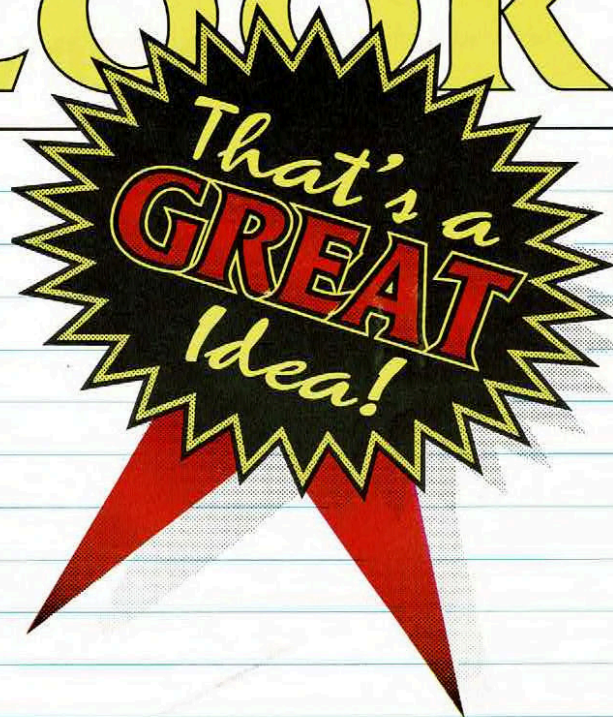


# UPLook

SEPTEMBER 1993



Hymn Sings

Tract Distribution

Going Door-to-Door

Evangelistic Bible Studies

Open-Air Preaching

Bible Readings

And Pray for the Lost!

**20/20 VISION**





## 20/20 VISION

**T**HE PLANNING COMMITTEE for our small campus group was intently discussing the upcoming school year. There was an earnest desire to see students won for the Saviour. There were only a few of us, but what was that to the Lord? We had been given a small amount of money to finance our activities, and it would have to be used wisely. What kind of activities should we have?

One in the number suggested bringing in a singing group—Christian, of course. He had some friends in Toronto who would hold a concert—for a fee, of course. We would totally deplete our funds, so we would have to charge admission—of course. Seems it was the Christian thing to do.

The committee was underwhelmed with the idea. I wasn't on the committee that year, but happened to be sitting in that night. Someone turned to me, "What do you think is the best way to reach the campus?"

"I'd suggest a week of gospel meetings."

"Gospel meetings? What are they?" Most in the group came from various evangelical churches.

"Well, first of all, you arrange for someone who really knows how to present the gospel message. You book a lecture hall on campus. Then you pray—lots of prayer. When the time gets close, you put up some posters inviting everyone, and you work on your friends to come with you and hear more of what you've been telling them about the Lord.

"At the meeting itself, you have a few gospel songs—some they would know, like 'Amazing Grace'—and ask the Lord to bless the time. Then the gospel is preached, and afterward you talk to the visitors, asking them what they thought, if they had any questions, and inviting them back. If they show real interest, it may be we'll have the opportunity of pointing some of them to the Lord Jesus."

"What a great idea!" Where had I come up with such a plan, they wondered. Of course, I had grown up with gospel meetings. Four or five weeks of such meetings was not uncommon. My mother was saved during a 13-week campaign!

Well, those gospel meetings on campus really worked. Do you know why? Because the Christians

worked. They thought it was a great idea. They worked, and God worked. The whole campus was stirred. The room was so packed that some of us had to stand outside. Some were saved. Others were restored, coming out of hiding to identify with the Lord at that time. The followers of the Maharishi Maheesh Yogi who were meeting down the hall asked us to stop our singing because they couldn't meditate. We respectfully suggested that they join us and meditate on the greatest Person who ever lived. The campus paper sent a reporter; the campus radio announced the meetings. It was a time of great encouragement.

Gospel meetings are a great idea. They were not my idea, nor did it begin with the elders of my assembly. The New Testament reveals this 20/20 vision—Acts 20:20—as Paul makes his great appeal to the Ephesian elders. He presents three important couplets: one to do with the methods, one with the audience, and one with the subject. Their methods were twofold: publicly and from house to house. Private contacts are essential, but we will never fulfill the Great Commission that way. There must be the public proclamation of the gospel.

The second couplet (in verse 21) deals with the audience: all sinners, both Jew and Gentile. There was no discussion of demographics, of selecting a certain slice of humanity at the exclusion of others. The seed should be sown indiscriminately across the soil. Of course we use different approaches to reach different types of people; the Lord did. But He left no one out in His sowing. This is the wonder of the Church; there are no barriers now. See Romans 16:23. The same verse links the greetings of two brethren in the Lord: Erastus, treasurer of Corinth (historians tell us he donated the royal mile leading into the city) and Quartus, obviously a slave with only a number for a name (No. 4). It's level ground at the cross. Let's keep it that way.

The third couplet presents the message preached in the early Church. It is stark in its simplicity: repentance toward God—agreeing with Him about the problem (my sin), and faith toward our Lord Jesus Christ—agreeing with Him about the answer (His Son).

Let's get back to living it and sharing it and preaching it. It's one of God's great ideas.

**U**



## UPLOOK

(USPS 620-640)

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



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

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

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

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

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

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

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

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

An official receipt for income tax purposes will be issued.

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ISSN #1055-2642

Printed in the U. S. A.

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## CONTENTS

Volume 60 Number 8

### FEATURES

BLESSED QUIETNESS <i>Ingimar Deridder</i>	4
SPECIAL REPORT: ESTONIA <i>Heino Promm</i>	9
HOW TO CATCH MEN <i>Montague Goodman</i>	12
THE OLD EVANGELISM <i>A. T. Pierson</i>	17
THE BIBLE READING <i>Touchstone</i>	19
I LIKE MAKING NOTES <i>Jim McKendrick</i>	20
WHAT'S REALLY GOING ON OUT THERE?	21
THE HARD WAY HOME <i>Carol Stevens</i>	23
PRAYING FOR THE LOST <i>J. B. N. Jr.</i>	30

### DEPARTMENTS

EDITORIAL	2
FRONT LINES	5
WHAT'S GOING ON?	10
HEROES	14
LOOK AT BOOKS	26
BOUQUET OF BLESSINGS	27
MANNA: FOR OCTOBER	28
LET ME INTRODUCE—Luke	29

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## BLESSED QUIETNESS

**E**VANGELICAL CHURCHES ARE a flurry of words, announcements, promotions, songs, specials, anecdotes, jokes, antics, and sermons (some good, many not so good). How refreshing to rediscover the Lord's Supper or what is commonly called the "breaking of bread."

It is a special time and so very foreign from typical, or denominational Christianity. There are many unique and beautiful things about this memorial service of men and women "gathering unto the Lord." One is the peace and quiet.

The Bible says there is a time to speak and a time to be silent. The spirit knows the difference. Nothing is more glorious than to hear holy men of God, speak as they are moved by the Holy Spirit. It has been a blessing to see men arise at the Lord's Table to share a word from heaven, offer an appropriate hymn, or lift a prayer. Nothing is more glorious, unless it is a Spirit controlled silence that seems to embrace a congregation with a holy hush.

This blessed quietness is not just being speechless, nor is it a poverty of insight, gratitude, or inspiration. Those are periods of drought and can be painfully awkward and embarrassing.

Blessed quietness is rather a great calm not unlike the one which comforted the troubled sea of Galilee at the word of our Lord.

It is those moments when the Holy Spirit causes a group of people to lose their breath for a moment at the thought of God's greatness. It is a time of wonder when the assembly briefly forgets itself and pauses to lift a silent prayer of thanksgiving for the light after having come in from a world that is dark. It is time when, so overwhelmed with a sense of God's goodness, that we count our bless-

ings in our Lord Jesus Christ.

