

UPLLOOK

SEPTEMBER 1997



The ISSUES ISSUE

Euthanasia: A Christian View

Good Science or Playing God?

It's A Non-Issue

It's a Non-Issue

J. B. NICHOLSON, JR.

I'm not happy to tell you that I live in the same state as the disqualified pathologist, Jack "the Dripper" Kevorkian, Dr. Death. But his diabolical campaign to legalize "physician-assisted suicide" (PAS) is just one of a dozen or more frontal assaults that are charging across the moral landscape at the end of the Twentieth Century. Never could it be more rightly declared: "Modern man is staggering between Vanity Fair and Armageddon."

Of course, what has brought this graying of the soul is not simply the graying of the North American population, but the slow erosion of the value of human life. If I was not made in the image of God, but am merely a random cosmic accident, what do I matter? If my coming into the world was an amoral choice—offered by the courts—to allow tissue to become Me, does it matter that I am Me?

No longer does suffering count for anything in the Western mindset. If there was no Purposer who made me on purpose, then obviously there is no purpose to suffering—or to life in general, for that matter.

The trivializing of life and death was seen in a recent editorial cartoon. A physician was peering at the index finger of a well-built young man. "That's a nasty looking sliver," says the doctor. "Have you considered euthanasia?"

In this Issues issue of *Uplook* we do consider some of the ethical questions being discussed in college dorms and office lunch rooms. We would do well to think through the Bible's position on these present-day controversies. We ought to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3:15).

Suffering avoidance is one of the main motivations for many of the immoral decisions being made today. Babies are aborted because the mother is disadvantaged, unwilling to bear the inconveniences her pregnancy is about to bring into her life. Both "passive" and "active" euthanasia are said to provide the terminal patient with an alternative to unbearable suffering. But as the barriers fall in this area, it's not always the

What happened to Dennis one slippery winter's day would be called an accident by some. In fact, some would call Dennis an accident. But he knew better. To him it was a non-issue.



patient's suffering that is critical in the decision-making process.

The Netherlands has winked at, if not sanctioned PAS for some years. The Dutch government reported that—in what was a "voluntary" program—1,000 patients were killed without their consent being given!

Edmund Pellegrino, professor of medical ethics at Georgetown University Medical Center (metropolitan Washington, DC), is quoted in a recent *Christianity Today* article: "It is often more compassionate for the frustrated physician or hurting family than it is for the patient. In fact, assisted suicide is really a noncompassionate form of moral abandonment."

In another telling quote from the same article, Pellegrino asked a Dutch physician, "How does it feel to do euthanasia?"

"It's hard the first time," was the response.

Dennis was an acquaintance I had met in Manitoba. He had suffered most of his life. The Lord took him Home a few years ago after a battle with an increasingly debilitating disease. I believe he was 44 years old.

It may be fifteen Manitoba winters ago that I was having meetings out there. Dennis, as I recall, had been on his way to the hospital by ambulance when *it* was involved in an accident—*or* so we would call it.

When I arrived at his hospital room, his thin face broke into a smile, and he greeted me as if he was enjoying the view from a lawn chair on a perfect summer day.

"Brother Dennis," I asked, somewhat taken aback, "what are you thinking right now?"

He pointed to a verse in his open Bible and quoted it for me: "I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His lovingkindnesses" (Isa. 63:7).

For Dennis, suffering avoidance was a non-issue. He knew that his Father knew best.

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

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Travel Information

SID BHATT

DECEMBER 30/97-JANUARY 2/98
DEARBORN, MICHIGAN



CHARTER BUSES

NORTH EASTERN STATES

FARE: \$72 per person (round trip)
DEPART: Delaware, Maryland and New Jersey
December 29, 1997 10:00 PM
ARRIVE: Hyatt Regency, Dearborn MI
December 30, 1997 11:00 AM
CONTACT: *Reserve your seat before October 5, 1997*
Sid Bhatt (302) 425 0324 (Delaware/Pennsylvania)
Rajan Eapen (301) 299-7787 (Maryland)
Craig Shakarji (301) 417-6744 (Washington, DC/Virginia)
Mark Kolchin (609) 693-9252 (New Jersey/New York)

SOUTH EASTERN STATES

FARE \$80 per person (round trip)
DEPART: Augusta, GA
December 29, 1997 10:00 PM
ARRIVE: Hyatt Regency, Dearborn, MI
December 30, 1997 1:00 PM
CONTACT: DR. John Reimer (706) 863-6006

ONTARIO (NIAGARA REGION)

FARE: to be announced
DEPART: Brockview Bible Chapel, St. Catharines, ON
December 30, 1997
ARRIVE: Hyatt Regency, Dearborn, MI
December 30, 1997
CONTACT: Bill Sloetjes (905) 563-5571

This list is not exhaustive. Christians in other cities are working on providing group transportation to Rise Up and Build. If you have specific questions for your area, please call the Conference Hotline (616) 456-5123.

TO RECEIVE DETAILED CONFERENCE INFORMATION AND A REGISTRATION FORM

- ❖ download from our web site www.uplook.org/riseup97
- ❖ send a request via e-mail to riseup@uplook.org
- ❖ call the conference hot line (616) 456-5123

AIR TRAVEL ARRANGEMENTS**NORTH EASTERN STATES**

FARE: \$110 per person (Continental Airlines)
 DEPART: from Philadelphia, Newark and Baltimore/Washington
 December 30, 1997 9/10/11 am
 ARRIVE: Detroit, MI (free transfer to Hyatt Regency Hotel, Dearborn, MI)
 December 30, 1997

CONTACT: *Reserve your seat on a bus or flight before October 5, 1997*
 Sid Bhatt (302) 425 0324 (Delaware/Pennsylvania)
 Rajan Eapen (301) 299-7787 (Maryland)
 Craig Shakarji (301) 417-6744 (Washington DC/Virginia)
 Mark Kolchin (609) 693-9252 (New Jersey/New York)

Special Airfares are being negotiated for the other cities listed below. To ensure low fares, we need a minimum of 15-25 reservations per city/airport by September 30, 1997. Please call the Regional Reps if you are interested in flying from one of the following cities:

Tulsa, OK

Jim Lindamood
 (918) 663-1121

Orlando/Tampa, FL

Dave Dunlap
 (813) 996-1053

Wichita/Kansas City, KS

Russell Horn
 (316) 838-5762

St. Louis, MO

Gerry Keller
 (314) 843-1310

Colorado Springs, CO

Jamie Hull
 (719) 634-2507

Dallas, TX

E. J. Carter
 (972) 680-1092

Vancouver, BC

Harold Summers
 (604) 738-8943

Greensboro/Raleigh, NC

John Gordon
 (919) 954-9493

Seattle, WA

Doug Kazen
 (206) 823-9017

SPECIAL NOTE:

If you are making group travel arrangements for your area, please call the *Rise Up and Build* Conference Hotline at (616) 456-5123 with the details. With your information on file, we will be happy to direct any travel inquiries from your area to you.



Sowing the Seed in Virginia

We often hear about the freedoms we are losing in the West, but if we took advantage of a few of the freedoms we still have, we would have more than enough opportunities in the gospel.

The current U.S. law concerning religion in the public schools has disarmed Christians and left them feeling defeated for almost a quarter of a century. Many students, parents, and even educators have the idea that personal religion in the public school system is a big “no-no.”

Surprisingly, according to the *Parent's Guide to Religion in the Public Schools*, published by The National Congress of Parents and Teachers, Christians have more liberty than most of us realize.

Certainly, public school need not be “religion-free



Kenny Lewis is the Assistant Principal at Westwood Middle School in Danville, VA. He was an NFL football player with the NY Jets for five years.

zones.” If given the assignment to write or give a speech on the topic of their choice, students are free to express their faith—Christian or otherwise.

Students also may share their faith through conversations, distributing tracts, etc., outside of class time. Discernment is a must because their fellow-students are also free to reply with a harassment charge if they've repeatedly declined the message.

There are some restrictions, but even Bible Clubs and Bible Study groups are allowed to form and meet when other extra-curricular clubs meet, and have equal access to school media as other clubs such as PA announcements, bulletin boards and the school newspapers.

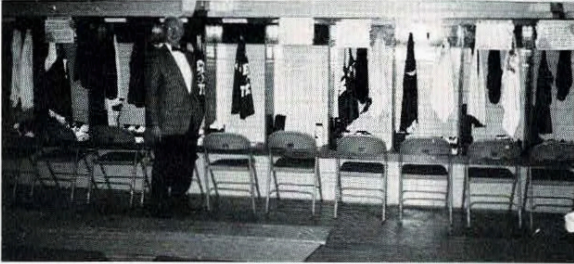
Prayer in the public school has been a hot topic for years and it still leaves many questions unanswered. While students may pray when they are not engaged in school activities or instruction, they should be cautious to not be considered “disruptive”—a vague and subjective judgement.

It is no secret that the public schools in North America have a bad reputation. While anti-creation theories and New Age philosophies are bombarding the minds of our children, any truths about God and absolute right and wrong seem to have become taboo. Thankfully, throughout the United States and across Canada, there are groups of Christians or individuals who are faithfully sowing the seed of the gospel in the hearts of public school students.

In Danville, Virginia, God has planted a couple of witnesses for Himself in the George Washington High School. We would like to share their story because it was such an encouragement to our hearts and we're convinced it will be to yours too. Perhaps, as you read how the Lord is using them, you will be provoked to pray for their ministry or even to ask the Lord if He can use you in some way in your local public school.

Jonathan and Elizabeth Brower were commended to the work of the Lord in 1983 by Bible Truth Chapel in Miami, FL. In 1990, they accepted the opportunity to volunteer as coaches at their local high school—with the condition that they could conduct Bible studies in the gym every Monday evening with the students. For the past seven years, Elizabeth has been coaching the girls' basketball team and Jon has volunteered his leadership for the boys' track team.

Sowing the Seed in Virginia



John 3:16 texts from Seed Sowers were passed out and now many of them are in the boys' locker room.

The Browers are delighted to be able to open the Word of God with the students weekly. Usually there is an average of 45-50 students who are a part of the Bible Study group each year. Like all ministries, there are some disappointments and some victories.

Some of the students hear the gospel message and simply reject it and go their own way. Occasionally Jon and Elizabeth hear the sad news that one of the young people from their Bible Study is in prison and they can only pray that the truths that have been sown in their hearts will return to them while they serve time. And God does answer that prayer: Recently one of "their boys" who found himself behind bars, got saved and is proving to be a strong and faithful witness for the Lord Jesus Christ to the other prisoners.

There are plenty of victories, too. Some of the students accept the Saviour and give their life to Him. Some of them have received athletic scholarships to college or are offered positions on professional sports teams. As the young men and women spread out across the country, many carry with them the truth of the gospel that they heard in the gym of George Washington High.

With the Monday Bible study has come a fountain of opportunities to get the Word of God into the school. For example, when the Browers passed out *Seed Sowers'* John 3:16 texts to the fellows on the teams, the boys' locker room quickly was decorated with a text on almost every locker.

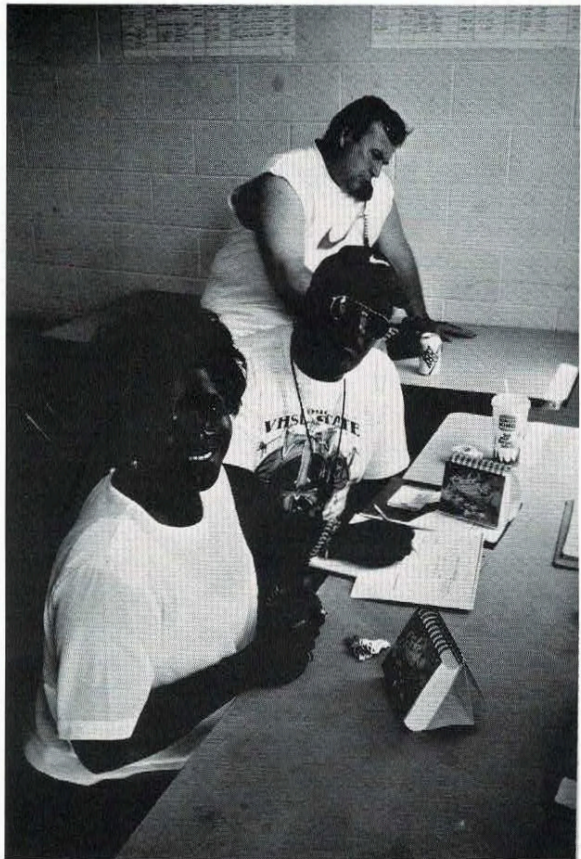
In the Spring, a case of 36 *Choice Gleanings* calendars was donated to the Browers for their work in the public school system. All of the calendars were distributed to teachers, coaches, secretaries and even principals and vice-principals. How many public schools in

your area have a new meditation each day from God's Word on the desk of almost every staff member?

