacrifice when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us. —David Livingstone

The world has many religions; it has but one gospel.

—George Owen

If missions fail, the rest of us will have to shut up shop.

—David Lloyd-George

The darkest thing about Africa has always been our ignorance of it.

—George H. T. Kimble

Much patience is needed in man-fishing. Though we have toiled all night and caught nothing, we are to continue steadfast and unmovable in His blessed service. Carey, Moffat, and Morrison worked seven years before they saw fruit. Dr. Chalmers called on an infidel twenty-four times, and on each occasion was repelled. Then the door opened, for the dying man wanted to see the man who loved his soul so much as to stand twenty-four rebuffs.

—A. Marshall

All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. (Matthew 28:18-20)

MINISTERING IN A DIFFERENT CULTURE

IN 1983 NANCY AND I left the U.S. for Zaire, Africa. We were quite naive to missions, but knew the call of God on our lives and had confidence that His Word would cross all cultural barriers and language lines. We soon found out that going to a foreign country was more involved than selling our possessions, taking a series of expensive shots, obtaining a passport, and purchasing airline tickets. There are a few things the Lord has shown us that I believe helped us in our ministry there and, even, here at home since returning from the field. These things were learned, for the most part, by mistakes we made as we adjusted to a different culture.

This kind of adjustment takes time. We were in a different culture with a different value system, a different language, different foods, and different practices. Upon our arrival, I found a book written by Alan Redpath that gave the perspective of the Lord Jesus as The Missionary of missionaries. He, coming into this world, went to the fullest extent to bond to our culture, even to being made in the likeness of man and was found in fashion as a man. Talk about Culture Shock! I knew that if I would have an effective ministry among the Zairians, I must make the effort to identify with them.

Here are five areas of challenge and what I believe to be the answer to each.

CULTURE

The first thing is to acknowledge that being from a different culture impairs our sensitivity and can, in fact, impair our effectiveness in ministry before we even realize what has happened. Solomon made his request to the Lord, saying, "Give me now wisdom and knowledge, that I may go out and come in before this people..." How one enters and exits among a foreign people can be instrumental in his acceptance by that culture.

This story, which took place in an African country and was related to me, is a case in point:

"The new missionary couple had just arrived and the Christians made a feast to welcome them. I overheard two of our house help talking about the new cou-

ple. 'She doesn't have a love for the people and never will!', said one.

'O, absolutely not, it's plain to see,' his friend replied.

One year into their second term, the new missionary couple had gone home, not to return to Africa again." What kind of perception did my new African friends have and how did they view me?

The best counsel I received concerning this cultural adjustment was from Brother Liddon Sheridan, who served in Zaire a number of years ago. His advice was simple. "Don't give your opinion for the first year." I don't know if I was successful at following that counsel, but after our experience on the field, I think I would expand that suggested quiet period to the first four-year term! This is one advantage to *not* knowing the language.

Many conflicts on the foreign mission field are simply because missionaries don't understand the foreign culture in which they've come to serve. They have not taken the time to learn the culture before starting in the work. Basically, it doesn't matter if we agree with the culture, but that we accept, or respect the culture. The foreign culture in which we've come to serve has been around longer than our own culture at home. In short, the key to being an effective worker in a foreign culture is to *learn* the culture! As we say, Learn where people are coming from.

COMMUNICATION

Language is the *key*. One may already know the language where he is going to labor and that can be a real help. However, care should be taken in communication as you may be crossing cultural lines unawares. Remember that communication is not just proper grammar and *what to say*, but also *how to say* something.



MINISTERING IN A DIFFERENT CULTURE

It's easy to make a serious blunder and communicate something offensive without intending to do so and without even realizing it.

Communicating is an art! It carries the culture of the people and the expression of one's self. Unfortunately, many times we are misunderstood. Intonation, emphasis, body expression (especially facial expression), all play a part in communicating.

Communication is a two-way street. It's like a telephone system. Transmission and reception are equally important, or else there is no communication. I like to remember this little quote: "I know you think you heard what you think I said, but I'm not sure I meant what I think you heard!"

One thing I've learned in communicating in a foreign language is to *listen*! You can learn so much about what to say, how to say it, and when to use it by just *listening*. Listen to what the people are saying and how they express themselves in different situations. Then language becomes a mimic. We've found this true in trying to reach out with the gospel to peoples who have never heard. Before giving the answer, we *listen* to hear the question. Then, and only then can you have real communication.

COURTESY

There are certain courtesies one should naturally show in a country in which he is a guest. We've found this instrumental in being accepted by nationals. Essentially this courtesy is sanctified common sense. Courtesy and politeness, which come to be second nature, are only learned by *looking* at others and imitating their actions. By being a good observer, one can

conduct himself as a gentleman with a polite response and good manners.

Some of these areas are, for instance, in greetings. In many cultures, kisses and hugs are out; in others they're required, even in multiple form! The friendly slap-on-the-back may have no place in cross-cultural relationships. There

are some cultures in which even a hand-shake might be exerting oneself to too high a level.

Remember Paul's words, "I am made all things to all men, that I might by all means save some." This is the mirror-effect. Realize that you're on the receiving end of doing unto others as you'd have them do unto you and reflect what you see! In all practicality, if someone extends their hand to shake yours—do the same and give a hearty handshake. If an elder reaches to lay his hand on your shoulder, (as in Zairian culture), lean forward receptively. You must simply keep your eyes open and *look*.

CONFORMING

Bonding is the buzz word these days on the foreign mission field. It's a credible concept if we're going to have an effective ministry. There are, however, some misconceptions that take cultural bonding to an extreme and make everyone uncomfortable. So, when we say conforming, we are not speaking of compromising. We should never compromise the message, but we must conform the messenger so that the message might have its best reception. We want to be stepping-stones, not stumbling-blocks. In reality, it's how we *live* that shows our desire to conform to the culture and our acceptance of the people among whom we labor.

A major area we should practice bonding is in what we eat. Now, don't deny it...*eating* is very much a part of our lifestyle. What we eat shows how we *live* to many peoples, and so to enjoy local cuisine is an effort to conform and will be a key in their acceptance of us. Luke wrote, in Acts 28, of their experience in Melita, saying, "The [people] showed us no little kindness." I wonder what exotic foods they tasted? It should be decided before going to a foreign field that whatever I'm served, that will I eat. From goat hearts to fried grasshoppers, you'll find the Lord will help you enjoy the food. The people will also appreciate the true fellowship around the table.

As true with foods, so it is with dress. Cultures vary and it's wise to consult some of the national elders as to what they would like you to wear. It was Hudson Taylor who wore the Chinese-cut suit and changed his hair style, that won acceptance in the eyes of the people. Depending on the occasion, what's expected of the missionary in a different culture is another way we can *live* in conformity and make our ministry more effective.



Then there's *time*! Our Western world is time conscious, but there are not many places in our world that are so time oriented as we. An African preacher, going well overtime in his message, said, 'Don't worry about the *time*. It's something that started long ago and hasn't stopped since!' We've made time an idol here in this country. We're to redeem the time, not save it nor keep it, just redeem it. That means, Make the most of the opportunities as they avail themselves. Sometimes we allow ourselves to be pressured by time and miss the opportunities God has provided for us. The foreign culture, in which we work, knows more about us than we realize. They expect us to be on time for things, but we should never let time become more important than people. We can't *live* by the clock in many countries of our world. (Just to add a little note: We, as missionary preachers, when speaking here at home should re-adjust our thinking to respect the time, especially in the length of our messages.)

So, we conform to a culture as we *live* in it. We must keep a good balance between evangelizing and Westernizing. It's harder than you think. The only way to keep a true balance for the national and missionary alike is to get into the Word of God. Don't be conformed to this world but be transformed by the renewing of our minds and *live* out the will of God.

CARING

"Now I show you a more excellent way." This way is *love*. We've been speaking about Culture, Communication, Courtesy, and Conforming. Though briefly stated, we see there's much involved in serving on the foreign field. Yet, my approach can be summed up in just one word, *love*. I must remember that "God so *loved* the world!" and so I must love with His love.

I must have the love of God as my motivation if I'm going to *learn* a foreign culture. If I want to communicate, I must *listen* and then speak in the language of love that crosses all language lines. If I want to practice Christian courtesy, I must *look* and, in love, respond as becometh saints. Then to conform the way I *live*, guided by love, I'll want to be all things to all men that I might save some. Ultimately, I must have a *caring* heart for the people God has called me to serve, as unto Him. Only His *Love* can make that real.

A young sister, going out to the foreign field for the first time, was introduced to an informal gathering as: going to Africa because she has a love for the African

people. When she addressed that group, she clarified the introduction by saying, "I'm going to Africa because I love the Lord!" Four years later, she returned for her furlough. She gave a report of her labors to the same gathering and was introduced by that same brother who remembered her words. This time, being careful, he said, "Now we're glad to have our sister back with us who went to Africa because of her love for the Lord." When she started her report she stated, "I labor in Africa because I love the Lord and because I have a love for the African people!"

Now, a *new perspective* on our world—The Mission-field.

Nancy and I've been home from Africa since the end of 1991. We've made two short trips into Zaire since then, and have been encouraged to see the work going on in a good way. We look forward to future involvement there, in the will of the Lord.

Since being home and sensing the Lord's leading us into the work here, we want to apply these basic principles to working on the mission field of North America. The Lord said, "The field is the world," and how we need to see home as the missionary challenge of our day. May God give us the vision of our mission-field and may we take His calling to heart, laboring diligently till He come.

Can't we *learn* this changing *culture* of North America, so as to know where people are coming from, and *listen* in order to *communicate* more accurately? May we *look*, as alert Christians, so that we may *courteously* meet people at each point of contact, and *live* our lives as *conformed* to the image of our Lord Jesus Christ, gladly serving among those to whom He has called us. Above all, may the *love* of God be shed abroad in our hearts as we show godly *care* for those on our mission-field. And may we be faithful till our Missionary of missionaries appears, and we find gathered around His throne some from every kindred, and tongue, and people, and nation!



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LAND OF NIGHT, LAND OF LIGHT

WHAT CHANGES FASTER than a map of Africa? Few things, to be sure, but one of them is news about the Continent. Even as we prepared this special edition, the Rwandan situation continued to deteriorate, with the country spilling out into Zaire, Uganda, Tanzania, and Burundi, its heart ruptured. There was a coup in the Gambia, a six-mile-wide swath along a river by the same name. More bloodshed in Somalia. Islamic fundamentalists murdering Christians in Egypt and getting away with it—for the time being, anyway. South Africa trying to get its act together. An unsteady truce in Liberia. Who knows what is around the corner? And what can we do to help on a daily basis?