It is a few brief moments when we realize the din and noise of the world has been shut-out, the TV shut-off, the blasphemers shut-up, and the saints are shut-in.

There is a time to speak, and in those times nothing can or should hold back such a heart or voice exercised by the Holy Spirit. It might be a burst of praise, or a measured exposition of truth, or word of wisdom, but every hearer knows it is of God.

Sometime couples lost in love need say nothing to enjoy their company. Sometimes they just hold hands in silence. On occasion they glance at each other and are thrilled and overjoyed. There is no uneasiness as neither is saying a word. This is a far different silence than that of two people "not talking to each other." Only those who have been there know the difference.

The assembly that is in love with the Lord Jesus and comfortable in His presence experiences more of worship in Spirit and in truth than those who have eloquence, enthusiasm, and exposition without the exercising and moving of the Holy Spirit.

Don't be afraid of the right kind of quietness. There is a time to speak. There is a time to praise. There is a time to sing, just as there is a time when a sparrow must take to wing and can sit no longer. But, then too, like those times when you come upon a scene too great for words, there is a time for silence.



*Brother Deridder makes his home in Raleigh, NC, where he fellowships at the North Raleigh assembly. He was recently commended to the Lord's work by the saints there. This article is reprinted with permission from the July 1993 issue of The Servant, a paper he sends out on a regular basis.*



## FRONT LINES

### BIBLE STUDY WEEK

Greenwood Hills is the site for CMML's 1993 Bible Study Week, September 27-October 1. This year's speaker will be David Long, who will be speaking on the theme: *The Parables of the Kingdom*.

Convened by:  
CMML, Inc.  
P.O. Box 13  
Spring Lake, NJ 07762  
(908) 449-8880

### IOWA CONFERENCE

On October 1-3, Harrison Gospel Chapel (Davenport, IA) will host its Annual Conference. Speakers expected: Jim McKendrick (MI) and Dan Linsted (KS). Nursery and children's meetings provided.

For more information, contact:  
Patrick Bennett  
3247 West 66th Street  
Davenport, IA 52806  
(391) 388-9698

### MOTORING ALONG

Curtis Gospel Chapel (Detroit, MI), will be hosting its 103rd Annual Conference on October 8-10, 1993. Speakers expected are Alan Parks (Severna Park, MD) and Billy Stevenson (Warrenville, IL). A nursery will be provided. Contact:

Bob Bollman  
19997 Beech Daly Road  
Redford, MI 48240  
(313) 255-6008

### A SPARK AT FLINT

A Bible Conference will be held on October 9 at the Dexter Street Gospel Chapel (Flint, MI). Neil

Dougal and Ross Rainey will be ministering the Word. Also, the Harvesters Quartet will be singing.

For more information, contact:  
Stuart W. Turfus  
515 Chalmers Street  
Flint, MI 48503  
(313) 235-1060

### NEBRASKA CONFERENCE

Keystone Bible Chapel (Omaha, NE), will hold its Annual Fall Bible Conference on October 9-10. Prayer meeting October 8. Speakers expected: Boyd Nicholson Sr., Sandy McEachern, and Jim McKendrick.

For more information, contact:  
Mr. Hank Pitschmann  
13954 Drexel Circle  
Omaha, NE 68134  
(402) 896-0145

### THANKSGIVING CONFERENCE

The Kelly Road Gospel Chapel (Prince George, BC), cordially invites everyone to their Annual Thanksgiving Conference. The conference will be held on October 10-11, 1993. Les Rainey and David Wilkinson are the expected speakers. For more information, call:

P. W. Shatford  
(604) 563-4876  
or  
Charlie Haws  
(604) 563-8983

### PROPHECY CONFERENCE

On October 14-17, 1993, Don Valley Bible Chapel (Willowdale, ON) will be hosting a Prophecy Conference. Rob Linsted is the

scheduled speaker. For more information or directions, contact:

Don Valley Bible Chapel  
25 Axsmith Crescent  
Willowdale, ON M1T 2K9  
(416) 491-6421

### FALL CONFERENCE

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

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

### MACON IT

Sandy McEachern and Larry Price are the scheduled speakers for a conference convened by CMML, Inc. The Conference will be held on Saturday, October 16, 1993 from 10:00 AM. to 4:00 PM.

Three Oaks Bible Chapel  
3350 Avondale Mill Road  
Macon, GA 31206

### ADVANCING

The fourth annual Women's Advance will convene October 22-23, at the Holiday Inn-Airport/West, in St. Louis, MO. Expected speaker is Betty McGehee. For overnight accommodations or information:

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



## FRONT LINES

### MISSIONARY CONFERENCE

Northwest Gospel Hall (Grand Rapids, MI), will be hosting a CMML Conference on October 23, 1993. Speakers expected: J. Philip Morgan (FL) and Larry Price (FL). George Bristow, serving in Turkey, will also be on hand to give a report on the work of the Lord in that land. The location for the conference is:

Union High School  
1800 Tremont Blvd., NW  
Grand Rapids, MI

### SIMPLY STERLING

Plan ahead for the Annual Fall Conference at Lakeside Bible Chapel (Sterling Heights, MI). Conference dates are October 22-24, 1993. William MacDonald is the scheduled speaker. Contact:

Tom Johns  
2555 Michael Drive  
Sterling Heights, MI 48310  
(313) 978-0332

### OTTAWA VALLEY

The Ottawa Valley assemblies will be having their Annual Youth Conference Weekend at Bridlewood Bible Chapel, Kanata, ON. The conference begins Friday, October 22 at 7:00 PM. for a gospel meeting. On Saturday, at 10:00 AM. for ministry and workshops throughout the day. Speaker expected: Randy Amos (NY). Contact:

Jim and Elizabeth Paul  
Box 5067, Merivale Depot  
Nepean, Ontario K2C 3H3  
(613) 224-0383

### OPEN HOUSE

Yonkers Gospel Mission Home (Yonkers, NY), is pleased to announce their 26th Annual Banquet and Open House on October 23, 1993, at 5:00 PM. Guest speaker,

Lord willing, will be Ben Sutton (MB). For more information:

Yonkers Gospel Mission Home  
P. O. Box 1491  
Yonkers, NY 10702-1491

### WOMEN'S MISSIONARY CONFERENCE

Park of the Palms (Keystone Heights, FL), will hold its Annual Women's Missionary Conference on October 29-30, 1993. Speakers at this year's conference are: Sara Sanchez (NY), Edna Monnik (South Africa), and Lois MacDowell (Zaire).

### RADIO CONFERENCE

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

Renaissance Convention Center  
3045 South Creek Road  
Mississauga, ON

### MISSION—ARIZONA

Tucson Bible Chapel (Tucson, AZ), will be holding their Annual Missions Conference on November 5-7, 1993. Speakers expected include, J. B. Nicholson Jr. (MI) and Albert Gray (Ireland). Contact:

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

### TEXAS CONFERENCE

CMML, Inc. will be hosting a

conference in Duncanville, TX. Steve Hulshizer and Dr. James Naismith are the scheduled speakers. The conference will be held on Saturday, November 6, from 10:00 AM. to 4:00 PM. Location:

Wheatland Bible Chapel  
1303 West Wheatland Road  
Duncanville, TX

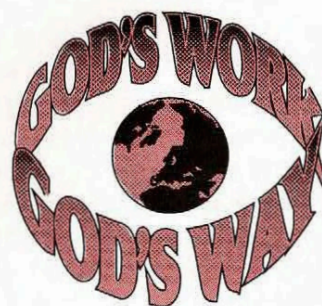
### NORTHEAST LEADERSHIP CONFERENCE

Prospect Bible Chapel (Hartford, CT), will be hosting the Northeast Leadership Conference on November 9, 1993. All elders, commended workers, and any interested in the Lord's work are invited. Contact:

Don Dunkerton  
112 Cranford Avenue  
Cranford, NJ 07016  
(908) 709-1373

### YEAR-END CONFERENCE

By now you have seen the posters and ads concerning the CMML conference, *Missions93* to be held December 27-30, 1993, in Cincinnati, OH.