Jon and Elizabeth Brower are encouraged because despite the pre-conceived notion that "no one in the States is interested in the gospel anymore," their message is being very well received. Pray that the Lord will continue to give them an open door with the young people in their area and that they will have the joy of seeing much fruit for their labors.

Throughout the past few years, Jon and Elizabeth have given out several hundred Bibles as gifts to the students. If you have access to new Bibles which could be used for this purpose, your practical support would be appreciated very much. For more information, give them a call at (804) 685-3765.

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Sam Hannah and Jackie Harris, track coaches at GWHS received Choice Gleanings calendars.

FRONT LINES

▷ **SEPTEMBER NOTES**

Due to the combined July/August issue of *Uplook*, some announcements for September conferences did not get printed. We trust that some readers will benefit from these notices despite their lateness.

▷ **WICHITA CONFERENCE**

Westside Bible Chapel, (Wichita, KS) plans to hold a Bible conference September 19-21 with speakers: Daniel Smith and Robert Clark.

▷ **PROSPECT BIBLE CHAPEL**

Prospect Bible Chapel (576 Prospect Ave., Hartford, CT) will hold its annual Bible Conference September 19-21, 1997. Meetings are scheduled for Friday at 7:30; Saturday at 2:30 & 6:30; and Sunday at 10:30, 2:30 & 6:30. The Lord's servants expected to minister the Word are Rex Trogden (NC) and Keith Keyser (PA).

Contact: Thomas Woods
31 Strickland St.
Manchester, CT 06040
(860) 643-4477

▷ **BETHEL CHAPEL**

Bethel Chapel in North Bay (ON) plans to host a conference Sept. 19-21 on the theme, "Source of Truth and Praise" in the believer's life. Speakers: Arnot McIntee & Peter Kerr. (Children's program with Dwayne and Joyce Norton.)

▷ **UNIVERSITY BIBLE FELLOWSHIP**

(Cedar Falls, IA) is planning to host a conference on Sept. 26-28 with speakers Carl Dorner and Bruce Collins. With the theme "Be Ye Witnesses Unto Me," there will be messages on evangelism as well as reports of the Lord's

work in Iowa by men throughout the Iowa assemblies. Contact Randy Costello at (319) 266-5860.

▷ **SEIZE THE OPPORTUNITY**

The 1997 Annual North Carolina Ladies' Missionary Conference is scheduled for Saturday, October 4, at Parkway Chapel (2651 Buchanan St., Winston-Salem, NC). The invited speaker is Mrs. Darlene Fizer, former missionary to Japan and Korea, now with the Emmaus Bible College Correspondence School. To register, call Judy Byrum at (910) 785-4523.

▷ **SAN FRAN AREA**

Spend a week in California at Mount Hermon Christian Center, Oct. 6-10, 1997. Speakers: J. Boyd Nicholson (ON) and Jabe Nicholson, Jr. (MI). Contact:

Henry Kamena, Registrar
1400 W.13th St. Sp.91
Upland, CA 91786-2970
Phone: (909)985-0437
email: hwkamena@aol.com

▷ **WOMEN'S ADVANCE**

The eighth annual Women's Advance (St. Louis, MO) will convene Friday and Saturday, October 10 and 11 at the Harley Hotel. Enjoy Christ-exalting ministry by Betty McGehee, fellowship and relaxation. Should out-of-town guests need accommodations for Saturday night, these will be provided by area assemblies. Contact:

Mary Walter
1988 Bennington Common Dr.
St. Louis, MO 63146
(314) 434-8055

▷ **KEYSTONE CONFERENCE**

Keystone Conference (Omaha,

NE) will hold their annual Fall Bible Conference, Lord willing, the weekend of Oct. 10-12. The speakers expected are Milton Haack (MN), Ross Rainey (MI), and Rowen Jennings (BC). For information, contact:

Mr. Jeff Patterson
RR 1 - Box 89
Kennard, NE 68034
(402) 238-2878
email: jkpne@aol.com

▷ **SOUTHERN GOSPEL TEAM**

Saints are welcome to join the Southern Gospel Team for a series of gospel meetings that have been planned for October 10-12 in Key West, FL. Those involved are expected to cover the cost of their own transportation; food and sleeping area will be provided.

The June *Uplook* included an article about the Southern Gospel Team. Please note the corrected contact numbers for Calvin Fritchey:

Phone: (954) 432-8787
Fax: (305) 273-8318
E-mail: sgteam@juno.com

▷ **107TH CONFERENCE**

Curtis Gospel Chapel (Detroit, MI) will hold their 107th Bible Conference October 10 thru 12, DV. Ministry will be given by Rex Trogden (NC) and Dr. Sam Mikhael (PA). Contact:

Gerald Fitzgerald
29911 Orangelawn
Livonia, MI 48150
(313) 425-4217

▷ **FALL CONFERENCE AT SPRING HILL**

The Annual Bible Conference at Spring Hill Gospel Hall in Westbrook, ME is planned for October 11-12, 1997 with expected speakers

William Burnett (ON), Harold Smith (NS), and James Harvey (NH). For information:

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

▷ CANADIAN THANKSGIVING

The saints at Kelly Road Gospel Chapel (Prince George, BC) extend an invitation to their annual Thanksgiving Conference. There will be two guest speakers, Lord willing: Joe Reese (Sault Ste Marie, ON) and Harold Summers (Vancouver, BC).

SUNDAY, OCT. 12

- Family Bible Hour at 11 AM
 - Ministry at 3 PM
 - Supper provided
 - Lord's Supper & Ministry at 7 PM
- MONDAY, OCT. 13
- Meet the Speakers breakfast 8:30
 - Ministry at 11 AM; lunch provided

For information, call Bill Shatford at (250) 563-4876 or Charlie Haws at (250) 563-8983.

▷ 30TH ANNUAL BANQUET

The 30th Annual Banquet and Open House of the Yonkers Gospel Mission Home (Yonkers, NY) will be held in the Lord's will on Saturday, October 18 at 5:00 pm. Guest speaker will be Mr. Tom Taylor (Hatfield, PA), teacher of Old Testament, Biblical Seminary.

For info., call: (914) 968-6577.

▷ FALL CONFERENCE

The Christians at Union Street Gospel Chapel in Kingston, ON, will host their fall Bible conference on October 18 and 19. The invited speakers are Dr. S. L. Johnston (Dallas, TX) and Mr. Ron Hughes (St.

Catharines, ON).

For more details, please contact Roy Skinner at (613) 389-0997.

▷ LAND OF THE SKY BIBLE CONFERENCE

The saints of the Asheville Gospel Chapel and of the Waynesville Christian Fellowship will host the annual Land of the Sky Bible Conference on Oct. 18 from 10:00 am to 3:30 pm. In the will of the Lord, J. B. Nicholson, Jr. (MI) will be ministering the Word of God. A light lunch will be served. The chapel address is:

350 Old Haw Creek Rd.
Asheville, NC 28805

▷ BRANDYWINE YOUNG ADULT'S CONFERENCE

Rex Trogden (Charlotte, NC) has been invited to address the topic

"Christian Faith as Defined in Acts" at the Brandywine Young Adults' Conference on Saturday, October 18.

The schedule for the day begins at 9:30 and ends at 6:45 including Bible Study sessions, meals, outreach activities and gospel meeting.

Contact David Colaiuta at (610) 429-4538.

▷ RADIO CONFERENCE

The Family Bible Hour invites you to its upcoming Annual Radio Conference, October 25, 1997. Sessions begin at 10:00 am and conclude at 3:30 pm. This year's conference will feature Dr. Rob Lindsted, Mr. Arnot McIntee and Mr. Ron Hughes. Neville and Mona Eccleston will also be along to provide music ministry. The day's events will take place at the Renaissance Convention Centre, 3045 South

BIBLE STUDY PROGRAM

The fourth consecutive year of The Bible Study Program in Oakville, Ontario is scheduled to begin on the third Saturday of September and continue each month until April 1998.

The Program is intended to provide a systematic approach to Bible Study, and is available to any who feel they could benefit, without regard to age or gender.

The following subjects will be covered in the 1997-1998 year:

W. Burnett	Doctrine of the Gospel
W. Yuille	The Minor Prophets
J. Baker	The Cross
J. Naismith	The Eternal State
B. Gunning	Charter of the Church

Classes will be held at Hopedale Bible Chapel, Oakville, ON. They will commence at 9 AM and finish at 12 noon. No fees are charged for The Bible Study Program, but opportunity will be available at each session, for those wishing to share in the expenses. Notes will be issued at each class, free of cost, and tapes for each session will be sold in "sets" at a reasonable cost.

For more information, contact Mr. W. H. Burnett at (905) 634-6345 or e-mail wh.burnett@hwcn.org.

Our God is neither enriched by withholding nor impoverished by giving: ask!

Front Lines

Creek Rd., Mississauga, ON. For more information, please call the office at (800) 567-1218.

▷ SPANISH WORK MEETING

A meeting is scheduled for October 23-25 with Ron Harris in Tehuacan, Puebla, Mexico. This is the second meeting of a group of concerned individuals who would like to work together to send a Spanish bulletin to all the elders of Spanish-speaking assemblies around the world. The purpose would be to keep them aware of the happenings in the Lord's work in the Spanish-speaking world as well as a list of quality Christian books that are available or are about to be published. Others interested in getting involved with this project would be welcome! Contact:

John Longe
Phone: (915) 584-5201
Fax: (915) 544-3124
Email: au292@rgfn.epcc.edu

▷ 40TH ANNIVERSARY

This fall, Sooner Bible Camp, OK, will celebrate its 40th Anniversary. Camp facilities are rented near Ponca City, OK and will be the site of the reunion on October 25.

For information, call Frank Mofitt at (918) 299-5218.

▷ WOMEN'S MISSIONARY CONFERENCE

The Keystone Heights, FL, 30th Annual Women's Missionary Conference is scheduled at Park of the Palms for Oct. 24-25, 1997. Expected speakers: Geraldine Tillman (NY), Danita Rayhuck (Congo), Anne Vanderlaan (India). Contact:

V. Marion Barr
635 Hebron Avenue
Keystone Heights, FL 32656

▷ AYER'S CLIFF, PQ

A conference is scheduled in Ayer's Cliff, Quebec with J. B. Nicholson, Jr. (MI) and Bill Meyers (NH) on Oct. 26-28. Meetings will be held in Southern Quebec and Northern Vermont during the following week.

▷ FALL CONFERENCE IN BRANDYWINE

The annual conference at the Brandywine Bible Chapel in Wilmington, DE, is scheduled for October 31 through November 2. Doug Kazen, Joe Reese, Alan Parks and Neil Dougal have been invited to share in the ministry of God's Word.

▷ METROPOLITAN MISSIONARY CONFERENCE

The saints at Good Tidings Gospel Hall (345 Malcolm X Blvd, Brooklyn, NY) would like to announce the Metropolitan Missionary Conference that is planned for Saturday, Nov. 1 from 10:30 AM to 4:30 PM. The invited speakers are David Corbin (MN) and Earl Campbell (FL). For further details, contact:

James McCall
(718) 994-1318

▷ FATHER/SON RETREAT

The annual Father/Son retreat will be held at Camp Iroquoia on November 7, 8, and 9. The speaker will be Keith Trevolt from Northside Bible Chapel in Wichita, KS, the Lord willing. He is the father of three children, a conference speaker, elder, teacher and cardiology nurse practitioner. His planned topic is "Essential Principles for Living in the Last Days." Please call Jim Weisbecker at (717) 967-2577 for details or to register.