1. *We can pray.* Unfortunately, a look at the trouble spots in Africa leaves few countries out. Then why should our prayers leave any out, either? If there are 52 countries there, why not pray at least for one country per week?

Here are some tools that will help you to be an informed prayer partner: a good encyclopedia, *Background Notes* at your public library (published by the U.S. Department of State), your *Missionary Prayer Handbook* (published yearly by Christian Missions in Many Lands, Inc.), Missionary Telephone News (published bi-weekly by MSC Canada), and various private missionaries' prayer letters. Also helpful are *Global Strategy* and *Operation World*; both books are available from Gospel Folio Press.

2. *We can go.* Although some doors seem to be closing, there are still many areas of opportunity in Africa. The Moslem countries (mostly in the north) require discretion, but often are in need of Western professionals who can give a quiet witness on the job. As the infrastructures of many African countries disintegrate, the only medical services, education, and emergency air transportation often must be provided by missionaries. As mentioned elsewhere in this issue, this collapse is occurring at just the time when AIDS, famine, war, and increasingly virulent tropical diseases are sweeping a whole generation to the brink of extinction.

There are also short-term projects available in many areas for those with skills that can be utilized on the

field. These opportunities can often be discovered by contacting assembly service groups or by communicating with senior missionaries in various countries.

3. *We can write* (or sometimes call or fax or use online computer services). A letter from home can often cheer a lonely or discouraged missionary. Let it be newsy and natural; ask for prayer requests; give them some encouragement. Don't expect an answer right away. The worker may have little time and letters may take weeks to reach them. The purpose of the letter is for their good, not for additions to your stamp collection (or missionary signature collection).

4. *We can give.* Please don't send money directly overseas. Most North American missionaries have bank accounts here. Send it to them via MSC or CMML. Some mission works also appreciate gifts in kind. But before you send anything, contact the missionary or Workers Together for what to send and how to send it. There are also containers sent frequently to certain fields. As local currencies lose their value (the new Zaire currency plummeted from one to a \$US to almost 135 to the \$US in short order), more and more bartering of goods becomes necessary. This is a secondary use for goods sent.

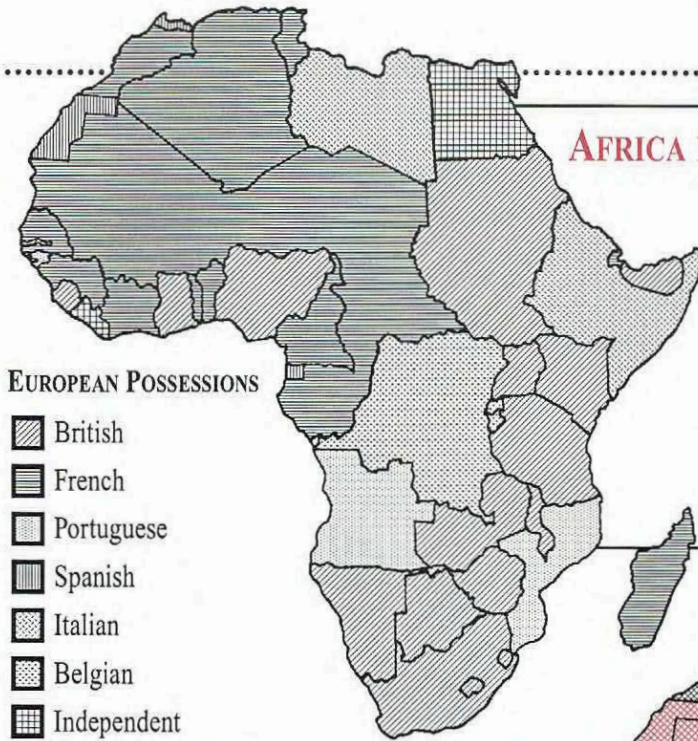
But please be wise in your giving. Watch out for carefully orchestrated appeals for your money. Sometimes the squeaky wheel has a warehouse of grease already and is making a good profit on it.

5. *We can share what we know with others.* Missionary interest is contagious. Children who hear the harvest and the laborers prayed for at home are often the ones who leave home for the field some day. Mothers, could there be any greater privilege than raising a Mary Slessor or a Hudson Taylor for God?

And what about your local assembly? Are they mission-field illiterate? There is a solution. Offer to look after a sign-up sheet for *Missions* magazine and to take orders for the *Missionary Prayer Handbook*. Share up-to-date news of missionary needs. Photocopy short, relevant excerpts from prayer letters to be read at your prayer meeting. Have an international dinner with a missions emphasis. Much can be done for every land of night. Let's shed the light.

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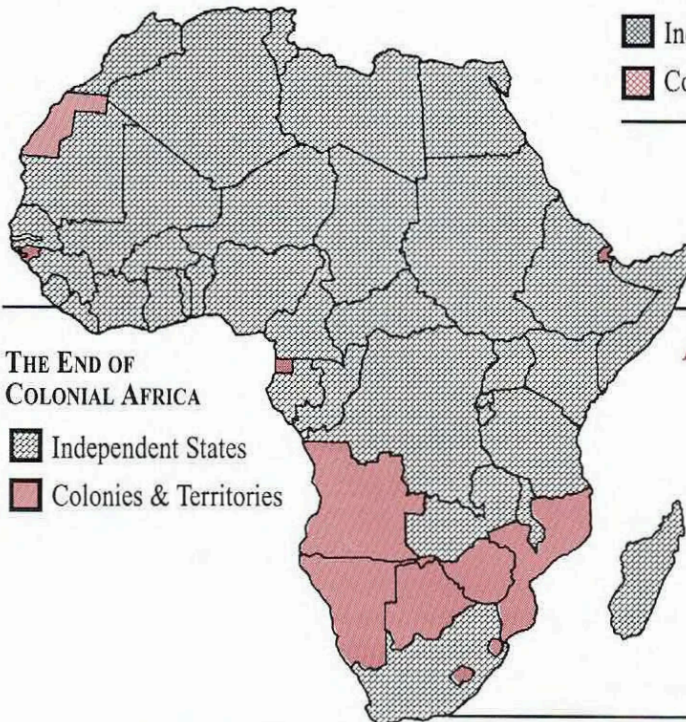
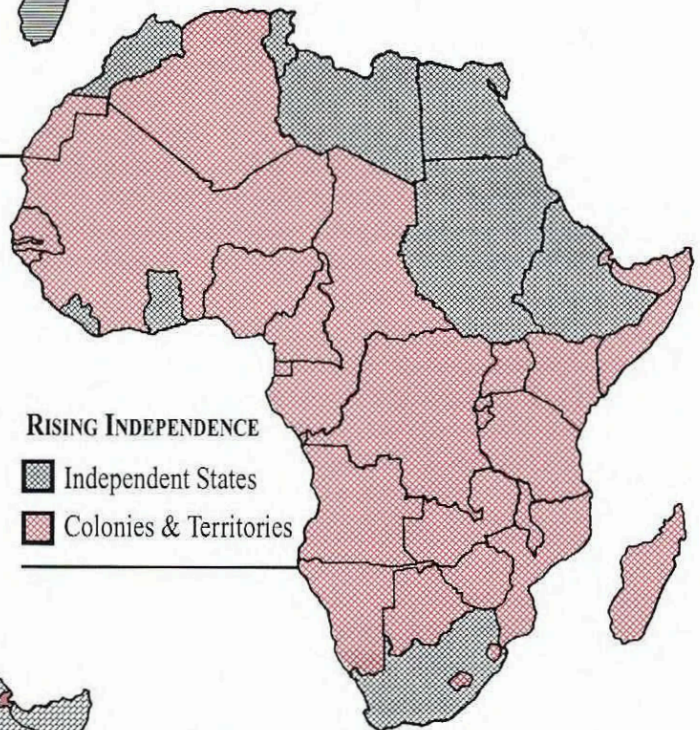
AFRICA IN 1941



Most of Africa was covered by a patchwork of European interests: political, military, economic, and social. Raw materials poured into European markets: tin from Nigeria, copper from what was then the Belgian Congo, coal, diamonds, and gold from South Africa. Colonialization brought with it the mixed blessings of relative peace and security, with the best and worst of Europe: self-serving traders and self-sacrificing missionaries with schools, hospitals, and the light of the gospel for the Dark Continent.

AFRICA IN 1959

The independence movement had begun to nibble at the edges of the continent: South Africa, Ghana, Liberia, Morocco, Tunisia, Libya, Sudan, Egypt, and Ethiopia—either through negotiation or by violent conflict. Names changed; Europeans were pushed out; the “Africanization” process was well on its way.



AFRICA IN 1966

Only a few colonies or territories remained. European colonial rule ended completely in 1975, when Angola and Mozambique gained independence from Portugal. But the battle for the control of Africa had just begun. Politically, tribal groups thrown into one country by European mapmakers, renewed centuries-old hostilities, now that the “white buffer” had been removed. Religiously, animistic religions and Islam sought to undermine the advances of Christendom in its various forms.

WORK & PRAY EVERY DAY

ALGERIA. A woman, who taught French was stabbed to death in an Algiers suburb. This brought to 12 the number of people killed in less than 12 hours. Seven foreigners—four Russians, a Romanian and two from former Yugoslavia—and four Algerian managers were killed on Monday in gun attacks in the Algiers area. More than 3,700 Algerians and at least 49 foreigners have been killed in 30 months of political violence in Algeria since the government scrapped a general election in which the now-banned fundamentalist Islamic Salvation Front (FIS) had taken a commanding lead.

TUNISIA'S population exceeds 9 million. Islam is the state religion. Although in early centuries the Christian community was strong, there are only about 50 known Tunisian evangelical believers today. TransWorld Radio broadcasts Arabic and Berber programs from Monoco, but there is little visible fruit. The Hanleys and others work among expatriate Tunisians living in France and have seen some results.

THE GAMBIA is a narrow strip of land on each side of the Gambia River, never more than 6 miles wide. Its largely Muslim population numbers less than 900,000. Gambian soldiers, who had served in a peacekeeping mission in Liberia, seized Gambia's airport and a nearby power station in Banjul, the capital. They had seized control to protest a lack of pay. Gunfire was heard but no casualties have been reported.