This conference is sure to be the highlight of the year for those who attend. CMML has assembled a large group of speakers for the theme, *God's Work, God's Way*. David Gooding and William MacDonald will be the keynote speakers. There will also be panel discus-



sions and seminars dealing with the Lord's work and the life of faith. If you haven't received a brochure and registration form, contact:

CMML, Inc.  
P.O. Box 13  
Spring Lake, NJ 07762  
(908) 449-8880

**COMMENDATION**

The elders at Danforth Gospel Hall (Toronto, ON) have commended Paul Abrahams to the work of the Lord in Toronto.

Paul will be working primarily with "Sanctuary," an outreach effort directed to the inner city neighborhood surrounding what was formerly Central Gospel Hall. As time permits, he will also be involved in similar evangelistic efforts in the area around the assembly.

**CHANGES**

The believers of Grace Gospel Hall in St. Laurent, PQ have recently purchased a new building and have moved to this new location:

Grace Gospel Hall  
3901 Henri Bourassa West  
St. Laurent, Quebec H4L 1A1  
(514) 336-2117

A group of believers are meeting in a home in Pleasantville, Iowa. Those who would like to visit while in the area, or to help in the start of a new assembly, contact:

Craig Cowden or Merle Larson  
(515) 848-3579  
The home meeting address:  
Pleasantville Home Meeting  
605 N. Washington  
Pleasantville, IA 50225

**MORE PRAISE**

From July 19-23, a group of eight teens and two adults from the



Gospel Chapel in Nashville, TN were in Piggott, AK to help in a day camp at the Bible Chapel there. The camp was attended by 35-40 children with 85-90 out for the closing program. Each day the program included a Bible lesson, a missionary story, singing, testimonies, memory verses, and craft time.

Frank and Tammy Burgess, along with other local believers, spearheaded the effort. John and Mary Lou Phelan headed the teens from Nashville, who ranged in age from 13-18. As a result, several young people made professions of faith, the local believers were encouraged, several good contacts with parents were made, and the teens received valuable experience in gospel outreach.

**UPDATE ON "UNCLE DAVE"**

As reported in the last issue, Dave Steifler (Blasdell, NY) suffered a stroke while he was ministering at Camp Li-Lo-Li. His wife informs us that the stroke was not as serious as it might have been, however it has affected his vision in one eye. Dave spent 4 days in the hospital undergoing tests. In that time he had the opportunity to witness to 45 people—some very interested, requesting more information.

Continue to pray for Dave and Ruth as he recuperates from this mini-stroke. Lord willing, he plans

to resume his ministry schedule in mid-October.

**STREET MINISTRY**

In the May issue of *Uplook*, we introduced our readers to The Ezekiel Project. The Ezekiel Project is a comprehensive seminar designed to equip the student to be proficient in open-air evangelism.

In July, two weeks were spent in New Jersey and New York City. There were 29 participants from all across the US and Canada. By the end of the two weeks, there were approximately 27 people who professed faith in Christ right on the city streets! Another 45 requested follow-up information regarding salvation, a Bible correspondence course, or expressed a desire to attend a Bible-preaching church. Over 7,000 tracts were distributed.

There is a mission field that everyone of us can labor in, and it is right on our own city streets. Some would say that the times demand new and innovative means by which to reach the lost. The Ezekiel Project has proven that what has drawn sinners to Christ in the past is still working today—preaching the gospel of our Lord Jesus Christ.

**STORY BOOK ENDING**

Story Book Lodge (Gilbert, MN) has recently completed another season of camps and conferences. The following are some notes of praise from this camp season.

—At a junior camp a staff member went up to a girl who professed faith last year, and asked her if she believed she was saved. Before she could reply, a friend who overheard the conversation interrupted, "Saved? I've been wanting to get saved ever since I got here!" She



## FRONT LINES

was asked when she would like to talk about it, and she responded, "Right *now!*" She too was led to the Lord Jesus.

—Late one night, a boy entered into his cabin and announced to all that he had been lying to them when he said that he was truly saved. He had discovered that evening that he wasn't saved, and trusted Christ, gaining assurance of salvation which he had not previously known.

—On the final week, 18 teens and godly leaders gathered for a discipleship week of practice in manual labor, evangelism, and how-to-study-the-Bible. Thousands of tracts were distributed, and hundreds of copies of *God's Answers to Man's Questions*, were given away. As a result, a contact made during the door-to-door campaign came out to the midweek prayer meeting.

Pray for His continued blessing in the lives of those who attended these camps. May they be encouraged to continue sowing the seed.

### BEACHHEAD

A small assembly of believers is gathering in Ann Arbor, MI for doctrine, fellowship, breaking of bread, and prayer. Those interested in helping to establish this work, please contact:

Dave Nelson  
(313) 434-9734  
Van Parunak  
(313) 996-1384

or write them at  
1027 Ferdon  
Ann Arbor, MI 48104

### FLOOD UPDATE

While a great deal of damage was done by the recent flooding in



the midwest, to the best of our knowledge no houses of assembly Christians or of assembly buildings were affected by the flood waters. We did hear of some crop damage on some farms, and of course there has been ample opportunity to "do good unto all men" as well as to "the household of faith."

The accompanying photo gives only a faint idea of the devastation to the area. This is a shot of Jefferson City, capital of Missouri.

### HEADING WEST?

Western Assemblies Home has vacancies for residency or short-term vacationers. The Home has been offering care and ministry for over 50 years. A haven of rest for all in assembly fellowship. Contact:

Greg Crozier  
Western Assemblies Home  
350 Berkeley Avenue  
Claremont, CA 91711  
(909) 626-3711

### CONFERENCE NOTES

In the Upper Peninsula of Michigan, believers flocked to the Pelkie yearly conference in July. Pelkie is an isolated berg in the far north of Michigan, about an hour and a half northwest of Marquette. But Pelkie's obscurity did not keep the

saints from coming. Brothers Jim Beadie, Jim McKendrick, Dan Shutte, Louis and Matt Smith, Don Welborn, and others ministered the Word. It was a full weekend! The conference was well attended, drawing believers from Wisconsin, Ontario, and Michigan. Five professed to have been saved after gospel meetings held during or after the conference. Brothers Jim Beadie and Matt Smith preached the gospel for two weeks after the conference.

The Pelkie assembly is an interesting meeting, with a mix of saints who have come into fellowship from a wide assortment of backgrounds, such as Independent, Baptist, Christian Reformed, and Mennonite. Many of these saints have been added into the meeting just in the last few years. We need to uphold the assemblies in the northwoods of Michigan. Sound gospel preaching is often scarce in the small communities of that region. Centers such as Escanaba, Houghton, and Marquette sorely need to see testimonies established there. The K.I. Sawyer Air Force Base will soon be closed, eliminating an estimated 4,000 jobs. This will bring grave economic consequences to the Upper Peninsula; we need to pray that the believers there will be sustained and that the work of God will continue to grow as it has.