▷ MISSIONS CONFERENCE

The Bible Chapel in Tucson, AZ announces their 13th Annual Missions conference, November 7-9. Speakers expected are Mr. Enrique Sardinia and Mr. Fernand Saint-Louis. The theme of the conference is "The Role of the Holy Spirit in Missions." For overnight accommodations, contact:

Mrs. Virginia Prater
458 E. Glenn
Tucson, AZ 86705
(520) 622-3787

▷ HORTON HAVEN LADIES

Horton Haven Christian Camp in Chapel Hill, TN, will host a ladies conference November 7-8, in the will of the Lord. Nancy Trogdon (NC) has been invited to speak on the theme, "Come Away My Beloved." Please call Wendy Phelan at (615) 352-6761 for information.

▷ GIVING THANKS

The Tampa Bay area Thanksgiving conference will be held, DV, on November 21-22 at the Holiday Gospel Chapel, 1842 Grand Blvd, New Port Ritchie, FL. The speakers expected are Donald Norbie (CO) and Alan Parks (SC). Contact:

John Bromfield
(813) 960-1302

▷ FULLERTON, CA

Lord willing, a missions conference will be held at Grace Bible Chapel (1119 S. Lambert, Fullerton, CA) on Friday, November 21 through Sunday, November 23. The times of the meetings will be Friday 7:00PM; Saturday 9:00AM-4:00PM; Sunday 8:30AM-2:00PM.

Lunch will be served on Saturday and there will be an International

Potluck on Sunday.

The Lord's servants scheduled to speak are Bruce Collins (IA) and Doug Kazen (WA). A variety of seminars will be held on Saturday.

For information or overnight accommodations, contact G. V. Mathai (562) 924-5169 or Grace Bible Chapel (714) 77GRACE.

▷ PASSING INTO LIFE

John E. Lane

John E. Lane, 92, of Waco, TX, passed into the presence of the Lord on Tuesday, May 6, 1997.

Mr. Lane and his wife, who was called home in 1984, were instrumental in the establishment of the Waco Bible Chapel. He was a faithful testimony for 50 years until he drew his last breath. His presence, love and help will be missed.

Merle Butcher

Mrs. Merle Butcher, widow of George Butcher passed into the Lord's presence on the 11th of May, 1997 at the age of 95 in Vancouver. Born as a twin at only 1 1/2 lbs. in Little Ireland, Ontario, she trained as a nurse, and in 1936 went with her husband to Northern Rhodesia as a missionary, helpmeet, and mother. Merle is survived by her three children and seven grandchildren. Though deeply missed, we know she is now in the presence of her Lord whom she dearly loved.

▷ COMMENDATIONS

Grady Dollar

The Christians at Golden Bible Chapel (Golden, TX) and Wheatland Bible Chapel (Duncanville, TX) commend GRADY DOLLAR to the Lord's work.

Grady has faithfully served the

Lord for many years. He has a sincere burden and a gift in the gospel, as well as the building up of the saints in ministering the Word. He has a busy schedule of meetings in Golden and other assemblies in the area and is exercised before the Lord to do gospel, teaching, and children's work. He desires to work under the authority of his elders and to minister in Texas and wherever else the Lord may lead.

Grady Dollar, along with his wife Linda and their children Jonathan, Rachel, Joel, Elizabeth and Hannah are commended to the saints of God for your loving care, prayer and encouragement.

Elizabeth Clark

On May 25, 1997, the saints who gather in the name of our Lord Jesus Christ at the Slidell Bible Chapel, Slidell, Louisiana joined the saints who gather at the Lake Park Chapel in Belle Chasse, LA in commending to the work of the Lord, our dear sister Elizabeth Clark.

Elizabeth has been known to us most of her life. She has a consistent Christian testimony and has been actively involved in the Lord's work for many years. She feels that the Lord has called her to shepherd and teach young people and particularly young ladies and to be of service in this and other areas in Spain and other areas as the Lord leads. She desires to do this in total dependence on God, living a life of practical faith. Pray that the Lord of the Harvest will make her the servant He would have her to be; encourage, guide, and protect her, meet her every spiritual and temporal need and be pleased to add His blessing to her service in His name.

Bruce Collins

The Christians gathered in the Name of the Lord Jesus Christ at University Bible Fellowship (Cedar Falls, IA) are pleased to commend Bruce Collins to the grace and keeping of God in an itinerant work in the gospel and teaching.

Bruce has been serving the saints throughout the United States and Canada in college campus work, preaching the gospel and in camp work. Our assembly also has profited greatly from his capable ministry.

Should the opportunity arise for him to speak in your assembly, we feel the saints would be much encouraged by his ministry.

Jean and Gerald Hayes

Our dear sister Jean (Rosborough) Hayes has served the Lord as a pediatric nurse at Kalene Hospital in Zambia, for the past 18 years. Preston Ave. Bible Chapel (Penticton, BC), Parkcrest Bible Chapel (Burnaby, BC), Tenth Ave. Bible Chapel (Burnaby, BC) and Arlington St. Gospel Chapel (Winnipeg, MB) have enjoyed the privilege of extending our love, fellowship and support to our dear sister during these challenging years.

Jean has recently changed her status (May 24, 1997). She is now known as Mrs. Gerald Hayes and we are delighted that she and her husband Gerald, have decided to return to Kalene Hospital as servants of the Lord.

It is of course known that Jean is a Canadian trained nurse with many years' experience in Canada as well as Zambia, and we are pleased to say that our brother is an experienced and highly qualified Health Care Executive (retired). As well, our broth-

Front Lines

er has been an efficient and respected elder at Arlington Street Gospel Chapel for many years and his ministry has been a blessing to the Lord's people in the Winnipeg area and elsewhere. Together, with God's help and the support of the Lord's people, they will be able to provide practical as well as spiritual assistance wherever they serve.

The mentioned assemblies count it a privilege to identify with their exercise to serve the Lord in Zambia and heartily commend them to the work and to the Lord for His choicest blessings.

Ray and Carol Dolinski

The believers at the Gospel Chapel in Shelbyville, TN, join with the believers at the South Bay Bible Chapel of Redondo Beach, CA, to commend to the work of the Lord our brother and sister in Christ, Ray and Carol Dolinski.

They have been invited by the Malsteads and Munros in England to join them in the work among Turkish-speaking people in the London area. The Dolinskis hope to leave for the field in early 1998, DV.

The Dolinskis have previously labored among Turks in Germany and in Turkey. Hence they are familiar with the language and culture of these people. We trust God will use them greatly to further the work of the Lord among such people in the London area. We commend them to your love, fellowship and prayers.

Adib Daghfal

The saints gathered at Palos Hills Christian Assembly are pleased to commend our dear brother Adib Daghfal to the work of the Lord in Lebanon. Adib and his family previ-

ously worked there as missionaries, but due to the war were compelled to return to America. The Lord's work in Lebanon continues to be on their hearts.

Adib has returned with his son, Jim, to once again carry out his responsibilities in the school, bookstores and assembly. Please pray that God will use and protect him.

Ben and Monica Jones have returned to the Kansas City area from Immanuel Mission. As of August 31, 1997, Overland Park Bible Chapel will withdraw their commendation for that service.

Reed Heckmann

The elders of Woodside Bible Chapel in Maywood, IL regretfully advise that they have withdrawn their commendation of Reed Heckmann as a home worker as of July 31, 1997.

➤ ADDRESS CHANGES

Niceville, FL

Grace Bible Chapel
119 N. Partin Dr.
Niceville, FL 32578
(850) 729-0054

Sunday: Breaking of Bread at 10;
Family Bible Hour at 11 and Gospel
service at 7. Thursday: Mid-week
Bible Study 7 PM. Correspondents:

Dr. Paul A Carmean
1305 23rd St.
Niceville, FL 32578
(850) 678-8897 and
Mr. David McCulloch
(850) 651-9231

Prattville, AL

Mail sent to the correspondent of Central Bible Chapel should be addressed as follows:

Central Bible Chapel
c/o Scott Leach
825 Upper Kingston Rd.
Prattville, AL 36067

Powell, Wyoming

The Lord has seen fit to bless northwest Wyoming with an assembly of saints who call upon the name of our Lord Jesus Christ. As of August 3, five families were gathering in Powell, WY (about 70 miles east of Yellowstone Park). Others in the area are showing an interest in what the Lord is doing.

Breaking of Bread begins at 10:00 AM on the Lord's Day.

Location for the meetings varies; so if you are in the area and would like to meet with the assembly, it is advised that you call (307) 754-5485 or (307) 754-5930 for details.

Grand Rapids, MI

Robert and Winnie Gay (commended from Grace Gospel Chapel in St. Petersburg, FL in 1986) have moved from Goldsboro, North Carolina to Grand Rapids, MI to host the guest house for Rest Haven Homes and serve there however they are needed. Their new address is:

1516 Union, NE
Grand Rapids, MI 49505
(616) 365-0506

➤ CORRECTION

Please forgive a few mistakes that were printed in the Heroes article on Harold St. John in the June *Uplook*. First, Buenos Aires is located in Argentina, not Brazil. Second, Harold St. John linked up with a pioneer missionary to Boliva by the name of Will Payne—not Homer Payne as stated in the article.

We apologize for any confusion.

U

Catch the Vision!

J. B. NICHOLSON, JR.

On Resurrection Sunday, this year, I was speaking with a beloved servant of the Lord, "What was the biggest need among the Lord's people at the present time," I asked. We spoke about the very encouraging crop of youth people in North America, the best I have seen in my lifetime. We discussed the need for a restored vision of what God can do with the gospel. He mentioned he felt that while we believe in the autonomy of the local church, that we need to grasp that there is a great work going on, much larger than any given local church. We need to sense our role in this larger sphere. Many have become parochial, only interested if something helps their local assembly.

There are para-church organizations that present this global vision. And they love to have our young people join because these young people are generally well-taught, well-supported, and are not encumbered with denominationalism. And though much good may be done, it does not build up the local church. Could there not be something done on a larger scale, but at the level of God-ordained local churches?

I went home that night, but not to sleep. I thought about the first century church, of the Day of Pentecost with perhaps 10,000 believers. I thought of the cooperation that went on with Paul and the early saints. He spoke in Acts 20 of the two approaches used in those days: "both publicly and from house to house" (v. 20). He knew that one-on-one contact was necessary, but that public evangelism was also essential if the great commission was to be fulfilled.

Then I thought of the great need in the North American mission field—scores of major cities where there is no New Testament assembly to our knowledge: Little Rock, AR; Mobile, AL; Stockton and Modesta, CA; Salt Lake City, UT; Las Vegas NV; and many others (about 25 major cities). In addition, there are many cities where there is only one small work—Chattanooga, TN; Sioux Falls, SD; Indianapolis, IN...

My mind went next to the early pioneers who established assemblies here a century ago. Many of them—Donald Ross, Donald Munro, John Smith, etc.—came from northeast Scotland. A young man was strategically placed in each village along the coast, regularly they came together in one of these towns for a gospel outreach. God would bless for "where there is unity, there the Lord adds the blessing." Once the blessing began

How God loves boldness in faith! "Prove Me now herewith," He challenges, "if I will not open you the windows of heaven and pour you out a blessing, then there shall not be room enough to receive it."

to subside, the young men would return to their home bases, refreshed and encouraged, leaving the local man to care for the new believers.

I remembered how, in my childhood, the Hamilton, St. Catharines, and Niagara Falls, ON, assemblies banded together for gospel outreaches in the Niagara Peninsula of Southern Ontario. These people had vision! And the results are obvious. There are more than 100 assemblies within 100 miles of my hometown.

We mostly think of evangelism in terms of the book of Judges—guerrilla warfare—a few soldiers working alone, quickly in and out. But what about Joshua, with all the people going together to do exploits for God? Even the tribes east of Jordan were expected to cross over and fight alongside their brethren first. One slays a thousand but two put two thousand to flight!