CHAD is landlocked and very sparsely populated (6 million). One of the poorest countries of the world, the land is divided with the Muslim population in the northern desert, and the "Christian" population in the south. Although there are no expatriate missionaries, more than 250 national workers work with the 600 assemblies in the country. There are 200 distinct ethnic groups, each with their own language.

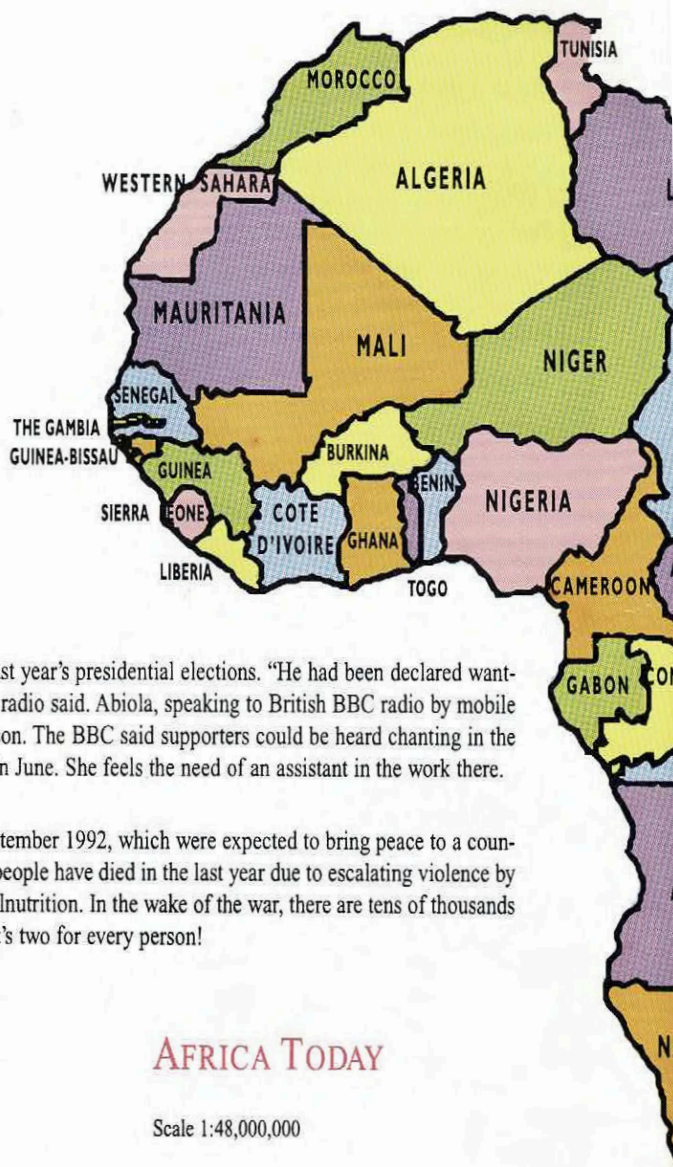
NIGERIAN police arrested Moshood Abiola, the man believed to have won last year's presidential elections. "He had been declared wanted by police for alleged felony with the price of 50,000 naira on his head," the radio said. Abiola, speaking to British BBC radio by mobile telephone while the arrest was taking place, said he was being accused of treason. The BBC said supporters could be heard chanting in the background as he was being led to a car. Berta Foster had a quadruple bypass in June. She feels the need of an assistant in the work there.

ANGOLA'S problems have only gotten worse since elections were held in September 1992, which were expected to bring peace to a country that has suffered civil war since its independence in 1975. At least 100,000 people have died in the last year due to escalating violence by UNITA rebels. More than 1,000 die daily in Angola, many from famine and malnutrition. In the wake of the war, there are tens of thousands of amputees, victims of a countryside riddled with 20 million land mines—that's two for every person!

ZAIRE'S economy continues to be a disaster; there is political uncertainty, rampant inflation (1300%) and unemployment, according to long-time missionary to Zaire, William Deans. Mobutu, dictator for 29 years, refuses to allow officials elected in June 1992 to take office. There is increasing international pressure to topple his presidency. The missionary area in the north-east is relatively calm at present, although there is tribal tension between the Ngiti and Hema peoples, which has touched assembly life.

THIS IS ONLY A SAMPLING OF INFORMATION FROM THE FOLLOWING SOURCES:

The 1994 Missionary Prayer Handbook
U. S. Department of State Background Notes
World Pulse (various issues)
Operation World by Patrick Johnstone



EGYPT is facing political, economic, and social problems today like never before. In 30 years, the country's population of 58 million will double. With only 3% of the land cultivable, and due to contaminated water sources by fertilizers, Egypt stands to suffer. Cairo, the capital city is already overcrowded, with an estimated 1,000,000 persons living on rooftops or in the cemeteries. There are hundreds of assemblies here. Although many are so-called "Exclusive," all the assemblies gather for an annual conference with more than 5,000 in attendance.

ETHIOPIA is on the verge of catastrophe, says Mesfin Wolde Mariam, chairman of the Ethiopian Human Rights Council. "The country, egged on by a government using religion as a political weapon, is close to widespread tribal bloodshed." Ethiopia had a strong Christian influence from New Testament times. Then the Ethiopian Orthodox Church became dominant until the 1974 Marxist Revolution. Seventeen years of ruinous Stalinism has now given way to militant Islam. Christians always seem to be caught in the squeeze, whoever the warring factions are.

DJIBOUTI, about the size of New Hampshire is torrid coastal desert. The population of just over half-a-million is predominantly Muslim. The majority of the population is not formally employed. The country has an infant mortality rate of 204/1,000 and a life expectancy rate of 48 years. Literacy is approximately 20%.

SOMALIA, like Liberia and Zaire, has degenerated to the place where its government has simply ceased to exist. What is left of the state is seen as a vehicle for personal gain. A Somali Christian was shot dead in Mogadishu on March 21, 1994, apparently by Muslim fundamentalists. Liban Ibrahim Hassan, aged 25, was the most active and well-known Christian in the city. He was involved in converting other Somali Muslims to Christianity.

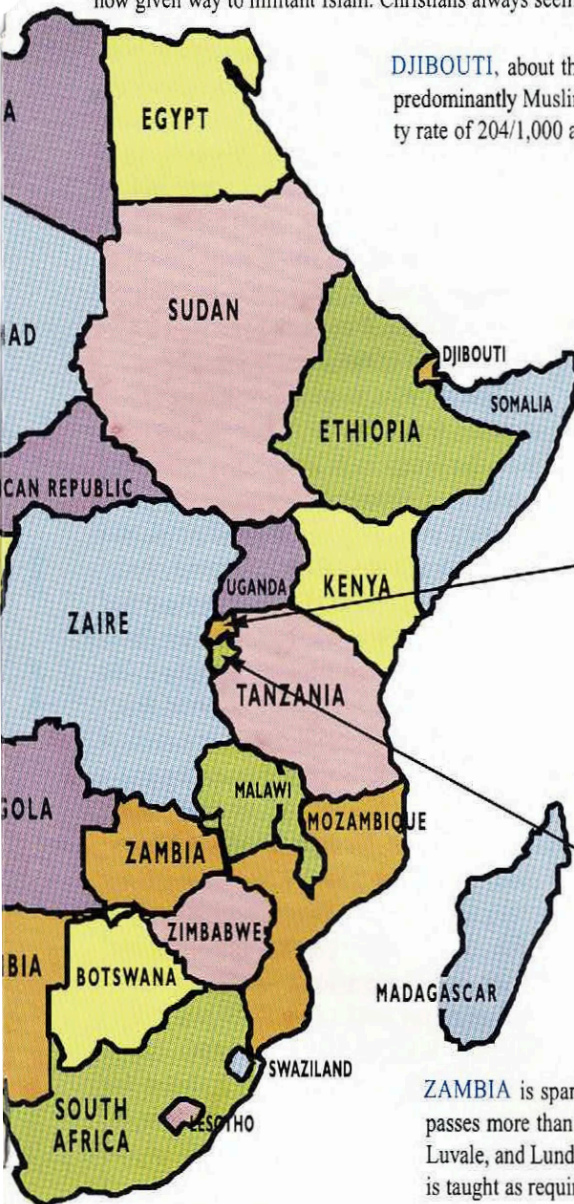
UGANDA, a landlocked country, has a population of 18.8 million. About the size of Oregon, 18% of the total area is covered by water and swamp. English is the official language. Luganda and Swahili are widely used. The country suffered long under the oppression of Idi Amin, today things are not much better under a transitional military government.

RWANDA'S horrors continue. Approximately 1.7 million people have fled Rwanda to neighboring Zaire, and another 1.1 million are displaced within the country. Even though the Tutsi-led Rwandan Patriotic Front has taken power, refugees continue to die each day. Cholera is spreading ferociously through the camps, it has been reported that approximately 7,000 have died since the outbreak of the epidemic. Refugees in Zaire are extremely vulnerable to cholera because the camps do not have enough latrines or clean drinking water. There are now more refugees as a result of the civil war in Rwanda than there are people living in the city of Detroit, MI.

BURUNDI is seeking to avert a bloodbath similar to neighboring Rwanda, the constitutional court has extended the mandate of a stand-in president to allow political parties to try to strike a deal on a new government. The court agreed to extend the term of interim President Sylvestre Ntibantuganya for three more months at the request of 12 political parties locked in negotiations on a new broad-based government. Steve and Ruth Hanneman have been counseled to leave Burundi for Zambia for the time being.

ZAMBIA is sparsely populated with about 8.6 million people. Slightly larger than the state of Texas it encompasses more than 70 tribal groups. English is the official language, but local dialects, including Bemba, Tonga, Luave, and Lundu are essential for rural evangelism. There are 7 years of compulsory education, where the Bible is taught as required curriculum. For more information, see Help Africa (pg. 4).

SOUTH AFRICAN violence continues. At least 18 people were killed in South Africa's volatile KwaZulu-Natal region during the week ending July 9th. One of those killed was a local leader of the Inkatha Freedom party who died near Margate on the south coast where hundreds of people were left homeless after violence flared between supporters of the African National Congress (ANC) and those of Inkatha earlier that week. Violence monitors said the area was tense and hundreds of people had fled their homes. Churches erected two tent towns for the refugees in Margate.