### ERRATA

In the last issue we published a wrong address. We apologize for any inconvenience this may have caused, please update your records:

Henry Sardina  
PO Box 362  
Union, MO 63084-0362

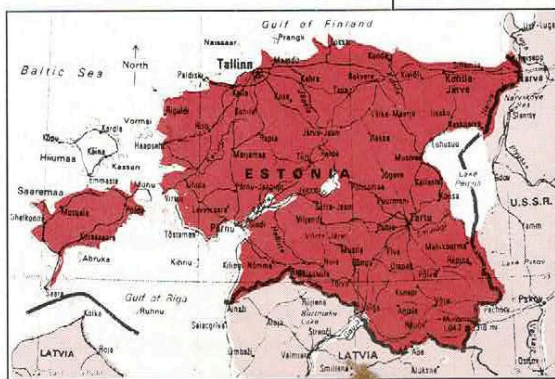




## ESTONIA: YOU CAN GO HOME AGAIN!



In 1990, I made my first trip back to Estonia where I was born. It was 1944 when my dad and I escaped, moments before the Communists swallowed up this little country. Many things had taken place over those 46 years, not only in Estonia but in my life. As I returned to my birthplace,



it was not with the "vision" that I had as a young boy, but with the vision that God had created through the new birth. As I visited the old farmhouse where my boyhood years were spent and the school that I attended in Tallinn, I remembered the verse

that the Lord had given to brother James Lees, whose biography I had read while having meetings in Copenhagen in 1968. "And the Lord said unto me, Go . . ." (Amos 7:15).

In 1929, the year I was born, brother Lees made his first visit to Tallinn, Estonia. From the little book, *James Lees—Shepherd of the Lonely Sheep in Europe*, I had learned how God used this brother in the lives of many in Estonia. I have met believers across Canada who remember brother Lees and his ministry.

As I walked those old streets, I said, "Lord, what can I do to carry on the work that brother Lees started?" It seemed like there was a voice from heaven: "Why not use the Bible courses that you are involved with in Africa!" On the Lord's day, I was invited to speak at Obviste, a very large Baptist church (there are no assemblies in Estonia). After the service, a sister

approached me and said, "We will be praying that God will give you for ministry a new Africa—Estonia!" Here was my answer confirmed.

The following year, I made another trip to Tallinn at which time I was able to obtain a translator. The first course, *The Gospel of John*, is now printed. The first shipment of 1,000 courses are leaving for Estonia in the middle of this month. Not only did the Lord help us to start with the Bible courses in the Estonian language, but through the Emmaus Correspondent School six courses have been translated into Russian (40% of Estonia is Russian).

Lord willing, my wife and I leave for Estonia on October 7 to establish a distribution center for these courses. We will also be looking for another translator to translate *Romans*, *Ephesians*, and *Christ Loved the Church*.

We will also be visiting assemblies in Germany. Not only did the Lord use the book about James Lees to start me with the Bible courses to Estonia, but that night in Copenhagen He also opened the door for ministry in Germany, Denmark, Austria and Switzerland. Over the past 20 years, it has been our joy to give help in the Word to the Lord's people in these countries.

this trip will take us to Helsinki, Finland; Tallinn, Estonia; Copenhagen, Denmark; Hamburg, Wiehl, Valdbo and Frankfurt, Germany. There is also the possibility of a visit to Berlin and Hamburg.

We earnestly covet your prayers as we launch out. We take a verse which also encouraged brother Lees, "Let us go again and visit our brethren . . . and see how they do" (Acts 15:36).

**U**

**Estonia gained its independence in 1991, after more than 50 years of forced annexation to the Soviet Union. About 80% of Estonia is nominally Lutheran, with most of the other 20% giving allegiance to the Eastern Orthodox Church. Brother Promm lives in Richmond, BC.**



## WHAT'S GOING ON?

### ONE FOR BORIS

Russian President Boris Yeltsin has flatly refused to sign amendments to Russia's law that would prohibit missionary activities in the republic. Parliament members who are in favor of the restrictions are uncertain as to the next step.

It would be extremely difficult for our brethren there to lose what freedom they have. However, the country is flooded with cults and religious charlatans. God knows best. Storm the heights with prayer.

### HOPE IN ISRAEL?

Many thought they would never see the day that Israel and the PLO would officially recognize each other as having rights to exist. But, the head of the PLO, Yassir Arafat, and the Prime Minister of Israel, Yitzhak Rabin, have recently signed agreements that would give autonomy to the Palestinians in Jericho and the Gaza Strip, while ceasing hostilities towards Israel on the part of the PLO. The prospect of peace,

however, has not quelled the violence in the occupied territories.

Please pray for Michael David and the House of Hope for the Blind and Mentally Handicapped in Bethlehem. It has become increasingly difficult for them to enter Jerusalem and conduct necessary business for the daily running of the work. However, many people in the area have been forced out of work and daily appear at the doorstep for a hand-out or some work to do, providing good gospel opportunities.

### LIFE'S NO PARTY IN RIO

After the world learned of the deaths of eight street children in Rio de Janeiro, government officials are trying to find a solution to a growing social problem in Brazil. Between 1960 and 1980, forty million Brazilians moved from rural areas to the cities, creating vast slums. It is believed that 32 million Brazilians earn less than \$120 a year and suffer chronic hunger. An estimated 5 million work for food.

The disease has the ability to swallow 6-15 percent of Kenya's gross domestic product by the year 2000.

### UNDERWATER

The Midwest is far from the only place experiencing devastating floods this year. In Nepal, India, and Bangladesh the death toll has reached 4,500, with tens of millions of people homeless. Damage to livestock and agriculture is extensive. In Buenos Aires Province, Argentina, more than half the land—10 million acres—is under water.

### ALBANIAN WOES

Albania is said to be the least developed nation in Europe, according to the UN. Since the fall of Communism, Albanians have destroyed 10 percent of their own schools; agricultural output has been less than adequate; the average wage is \$30 a month; the jobless rate is at 40%; and 10 percent of the population has fled the country. Some 92,000 Albanians have been sent back from border-crossing attempts.



### AIDS IN ASIA

In the next decade, Asia's population will comprise 60 percent of the world total. No wonder that by the end of this decade Asia's AIDS infection rate may be worse than that of Africa's, which is horrible. For example, in Kenya, AIDS patients occupy three out of every five hospital beds.

### LIFE IN ZAIRE

Violence continues to sweep across this Central African nation. Since March, as many as 4,500 people have been slaughtered in tribal warfare. Another 200,000 have been made homeless. Hundreds of villages have been totally wiped out in the Kivu and Shaba provinces. These uprisings have been blamed on President Mobutu Sese Seko. Even though an interim parliament named a new prime minister,



Mobutu remains in power and violence will continue to be a way of life for many in Zaire.

**WAR AND PEACE**

In Liberia, the peace agreement remains firm. In Rwanda, meanwhile, the three-year civil war appears to be over. The government and rebels have signed a peace treaty. The war in Sierra Leone has killed 50,000 people and produced 250,000 refugees. The military government promised to end the fighting when it took over in April of 1992. The country is now the poorest in Africa.

**DEATH OR PRISON**

In Saudi Arabia, police caught nine Christians from India and Sri Lanka praying in Riyadh, and have imprisoned them.

Meanwhile in Iran, the government is ordering Protestant churches to pledge not to evangelize Muslims. Converts from Islam now face the death penalty, a new policy.

**ALGERIA**

Since March, six prominent intellectuals have been killed by Islamic radicals. At least six militants have been executed so far, and another 80 are scheduled to be put to death. International critics have suggested that the Algerian government stop fighting the symptoms, but rather deal with the causes of the rise in Islamic fanaticism.

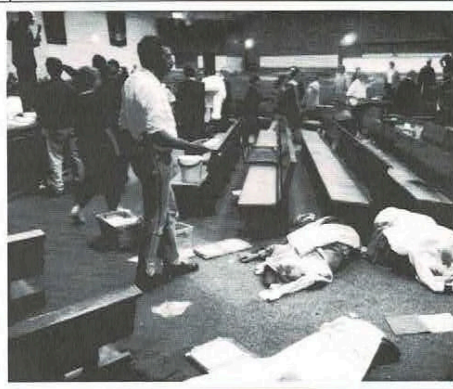
**PLANE CRASH**

On August 14, a missionary airplane returning from Siberia, crashed into the Bering Sea just off Nome, AK. Of the passengers from a local singing group and the Soldatna Bible Chapel, none were in-

jured, although some suffered hypothermia.