I thought about the conferences in Cincinnati, Lexington and Dearborn (DV), with more than a thousand believers meeting together for mutual edification. They have been a great encouragement to the Lord's people, and we thank Him for this. But these conferences are mostly intake, not outflow. Would it be possible to have a thousand serious believers gather for a gospel outreach?

As hints of the dawn appeared, I fell to my knees and prayed that the Lord would show Himself strong on our behalf. And to my heart came the outline of what could be a bold and blessed experiment to "prove [Him] now herewith." Of course, first, we declare *we do not want this* if it is not the mind of God. But consider, for a moment, the possibilities. What if:

- One hundred or so dependable men, who have the confidence of the Lord's people and a zeal in the gospel, would gather ten or so committed believers from their area who would spend time each week (say on a Sunday afternoon) learning Bible verses useful in the gospel, practicing witness skills, praying for the gospel work locally and elsewhere, and working in

Catch the Vision

their neighborhood in concerted outreach.

- Each group and their leader would also be exercised to find prayer warriors, perhaps older people, who would specifically pray for these laborers by name. Thus, for each soldier in the battle, intercessors would be lifting their hands on the mountain. The intercessors would be regularly updated as to the names of people who show interest in the gospel.

- These one thousand living sacrifices would be 18 years of age or older (we would encourage not just young people but able-bodied believers of every age), willing to make a long-term commitment to active evangelism, having the approval of their local elders, and having shown zeal to work in the local assembly.

- It would be necessary to look to the Lord to produce at least two couples to move (as Aquila and Priscilla did with Paul to Ephesus) to the location to establish a beachhead for the gospel offensive, and to remain to work with those reached. This obviously is key to the whole effort. These workers must have not only the confidence of their local brethren but the general confidence of believers at large in order for Christians to be willing to invest much time and effort in the area. The foundations must be well-laid or the whole thing will crumble. (There are already some key servants exercised to be involved. Please pray!)

- A few Christians would look after making logistical arrangements (food and lodging—probably at a college dorm, literature, etc.), but there purposefully would be no new parachurch organization established. All selecting of the workers, preparation, etc., would be at the local church level. In many parts of the country, there are already evangelism groups in place. This would simply be a week-long field trip for exercised believers from various assemblies.

Lord willing, and if there is sufficient interest, the groups who have been working in their own areas would make arrangements for perhaps the second week of June 1998 to travel for a joint effort with other assembly believers to a selected city. My recommendation would be Little Rock, AR, a city I believe the Lord laid on my heart. Note: there is almost no assembly works in the whole state of Arkansas, the city is more or less equidistant from both coasts; there are some healthy assemblies within 6-8 hours' drive who could help the new work in its formative years; al-

though a major city, it is not as large as some, and could be covered by 1000 people in one week.

Hopefully the people of the city would already have been informed as to who we are and what we were planning to do, before we arrived. In this way, it would not be necessary to tell the residents, one by one, that we are not members of a door-knocking cult.

Transportation would be provided by each local group—either a van driven from home or a fly-and-rent situation. Surely those not able to come could invest in the effort financially. The vans would be necessary for getting around locally during the outreach.

If the Christians arrived on a Saturday, the Lord's Day—after the Lord's Supper—would be used for orientation and prayer, with an open-air meeting in the evening. A selection of good gospel hymns could be learned in parts by the participants before, so the congregational singing would be an honor to the Lord.

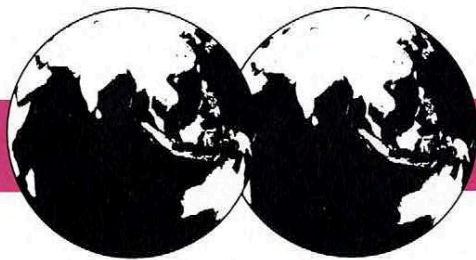
Each day during the week, after prayer and breakfast, each group would go to their appointed area for door-to-door work, visiting in twos. The objectives would be: to share the gospel at the door; to leave helpful literature; to find people interested in a home Bible study with those who will be remaining; to invite residents to both the noon open-air and evening meetings.

Around 11 AM, all workers would make their way to a downtown location for an open-air meeting—good singing, a testimony, a short gospel message, and an invite to the evening meetings to be held either in a large tent (one has been offered us) or a public building. The rest of the afternoon would be door-to-door.

The evening service would be simple: congregational singing, prayer, perhaps a testimony, and the gospel proclaimed. A location would be available after the meeting for inquirers, with Christians available.

Much more could be said, but I leave it at that for the present. Would you pray about this? We would also be very glad to hear from interested mature brethren as to your concerns and suggestions. We know that there will always be problems to surmount. But as General Foch cabled to his commander: "My left yields; my right is broken through; situation excellent; I attack." The Lord said, "I will build my Church, and the gates of hell shall not prevail against it." This is offensive, not defensive strategy. Let's storm the ramparts for Him!

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▷ **YELTSIN VETOES RELIGION LAW**

On July 22, Russian president Boris Yeltsin vetoed the controversial draft law on religion. The measure had been passed by overwhelming majorities in both houses of Russia's parliament. The bill, which will probably be taken up again by the Duma in September, grants only the Orthodox Church, Judaism, Buddhism and Islam the status of "traditional" religions. All others, including evangelical Christianity, would face dramatic restrictions if the bill becomes law. —Pulse

▷ **RELIGIOUS BAN IN THE HOLY LAND**

Mr. Elwood McQuaid, editor of *Israel My Glory*, a ministry of The Friends of Israel, addressed his article of concern over the Anti-Missionary Bill in Israel to Prime Minister Benjamin Netanyahu. The following letter was sent from the Prime Minister in response:

"It has come to my attention that a bill before the Israeli parliament concerning possession of missionary literature has created a stir among our Christian friends in the United States.

"I would like to assure you that this bill does not have the support of the Israeli government. It was introduced as a private members' bill by Nissim Zvilli of the Labor Party and Rabbi Moshe Gafni of the Yahadut HaTorah Party. With fewer than thirty Knesset members present at the session, the bill succeeded in passing a preliminary hearing in the Knesset. But to become law, it must pass three additional readings. The government strenuously objects to this bill and will act to ensure that it

does not pass.

"Israel deeply values your support and that of Christians throughout the United States. We appreciate your friendship and commitment and look forward to continued cooperation in the future."

▷ **AIDS IN AFRICA**

More than 9 million African children under age 15 are motherless, thanks to AIDS. Millions more parents are carrying the virus that leads to AIDS, while more than 1000 children are affected with the virus every day. About 14 million in sub-Saharan Africa have either the virus or full-blown AIDS. —Pulse

▷ **ELVIS: HOTTER NOW THAN WHEN HE DIED**

USA Today printed a front cover story this summer about The First Presleyterian Church of Elvis the Divine. "It's no joke," the report insisted. "Organized worship is one of countless offshoots of Elvis' mushrooming legacy."

More than 500 active fan clubs and a handful of Elvis churches revere him. His record sales, already exceeding a billion, grow as new global markets and new generations discover the king of rock 'n' roll. Academics study him. About 750,000 fans tour Graceland, his Memphis home and the cornerstone of the Elvis industry, each year.

▷ **UPDATE ON NIJ**

After more than four months of being held under false charges, missionary Eugene Nij, also known as Queno, was released from a Guatemalan prison. New Iberian Mission officials say Queno was released on July 29 after all charges

were dropped. Queno was arrested in March on murder charges, even though evidence didn't support the arrest. Queno's prison time was well spent, however, as more than 260 inmates reportedly accepted Christ as a result of Queno's witness for Christ. —New Iberian Mission

▷ **HOSTAGE UPDATE**

Information is being received about the missionary hostages in Colombia. Scott Ross with New Tribes Missions explains that they haven't had any proof of life since the first year after the men were taken. Recently, Costa Rica was reassured by the guerrilla organization that the men are still alive. Another South American country also announced they'd been in contact with the guerrillas and were reassured that the hostages are well taken care of. The guerrillas have been making contacts with two South American countries and another non-governmental organization indicating that they're interested in discussing the missionaries.

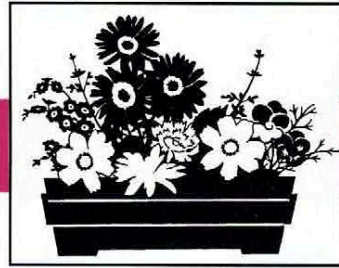
▷ **R. G. MITCHELL DIES**

Robert Gordon Mitchell was a well-known influence among Toronto assemblies and the founder of Canada's largest Christian book distributors. He was born on September 12, 1908 in Molesworth, Ontario and he passed away June 21, 1997 at the age of 88 in Toronto.

A Toronto newspaper described Mr. Mitchell as modest, hardworking, and devout. Now R. G. Mitchell Family Books, headquartered north of Toronto handles 21 publishing lines and operates a Christian book superstore.

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THE HEART OF THE MATTER



Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Matthew 5:13-16

HUMAN DEPRAVITY

*Fools in their hearts believe and say
That "all religion's vain;
There is no God that reigns on high,
Or minds th' affairs of men."*

*From thoughts so dreadful and profane,
Corrupt discourse proceeds;
And in their impious hands are found,
Abominable deeds.*

*By nature all are gone astray,
Their practice all the same;
There's none that fears his Maker's hand,
There's none that loves His name.*

*Their tongues are used to speak deceit,
Their slanders never cease;
How swift to mischief are their feet!
Nor know the paths of peace.*

*Such seeds of sin, that bitter root,
In every heart are found;
Nor can we bear diviner fruit
'Till grace refine the ground.*

The gospel is best when the world is at its worst!

One day in Bordertown, New Jersey, Thomas Paine passed the home of Dr. Staughton and noticed him sitting on his front porch. Paine stopped and after a few moments of polite greetings, he remarked, "Dr. Staughton, what a pity it is that man does not have some comprehensive and perfect rule for the government of his life!"

The doctor replied, "Mr. Paine, there is such a rule."

"What is that?" Paine inquired.

Dr. Staughton quoted the passage "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself."

Abashed and confused, Paine replied, "Oh, that's in your Bible." And quickly walked away.

Our humanity is trapped by moral adolescents. We have too many men of science and too few men of God. The world has achieved brilliance without wisdom, and power without conscience.

—General Omar Bradley

Nothing can save a tottering civilization but a towering Saviour. *Rees*

Right or wrong depends upon principle involved, not on what is expedient or humanly reasonable at the moment. That rules out situation ethics. Truth and righteousness are basic, relevant, inexorable, unrelenting in individual life, in the church, in national affairs. They cannot be changed by persuasion or entreaty.

The eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.

1 Peter 3:12-15

The world's problems will never be solved—war, crimes, poverty, racism, political graft and corruption—as long as men themselves remain unchanged. It would be as futile, says Dr. Stockman, as trying to calm a storm at sea by skimming off the whitecaps.

WARNING!
HOT
BUTTON!

Cloning is Not Creating

JOE MIKHAIL, MD

In a novel approach to the subject of cloning, D., Mikhail does not look at the technical aspects of this important subject but the moral implications.

Ever since the recent cloning of the famed sheep Dolly, in Scotland, the world seems to be fascinated by the science of genetic engineering. Every one of your cells (over 12 trillion of them) contains the blueprint of your whole body. This information is intricately stored in the form of DNA (Deoxyribonucleic Acid), the basic unit of genetics. Cloning is the process of extracting this information and using it to reproduce the entire organism, resulting in an identical physical duplicate. This is an issue that strikes at the very heart of our existence and origin.

This brief article is not designed to explain the detailed science behind cloning, nor even to address the moral dilemmas of the potential of human cloning, but rather to be an encouragement to the believer of the wonders of God's creatorial power. As we review the basic principles of creation we will stand in awe of our Lord's wonderful dealings with the children of men.