UNKNOWN AND YET WELL KNOWN

THE AFRICAN HAS the greatest respect for old age. On coming into the presence of a chief, he gets down on his knees and performs an elaborate ceremony, bowing down till his head touches the dust, then a ritual of hand clapping and the use of respectful terms of address. An elder is called an osekulu. The word is used not only for the ruling elders of a village in their tribal life, but it is also the term used for an elder in the church. The whole idea of respect for authority and mature experience is inbred in the African.

When I first arrived at Chilonda, there were three outstanding African elders in the church, Vongula, Sanji, and Sawimbu. The first time I attended a service in the Umbundu language, Vongula was the speaker.

The church building, like the missionaries' homes, was made of sun dried bricks, plastered with mud and white-washed. It was thatched with grass and had no ceiling. Two kerosene lamps hung by a wire from a roof beam. It had a clay floor with rough plank seats without backs, raised about a foot from the floor. All the men sat on one side and the women on the other. The elders sat on special seats flanking the speaker on the platform. The singing was beautiful. Little children in the front seats harmonized in a delightful way and I could hear rich bass voices of young men at the back. It was easy to see that this was a musical people.

When Vongula rose to speak, I noticed that he was dressed in an old pair of blue pajamas with gold braid. Where buttons were missing, and to hide the fact that he did not have an undershirt, it was pinned at the neck with a safety pin. As he passed me going to the desk, I saw that he was in his bare feet and that there were large thick calluses on his heels, black and cracked. I had never seen a preacher like this before! But as soon as he started to speak and

got warmed up to his subject, I forgot about his appearance. Here was an accomplished orator, but more than a mere orator, a man of God. After the service, I asked Sanders about the calluses on Vongula's feet.

"Don't laugh at him," he replied, "those are honorable calluses; that man has literally walked thousands of miles backwards and forwards across Central Africa preaching the gospel." I have often thought that Vongula was a perfect illustration of the passage in Isaiah 52:7, and quoted by Paul in Romans 10:15: "How beautiful upon the mountains are the feet of him that

bringeth good tidings, that publisheth peace"—the beautiful feet of the Saviour and of the pioneer preacher.

Many years later I met Vongula returning from one of his long journeys into the interior. A little boy carried his bundle of simple belongings, a grass sleeping mat, a tin plate and spoon, and a change of shirt. They had been sleeping on the ground at night beside a fire and eating whatever was set before them by hospitable and friendly Africans. He was carrying a long staff covered from top to bottom with notches cut with a knife. I asked him about the notches.

"In the olden days," he explained, "when I went hunting and shot an animal, I cut a notch on my bow or my gun, and also attached a piece of its hide. Now I am hunting for souls and when one of my people confesses Christ as Saviour, I make a mark on my staff." His staff was covered with them!

He never owned a pair of shoes, his large spread-out toes wouldn't have fitted into them anyway, but he was a real evangelist and an honored servant of God. He was the prototype of many African pioneers who in the early days performed incredible feats of walking and at the same time gossiped the gospel among their own people.

Sanji, another Chilonda elder, I learned, was one of the first converts in Central Africa. In later years he



**Those are honorable
calluses; that man
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Central Africa.**

was tall, lean, white-haired, dignified, independent, with a razor-keen wit. As a lad he went into Lubaland with a caravan of Ovimbundu rubber and slave traders. When he got to Nana Candundu in the Luvale country he came down with smallpox. His companions abandoned him, thinking he would die.

The missionaries had just arrived in the vicinity and Jeanie Gilchrist from Scotland, hearing of the stricken lad, had a grass hut built, carried him into it, and at some risk to herself, tenderly cared for him until he recovered. On first coming to Angola in 1889, Miss Gilchrist had spent two years in Bie and so knew Sanji's language. Day after day, she told him the gospel; he drank it in and was truly converted. He never forgot the gallantry and kindness of the white woman who risked her life to save him, when he had been abandoned by his own people.

On returning to Bie, he determined to preach the gospel in the village where he was born. But a callow youth is seldom allowed to express his opinion in the presence of his elders. Night after night in the *onjango* (palaver house) he attempted to introduce the subject, but was always rebuffed by the *akulu* (elders). Finally one night he saw his opportunity and told them this story:

"One time in our country there was a severe drought. It hadn't rained for many moons; rivers and lakes had dried up, and many were dying of thirst. The animals of the forest gathered to consider what they would do. The first to speak was the lion. He as king demanded obedience from the rest.

" 'I know where there is water,' he said. 'If you follow me, I will lead you to the perpetual spring where I drank when I was a cub.'

"When he had finished speaking, the tortoise crawled into the circle and, lifting his head, said, 'I know where there is water!' The lion was so angered at his insolence that he cuffed him with his great paw, but he rolled with the punch and so was not hurt. That day they all followed the lion, but after a long weary journey, when they got to the so-called perpetual spring, it was dry.

"Next day they gathered again, and this time it was

the elephant's turn to speak. 'Listen to me,' he bel-lowed, 'when I was young, and there was a drought, the leader of the herd, a wise old elephant, always took us to a waterhole where the water never dried up. If you follow me, I will take you to that waterhole.'

"When he finished speaking, the tortoise waddled in again and piped up, 'I know where there is water!' The elephant was so mad that he stepped on him with his great foot, but the sand was deep and he sank into it and wasn't squashed. That day they followed the elephant, but when they came to the waterhole it was bone dry, with gaping cracks on the surface. Weary and tired they had to retrace their steps.

"Next day it was the leopard's turn; and then the buffalo's. Even the hyena had his say. Each day the tortoise came with his little speech, 'I know where there is water.'

"Disillusioned and discouraged, when they had come to the end of their resources, brother rabbit spoke up.

" 'Dear friends,' he declared, 'we have listened very respectfully to our leaders and have loyally followed their advice, but we have been disappointed and are weary and tired and very thirsty.

I would suggest that for once we should give brother tortoise a chance and see whether he knows what he is talking about or not.'

"It was all very humiliating, but they were all so thirsty, that they decided to follow tortoise for once, anyway. With tortoise out front, behind came lion and elephant and leopard and buffalo. After a long journey he led them to a lovely bubbling spring that came out of the rock. They all drank and were satisfied, and from that time tortoise had the gratitude and thanks of all."

Sanji ended his story with the obvious application. He said, "We have been following you elders for a long time along the dark paths of witchcraft and fear and death and we are thirsty still. But," he ended dramatically, "I know where there is living water!"

He was remarkably successful as an evangelist. In a gospel service, I heard him describe sin. He used one illustration after another to liven up his various points. His final word was on the universality of sin. He ended



**We have followed
you elders...and we
are thirsty still.
But I know
where there is
living water!**

with a flourish.

"Why," he said, "it's just like lice, we all have it!" No one in the audience even smiled. They must have thought it was very apt!

On one occasion, a lady in England, hearing of the fine work Sanji was doing, offered to pay him a salary, so that he could give all his time to the work. Sanji asked Mr. Swan, through whom the offer had come, how he was supported. Mr. Swan told him that he had no salary, but looked to the Lord to supply his daily needs. Sanji asked for a day or two to think about the offer. He was a good hunter. He asked the Lord if He wished him to carry on the work the way he had always done, in dependence on Himself, that He would give some definite sign. The next morning he went out with his gun. He had hardly left the village when a duiker jumped out of the grass. He dropped it with his first shot. He took this as a token from the Lord that He would continue to care for him. He then went back to Mr. Swan and told him to write to the lady thanking her for her offer, but that he wished to continue on, looking to the Lord for his support.

Sawimbu was a real pastor in the New Testament sense of the term. I knew him only in later life, when he was an old man. He was reserved and quiet-spoken with an ample reserve of practical wisdom. Mr. Sanders told me that Sawimbu was mainly responsible for the decision of what attitude to take to polygamy among African people. This was one of the great difficulties in the early days of missionary work. From time immemorial it was the custom for Africans to have more wives than one. Some of the great chiefs had hundreds. A single woman was practically unknown, unless she was an imbecile or hopeless cripple.

It presented a problem to the missionaries when a man with a number of wives became a Christian and presented himself for church membership. Even the missionaries were divided in their judgment as to how the matter was to be decided. At a conference the matter was being discussed. Some argued that it would be unreasonable to expect a higher standard from primitive Africans, than, for instance, from Abraham, Jacob,

or David, who were polygamists. Others inferred from the statement, "the husband of one wife," that an ordinary church member might be a polygamist, but an elder must be the husband of one wife.

After much discussion, Sawimbu quietly arose and said, "Brothers, I think you have all forgotten what the Lord Jesus said about this matter. He said in Matthew 19: 'From the beginning it was not so. At the beginning, He made them male and female, and for this

cause shall a man leave his father and his mother and shall cleave unto his wife: and they two shall be one flesh.' Brothers, if one is thirsty and desires a drink of clear, pure water, he does not go away downstream where the water has been befouled by men and by the feet of animals, but rather to the head of the stream, where it comes bubbling out of the source. I would suggest that in deciding this matter, we should not go to Abraham or Jacob or David, but right back to the fountainhead." That settled the argument. Since then in Bie, and, for that matter, in most places in Central Africa, church membership is limited to those with one wife and with a clean testimony in their marriage.

At Chilonda there lived a man called Jamba-ye-mina ("pregnant elephant") whom I came to know and respect. When one of the Sanders children was born, there was no milk for the baby. It was the time of the Bailundu war and the whole country was in an uproar. At

Benguela, at the coast, was a box of condensed milk which the Sanders badly needed. Jamba-ye-mina volunteered to go for it. He walked the 350 miles to the coast and on the way down and back had to run the gauntlet of the war parties around Bailundu. But he finally made it and saved the day by delivering the milk. He did not think that there was anything extraordinary in the fact that he had walked about 700 miles and carried a 60-pound load on his head half that distance, so that a missionary's baby could have the food it needed.



**If one is thirsty...
he does not go
downstream where
the water has been
befouled by men...
but to the source.**

*From Angola Beloved by T. E. Wilson.
Available from Gospel Folio Press.*





FOR THE CROSS

THE VICTORIA CROSS is Great Britain's highest award for bravery in military combat. Queen Victoria established it in 1856 for exceptional and conspicuous gallantry on the field of battle. Of the millions who have entered combat for the British Commonwealth, few have risen to the heights of valor demanded of the Victoria Cross; and of those select recipients, many won it at the supreme expense of their lives.