**PRAY FOR SOUTH AFRICA**

Bas and Edna Monnik have requested prayer for South Africa. Violence in that nation is on the rise. Recently, a hand grenade was thrown into an evangelical church; many were injured. However, attendance increased the next Lord's Day and some were led to Christ.



Pray for the missionaries that labor in South Africa that the Lord might preserve His people, and that they might have opportunities to share the gospel with others.

**STILL MOBILE**

In July, the Muslim government of Dubai sentenced Ray Amey, an Operation Mobilization worker from England, to six months in prison for distributing Christian literature. Since February, Amey's case has been pending and he has been free on bail while the sentence is being appealed.

**PERSECUTION**

In the past two years, more than 300 Christians have been arrested for expressing their religious beliefs in Saudi Arabia. Some have been tortured, some by flogging, while they have been detained.

Amnesty International says that in 1992 more than 110 governments tortured detainees in police stations and prisons, 45 executed political opponents and troublemakers, and at least 62 held prisoners of conscience. Pray for those who face persecution for Christ.

**RISING SUN**

Japanese brethren along with the support of missionaries are putting together a one-year Bible study course for young men and women. The emphasis in the teaching will be a good general knowledge of the Bible and its major doctrines. There will also be an opportunity for Christian service under the direction of elders in two or three local assemblies in the area of the proposed school. The school grounds will be the assembly-operated camp-grounds. A committee of well-known and respected brethren have been meeting, praying, and planning for some time and would like to start this endeavor in the Spring of 1994. Pray that this will be used by God to His honor and that men and women will be encouraged to go on for Him and be effective in their home assemblies.

The Jehovah Witnesses are the largest cult operating in Japan with many more adherents to it than to evangelical Christianity. A New Zealand missionary, Mr. Richard Goodall, has recently written a tract that goes on the offensive, refuting the errors of this ungodly cult. He has distributed it in every home in a couple of towns and would like to cover Japan with this tract. Pray that many would be awakened to the errors of Russellism and turn to the Lord Jesus Christ as the true God and Saviour of sinners.







## HOW TO CATCH MEN

**T**WO YOUNG MEN were casting a net into the sea. Both were too busily engaged to perceive that they were being watched with evident interest by a Bystander, for they were fishermen, and their living depended on their success. Their whole life had been occupied with catching fish ever since their boyhood days. It had been precarious work. They had not grown rich with it, though they had often dreamed of an ideal catch, of breaking nets and overloaded boats sinking beneath the weight of fish.

And now the Onlooker addressed them—wonderingly they obeyed His command and their dream came true, success beyond hopes attended them, and their ship was overloaded with the harvest of the sea. What wealth was theirs, what reward after years of toil! And then the Stranger spoke again: “Follow Me and I will make you fishers of men.” (Lk. 5:10).

At once a new career opened before their astonished eyes, something better than catching fish even when done superlatively as at that present, something nobler and higher and more to be desired than getting rich; more worth living for than success in their calling. A heavenly career had opened to them before which even a record catch and an overflowing market ceased to attract. “They left all and followed Him.”

Yes, it is true today as then: there is something more to be desired than a successful career, an occupation worthy of the Son of God Himself—it is *fishing for men*.

It was a calling in which Christ Himself was the Pioneer, the first great fisher of men, and in which He has always been supreme. Truly He was a Master of the art of catching men, and He was busy all day long in it.

As surely as He saw a multitude of fish in the sea of Galilee, so He saw a multitude that no man could number of every nation needing and waiting to be caught for the kingdom of God. And if His first concern was to catch men, His next was to make fishermen, for He needed an army of fishermen for that work that must be done. Men must be caught by men, and caught men must be converted into catchers of men.

His call to men was “Come” (Mt. 11:28). His commission to men was “Go” (Mk. 16:15). His promise to those who came was, “I will give you.” His promise to those who followed was “I will make you” (Mt. 4:19). Indeed it is not possible to follow Christ without being made a fisher of men. This is the astonishing effect of following Christ.

A new concern for the souls of others is born in the





self-occupied mind, a wonderful concern for friends and neighbors, a longing that others may be saved. The believer becomes *involuntarily* a fisher of men.

How quickly Peter learned the noble art! See him casting the net at Pentecost and enclosing 3,000 souls. Watch him catch the lame man at the Beautiful Gate. Consider how he learned not to despise such unclean fish as Cornelius, the Gentile centurion. Christ had indeed made him a fisher of men.

The fishing has gone on ever since. How many readers of this article owe their conversion to the faithful angling of some wise fisherman? How many in their turn have become fishers of men, and how many, alas, have toiled all night and caught nothing?

Here are a few rules for the heavenly art of fishing for men. Remember it is an art that can only be acquired by following your Master:

1. We must follow Him in *His pity for men*. We must love sinners if we are to succeed in catching them. We must love them with the same kind of love that Christ had for men—He loved the unlovely, the unattractive, the harlot, the publican, the beggar, and the thief. He had compassion on the multitude. Compassion is rarely exhibited today. We patronize sinners and we preach to them, but, alas, how seldom do we have compassion for them.

2. We must follow Him in *His passion for men*. His heart yearned over the lost. He came to *seek* and to save them. Men are not won casually in the leisure moments of life; they must be pursued. His whole heart was in the matter. When He succeeded, He rejoiced in spirit, and when He failed, He wept copious tears. Hear His heart-broken cry: "O Jerusalem, Jerusalem, how often would I . . . and ye would not" (Mt. 23:37).

If we conducted our business and the pursuit of a livelihood with the lack of zeal and want of real determination and utter absence of initiative with which we sometimes carry on our gospel meetings and evangelical "efforts," how would some of us live at all? We should be deservedly bankrupt within a year. To catch men, you must have a passion for men.

3. We must follow Him in *His patience with men*. This indeed is the first qualification of a successful fisherman. He must be prepared to wait and bide his time, to endure many disappointments, to persist and hope long after the ordinary man has given way to despair. Mark how the Son of Man dealt with men, how gentle He was with sinners; how He endured the con-

tradiction of sinners against Himself; how persistent He was in face of indifference and opposition; how He answered their objections graciously and won them where others would have repelled them. Fish are not caught at once. No fish desires to be caught, yet I have known Christian workers almost angry because the public do not throng their halls and eagerly press to hear what is sometimes anything but attractively presented to them. At length patience is rewarded and the fish are caught.

4. And we must follow Him in *the price He paid for men*. It costs much to catch men. It cost our blessed Lord His own life's blood to save them. He must needs fall into the ground and die if He would bear much fruit, otherwise He would abide *alone* (Jn. 12:24), and He followed that profound statement concerning Himself with the searching words: "If any man would serve Me let him *follow Me*." Where? *Into the same ground and to the same death*. It is the man who is crucified with Christ that becomes a successful fisher of men. I must take up my cross daily and follow Him who pleased not Himself. I must go forth bearing precious seed, *weeping* as Jesus wept and Paul wept—oh, how he wept over sinners! "night and day with tears" (Acts 20:31)—if I would win sinners.

Are we willing to pay the price? Is it surprising that the world is unconcerned when it perceives so little real concern on the part of Christians on its account? The man who preached to the slaves on the cotton fields found no response till he sold himself as a slave that he might win them, and then they believed his message when they saw the price he was willing to pay.

5. Lastly, we must follow Him in *His prayers for men*. "I have prayed for thee, Simon" (Lk. 22:31). Wonderful words! Wonderful unveiling of the secret of His success with souls. How little Nicodemus knew that the Lord was praying for him, and the Samaritan woman, and Zacchaeus, and the poor weeping adulteress, and the blind beggar Bartimaeus! None of them guessed the Lord was praying for them—yet who can doubt it? And who can measure the power of prayer for those we seek to win? How many do we pray for thus? How often do we bring our neighbors by name to the Throne of Grace? Is it not easy to see why we fail?