GOD GIVES, SUSTAINS, AND TAKES LIFE

"See now that I, even I, am He, and there is no god with Me: I kill, and I make alive" (Deut. 32:39). God is the Source of life, who spoke us into being, not needing an original to copy. It is also necessary for us to recognize that God is the active ingredient in every conception. Even though we can study the mechanism of fertilization, God has exclusive claim on allowing it to occur in such a way that an individual is created.

Furthermore, the Sovereign sustains that life, both at the microscopic level as the "force" that holds every atom together (Col. 1:17), and at the macroscopic level as the One in Whom "we live, and move, and have our being" (Acts 17:28).

Finally, God is the final word on the cessation of life, "Thou takest away their breath, they die, and return to their dust" (Ps. 104:29).

EACH INDIVIDUAL IS WONDERFULLY UNIQUE

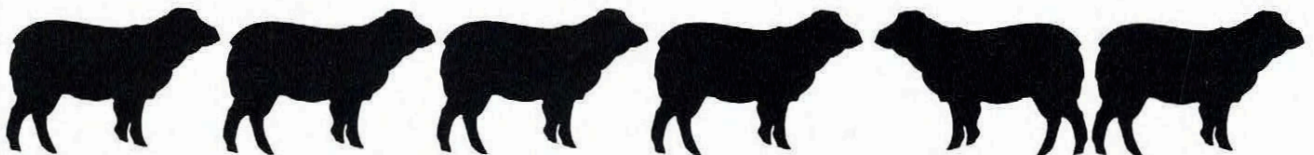
What a comfort it is to know that there is no one just like you (nor has there ever been, or ever will be)! God is the God of variety, and thus no two people are genuinely identical. The study of genetics has caused us to see the very intimate connection between one's DNA and their patterns of health and behavior; however, we must confess that a collection of cells and genetic material cannot fully account for life as we know it.

There must be more—much more. For example, if a set of genes are duplicated, as with a set of twins, exact identities and behavior are not the result; though similar in physical appearance and certain patterns of health, they remain clearly separate, distinct persons.

In a day when so many feel remote and lost in the shuffle, we ought to be encouraged that we are individually precious to God. He knows every hair on your head! Perhaps you feel as if no one understands you and what you are going through. This is One who not only knows, but He takes interest in every last detail of your life. You are not just a face in the crowd.

EACH INDIVIDUAL IS INCREDIBLY VALUABLE

Not only can we take comfort in the fact that we are all originals, the Scriptures demonstrate to us that we are of inestimable worth. Why? Why so costly? Because we bear the image of our Maker. We have been miraculously made in the very image of God. How sad that the world debases humanity by stating that we are



Cloning is Not Creating

but the product of chance, and the descendants of a soup of chemicals. What a mockery!

Oh, how wealthy we really are! So precious that the blessed God of heaven would send His beloved Son to us that we might live. Perhaps there are times when you feel worthless. Come to Calvary. There we see our value to Him. *"While we were yet sinners, Christ died for us"* (Rom. 5:8).

This is a most crucial point for this is what distinguishes us from the rest of creation. No modern day state-of-the-art invention could ever match the value of the tiniest of infants. I like to discuss this issue with my colleagues in the hospital, as I ask them, "Who is the more important, you or the sun?" It is a very deep question, because life as we know it on this planet cannot exist without the vital contribution of the sun. Thus, the inevitable answer is to grant the fireball more worth. Dear fellow human, you are more valuable than a million suns! God can create more suns, but He can-

not create another you. Not only so, the Lord Jesus did not give His life for the sun, but for you. It is hard to fathom the depths of God like this, but such is His love.

Cloning is a subject that is bound to cause a great deal of conflict. It is being used of the evil one to deceive people into thinking that they are no more important than chemicals purchased in the pharmacy. It is another scheme to rob God of His rights as Creator. However, we know that cloning, the mere duplication of genetic material, is not creating. To say that we are but bits of DNA is to lose the whole point of creation. We ought to marvel at the wonder of God as Creator; we are His most precious creation, and we can experience fellowship with Him unknown to the world. "I will praise Thee; for I am fearfully and wonderfully made: marvellous are Thy works; and that my soul knoweth right well" (Ps. 139:14).

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Come, Now

*Come, now, you most careful layer of T-squares,
You tedious extractors of square roots and cube roots,
You stooping squinters through microscopes,
You merciless probers and meticulous dissectors,
You would-be plotters of the curves of life,
Mathematically sure or else unbelieving;
You scorers of all but what mechanics
Can drearily prove: I challenge you,
Even in your pride, even in your own citidel,
Using those very instruments in which alone
You have such almighty faith,
Draw for me now the design, the plan
Of the universe; tell me how this earth, a star, is hung,
Diurnally turning for the refreshment of darkness and dew;
With your unflinching knowledge instruct me now
Who sensitively fringed the retiring gentian's beauty;
Or with your calipers, infallibly certain, bound for me
The mystic wild parabola of love.*

—Archibald Rutledge

Grace at Rest

J. B. NICHOLSON, JR.

One of her sisters said, "She taught me how to love." A co-worker at Rest Haven Homes said, "She demonstrated what true faith in God really was." But as far as I was concerned, Grace taught me, well, grace.

Grace J. Pell was co-founder of Gospel Folio Press and Rest Haven Homes in Grand Rapids. The Lord took her Home quietly on September 3.

Grace, with her brother William, helped establish the world-wide printing ministry of Gospel Folio Press, best known for its "Choice Gleanings," a daily devotional calendar which has had a distribution in the millions. For a number of years, she served here as editor-in-chief. She was my first editor as I helped her compiling the calendar.

She also was co-owner and manager of Pell's Bible and Book Store, a city landmark that operated for almost 40 years.

Her concern for the elderly led her to co-found Rest Haven Homes, during the hard days of the Great Depression. Some of the Lord's people, especially the indigent, were in danger of the poor farm and Grace couldn't let that happen, if the Lord would help her.

The Lord honored her vision and child-like trust in Him. Rest Haven Homes is a ministry that has met a real need in the lives of many hundreds of the Lord's people. It continues to do so.

Grace served as its president and administrator for almost five decades. Known for her personal love and care for the residents, she reaped what she had sown when, for the last ten years of her life, she became a total care resident there herself.

I watched as she discovered she was in the early stages of dementia, and would likely become another victim of Alzheimer's disease. At first she struggled with the prospect, for she knew every stage of the decline, having cared for senior citizens for most of her adult life. Then she retired to her upstairs bedroom for a long time alone with her God.

Presently she reappeared—and never mentioned the matter in my hearing again. She faced the dark tunnel with such courage that it stirs me yet as I recall it. This was grace—and grit—at work indeed!

The night Grace was saved, March 23, 1921, she wrote a letter to a preacher with a special request. In part, the letter read:

BY LOVE SERVE ONE ANOTHER. Gal. 5:13



"The cause for writing this letter is: since I have found peace, the greatest desire is to return some work to Him who hath died and suffered the cruel death of the cross, the most cruel death for me. O, Mr. Hartt, can't you show me some way in which I can at least help Him in a small way? I know I cannot do half enough for Him, but all I can do, I will do, since He has done so much for me, as to die that I might be saved and at the resurrection day live with Him."

That letter was composed when she was 11 years of age! Grace never seemed to waver in her resolve, a resolve strengthened by a private meeting with "Sister Abigail," Abigail Townsend Luff, who herself had been profoundly motivated in the Lord's service by a special benediction upon her life by George Müller.

The workers pass, one by one, to the Land where they rest from their labors. Who will rise up from the next generation to carry on the work? This is not a call for part-timers, for Christian hobbyists, for summer soldiers. What assemblies of God's people need today are those, like Grace Pell and Sister Abigail and George Müller who believe in a great God who is worthy of our whole lives and who can use us to do great things. **U**

Good Science or Playing God?

SHAWN ABIGAIL

Previous generations have had to deal with ethical issues like abortion and euthanasia, but this is the first generation that has had to deal with the issue of genetic engineering.

Genetic engineering is the technology of modifying the genes of an organism to bring about change. Scientists have done this in a sense for millennia through selective breeding to increase crops, create cows that would give more milk and so on. Indeed, Jacob did this more than thirty-five hundred years ago (Gen. 30:41-42). However, it has only been in the last 20 years that we have had the technology to actually modify the genetic code of an organism and trade genetic material between life-forms. This goes far beyond selective breeding and obviously brings up a series of ethical questions for the Christian.

Before we examine the ethics of this issue, it might be helpful to examine some of the notable successes of genetic engineering. At one time, diabetics used insulin from cows. It worked but it was not exactly the same as human insulin. Some people had allergic reactions to it. However, scientists have managed to take the gene that creates insulin from a human cell and stick it into the genes of a certain type of bacteria. This bacteria can be easily grown and so a large supply of the much superior human insulin is available to diabetics.

Another triumph for genetic engineering has been production of human growth hormone. At one time, human growth hormone needed to be extracted from the pituitary glands of dead humans. It was expensive and in short supply. Children with growth disorders simply could not get enough of this substance to allow them to grow to an acceptable height. However, using the same techniques as the human insulin, scientists are now able to use bacteria to grow all the human growth hormone needed. Children no longer need to suffer all the health consequences of a defective pituitary gland.

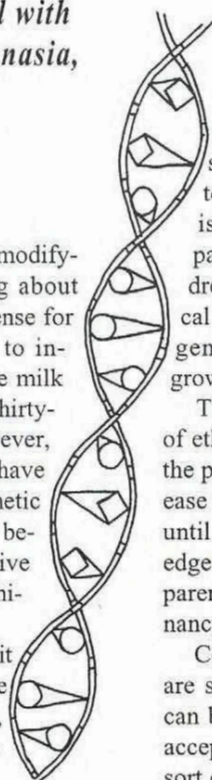
Clearly there have been a number of developments that have demonstrated the potential of genetic engineering to help mankind. So what are the ethical is-

ues? One that comes immediately to mind is the number of parents who wish to obtain human growth hormone for children who are perfectly healthy. Some parents, for one reason or another, want to have tall children rather than average sized children, and are prepared to use chemicals to add to their height. This is not strictly an ethical issue concerning genetic engineering since some parents might make steroids available to their children to increase athletic strength. However, this ethical issue would not have developed if it was not for genetic engineering making available the human growth hormone.

The issue of genetic screening brings up a number of ethical dilemmas. Using genetic tests, we can detect the presence of genetic abnormalities and potential disease in unborn children and adults. This sounds good until one examines the consequences of such knowledge. If an abnormality is detected in an unborn child, parents are given the option of "terminating the pregnancy," in other words, killing the helpless unborn.

Completely apart from the ethics of abortion, there are several essential problems with this. First, no test can be 100% certain. Even the parent who thinks it is acceptable to kill an unborn child if the child has some sort of defect, runs the chance of killing a child who is perfectly healthy. A second problem concerns the larger issue. If you are going to kill a child who would be born with Down's Syndrome, will you also kill a child who might be born with only average height or intelligence? Or perhaps you will do as China does today, and kill female children if you want a male child. Once our society starts down this slippery slope, nothing will stop it until the Lord returns.

What are the potential consequences of genetic screening in adults? Our society has decided that those people who are sick should pay more for life insurance. Now consider what will happen with genetic screening. What if a man is told he will get sick at some time in the future? What if a woman is told she has an increased risk of some disease? Should these people be denied life insurance? Should life insurance companies be forced to insure people who might want to load up on life or disability insurance, knowing they are very likely to become ill? What about the person who does not want to be screened for genetic disease



**WARNING!
HOT
BUTTON!**

Good Science or Playing God?

However, the consequences of genetic screening for adults goes far beyond access to life insurance. Should a person who carries a genetic disease, even if that person is not actually sick themselves, be permitted to have children? Should the government enact breeding laws, decree who should be allowed to have children, and indeed, who should be allowed to get married? Should the government be able to force a couple to have an abortion because the State does not want to have the expense of treating a sick child? Should rich people who are able to pay for treatment of their sick child be allowed to have their child while poor people are forced to have abortions? These are terrible issues and yet our society will need to face all of them within the next 20 years. How applicable are the words of 1 Timothy 2:1-2, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

Why have we mentioned genetic screening in an article on genetic engineering? The answer is simple: the two are inseparable. The techniques used in genetic screening are similar to the techniques used in genetic engineering. Furthermore, as genetic screening becomes more advanced and more commonly used, there will be greater calls for genetic engineering.