In a humble part of the city of Winnipeg, Manitoba, on Pine Street, in the early part of this century, three boys—Fred Hall, Bob Shankland, and Leo Clarke—grew up within a few blocks of one another. When Canada entered the war against Germany, all three joined the army and eventually entered combat in France. Each of these boys from Pine Street was eventually awarded the Victoria Cross for his actions on the battlefield, a truly astounding feat. In honor of their achievements, Pine Street in Winnipeg has been renamed. It is now called Valour Road.

But there is another battle beyond the blood-soaked fields of this world's animosities, a battle not of flesh and blood. It is a battle against spiritual enemies with eternity in the balance. There the Victoria Cross is not the prize but the Cross of Christ and His glory. Countless men and women have taken up their cross and, in glorious anonymity, have marched off to give their all for the cross of their Saviour. One such saga began in a small area near Glasgow, Scotland. It has a geographical twist as unique as Valour Road.

From this quiet farming and mining region, in and about Lanarkshire, came three of God's greatest spiri-

tual warriors: David Livingstone, Frederick Stanley Arnot, and Dan Crawford. Raised in this community in God-fearing, simple homes, each of them set sail from this little area of Scotland to fight and die for the cause of Christ in the vast spiritual battlefield of Africa.

Livingstone (1813-1873) was raised in a poor home in Blantyre, Scotland. He began work as a piecer in a local textile mill at the age of ten. Working six days a week, from 6:00 AM until 8:00 PM at the mill, he then took school courses from 8:00 till 10:00 PM, often stretching out his reading past midnight. He was intrigued by travel and botany, and in his infrequent moments of spare time, he took long walks, documenting the flora and fauna he found. Through sheer dint of effort, he studied for, and became a doctor of medicine at Glasgow University.

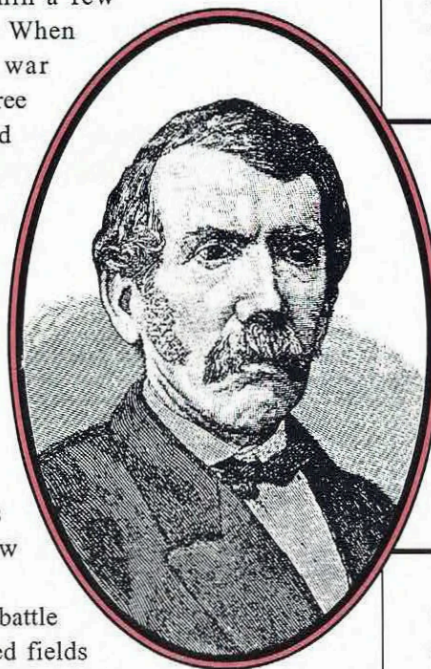
As for Livingstone's spiritual history, he was converted at the age of 16. From that point, Livingstone set his sights on mission work. But where?

A conversation in 1840 with Dr. Robert Moffat, another Scottish missionary who was home on furlough from South Africa, directed Livingstone to his eventual field of service—Africa. In 1841, he came to Kuruman

where he began work near the Moffat's station. Moffat eventually gave more than direction to Livingstone's life. He also provided a blue-eyed daughter, Mary Moffat, who became Livingstone's wife.

David had gone to Africa under the London Missionary Society, but chafed under their policies. They promoted a stationary work, while David felt called to "the regions beyond." Hence his famous letter to the mission board promising "to go anywhere—provided it be forward." Later, he wrote to Robert Moffat, "I shall open up a path into the interior or perish."

Livingstone has been honored as the one who opened the "Dark Continent" to a curious world.



Livingstone was willing "to go anywhere, provided it be forward." To Robert Moffat, he said, "I shall open up a path into the interior or perish."

FOR THE CROSS: LIVINGSTONE, ARNOT & CRAWFORD

Africa's interior was an unknown entity at that time. Across European maps of Central Africa was written, "The Mountains of the Moon." The sources of the Nile, the Zambesi, or the Congo rivers were vague assumptions. Part of Livingstone's reasons for pursuing exploration were his post-millennialist views of prophecy. He believed that the ongoing progress and success of the Church on earth would usher in the millennium. This, of course, is a discredited and scrabbled view of the prophetic scriptures, but in Livingstone's day it was commonly held. And some of those holding it saw political and economic progress to be equally as important as the preaching of the gospel.

David was convinced that his exploratory work was his way to further the Kingdom of God. Sending his wife and children back to Scotland, with a small troupe of Africans carrying his meager possessions, the intrepid Livingstone began his evangelization and exploration of the so-called Mountains of the Moon. He clung to the claims of God's protection and grace as he entered the dangers and challenges of that forbidding place. His sentiment is reflected in his journal record. On Christ's words, "Lo, I am with you," he penned this comment, "It is the word of a gentleman of the strictest and most sacred honor, and there's the end of it."

Livingstone walked thousands of miles, often fell victim to malaria, exposed himself to the danger of "wild beasts and wilder men," as he dutifully pursued his mission, his inquisitive, well-trained mind recording scientific and geographical data along the way. He discovered Lake Ngami in 1849, the upper Zambesi river in 1851, Victoria Falls in 1856, Lake Nyassa in 1859, Lake Moero in 1867, and Lake Bangweolo in 1868. His final trek was in search of the sources of the Nile River. In *The Personal Life of David Livingstone*, Blaikie tells about his last days:

"At last they [his African carriers] got him to Chit-

ambo's village in Ilala...There they laid him on a rough bed in a hut, where he spent the night. Next day he lay undisturbed...Nothing occurred to attract notice during the early part of the night, but at four in the morning, the boy who lay at his door, called in alarm for Susi, fearing that their master was dead. By the candle still

burning they saw him, not in bed, but kneeling at the bedside, with his head buried in his hands upon the pillow: he had passed away on the furthest of all his journeys, and without a single attendant. But he had died in the act of prayer...commending Africa—his own dear Africa, with all her woes and sins and wrongs—to the Avenger of the oppressed and Re-

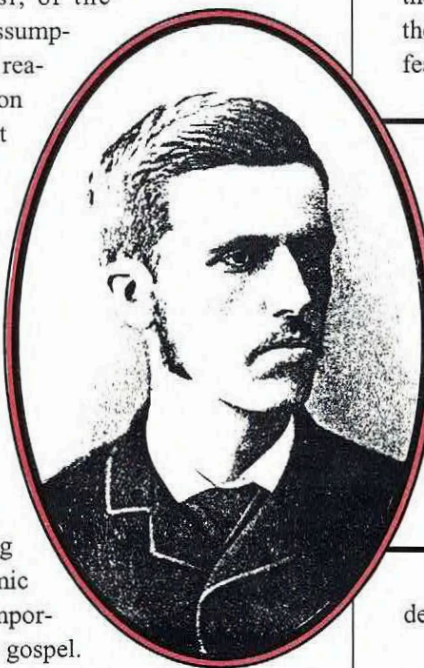
deemer of the lost."

Livingstone's carriers cut out his heart and buried it under a tree. His heart remains in Africa. They salted and dried his body in the sun for fourteen days. Then they wrapped it in calico and rolled it in a large piece of bark to form a cylinder. Carried on a pole between two men, they then marched it to the coast. From Zanzibar it was shipped to England. On April 18, 1874, the body of the pioneer was committed to its resting place near the center of the nave in Westminster Abbey.

Punch magazine published this poem at the time of the funeral:

*Open the Abbey gates and let him in
To sleep with King and Statesman, Chief and Sage.
The Missionary came of weaver kin,
Yet great by work that brooks no lower wage.
He needs no epitaph to guard a name
That men shall prize while worthy work is done.
He lived and died for God, be this his fame;
Let marble crumble, this is Livingstone.*

The world honors Livingstone for his geographical exploration, but Livingstone was preeminently an evangelical missionary. His primary goal was to preach Christ. His letters and books were used by God to stir hundreds to rise up to the challenge of foreign missions. Especially gripping were his descriptions of the



*I scarcely ever, as far
back as my memory
takes me...watched a
tradesman at his
work, without the
thought ever being in
my mind, "Will this
be of use for Africa?"*

THE LIVES OF THREE INTREPID SCOTTISH MISSIONARIES

horrors of the slave trade.

Near Livingstone's birthplace, another mighty man was in the making. Frederick Stanley Arnot was born in 1858 in Glasgow. As a boy, he and his sister were guests in the Livingstone's Scottish home, where the boy saw the relics of the great pioneer, and listened to David Livingstone's daughter, Annie Mary, read the letters that she found in a chest in the attic. Stirred by the great spiritual need of Africa and the horrors of the slave trade, young Arnot said, "If God spares me, I will go and help to right this wrong." When the boy was asked how he expected to reach Africa if no one sent him, his firm answer was that, in that case, he would swim there.

When eleven years old, Arnot and a friend were busy stealing plums out of a neighbor's tree when a voice sounded from a nearby window, "Thieves! Thieves!" His chum Jimmie didn't seem too bothered, but Fred went away with the word ringing in his ears. That night his body was tired, but his conscience would not rest. He was too ashamed to tell anyone what a wicked thing he had done. Then, in the dark the thought came—he could tell God. Everyone else had long since fallen to sleep in the little Arnot home when Fred slipped onto his knees beside his bed. He later said, "Now, I thought, I will ask God to forgive me; but the words would not come, and, at last, I burst into a flood of tears. I felt I was too wicked even for God to forgive; yet a glimmer of light and hope came to me with the thought: 'That is why Jesus died on the cross for me, because I am so wicked.' I awoke next day with a light heart, the burden gone."