*Let us be up and doing*. The time is short, the night cometh! There is a glorious reward, and it is within the reach of us all: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever!"

**U**





## RICHARD BAXTER

**R**ichard Baxter (1615-1691) is legendary as a preacher, revivalist, and personal soul-winner. His classic couplet was:

*"I preached as never sure to preach again,  
And as a dying man to dying men."*

If we asked, who was the most forceful personality among the Puritans, or who was the most voluminous writer or who was the most skilled controversialist, I think in each case the answer might be: Richard Baxter. Baxter was the most outstanding undershepherd, evangelist and writer on practical and devotional themes that Puritanism produced. In this spiritual ice age, we need men like him again.

Leonard Ravenhill devoted a chapter in one of his books to the life of Richard Baxter, where he said, "He lived, moved, and had his being in God. He had in his soul the blaze of a seraph."

Richard Baxter was born near London, England, in 1615. About the time of his birth his father was converted, mainly through reading Scripture. Richard has not told us the exact time of his own conversion, but "he felt a great pull on his soul" about the year 1634. As a lean, lanky teenager, he listened to the preaching of Walter Craddock and poured over the writings of Bunney, Sibbes, and Perkins.

He did attend a school for a while as a teenager, but his vast learning came mostly through private, personal study. Ill-health and other causes kept him from a university training.

Baxter began preaching at Dudley and Bridgenorth. In 1640, he began to work at Kidderminster, a town of about 2000, near Birmingham. Four years after his

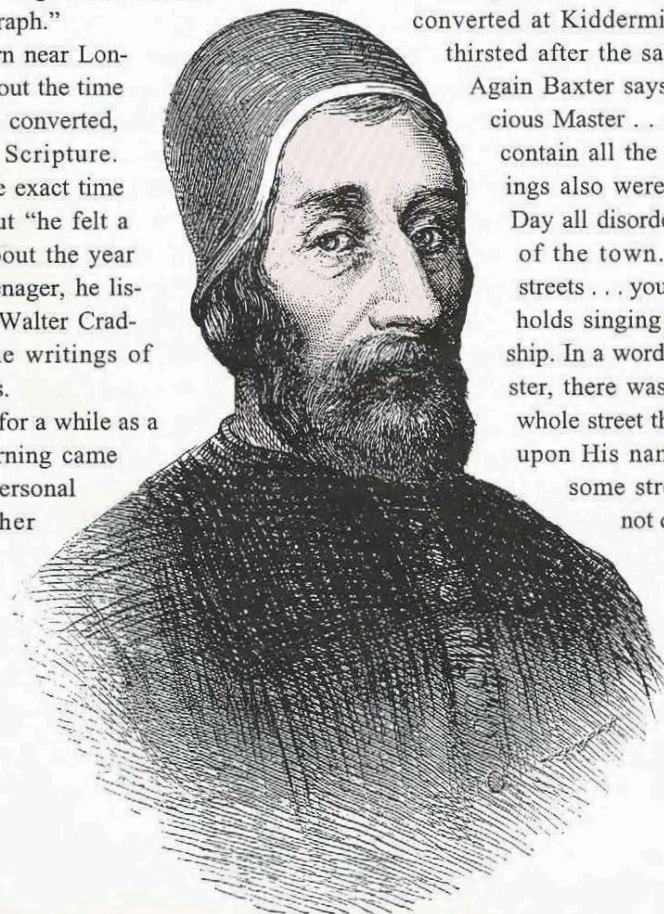
personal surrender to Christ, he was "ordained" (1641) and appointed to the church at Kidderminster, where he labored for nineteen years. Later Baxter opposed the notion that in order to officially minister the Word of God a man must have the ordination of the bishops. And he especially opposed forcing men to pass through the schools of learning. He said that he feared no man's displeasure nor hoped for any man's preferment. This last phrase he lived up to when he refused a bishop's miter.

Despite poor health and stinging trials, he enjoyed exceptional success. Visiting in 500 different homes each year, his public and then personal teaching transformed the congregation. Is it a bitter herb for us to chew if we say that converts often take on the likeness of their spiritual fathers? Baxter reported about those converted at Kidderminster: "Day and night they thirsted after the salvation of their neighbors."

Again Baxter says, "To the praise of my gracious Master . . . we had to build galleries to contain all the people. Our weekday meetings also were always full. On the Lord's Day all disorder became quite banished out of the town. As you passed along the streets . . . you might hear a hundred households singing psalms at their family worship. In a word, when I came to Kidderminster, there was only about one family in a whole street that worshiped God and called upon His name. When I left, there were some streets where not a family did not do so."

Baxter was a master of personal work. Dealing with individuals one by one, he tutored the rude and violent people of Kidderminster until it was said, "He found the place a desert and left it a garden."

He urged the Christians to regularly come





to him with their problems, and let him "check their spiritual health." And he stressed the practice of church discipline to show that God will not accept sin. He said, "Christ never died to reconcile God to man's sin." Preaching once on Sunday and again on Thursday, he emphasized subjection and love to God the Father, the Son, and the Holy Ghost, love to all men, concord with the church and with one another, the Lord's Prayer, and the Ten Commandments.

In 1642, civil war broke out, and Baxter left Kidderminster and served two short periods as chaplain of the Parliamentary army. About that time, he had health problems. Armed with a Bible and a concordance, he then produced his classic devotional, *The Saints' Everlasting Rest*.

After the Restoration in 1660, though he chose to remain at Kidderminster, he was denied being curate, and never again had a fixed pastorate. He preached before the House of Commons, before the lord mayor and the aldermen at St. Paul's, became chaplain to Charles II for a time, and was offered the bishopric of Hereford, but declined. A leader among non-conformists, he preached frequently in different pulpits.

In 1662, upon the passage of the Act of Uniformity, he was expelled from the Church of England. The Act of Uniformity said that a revised prayer book had to be used and that all ministers not ordained by the Episcopalian Church should be unfrocked. Baxter, with 2,000

other ministers, withstood this act. The result? He found himself shut out of the state church as well as the building he had been preaching in. Henceforth he was maligned, misquoted, and misrepresented.

In what way was he maligned? Of course he was accused of robbing the cradle when he married Margaret Charlton (1636-1681) in 1662. If our math is correct, she was 26 and he was 47. Besides lechery, he was once accused of murdering a papist, and of organizing an insurrection. He was cleared of all accusations.

Taunted for idleness, he said, "The worst I wish you is that you had my ease instead of your labor. I have reason to take myself for the least of all saints, and yet I fear not to tell the accuser that in comparison to mine, I take the labor of most of the town's tradesmen to be a pleasure to the body, though I would not exchange it with the greatest prince. Their labor preserveth health; mine consumeth it. They work in ease; I in continual pain. They have hours and days of recreation; I have scarce time to eat and drink. Nobody molesteth them for their labor; the more I do, the more hatred and trouble I draw upon me."

It seems that every great saint has experienced his or her own thrilling escape. Characteristically, one of Baxter's most hair-breadth deliverances happened in his library. "As he sat in his study, the weight of his greatest folio books broke down three or four of the highest shelves, when he sat close under them; and

## THE QUOTABLE BAXTER

Overdoing is the ordinary way of undoing.

If a hardened heart is to be broken, it is not stroking but striking that must do it.

A foolish physician he is, and a most unfaithful friend, that will let a sick man die for fear of troubling him; and cruel wretches are we to our friends, that will rather suffer them to go quietly to hell, than we will anger them, or hazard our reputation with them.

The eclipses of the sun are seldom without witnesses. If you take yourselves to be the light of the church, you may well expect that men's eyes should be upon you. If other men may sin without observation, so cannot you.