What ethical issues deal with the actual practice of genetic engineering? At present, scientists perform genetic engineering on a single cell. It is a technically complicated practice that takes a great deal of time. At present, we cannot perform genetic surgery on the billions of cells in plant or animal. So, the genetic surgery is performed on a single cell which is then allowed to grow and develop fully. When genetic surgery is done, most cells do not survive. Some survive but do not thrive. And some survive and thrive. There is no ethical issue when we damage a bacterium.

However, if we believe life begins with conception, there is an ethical issue if we were to damage a fertilized egg. *In vitro* fertilization involves the fertilization of dozens of eggs, which are then allowed to grow in a test tube for a period of time. Some of the embryos do not survive or thrive, but finally one of the embryos is selected and placed into the mother. The rest of the embryos are either frozen for later use or discarded.

This is the unpleasant secret of *in vitro* fertilization and the same horrifying practice will occur when genetic surgery starts to be practiced on human embryos.

What other ethical issues could occur with genetic engineering? Should a scientist who works hard creating a new invention be allowed to patent it? Of course! Should a scientist who works hard modifying the genetic code of an organism be allowed to patent a living creature? Here the answer is not so obvious. What degree of control does a patent give to the patent holder?

I believe the Tribulation period will see the re-establishment of slavery (Rev. 6:15; 13:16; 18:13; and 19:18). From my youth, I remember reading a science fiction novel that was set in such a society. People would be bred for unpleasant or dangerous tasks with the genetic qualities that would help them. For instance, genetically designed miners would be bred to be short. These people would also be bred with a low IQ to keep them docile and easily controlled. Another science fiction novel predicted the growth of human clones with the brain genetically removed to provide organ transplants. These are horrible concepts but will be technically possible within a generation.

One positive concept in genetic engineering is the idea of whole body gene therapy. If a person has been born with a genetic illness, it may be possible to use a highly modified virus to perform genetic surgery on every cell of the body. This would allow those already born with genetic illness to benefit. At present, genetic manipulation of single cells is easier to perform, but the day may come when people with genetic disease can choose whole body treatment. This would also reduce the amount of embryo surgery with its accompanying destruction of embryos.

One final point must be made about the character of the scientists doing genetic engineering. Our society has a tendency to put scientists on a pedestal. The reality is somewhat different. The character of the scientists doing genetic engineering parallels our society. Some are good, some are bad, some are noble and some are of low moral character. Superior morality, character and wisdom do not come with superior knowledge of science. Scientists doing the research should not be the only people debating whether the research is morally acceptable. **U**

Patrick Hamilton

JOHN BJORLIE

The Scotland of today was at one time the poorest and most backward nation of Europe, bullied and bantered over by France and England. No one could appreciate the changes in Scotland, spiritually or otherwise without recognizing the Protestant Reformation in Scotland under John Knox, and no one can appreciate that Reformation without recognizing the Christian martyrs who prepared the way such as Patrick Hamilton (1499-1527).

The general public has always been fascinated by royal culprits such as Catharine de Medici, Henry VIII and Mary Stuart, Queen of Scots, but they pass by the true heroes. Still from time to time God has raised up a truly noble character, who has captured the popular imagination. Patrick Hamilton was one. The timing and circumstances of his early death have fixed him in the annals of Church history. His life was like a rosebud about to unfold itself.

He was the great-grandson of King James II on both his father's and mother's side, and a cousin of King James IV of Scotland. So he enjoyed the privilege of education and travel. Around the year 1517, he left Scotland to be schooled on the continent. His Master of Arts degree from the University of Paris meant that he learned some Greek, and could study the Greek New Testament.

In 1523, he returned to St. Andrews University and spoke freely about the corruptions of the Church. The clergy of Scotland had a low tolerance level for his youthful critiques, and so Patrick again left Scotland, this time in order to visit Germany where he sat under the teaching of Martin Luther, Philip Melancthon, and Francis Lambert. It seemed that this young man possessed the intelligence, position, and leadership abilities that could move a whole nation.

On his return to Scotland he hoped to proclaim the gospel of Christ, but he may not have imagined the kind of opposition Archbishop James Beaton was capable of. As the virtual ruler of both church and state, Beaton encouraged the Scottish Parliament in 1525 to pass an anti-Luther law designed to keep Scotland "clean

of all such filth and vice."

Hamilton may have assumed that his family connections would protect him from being burned at the stake like the despised Lollards had been, and so, on his return to Scotland he openly declared that he had found the long buried truth of God. At the family mansion in Kincavil, near Linlithgow, he won over a number of his high-born relatives to the Gospel. Beaton knew that the results of Hamilton's preaching could have revolutionary effects in the kingdom and he was in no mood for a protracted discussion on the nuances of Paul's arguments in Romans chapter 5.

Only a few weeks after Hamilton's marriage, Beaton invited the newlywed to St. Andrews to stay and discuss his concerns. For days these discussions went on politely. But Archbishop Beaton had stationed some five hundred troops around the castle. Inside the gate Hamilton found himself under a kind of house arrest. During this time it became obvious to Beaton that Hamilton would not capitulate, and that Beaton might not be able to survive politically even if he had Hamilton killed.

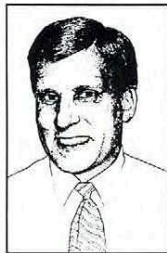
Hamilton was imprisoned, tried, and condemned to be burned in front of the old college of St. Andrews. To show how unjust the proceedings were, as the sentence was being read, the soldiers were setting up the stake and the piles of wood. It all happened so fast that many observers thought that Beaton was just trying to give young Hamilton a scare. Not so.

It was the last day of February, 1527. Before they chained him to the stake, he gave his gown, coat, and hat to his servant, saying, "These will not profit in the fire; they will profit thee. After this, thou canst receive no commodity from me, except the example of my death. That, I pray thee, bear in mind; for, albeit be bitter to the flesh and fearful before men, it is the entrance unto eternal life, which none shall possess who deny Christ Jesus before this wicked generation."

It was an ignoble end to that promising twenty-eight-year-old's life. The wood was green or wet. They ran a trail of gun powder to the pile, to ignite it, but it only flashed, scorching Hamil-

*Behold, I send
you forth as
sheep in the
midst of wolves:
be ye therefore
wise as serpents,
and harmless as
doves.*

*But beware of
men: for they
will deliver you
up for My sake.
Mt. 10:16-18*



ignite it, but it only flashed, scorching Hamilton's left hand and one side of his face. Eventually they got the fire going, but it smoldered. In a clear voice, the spectators heard Hamilton say, "Lord Jesus, receive my spirit! How long shall darkness overwhelm this realm? And how long wilt Thou suffer this tyranny of men?"

Hamilton's suffering went on for hours. His accusers taunted him, "Convert, heretic; call upon our Lady: say *Salve Regina*," etc. Hamilton answered, "Depart and trouble me not, ye messengers of Satan."

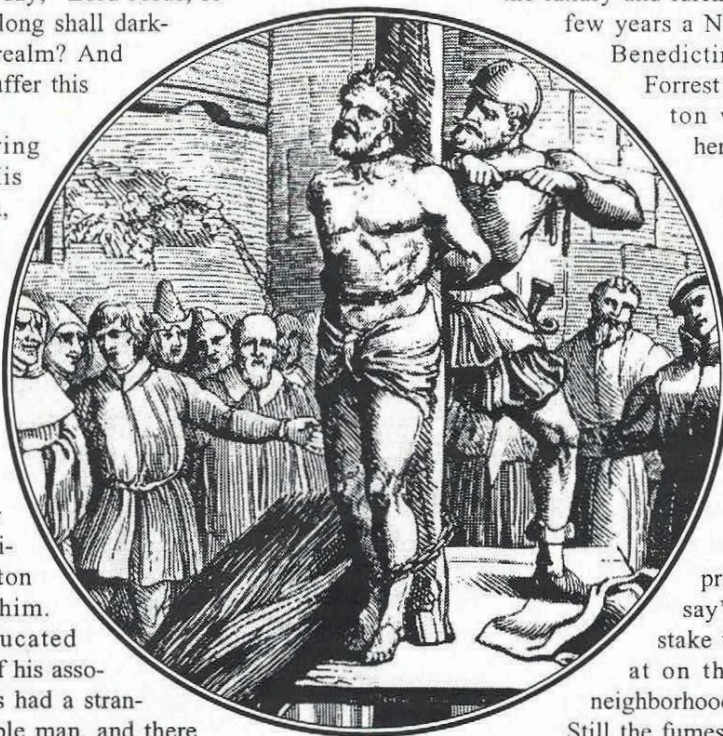
Among the hecklers was a black friar named Alexander Campbell who had earlier confided to Hamilton that he agreed with him. Campbell was an educated man, unlike so many of his associates. But secret vices had a stranglehold on the miserable man, and there he was, shouting absurdities alongside Beaton's henchmen, so much so that Campbell looked like their cheerleader. Hamilton eyed Campbell and said, "Wicked man, thou knowest the contrary, and the contrary to me thou hast confessed: I appeal thee before the tribunal seat of Jesus Christ!"

The story goes that wretched Campbell was so tormented by his betrayal that he became insane and died not long after.

By sundown, Hamilton's body was burned to ashes. An eyewitness said, "The martyr never gave one sign of impatience or anger, never called to heaven for vengeance on his persecutors: so great was his faith, so strong his confidence in God."

Beaton was satisfied that the Protestant golden boy was up in smoke. To his eyes it seemed that the Reformation had made a flamboyant flop in Scotland.

Still the curious asked, "Wherefore was Master



Patrick Hamilton burnt?" The State Church had silenced one critic, but it had done nothing to rectify its abuses. Certain grey and black friars spoke out against the luxury and idleness of the bishops. In a few years a New Testament wielding Benedictine monk named Henry Forrest spoke out that "Hamilton was a martyr, and no heretic."

Beaton said, "He is as bad as Master Patrick; we must burn him." One of Beaton's associates named James Lindsay had the wit to say, "My Lord, let him be burned in a hollow; for the reek of Patrick Hamilton's fire has infected every one it blew upon."

Beaton failed to appreciate the force of Lindsay's satire. He erected the stake that Forrest was burned at on the highest spot in the neighborhood.

Still the fumes of the martyrs lingered over the land. Hamilton's smoke stung men's eyes until their eyes were opened by it.

Materials for this article taken from:

- James W. Baird, *Thunder Over Scotland, The Life of George Wishart*, Green Leaf Press, 1982.
- John Knox, *History of the Reformation of Religion in Scotland*. Presently available through Moody Press, Chicago.
- John Foxe, *Foxe's Book of Martyrs*, first published in 1559 as *Actes and Monuments of these Latter and Perillous Days*. Presently available through several publishers, and in various stages of abridgement and alteration.
- Andrew Miller, *Miller's Church History*, Zondervan.



Let Your Men Keep Silent

BRIAN GUNNING

Many a spiritual woman has endured less than adequate ministry in silence. If we agree with the silence of the women, make sure the message of the men is profitable.

This was the burden of Paul, when writing under the inspiration of the Holy Spirit to the Corinthians, commanding guidelines in public meetings. Here are some for our instruction:

1. *Messages should be from the Bible.* Every man who stands on the public platform is there to speak the truth of God. This can only be found in the Bible. We are not there to give entertaining talks so people will think well of us. We are there to deliver a message from God; people should leave with that impression.

2. *Messages should be orderly.* Paul's exhortation to the Corinthians, "Let all things be done decently and in order" (1 Cor. 14:30) surely applies to the message as well. We are not talking about persuasive oratory relying on human skill, but an orderly presentation of the passage or subject. The Scriptures themselves are presented this way. The message should communicate this.

3. *Messages should be profitable.* Again relying on Paul's instructions to the Corinthians (chs. 11-14), we find he calls the believers to meet together for profit. This is force of his argument in the matter of tongues in chapter 14. The simple fact was that the Corinthians' practices were simply not profitable. In verse 3, the Holy Spirit defines a profitable ministry: "to edification, and exhortation, and comfort." Anything less than this is unprofitable.