Now more than ever, Arnot was determined to join in Livingstone's work. "I scarcely ever, as far back as my memory takes me, opened a book, or watched a tradesman at his work, without the thought ever being in my mind, 'Will this be of use for Africa? I must remember this for Africa.'" When fifteen, he began open air preaching beside his father in the area villages. When 21, he was commended by his local assembly to

*"To send this stripling to Africa would kill him in twelve months."
"One year? Then let it be a year spent in winning Africans for the Saviour."*

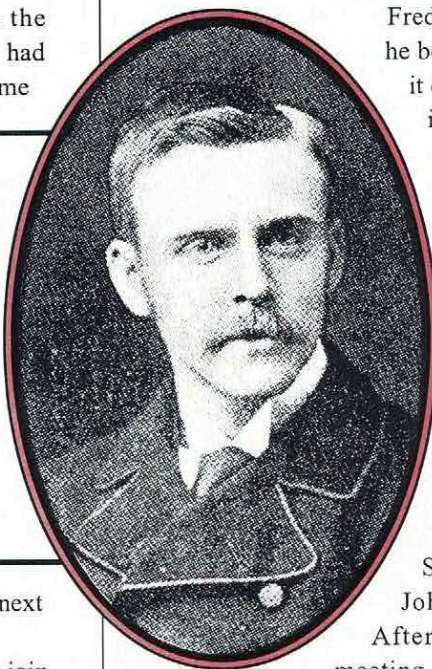
the grace of God for work in Africa. Without any guarantee of financing or the supervision of a mission board, he sailed for Africa, beginning a phenomenal career in the interior of Africa that lasted until his homegoing in 1914.

Arnot was quiet, even bashful, and hardly fit the stereotype of the intrepid pioneer. But a closer look revealed his utter dedication. Sir Ralph Williams, in his book, *How I Became Governor*, describes meeting Arnot at Victoria Falls in 1884: "Mr. Arnot, the missionary, was a remarkable man. I had many talks with him. He was the simplest and most earnest of men. He lived a life of great hardship...existing on from day to day, almost hopeless, without any appliances which make life bearable. He was imbued with one desire, and that was to do God service. Whether it could be best done that way I will not here question, but he looked neither to right or left, caring nothing for himself if he could get one to believe; at least so he struck me. And I have honored him ever since as being as near his Master as anyone I ever saw."

Fred Arnot was a shy man, but he became quite aggressive when it came to recruiting missionaries for Africa. Taking the torch that David Livingstone had passed to him, he passed it on to a young man named Dan Crawford (1870-1926). This great missionary worker became his fellow-laborer and then successor.

Dan Crawford was also born near Glasgow in the town of Gourrock, and was led to Christ by a fellow Sunday school student named John Storer in May of 1887. After a Sunday evening gospel meeting, at Dairy Hall in Glasgow,

Dan remained in his seat. A few young believers remained behind, too, and for two hours they reasoned back and forth. Then John took a carpenter's pencil from his pocket and drew a black line across the floor of the hall. Looking into Dan's eyes, John said, "Now, Dan, you'll not step over that line until you have trusted Christ." The room was still. The young



man stood and with a long stride said, "I will." Thereafter Dan often told how "At 20 minutes past 10, by grace I crossed that line."

A voracious reader and a diligent Bible student, Crawford quickly put what he learned to use by proclaiming it in the streets. However, his spiritual strength was not wedded to a strong constitution. His constant efforts left him run-down, so that, when he expressed his determination to go to Africa, there was a hesitancy from the saints. Eventually the whispers filtered back to him that "to send this stripling to Africa would kill him in twelve months." Dan's reply? "One year? Then let it be a year spent in winning Africans for the Saviour."

Dan went out in 1889, led by Mr. and Mrs. Arnot. After landing in Benguela, on Africa's West Coast, they started inland and soon entered into the constant challenges of laboring for Christ in Africa's oppressive atmosphere. Eventually Dan received a grant of land on the border of Rhodesia and the Congo. By 1893, he had established his mission there, where the Luanza River flows into Lake Mweru. In 1895, Crawford wrote a letter proposing to Grace Tilsley, an acquaintance in Scotland. They wed in 1898.

Dan and Grace Crawford eventually saw a village built at the mission sight, and he named it Luanza, modeling it on the villages of his native Scotland. He built there what he called his £30 mission house, which overlooked Lake Mweru. When the King of Belgium visited the Congo in 1916, he visited Dan in that house. Dan often told how he sat beside the King on a bluff overlooking the great lake, and how the King asked Dan to explain the difference between Protestant and Catholic missions. "For three-quarters of an hour, I let him have the gospel of the grace of God as plain as ever man heard it." The Crawfords worked long and

hard for the service of Christ. They took their first furlough after 23 years on the field.

Besides all of this missionary work, Dan Crawford was a fine author. His first book, entitled *Thinking Black*, went through three editions soon after it was issued. This was followed by a companion book entitled *Back to the Long Grass*. A few weeks before his Homecall, he finished his greatest literary ambition: a translation of the whole Bible into the native tongue.

In the conditions he faced during his thirty-six years in Africa, Crawford had often stared at perils, as he slipped out of dangers—unscathed. On a dark night in 1926, he passed his hand over a board, and something snagged his skin. From that slight scratch he contracted blood poisoning and died a few days later. Dan was fifty-six years old.

What rewards these three from the south of Scotland will one day receive! Will any take the torch from them today? Who will forsake all, for the greatest of battles, and the greatest of Masters?

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Further Reading:

Garenganze or Mission Work in Central Africa, by F. S. Arnot
Angola Beloved, by T. Ernest Wilson, Gospel Folio Press
Thinking Black—22 Years Without a Break in the Long Grass of Central Africa, by D. Crawford, Morgan & Scott
A Central African Jubilee, by F. S. Arnot, Pickering & Inglis
Robert Moffat, by J. C. Western-Holt, Zondervan
Livingstone's Travels and Researches in South Africa, by David Livingstone, New York, Harper, 1858
Personal Life of Livingstone, by William G. Blaikie, John Murray, 1882
The Life Explorations of Frederick Stanley Arnot, by Ernest Baker, Seeley, Service & Co., Limited
Dan Crawford of Central Africa, by Dr. G. E. Tilsley, London, Oliphants, 1929

All You Can Do Is Kill Us

Robert Moffat's wife stood outside the door of their hut with her baby Mary in her arms, while her husband busily repaired a wagon outside. An African chief, with twelve attendants armed with spears, approached, and the attendants poised their spears at the missionary's breast. Dropping his tools and baring his breast, Moffat said, "Strike if you will; but before you strike, let me tell you that we have come here in the name of God as His servants and messengers to uplift and deliver you, and you cannot make us afraid or drive us out. All you can do is to kill us. Now drive your spear to my heart, if you will. But when I am dead, others with the same spirit will come and take my place and carry on my work." Down went the spears in the dust, and the chief, turning to his attendants, said, "These men must have a thousand lives; they are indifferent to one, and there must be something in the doctrine of immortality that they are preaching to us."

That was the turning point in Robert Moffat's mission to Bechuanaland.

SEEING GREATER THINGS

IN THESE MATERIAL DAYS, one sphere after another yields in succession to the genius of the human race. And in a very special sense the ancient word of the preacher is being fulfilled: "They have sought out many inventions." But though telescopes have been constructed by which men may see distant objects, they have never yet seen an angel. And though powerful X-rays will reveal the frame of man, they never catch a glimpse of his soul. For angels, and souls, and "spiritual things" are in a realm apart. God's fiat still holds, inexorably true and fundamental: "Except a man be born again, he cannot see the kingdom of God," and all that pertains to it.

The natural man is born blind to the great spiritual world. It is God's ordination that only through his "second birth" can a man get his "second sight," the super-sight of faith, which enables him to see the great spiritual world that surrounds him, and to know God. So blindly, pathetically, men live their lives, unseeing.

*"They pass us by like shadows, crowds on crowds,
Dying hosts of men that hover to and fro,
Hugging their bodies round them like their shrouds,
Wherein their souls have perished long ago.
Alas! poor souls, the anointed eye can trace
A dead soul's epitaph in every face!"*

Yet having received the "second sight" through faith, the great bulk of true believers are still in the pitiable condition of the man of Bethsaida (Mk. 8:24), who truthfully confessed, "I see men as trees walking." For most do not realize that better sight is possible. And so the Saviour's desire for Nathanael, "Thou shalt see greater things than these" (Jn. 1:50), needs to be worked out in the life of every child of God.

But many believers are only too content with the partial sight they have. Many do not realize that there is more to see. I knew a lad once, a keen naturalist, who spent his holidays collecting every species of birds' eggs. He could never make out why his younger brother could always find the nests so much more quickly than he, till, after years of effort, his eyes were tested. It was discovered that he was extremely short-sighted. When his sight was corrected, a new world of vision

dawned on him. But what a loss! All those years, without knowing it, he had seen "through a glass darkly." And that is just how many Christians spend their lives, continually hindered and handicapped, because they do not know God as He is, as He might be in their lives. The poet aspired to the gift "to see ourselves as others see us." But if we could see ourselves as God sees us, and then further, to see Him as He is, what a revelation it would be!

What tremendous plans God has for each of our lives. Human parents naturally have great ambitions for their children. But they mostly remain only dreams, for they have not the power to bring them to pass. But how different it is with God. His commands are His enablings. What He graciously plans for each, He is willing and able to bring to pass. God is a Father who has far-reaching ambitions not only for His ten-talent children but for the one who seems to have no talents at all. All that is needed is that we yield to Him, prove Him, having on our side "great expectations."

UNDREAMED OF POSSIBILITIES

What is so wonderful, so unique in the Christian life, is that in every believer there are such undreamed of possibilities. On the human plane, we are so hopeless and helpless. But when a child of God steps out in faith and on God, and discovers the secret of taking hold of God, of taking Him at His word by faith, then a new factor is introduced which confounds all calculations, and nullifies all estimates. For then begins, in an increasing measure, the wondrous fact: "All things are possible to him that believeth" (Mk. 9:23).

Then, as we trust and obey, and begin to use what little talents we possess, God in His loving bounty begins to give more. "To him that hath (and useth) shall be given," is His unvarying rule. So let none of us despair. One with God is a majority, and each of us can by faith be linked to the power of God. For God soon begins to develop talents quite undreamed of in our lives, which so far have been "laid up in a napkin." These He will unwrap if we will let Him, if we will humbly prove Him, that He may make them a praise and a glory to Himself. Let us get this fact fixed in our

SEEING GREATER THINGS

minds, that God always has further ambitions for us that so far we have not realized. These ambitions are not, of course, that we should be great. Thank God, no; but that we should become ever enlarging channels of blessing, that more and more we should be "well pleasing" to Him. Some of the most precious lives ever lived have bloomed and died almost unknown to the world, but watched and tended and delighted in by God.