## RICHARD BAXTER

they fell down on every side of him, and not one of them hit him, except one upon the arm. Whereas the place, the weight, and greatness of the books was such, and his head just under them, that it was a wonder they had not beaten out his brains, or done him an unspeakable mischief. One of the shelves just over his head having Dr. Walton's Polyglot Bible, all Austin's works, the Bibliotheca Patrum and Marlorate." No doubt few of us have realized how much peril we may be subject to when we sit down in our libraries. Imagine being bludgeoned to death by a twenty-pound tome called Bibliotheca Patrum! It was a good thing that Baxter's head remained intact. How many other would-be Bible students have had their scruples, dashed out by some unbalanced heavyweight author.

Strong cross currents drove men apart. The controversy between the Monarchy and the Commonwealth, between Episcopalianism and Presbyterianism, between the High Church and the Independents, and between Calvinism and Arminianism drove many eminent Puritans into fierce debates. To Baxter's credit, he was a large-hearted brother who hated bigotry and bitterness. He forever advocated schemes and methods of toleration in an atmosphere of extremism.

But as Elihu said, "Great men are not always wise" (Job 32:9). I think it is safe to say that Baxter should have stuck to his local teaching and preaching and to have left alone those large-scale controversies. To quote J. I. Packer, "He was a big man, big enough to have big faults and make big errors." A brilliant debater, Baxter had an astounding capacity for instant analysis. But he was a poor performer in public life. Though respected for his pastoral prowess, in debate he took a combative, "strike first—ask questions later" posture. It was a guarantee of failure every time. Packer says, "His lifelong inability to see that among equals a triumphalist manner is counter-productive was a strange blind spot." Baxter's well-intentioned interventions only deepened the rift. Worse still, no word that he wrote did he ever withdraw.

In 1685, he was arraigned on a charge of preaching sedition and for 21 months he languished in the Tower of London. This final humiliation came from the hands of a judge named Jeffries, infamous for his involvement in "the Bloody Assize." It was Baxter's *Paraphrase of the New Testament* that clinched the verdict (the prosecution cited his paraphrase to claim that his rendering of certain passages were actually coded mes-

## And Could He Ever Write

Baxter liked books. He wrote, bought, read, quoted, and gave them away. He kept the Christians of Kidderminster well supplied with his books. A voluminous author, Baxter's chief works are: *The Saints' Everlasting Rest* (1650), *The Reformed Pastor* (1656), *A Call to the Unconverted* (1658), *A Christian Directory* (1673), and 131 other items printed in his lifetime (he wrote about four books per year). *The Reformed Pastor* was borne out of concern for teaching the rank and file in Kidderminster. By 'reformed' he does not mean Calvinistic in doctrine, but renewed in practice. *The Reformed Pastor* is recommended as the best manual for shepherding of God's sheep in the English language.

Samuel Welsey: "I wish I had the Reformed Pastor again which I lost when my house was last burnt . . . He had a strange pathos and fire."

John Wesley: "Every travelling preacher must instruct them from house to house . . . Can we find a better method of doing this than Mr. Baxter's Reformed Pastor?"

Charles Wesley: "Preachers should visit from house to house, after Mr. Baxter's manner."

Philip Doddridge commended it highly, and Spurgeon would frequently have his wife read it to him on Sundays after he was done preaching.

Baxter's autobiography, edited by M. Sylvester, was issued in 1696. Five more books and many treatises were found and published after his death. He produced a metrical version of the Psalms and two volumes of poetry. He wrote on pastoral care, Christian unity; hobbies, medicine, science and history.

sages to the evangelicals to incite them to rebellion!) For these false charges, Baxter was fined a sum of £400—a fortune in those days—and all his possessions were confiscated. Until the full fine was paid, he was to lie in prison, bound over to keep the peace for seven years. It was last-minute clemency that saved the 70-year-old from being tied to a cart's tail and whipped through the streets of London. His stay in the Tower, however, broke his health, which steadily worsened. He died in 1691 but left behind him a heritage that still is used in blessing to this day. **U**



## THE OLD EVANGELISM

**T**HIS IS AN ERA of change. Nothing seems stable or stationary. Verities are tossed about like vanities. Not only customs but convictions are to be subject to modifications and variations. Not a few who are older in years begin to ask whether anything which belonged to a century ago is thought fit to survive.

Among all that is passing away is the old evangelism, and it may not be strange if, to the taste of some, the old wine is better than the new. Improvement should always be welcome, but change is not necessarily advance, and when too rapid it may be reckless. To secure more and better fruit we may safely trim off dead wood and graft on healthy scions, but there is risk in meddling with the root.

Our present purpose is candidly to compare modern evangelism with evangelism of the old school.

### THE OLD EVANGELISM

This older type dates from about the middle of the eighteenth century and prevailed until recently. It had a significant beginning, being the outcome of the practical deism of the previous century, when faith had been well-nigh stifled, not only in pew but also in pulpit, and the decay of religious conviction brought a sort of palsy upon piety and even morality, until Christianity itself seemed in peril of extinction.

Just then, as in the period of the Judges, the Lord raised up deliverers. About a dozen men, all evangelical and evangelistic, appeared with a strange simultaneousness, and in Great Britain and America became God's new apostles of evangelism. As a matter of history, we record the names of some of these: John and Charles Wesley, George Whitefield, William Grimshaw and William Romaine, Daniel Rowlands, John Berridge, Henry Venn, Walker of Truro, Fletcher of Madeley, James Hervey and Augustus Toplady.

Of this period of religious renaissance two men were prominent as leaders and pioneers—John Wesley and George Whitefield, who, in God's plan, almost un-

consciously founded a new school of evangelism. Driven from Anglican pulpits by petty persecution, like their Master they took to the fields and preached in the open air when buildings were not available; and to throngs numbering twenty and thirty thousand.

### THE NEW EVANGELISM

The marked feature of this evangelism was its simplicity. There was no extensive organization or elaborate preparation, the audience room was nature's own cathedral, any commodious common or amphitheater among the hills, the multitude standing or sitting on the grass or ledges of rock. There was no help from choirs or soloists, no pecuniary conditions or outlay, no loud advertising or newspaper reporting; not

even facilities for inquiry meetings, save as they spontaneously developed, extemporized of necessity. But one thing there was, whatever there was not—the plain gospel message, spoken so as to be “understood of the common people,” inspired with a spirit of prayer, and glowing with Holy Ghost fire.

These men, without exception, believed in the mighty working of the Spirit of God through the Word of God, and, in this confidence, wielded the sword of the Spirit, cleaving their way—through all hindrances and despite all disadvantages—to the hearts of men. All classes felt the power of their message: leaders of fashion like Chesterfield, skeptics like Bolingbroke, and philosophers like Franklin. The largest buildings were inadequate; the doors were besieged before dawn, crowds waiting hours for entrance to early morning services. Revivals swept in tidal waves over whole communities. It is a significant fact, and undeniable, that, so far as evangelism since has approximated such power, it has been in direct proportion to adherence to the essentials of this older type.

### PRESENT-DAY EVANGELISM

The more recent type of evangelism retains few, if any, features of this older school, while it has certain

**A voice  
from the past  
encourages us  
to learn a lesson  
from history.**



## THE OLD EVANGELISM

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unmistakable marks of its own. It is attended with extensive organization, elaborate preparation, expensive outlay, studied notoriety, display of statistics, newspaper advertising and systematic puffing, spectacular sensationalism, dramatic novelties, and sometimes doubtful complication with secular and political issues. Without deciding whether any or all of these characteristics of modern methods are legitimate, as "up-to-date," they are beyond dispute common; and the question will arise whether on the whole they are signals of advance or of retrogression.