4. *Messages should be prepared.* Any subject in the Scriptures soon exhausts the student. We sometimes speak of "mastering a subject" which may apply in secular matters, but few Bible students would claim to "master" a Bible truth. Nevertheless, sound preparation is essential for any message of God. It has been said of Dr. G. Campbell Morgan that he would not begin to write about any portion of Scripture until he had read the passage at least 50 times.

Read widely. Compare passages on the subject. Consider the writings of others. Let the Spirit use these things to give you a message.

Let your men keep silence? Sometimes it would be a good idea! It's one thing to correctly insist on the silence of women, but quite another to insist on spiritual public ministry by men.



5. *Messages should be spoken in love.* It is in this context we have the beautiful love chapter of 1 Corinthians 13. In fact, Paul tells us there that great knowledge and gift is neutralized if I do not have love towards the listener. Even when Paul had to speak the harshest of condemnation to the Corinthians, it is evident he loved them. And they knew it. Our ministry should always include this vital element.

6. *Messages should bring unity.* According to Ephesians 4, speaking the truth guards the unity of the Spirit. Believers are drawn together around the truth. A message that leaves the saints argumentative is not of God.

7. *Messages should be Christ-exalting.* The mark of a spiritual Christian is appreciation of the Lord Himself. Every public message should leave the hearer, whether believer or not, with the impression that the speaker thinks well of Christ. He alone is worthy of our attention. Gift is evident when the speaker can preach without attracting attention to the messenger. Christ-exalting ministry reaches the head and heart.

8. *Messages should communicate.* It takes great skill to make things clear. The public platform is not designed to show off Bible knowledge. Notice these words from Nehemiah 8:8, "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Every audience includes believers of various degrees of maturity and Bible knowledge. We should attempt to feed every sheep. This is not to say we should not challenge or inspire others to grow. We look to be "fellow-helpers to the truth" (3 Jn. 8).

The public platform in assembly meetings can be a dangerous place. It can allure us in the disguise of a spiritual ministry when it is really appealing to the flesh. It can be used by the devil to divide in the name of standing for truth. I find one of the most searching verses in this connection is 1 Peter 5:11: "If any man speak, let him speak as the oracles (mouthpiece) of God..." In addition to posting closing times of meetings or preference for translations, this would be a good thing to put on every pulpit.

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Euthanasia: A Christian Perspective

JAMES T. NAISMITH, MD

Some of the most difficult problems faced by medical practitioners today are not strictly medical but ethical. For example, when—if ever—is it right to withhold medical treatment of a terminally ill patient, or even to prescribe medication that will hasten death and thus relieve the pain and distress the patient has endured for “long enough”?

The patient may be a hopelessly and helplessly deformed and handicapped child, with or without a correctable abnormality or treatable illness, which, if not treated, would result in premature death. Or he/she may be a senior who has an untreatable and progressively disabling medical condition rendering him/her useless to self and society. They may, as many do, ask for some injection to terminate life, or one of the “suicide machines” of which we have all been made aware by the media in recent years.

In most places, these are not yet legal, but they seem to be used with increasing frequency, probably much more than is reported.

In some countries, active non-voluntary euthanasia (that is, without the consent of the patient) is carried out frequently. In 1991, it was confirmed by a Dutch government report that 1,030 cases of non-voluntary euthanasia took place in Holland: one death in every 50 was then reported as the result of euthanasia. The figures have probably risen since then.

We can be sure that there have been significant increases in corresponding figures in North America.

The decline in moral and ethical values is widespread in North American society, and affects physicians with the rest of society. The *Toronto Star* reported a poll in Canada in October 1994, indicating that “78% of Canadians believed that, under specific conditions, dying individuals should be able to request help from their doctors to end their lives.” That is an increase of 33% in 25 years. The widespread acceptance of the concept of euthanasia has been attributed, at least in part, to the “de-Christianization of formerly Christian nations.”

The Scripture gives man's lifespan as 70 years and, if longer by reason of strength, with trouble. Science has tried to adjust that. All they have done is prove the truth of the Bible. Now what do we do with all these old people?

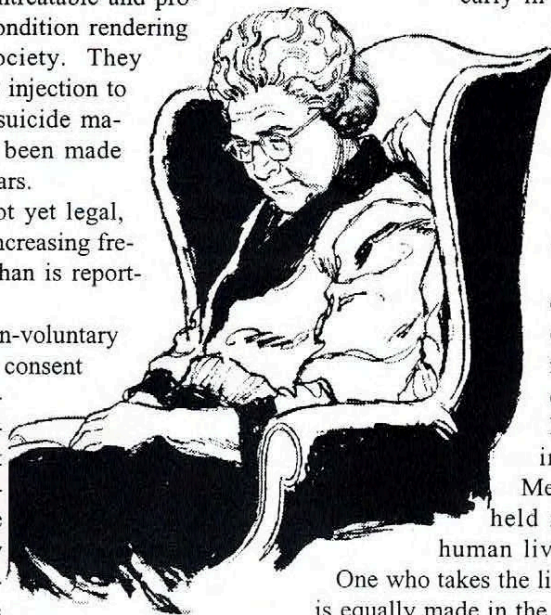
What should be the Christian's attitude to this subject? The believer, of course, looks to the Word of God for guidance on all ethical and moral matters. Very early in its pages, stress is laid on the sanctity of human life, which is based on the uniqueness of man, created in the image of God and after His likeness (Gen. 1:26-27), quite separate and distinct from the rest of creation. No other creature is so described.

The sanctity of human life is emphasized in Genesis 9 (vv. 5-6), based on the uniqueness of man's creation: “Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man.”

Men (and animals, v. 5) are to be held responsible for the taking of human lives and punished accordingly.

One who takes the life of another human being, who is equally made in the image of the Creator, expresses contempt for the Creator, represented by that human being. By taking the life of another, whether by a sword or gun, or by administering a chemical to terminate life, or withholding what is necessary for its continuance, a person forfeits his own right to live; hence the Scriptural basis for capital punishment. This divine prohibition against the taking of human life has never been repealed. It was the sixth of the ten commandments: “Thou shalt not kill” (Ex. 20:13). The Son of God reinforced it in His teachings; for example, in the Sermon on the Mount, in Matthew 5:21-22.

“Euthanasia” literally means “dying well”: that is, gentle, easy death. The word was introduced with this meaning in the seventeenth century. Every physician



should strive for this objective when treating a terminally ill or severely and hopelessly handicapped patient, who is not expected ever to recover.

However, like many other words in the dictionary, this one has altered or expanded its meaning and has come to be applied to "mercy killing"—deliberate termination of life of a person with irremediable, distressing, painful disease or disability. It has even been used of the intentional shortening of life of persons so deficient mentally or physically as to be considered of no value to society.

Euthanasia has been divided into various categories. One such classification follows:

1. *Active Euthanasia*: The administration of a poisonous or noxious substance with intent to kill. Legally this is regarded as murder, or, at least manslaughter, a criminal offense. However, "suicide machines" have been used, and large doses of drugs given to hasten death and little punitive action has been taken.

2. *Administration of therapeutic doses* of pain-killing medication in the knowledge that, because of the development of tolerance to the drug, increasing dosage will become necessary to keep the patient pain-free, but will ultimately hasten death. With increasing knowledge of available pain-relieving drugs, and experience in their use in terminally-ill patients, it seems possible to treat the majority of these so that they are relatively free of distressing symptoms and may have a genuine "gentle, easy death."

3) *Passive Euthanasia*: withholding therapeutic measures which could prolong life, thus allowing the disease process to take its course, resulting in the patient's death.

Any of these options may be considered "voluntary" or "involuntary" depending on whether they are used with or without the patient's consent. Decisions regarding giving and withholding treatment for incurable patients who are slowly and painfully dying, are often very difficult. A number of questions have to be considered, for example:

1. Could the resources spent in keeping a patient alive with life-support systems be better spent on others who would benefit more from it? Should such treat-

ment be on a "first come, first serve" basis? It is difficult, and maybe unwise, to discontinue such treatment for one patient in order to give it to another who might benefit more, if there is no other system available.

2. In some cases, the use of such measures is merely prolonging the act of dying. Is this a wise use of resources? In any case, is it wise to give any treatment, however costly, if it does no more than keep the patient alive? Sometimes, however, there is wisdom in keeping a patient alive, if there is reasonable hope of newer therapeutic measures being available in time for the patient to benefit. There have been many examples of patients, thought to be incurably terminal, who survived when life support measures were withdrawn.

Christians have a special responsibility in the circumstances we have been considering, whether they are physicians, nurses, or paramedical workers; relatives, neighbors, or friends of the patient. Many doctors and nurses have been drawn to palliative care because of a Christian desire to make a difference to the lives of the dying. We all have a responsibility to love our neighbors as ourselves (Mt. 19:19). In the words of the "Golden Rule" given by our Lord in the Sermon on the Mount: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Mt. 7:12). We should bestow "tender, loving care" and do whatever we can to relieve their distress, and help the other caregivers.

If the patient is a believer, longing to be "at home with the Lord," we may not be as anxious to hold on to him/her but willing to let them go. On the other hand, if the patient is an unbeliever, we have added responsibilities, to seek to introduce them to the Best Friend in life and death. This should, of course, be done discreetly and wisely, and perhaps more by what we do than by what we say. The Lord Jesus was the best example of compassion and care for the sick and dying—and dead!—for whom only He could do anything, and we should seek to emulate His compassion and sympathy for those in need. Such gentle, sympathetic care will help to provide true euthanasia, gentle, easy dying, for patients in these distressing circumstances.



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To Kill!

DONALD L. NORBIE

Aimee Allison, 22, is a recent Stanford graduate who has applied for a conscientious objector (CO) discharge from the military. Here is her account of her experience in training as recorded in *The Plough*, May-June, 1992.

Bayonet training was one of the earlier things that really deeply disturbed me and set me thinking about the military. Here are three hundred women in my company: we're all in battle dress fatigues, with our M-16s and bayonets. We're all out in this field in Fort Jackson, South Carolina. The drill sergeant stands up on a platform with a megaphone, instructing us how to jab, how to thrust, how to use the bayonet in the correct position. This is me—I've never been in a fight in my life. I've always been taught to talk things out. He says, "What's the spirit of the bayonet?" We're all forced to yell, "To kill, to kill, to kill with no mercy." He yells, "What makes the grass grow?" "Blood, blood, makes the grass grow." We're supposed to make these noises. I just remember saying it, but I couldn't believe that I was saying it, because in church I learned that what makes us humane is mercy. That was my first step in realizing I had to be true to my own beliefs and my own sense of right and wrong.

This reminded me of an experience I had with a young man during the Korean War. He had been a student of mine in Bible school and was now in the army in Fort Smith, Arkansas. We sat in my car and visited at his base. He was visibly disturbed by his training. "I am going through bayonet training now and I am very upset. We run at the dummy, thrust, jab and scream.



*Is there such a thing as a moral war today?
Not everyone will agree with this author,
but it is good to think through the issue.
And we can all pray the prayer with which
the article ends.*

You have to hate to kill. I don't know if I can kill another man." And he wept. But it was a little late for him to apply for non-combatant service or to be a conscientious objector. That needs to be done before you go in.

I have thought about these matters over the years. I do not write simply from an academic viewpoint but as one who saw combat in World War II aboard the U.S.S. Mobile, a light cruiser. There is a sense of pride and excitement in being part of a fighting unit. And men who have fought together know a peculiar sense of camaraderie. They have faced death together—and lived. I still go to reunions to see old shipmates once more. And most believe that World War II was a just



war for the Allies.

But the fact remains that to kill you must hate—at least for that brief moment. During a war, propaganda is produced to generate hate. The Japanese became “dirty, yellow Japs,” treacherous, inhuman. The Germans became “vicious Huns, Jew-killers.” The Viet Cong were “gooks.”