NATHANAEL'S "GREATER THINGS"

For Nathanael the time had come when he was to realize some of the ambitions the Saviour had for him. The Lord "saw" Nathanael under the fig tree when he was beyond human sight, because Philip had to "find" him to bring him to Jesus. But the Lord "saw" more than the outward man. He "saw" into a heart, the heart of "an Israelite indeed," in whom was no guile. This "seeing" by the Saviour was so evidently miraculous that it drew from Nathanael the worshipping cry: "Thou art the Son of God!" So was born in him the second sight of faith.

But at once the Saviour's love and desire for Nathanael far out-leapt the present, and He gave utterance to that everlasting promise to the believer, "Thou shalt see greater things than these" (Jn. 1:50). It is all in keeping with His regal magnificence. He desires a man not only to be "born again," but to be well born, not only to be "saved," but to be mightily saved, not only to have spiritual sight, but to "see greater things."

But His promise further out-leaps the present. He goes on to add, with a wealth of feeling and love, "Hereafter ye shall see heaven open." This is ever so: an opened heart, abandoned to the Son of God, results in an open heaven. There are various degrees to this promise, the final fulfillment of which is still future.

Thus there was a continuous opening of heaven to men as the Saviour "opened to them the Scriptures." It was opened wider for the three apostles at the Transfiguration. It was opened still wider for all believers on the day of Pentecost, when it became possible, and God's will for each to enter in by faith, that He might make us habitually to "sit together in heavenly places in Christ Jesus."

JOHN'S "GREATER THINGS"

How fitting that this blessed promise and prospect of seeing greater things, of seeing heaven opened, was

recorded by the Spirit only through the Apostle John, the "seer of Patmos," the one who of old triumphantly testified: "We behold His glory!" How much he had seen of the Holy One and the Just, in his long life! From the time he was "leaning on Jesus' bosom," till the day in the prison isle, when he was "in the Spirit on the Lord's Day," and saw the prophetic sweep of the ages, he was ever a "seer." Let us follow with bowed hearts the inspired record, as it comes word by word to the pen of the aged John. And then let us with holy boldness, afresh determine that, by the grace of God, each of us will "see greater things than these" of our past experience, each will be a better "seer" of the

Saviour in the present, never to rest till we, too, by grace, and the Holy Spirit, are seated habitually "in Heavenly places in Christ Jesus."

For it is true of these material days as it was of the dark days of Israel, that the "Word of the Lord is precious" (1 Sam. 3:1) and rare today, and there is "no open vision." But that makes it all the more urgent that we who have opened hearts and an open Bible, should use it to get a fresh vision of God, to see ever fresh beauties in the Saviour. So our glorious Lord, who by His death has opened the Kingdom of Heaven to all believers, shall ever become more amazing, more wondrous, more worshipped to our adoring eyes.

MY OWN "GREATER THINGS"

But what greater things am I to covet, to make the goal of my life? What is this ambition that is so safe, so commended by God? For in another place I am warned: "Seekest thou great things for thyself? Seek them not" (Jer. 45:5). And for my clear guidance, two men emerge from the host of witnesses in the Living Word. The first is a self-made man. He speaks with boldness and self-confidence. For he was a successful man in the world's eyes. In boastful accents he proclaims his ambition: "I will pull down my barns and build greater." And I have God's mind on the whole matter in the one short doomful sentence: "Thou fool!" (Lk. 12:20). And there is a further weighty and tender warning about such mere carnal prizes: "If riches increase, set not thy heart on them." God give us grace to take good heed, for these are not the "greater things" He covets for us.

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**WHAT
IS THIS AMBITION
THAT IS SO SAFE, SO
COMMENDED BY
GOD?**



GREAT DISTINCTIONS

HOW DO YOU build a library?" I've often been asked. Well, seldom is it built by a pre-arranged plan. I've been blessed by being around older people who have taken an interest in me and given me books that have been helpful to them. Also, while a bookstore manager, I was given a number of books for promotional purposes.

Another contributing factor to uneven growth is that everything I see on certain subjects is purchased. One of those subjects is the New Testament Church. Consequently, I have a shelf full of books of differing value on this subject. But there is one book I very seldom loan out, for I prize it highly and it has been out of print for some time. So you can imagine my delight when Kevin Shantz came back from England with a number of copies of this book and announced that it was back in print. A gentleman there had it published again, and now through Gospel Folio Press it is available in North America. Its title is *The Church and the Churches* by W. E. Vine.

Let me explain why I value this book. First of all, it is compact. In his typical fashion, Mr. Vine is to the point, clear, and always backed by Scripture. Secondly, it has an excellent discussion of Peter and the distinction between the Kingdom and the Church. Included is a good discussion of the distinction between the Kingdom of God and the Kingdom of Heaven. While everyone may not agree completely with his conclusions, it is a compelling argument and worth considering. Also it discusses the clear distinction between the "Lord's table" in 1 Corinthians 10 and the "Lord's Supper" in 1 Corinthians 11—a distinction not often made. Last, but not least, is the excellent chapter on reception to the local assembly. In our day this must be reexamined by many. Mr. Vine offers a sane and scripturally sound approach to this topic. I cannot recommend this book too highly to every elder and to all others who seek to understand the proper functioning of the local church in this day of departure.

In conjunction with Mr. Vine's book, the *Directory of New Testament Churches* I have found interesting and informative. Mr. John Heading of Precious Seed Publications has arranged alphabetically all the churches mentioned in the New Testament. For each one he has given some pertinent background information as well as each scripture reference to that particular church. He then gives a brief synopsis of the church as

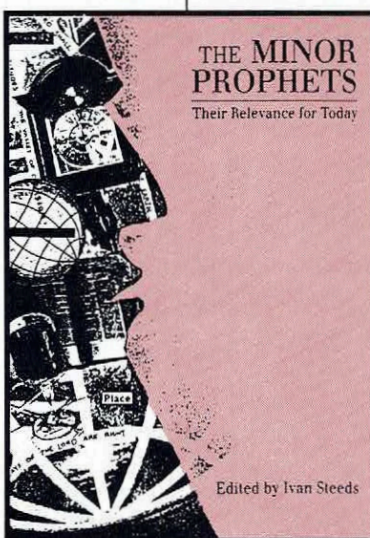
we find it developed in the New Testament. This is an excellent tool for reference as you are studying the book of Acts or one of the epistles addressed to that church. It's one of those handy little tools I think you will turn to on more than one occasion.

Another Precious Seed Publication that is now being handled by Gospel Folio Press is a book entitled *The Minor Prophets*, edited by Mr. Ivan Steeds. A different writer has taken up each of the 12 Minor Prophets and has written a paragraph-by-paragraph commentary. While not reading all of this book (as of yet), I found it delightful reading. In an

easy to read style, the authors have gotten the heart of the message and communicated it in a manner that is both clear and practical. The Minor Prophets is one of those sections of our Bible that seems to be neglected. Most of us have a hard time to find them in our Bibles, much less know what they say. But in these books are many good practical lessons we need to hear again today. They were written to a people that had drifted from their God and turned to pagan idols. In these last days we have drifted from our God and have turned to different idols to be sure, but just as pagan. We need to hear once again the voice of the prophets calling us to repentance and directing our hearts to the God who has redeemed us and set us apart for His glory.

Gospel Folio Press is happy to bring these good United Kingdom publications to North America so that readers on this side of the Atlantic can enjoy some of the superb ministry that has been so readily available to those in the British Isles.

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EVERYDAY READING PLAN

Section 44: Revelation

August 1	Revelation 1:1-20	The Patmos vision; the revelation of the Lord Jesus Christ
August 2	Revelation 2:1-11	Letters to Ephesus and Smyrna—eternal growth and security
August 3	Revelation 2:12-29	Pergamos and Thyatira—eternal enjoyment and glory
August 4	Revelation 3:1-13	Sardis and Philadelphia—eternal righteousness and service
August 5	Revelation 3:14-22	Letter to Laodicea—eternal rule
August 6	Revelation 4:1-11	The worth of the Lord, our Creator
August 7	Revelation 5:1-14	The worth of the Lamb, our Redeemer
August 8	Revelation 6:1-17	The seven sealed scroll—the unfolding of God's judicial program
August 9	Revelation 7:1-8	Jewish remnant sealed during the Tribulation; God's promise
August 10	Revelation 7:9-17	Gentile elect saved during the Tribulation; God's mercy
August 11	Revelation 8:1-6	The calm before the storm—the seven trumpets (Ezekiel 33:4)
August 12	Revelation 8:7-13	The first four trumpets—a third part of the elements destroyed
August 13	Revelation 9:1-12	The fifth trumpet; the first woe—demonic tormenting of man
August 14	Revelation 9:13-21	The sixth trumpet; the second woe—the army from the East
August 15	Revelation 10:1-11	The little scroll; the prophecy of Daniel opened
August 16	Revelation 11:1-14	The two witnesses who testify of God, are killed and raised again
August 17	Revelation 11:15-19	The seventh trumpet; the third woe—the reign of Christ
August 18	Revelation 12:1-17	Cast out of heaven, the dragon turns his attention towards Israel
August 19	Revelation 13:1-18	The captivation of the beast; the world wonders and worships
August 20	Revelation 14:1-20	Visions of 144,000, everlasting gospel, Babylon, & Armageddon
August 21	Revelation 15:1-8	The seven golden vials full of the wrath of God—the last plagues
August 22	Revelation 16:1-11	Vials 1-5; they blasphemed God and repented not of their deeds
August 23	Revelation 16:12-21	Vials 6-7; the pathway to Armageddon & worldwide earthquake
August 24	Revelation 17:1-18	The world religious system is overthrown by the beast
August 25	Revelation 18:1-8	The world commercial system—Babylon is destroyed
August 26	Revelation 18:9-24	The kings of the earth lament her destruction and desolation
August 27	Revelation 19:1-10	The Marriage Supper of the Lamb
August 28	Revelation 19:11-21	The Supper of the Great God—Armageddon
August 29	Revelation 20:1-15	The Great White Throne—Satan cast into the lake of fire forever
August 30	Revelation 21:1-27	Behold, I make all things new—heaven, earth, and Jerusalem
August 31	Revelation 22:1-21	What life will be like within the heavenly city—I come quickly!

THE REVELATION

WE COME NOW to the last of our series of Bible book overviews. We have stood on the top of Sinai with Moses and viewed the beginnings of world history; now we sit with John on the Isle of Patmos and consider the consummation of all things.