To make killing easier we dehumanize the enemy. He is not a fellow human being on planet Earth; he has become vermin, a pest to be eradicated. The earth will be a better place with him expunged. He becomes a target, not a man made in the image of God.

Much modern warfare makes this easier. War is more remote and detached. The pilot releases his bomb and returns to his base, mission accomplished. It has been clean, very surgical. He has not heard the dying screams or looked upon the bloody, scattered chunks of human flesh. He will never hear the wails of mothers and wives bereaved.

War at sea is much the same. The old days of sea battles when ships were within sight of one another is gone. The enemy must be kept at a safe distance so his missiles cannot destroy you. You can now destroy the enemy without ever seeing him. This helps make the operation like that of a surgeon removing a cancer, very objective.

Of course, the army must still contact the enemy and experience the tragedy of war close at hand. War coarsens and depraves. The man with the gun experiences a special kind of power; he can take life or let it live. And for some there is a supreme joy in killing. Atrocities are committed on both sides in a war. When the adrenaline is flowing in combat, men can do some terrible things.

But the Christian hears the words of the Lord Jesus and struggles: “Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you, Love your enemies...and pray for them which...persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust...Be ye therefore perfect, even as your Father which is in heaven is perfect” (Mt. 5:43-48).

He remembers the example of his Lord as He was dying, dried spittle on His face, a crown of thorns on His head. Repeatedly the words came from His lips, “Father, forgive them, for they know not what they do.” Such love and compassion the world had never seen before. The men who hammered the nails through His hands and feet heard His words of blessing. And the Christian is told to walk “even as He walked” (1 Jn. 2:6).

What can the Christian do in this world marred by sin and violence? Certainly he should pray for his government and leaders, as well as leaders throughout the world (1 Tim. 2:1-2). We need to pray for peace. But we must be realistic; the Lord said there would be wars until He returns and sets up His kingdom (Mt. 24:6-7). And at times wars are necessary to curb the power of evil. Most believe that Hitler had to be restrained and defeated to stop his insane conquests.

But what should be the role of the believer when his country is involved in war? Must he bear arms, hate and kill his fellowman? If his conscience knows no rest in this role, he can request an exemption as a CO and serve his country in some other role. Others may not object to wearing the uniform and may request a non-combatant role. If he can show he has convictions in these areas, the government is usually understanding. But a person needs to make his convictions known before he is drafted.

The prophets looked forward to a day when God Himself will govern this world. Men will say, “He will teach us of His ways, and we will walk in His paths” (Isa. 2:3). Isaiah grows ecstatic as he writes, “They shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war anymore” (Isa. 2:4).

For the Lord’s return and for peace to cover the earth, God’s people plead, “Even so, come, Lord Jesus.”

U

Patricia St. John: Her Own Story

JOHN BJORLIE

Her father pronounced his surname "sinjun" because he felt it would be a proud thing to call himself "Saint John." But when we read his life we wonder if any other man in his generation resembled the Apostle John as much. But I fear that the sweetness of that life and ministry will go unappreciated by a current generation so tainted by our sarcastic surroundings. Often when we hear of preachers or missionaries who have been remarkably useful in God's service, the question comes, "And how did his family turn out?"

Of course, being surrounded by domestic pressures, we are (and should be) sensitive to this great testing ground. After all, "If a man know not how to rule his own house, how shall he take care of the church of God?"

The worn adage, "Consider the source" applies here. So much has been said about missionary work by those who don't understand missionaries, or the work they do. Harold St. John's third child, Patricia Mary St. John (1919-1993), went on to be an effective missionary, and a loved writer of children's stories. She gives her own report on one unique Christian home and the lives it produced. This is good reading that will reintroduce the sweet rewards of wholehearted service for the Master.

Especially interesting was the account of her conversion and how her Christian heritage passed down to her. She was listening to her mother read a missionary story called *Pearl's Secret*, a short book by Mrs. Howard Taylor: "It was about a little girl who died. It was a true story set in China and the child had copied out the first verse of Isaiah 43 just before she was taken ill, and that night we learned the verse by heart. 'Thus saith the Lord, Fear not; I have redeemed thee, I have called thee by thy name; thou art Mine.'

"I, probably aged about six, did not understand the word 'redeemed' but the last two phrases seemed clear and simple. I went straight up to the room where we slept and I knelt down.



'My name is Patricia,' I said, 'and if You are really calling me, I want to come and be Yours.'

"I cannot remember any clear result except that, next morning I ran out into the garden and looked up into the hollyhocks, which were much taller than I was, and thought how exquisitely beautiful they were. It is my first memory of consciously noticing beauty, and surely this was to have been expected. I had, in a new way, become God's child; I had been accepted into the realm of beauty" (p. 18).

"My mother believed strongly in early conversions and, like those mothers of long ago, she 'brought her little children to Jesus.' In the busy home and far away in strange lands, my parents prayed for us; and one of my very earliest memories is of waking up late one night and seeing my mother kneeling in the dark beside Hazel's bed. I watched surprised, for she had already prayed with us before tucking us up, but after a time she rose and knelt again by Farnham's bed. It seemed a long time before she came and knelt by me and I pretended to be asleep because I wanted to see this through. Surely she would not bother about the baby; he was far too little to understand. Yet, sure enough she moved on to the cot. I never forgot that night but I cannot explain why; perhaps I drifted off to sleep with an added sense of security; perhaps I glimpsed dimly that night the truth of the words that I discovered years later—that the angels of God's little ones do always behold the face of the Father in Heaven" (pp. 18-19).

Patricia and her older sister and brother all served the Lord overseas, and attributed their own calling to their mother's prayers. After World War I there was a revival of missionary fervor in England, and Ella St. John attended a Ladies' Missionary Meeting in the home of a well-to-do Christian lady. At such meetings the desperate need and the sacrifice of the missionaries was forcefully presented, and it was not uncommon to see a pearl necklace or a gemstone in the offering platter amid the coins.

Patricia St. John: Her Own Story

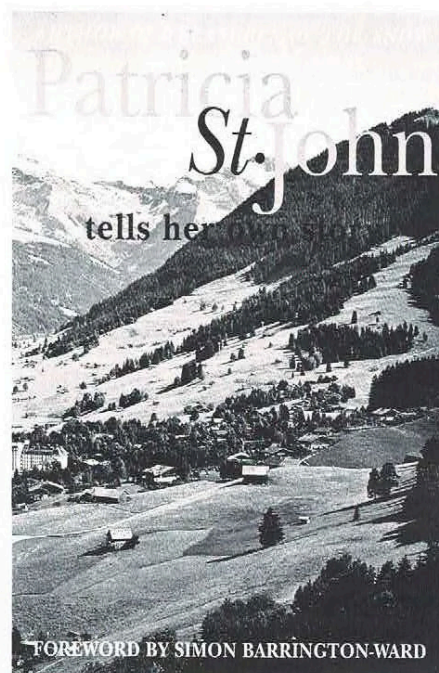
There Ella sat, "rather miserable, at the back and realized that she was out of place. She had nothing to give. Then almost like a voice came the thought, 'What is the most precious thing that you possess?'"

"My three children,' she replied. Her heart lifted and she walked boldly to the front and offered her three babies to God for the Mission Field (Oliver and John were not yet born). And that, in those days, was no small sacrifice. There were no short-termers, no easy furloughs and so many died. Yet she secretly held to her resolve. In the margin of her Bible, opposite Psalm 84, verse 3 ('Yea, the sparrow hath found an house and the swallow a nest for herself where she may lay her young, even Thine altars, O Lord of hosts'), she had written 'Only yielded up in the place of sacrifice are they perfectly safe'" (pp. 54-55).

In her children's books, Patricia captures a child's way of thinking. She asked their questions, and gave answers which children need. In *PATRICIA ST. JOHN TELLS HER OWN STORY* she takes the reader inside the St. John's Missionary Home in Brazil, then back to Wales, off for a school year spent in Switzerland, then nursing school and work in London, in 1949 to Morocco to help with her brother's medical missionary work with the Tulloch Memorial Hospital in Tangier, then working in Moroccan villages, and besides all that she will take you on trips to Uganda, Rwanda, the Sudan, Eastern Europe, Israel, Lebanon, and Turkey.

Besides her famous children's stories, she also wrote several books, mostly biographies, for adult readership. These are not currently in print in North America but may be found in libraries or used book stores: *Harold St. John, a Portrait by His Daughter*; *The Fourth Candle*; *Breath of Life*; *I Needed a Neighbor*; *Until the Day Breaks* (a biography of Lilius Trotter); *Man of Two Worlds* (a biography of Kenneth Moynagh); *Nothing Else Matters* (the true story of the Spiritual awakening of a Lebanese family which Hazel St. John dealt with); *Patricia St. John Tells Her Own Story* (presently available through O M Publishing, London).

Patricia St. John: Her Own Story is available from Gospel Folio Press for \$10.95 US or \$14.95 CDN plus shipping and handling charges.



The following Children's Books by Patricia St. John can also be ordered through Gospel Folio Press.

The Tanglewoods' Secret

Treasures in the Snow

Star of Light

Rainbow Garden

Three Go Searching

Twice Freed

The Secret at Pheasant Cottage

The Runaway (originally entitled *The Victor*)

The Other Kitten

Where the River Begins

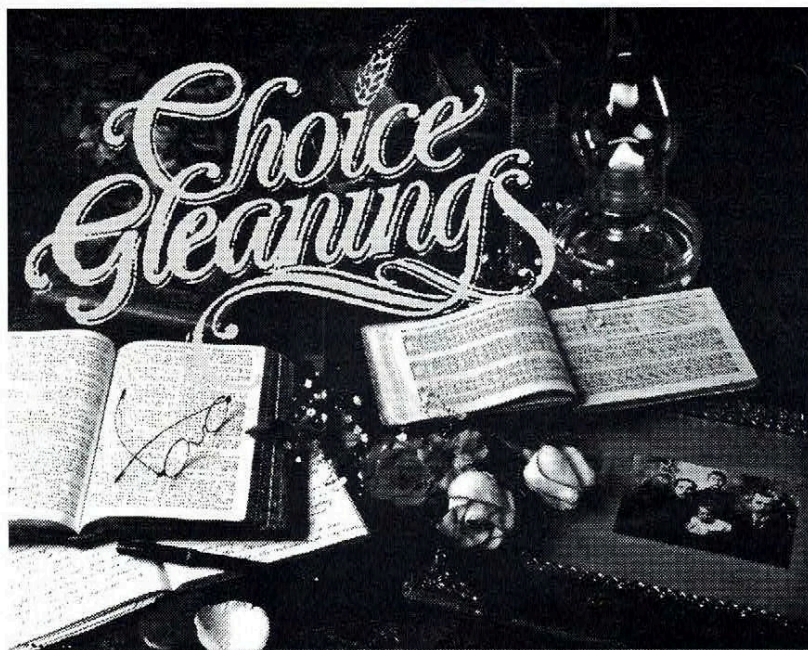


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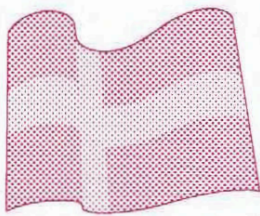
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Edward Hartley Dewart

God's Heroes

Not on the gory field of fame
Their noble deeds were done;
Not to the sound of earth's acclaim
Their fadeless crowns were won.
Not from the palaces of kings,
Nor fortune's sunny clime,
Came the great souls, whose life-work flings
Luster o'er earth and time.

For truth with tireless zeal they sought;
In joyless paths they trod—
Heedless of praise or blame they wrought,
And left the rest with God.
The lowliest sphere was not disdained;
Where love could soothe or save,
They went, by fearless faith sustained,
Nor cared their deeds were brave.

The foes with which they waged their strife
Were passion, self, and sin;
The victories that laureled life
Were fought and won within.
Not names in gold emblazoned here,
And great and good confessed,
In Heaven's immortal scroll appear
As noblest and as best.

No sculptured stone in stately temple
Proclaims their rugged lot;
Like Him who was their great example,
This vain world knew them not.
But though their names no poet wove
In deathless song or story,
Their record is inscribed above;
Their wreaths are crowns of glory.