Revelation is one of the most intriguing books of the Bible, yet for many of God's people it remains shrouded in mystery. Perhaps this is why God has left an encouragement at the door for us, in the form of a blessing (1:3) to those who will take the time to hear and keep the words of this book. (Note all seven blessings: 1:3; 14:13; 16:15; 19:9; 20:6; 22:7; 22:14). We trust this little overview would cause us to do just that.

The full title of this final book of the Bible is: "The Revelation of Jesus Christ." How much this simple fact needs to be impressed upon us as we come to study the book. The secret to understanding and enjoying Revelation is to look for Christ. The word "revelation" is a translation of the Greek word *apokalupsis*, which means "an unveiling of that which was hidden." Acts tells us that when the Lord Jesus ascended up into heaven, He was lost to view by a covering cloud. Hebrews then tells us that the Lord Jesus has gone within the veil. In Revelation, God takes us within the veil to show us the risen, glorified, coming Lord. This then is the summation of the book, it is an unveiling of the Lord Jesus Christ.

In many ways, Revelation is the counterpoint of the Gospels. In the Gospels, we see Skull Hill, three Roman gibbets, two condemned malefactors, and Jesus in the midst. In Revelation, we see a crystal sea, an encircling emerald rainbow, twenty-four elders, four beasts, an everlasting throne, and the Lord Jesus Christ in the midst. The Gospels present Him as the Lamb of God bearing judgment for humanity's wickedness, taking away the sin of the world. In Revelation, we see Him as the Center of all heaven, dispensing the judgment that is His prerogative (Jn. 5:22). In the Gospels, He sojourns on the earth in weakness and humility; in Revelation, He rules from heaven in power and glory.

When it comes to studying Revelation, the proper approach is to take each passage as literal, unless it in-

dicates that it is proceeding on a symbolic or metaphorical level. Having said this, it is obvious that Revelation is a book of signs and symbols. Many struggle with the interpretation of these signs and this has led to some fanciful expositions of Revelation.

In order to avoid this pitfall, we need to have a thorough understanding of the Old Testament and thoroughly compare scripture with scripture. Harold St. John suggests that there are more than 300 definite Old Testament allusions in the 404 verses of Revelation. He goes on to say that there are 20 signs that are unique to Revelation and that each of these is interpreted within its own context.

A common breakdown of Revelation is into three parts, based on 1:19—"The things which thou hast seen"—the vision of the glorified Lord in chapter 1; "the things which are"—the seven letters to the churches of Asia Minor in chapters 2 and 3; and "the things which shall be hereafter"—the unfolding of God's judgment and plans for eternity in chapters 4 to 22. Harold St. John suggests another interesting approach. He points out the four mentions of John's special relationship with the Spirit and the significance of the place where it happens (1:10 on the Isle of Patmos; 4:2 at the door; 17:3 in the desert; 21:10 on the mountain). Each one, he says, reflects the theme of the section it initiates. The Isle of Patmos ushers us into the messages to the churches, each one of them an island of light in a dark world. The doorway allows John to see two worlds, the activities in heaven and their consequences on earth. The desert scene precipitates the destruction of the world's political, religious and commercial systems—whose grandeur is like a desert to God. Finally, the high mountain lifts us up to God and gives us a vista of His greatness and glory. It is an intriguing view, with many avenues for deeper study.

In closing, we need to take note of the audience for whom Revelation is intended. The first verse tells us these things are for His servants. God opens up His deep things for those who will respond in obedience to them. Too many of God's people want to simply be titillated by prophecy. God intends us to act on it. May we respond in obedience for His glory. **U**

RHYTHM

RHYTHM SEEMS TO characterize all of life as we know it. The tide ebbs and flows; day succeeds night, and night day; the seasons follow in rotation; storm and calm, sunshine and shower, cold and heat, alternate. Rhythm accompanies all motion.

"Win first, lose last," was a saying among school-boys playing at marbles. Fashions in thought as well as

whence it cometh, and whither it goeth" (Jn. 3:8).

The Christian life is marked by rhythm. It is made up of trusting and toiling; believing and fighting; resting and wrestling; bearing and doing. We must be both conservative and progressive. There are setbacks, or rather pauses, and these are followed by times of spiritual quickening. There are seasons when the mind is receptive; these are followed by seasons of mental cre-



in ladies' dresses come and go, and come again. It is not good for man to be alone, but it is even less good for man never to be alone. All athletes know what "bad times" are; but they know too that these pass and are followed by a new lease of physical energy. Every political partisan is ready to plead the "swing of the pendulum" after an adverse election. Life is not uniform anywhere.

The Divine Library was not produced in a uniform way either. It was here a little, and there a little. God spoke at "sundry times and in divers manners." And the contents of the Bible are not all of equal value in every age. The Imprecatory Psalms, for example, seem not to be written in the spirit of the age of grace; they are the hymnbook of the remnant during the Tribulation. Men of God spoke as they were moved by the Holy Spirit. The burden of the Lord came upon the prophets, and the message was delivered. When it had fulfilled its immediate purpose, it was followed later by another communication of Divine truth.

The Church all down the ages has had its times of prosperity and its times of adversity. The movements of the Spirit of God have not been uniform. Periods when things spiritual have been at a low ebb have been followed by times of revival. We may think we know the causes of revivals, but the mysterious element is never absent: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell

ativeness. Sometimes the passive element in the soul predominates; at other times it is the active element.

The mystics spoke of "the dark night of the soul," which was followed by a period of settled peace and joy in God. Spiritual things are not always equally real to us. Apart altogether from sin, hours of joy in God do not last; they come and go, and come again.

Even in the afterlife, when the soul will have greater capacities than now, both for joy and suffering, the law of rhythm will probably continue. But in this world at all events the soul needs pauses, as the body needs rest and sleep. God's withdrawals are sometimes a mercy, and both ebb and flow are under His control. We cannot endure too much sunshine; we need the shadow as well. The valley experience is required as well as that of the mountaintop. Depression as well as exhilaration has its uses. The undulations of life are God's law of alternation.

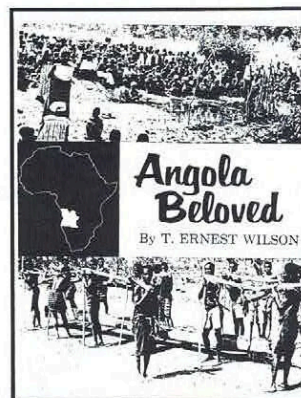
All this is what we do not know in youth; and in riper years we need still to learn the lesson. The young make demands upon life which it was never meant to satisfy. When winter comes, they forget that spring cannot be far behind. The fact is that in this life, although it is unlikely that you will be exceedingly happy every day, it is also true that it is almost impossible to be very unhappy for any great length of time. Such an enlarged outlook is a solace and a strength to us in darker times.

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SHEDDING LIGHT ON THE DARK CONTINENT

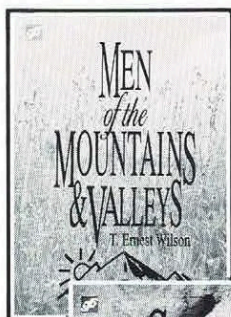
Angola Beloved by T. Ernest Wilson

T. Ernest Wilson's imagination was fired by reading about David Livingstone, Fred Arnot, and Mary Slessor. He wanted to follow in their footsteps, but more importantly, follow the will of the Lord. Born in Belfast, he left the shipyards at the age of 21, and ventured into the heart of Africa with the gospel. This volume tells of the next forty years in his beloved Angola, how precious souls were saved and how God wonderfully provided. Perhaps his story will fire your imagination to be a missionary for Christ. It is particularly interesting to read Mr. Wilson's epilogue in which he relates some of the circumstances surrounding the liberation of Angola from the Portuguese. In many respects, it sounds very familiar to conditions in present-day Rwanda. Paper. 254 pages. \$4.50 U.S.



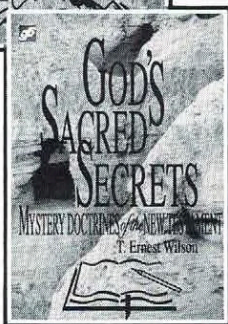
Men of the Mountains & Valleys by T. Ernest Wilson

Rock climbers will tell you that their sport has become quite popular over the last several years. However, rock climbing is not for the faint of heart. In this volume you will be able to traverse the heights of the mountains of Scripture with the likes of Noah, Abraham, Moses, Caleb, David, and Elijah—all great men of faith. If the scenery isn't breathtaking enough, ascend the seven mountains of Matthew's gospel with the Lord Jesus. At every step in the journey there are great truths relevant for today. Paper. 128 pages. \$6.95 U.S.



God's Sacred Secrets by T. Ernest Wilson

Each generation of Christians, it has been stated, must discover the Word of God for itself. The truth is the same in every age, but it has to be applied to the varied circumstances and needs of each period of time. This book was written to restate the great doctrines of the New Testament which are called "mysteries." There is a real need to apply them to the special circumstances of these difficult and dangerous times which the New Testament calls "the last days." Paper. 147 pages. \$7.95 U.S.



Africa, Oh, Africa by Mr. & Mrs. A. E. Horton

Albert E. Horton and Petronella Wolf, an engaged couple, went to Africa in 1924 where they served the Lord for 52 years. Brother Horton translated the entire Bible into Luvale, the language of the people. He has also written and translated many books about the Bible. Mrs. Horton, who contributed to the writing of several of the chapters, passed into the presence of the One she served prior to this book being published. This book will give you an understanding of the hardships which pioneer missionaries face and endure, and the cost of establishing a work for God. Paper. 141 pages. \$1.00 U.S.



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The Widow's Two Mitts

The following story was related by Mr. T. D. W. Muir:

A pleasant Canadian incident was connected with a series of meetings which I held. After the meetings were over, one of the elderly women who had professed faith in Christ at that time, came to me and said, "Mr. Muir, I wanted very much to do something for the Lord, but I did not know what I could do to show my love for Him, for I have nothing that I can give. But I read the other day in the Scriptures that a certain widow gave two mitts, and I would like to do the same," and suiting the action to the word, she produced a pair of woolen mittens that she had knitted and presented them to me. I accepted the gift and thanked the giver.

The colors were a brilliant red and green, but the material was a splendid thick wool, and during many a cold Canadian winter, I gladly wore the mitts and they kept my hands and wrists comfortably warm. The dear sister's intelligence in reading the Scriptures was somewhat defective, but her heart was all right, proving that she was a disciple indeed of whom it could be said, "She hath done what she could."