Of some things we feel sure. For example, that there is a melancholy decay of the prayer spirit. Some of the old evangelists laid more stress on praying than on preaching. Jonathan Edwards' sermon at Enfield was preceded by an all-night of united prayer. Mr. Finney thought he owed more to the intercessions of Nash and Cleary than to his own logic. Such men of prayer were the old Welsh revivalists that the people stood in awe of them as men who lived on a mountaintop alone with God. It was so in Mr. Moody's campaigns in Britain. Who, that ever had part in them, will forget the mysterious hush of the presence of God, the awful sense of Divine dealing with the conscience, and the startling answers of definite prayer in multitudes of cases? Sometimes the barriers to souls fell suddenly away, like the falling of Jericho's walls.

### INCREASING COST, DIMINISHING RETURNS

Sometimes it has a fixed price and does not hesitate to announce it, and it runs into high figures. Single churches cannot assume such a burden, and a whole city must marshal its forces to lift the load. The worth of one soul outweighs millions of money; but when avarice baits the hook, the fisher may get caught rather than the fish, and whenever money gets hold of an evangelist, his spiritual power is gone.

In the Welsh revival, in which the writer was permitted to have a share, little if any aid was sought from without; there were neither hired preachers nor singers, advertisements nor committees; and in some churches meetings were held daily for eighteen months, with no cost but for fuel and

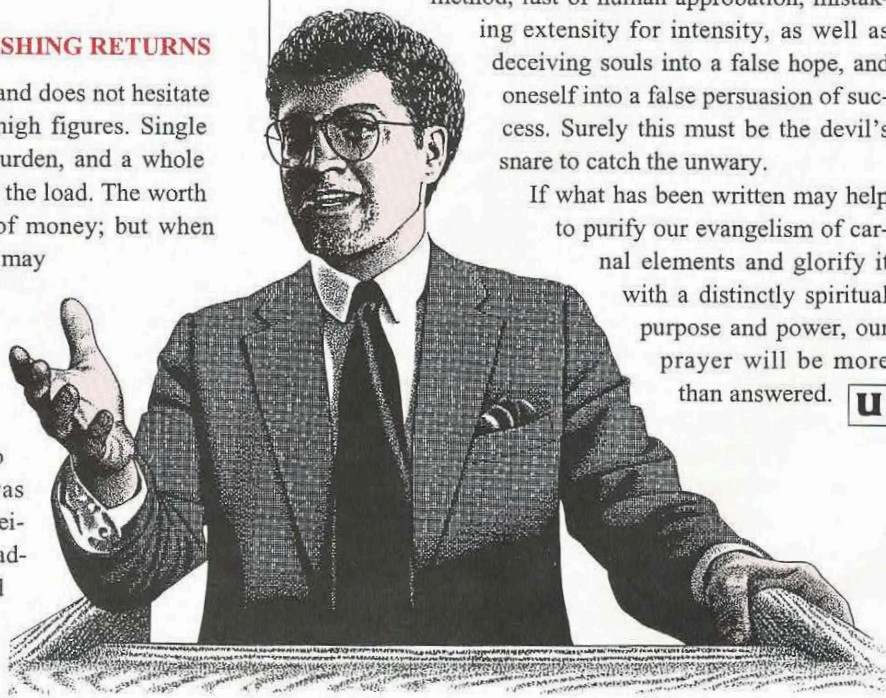
light. Yet, amid conditions so primitive, the fire of God swept through the Rhondda Valley, burning up drink and tobacco, transforming the profane and obscene tongues of those colliers and subduing their quarrelsome tempers until even the mules they drove in the mines did not recognize the new dialect of their drivers! All of which shows that a great revival need not always be attended with large outlay.

### COUNTING THE CONVERTS

Modern evangelism makes much of numbers, parading statistics, and often with a reckless mode of reckoning. It is easy to secure a show of numbers, but such numerical estimates are very misleading. If superficial means be adopted; if people are encouraged to think that some simple outward act or step carries merit or brings salvation; or if in any way there is a carnal appeal to the hope of some self-advantage, there will be a ready response.

The more spiritual a man's methods are, the less will he rely on apparent results or make a display of numerical success. He will remember how that first divine Evangelist never paraded numbers. In Matthew 18, where in twenty verses He refers seven times to numbers, they never exceed one, two, three. To attach importance to statistics risks superficiality of method, lust of human approbation, mistaking extensity for intensity, as well as deceiving souls into a false hope, and oneself into a false persuasion of success. Surely this must be the devil's snare to catch the unwary.

If what has been written may help to purify our evangelism of carnal elements and glorify it with a distinctly spiritual purpose and power, our prayer will be more than answered. **U**





## THE BIBLE READING



**A** FEATURE OF THE EARLY DAYS of assemblies was the frequent use of conversational Bible readings. The interchange of thought, of question and answer provoked lively discussion. At such gatherings many were brought into a deeper knowledge of the ways of the Lord. Those meetings attracted people of all classes of society, and they were marked by such a level of spirituality that the keenest intellects were satisfied with the fare provided for their souls. It was not the case that the responsible brethren went out of their way to speak to the intellectuals: it was something other than that entirely. Truth was expounded with clarity and power, and won its own way into the hearts of the hearers.

If the Bible reading was such a power a century ago, why has it now fallen on evil days? There are probably several reasons, and these are worth consideration.

In those days, the readings were conducted by competent leaders. While there was liberty for all to take part in raising questions and in discussion, these brethren recognized the necessity for well-taught men to lead such meetings. We sometimes find the Bible reading is regarded as the occasion when every man blossoms forth into a teacher, and has his little “say,” irrespective of any real ability to expound the Scriptures. We have known such meetings, where a passage has been commented on by almost every brother present without clear direction being given afterwards as to how the passage should be rightly understood.

Lack of preparation is one of the root causes of the decline in the Bible reading. Brethren come together without having carefully examined the portion, and sometimes seem to imagine that they only need to open their Bibles and everything will become crystal clear.

Another reason for its decline is that the Bible reading is so often allowed to become a time for controversy on knotty theological problems or fine points. A minority engage in a wordy battle while “the hungry sheep look up, and are not fed.” The Bible reading is not the place to discuss theological *minutiae*, but an opportunity of conveying the truth of God to His people. This cannot be done if brethren wrangle, or spend a long time discussing secondary matters. Let the vital

matters engage our attention and the sheep will find pasture.

The finest method for conducting Bible readings is that of appointing a competent leader. His task is not just to teach truth as he understands it, but to create an atmosphere in which there will be a mingling of freedom and restraint—freedom for all that is profitable, but restraint upon the irrelevant. The leader will seek to stimulate conversation, yet gently hold the reins, ready to step in at any moment, to gather up some threads, to clarify something, to throw out some question himself to stimulate thought. He will be the better for some degree of resilience, correcting a wrong emphasis, or cultivating the art of “suffering fools gladly.” Many a young man has nervously raised a question in a Bible reading, only to have been snapped at, and, perhaps, to have had his mouth closed forever. The leader will remember that a question from a younger person, however unnecessary it may seem to the older ones present, may represent a major difficulty to the questioner.

Another value in leadership for a Bible reading is in the unifying of thought. It is the task of the leader to blend the varied elements together, and in the process to lay the right stress on the most valuable points in the discussion. In this way the meeting receives a proper focus: people will be learning, because they will be trained to set their minds on specific things, and will see the truth for themselves.

We have seen the modern form of the Bible reading work with great success, particularly among groups of young people, university students and others. The modern discussion group is simply (when dealing with things biblical) the Bible reading of older times. Discussion groups thrive, while Bible readings decline. May the moral not be lost to us, that to infuse some life into the meeting, to focus thought by clear and vigorous leadership, to stimulate friendly conversation, and finally to bring together the vital elements of contribution in the meeting, is the secret of a revival of what can still be a great power for good among God’s people—the assembly Bible reading. Then there will be no question as to its profit. **U**



## I LIKE MAKING NOTES



**W**e had been invited by a family to spend a weekend with them. We arrived in time for supper and had an enjoyable time around the meal. After eating, the Bible was brought out, read and commented on. Then “Hymns of Worship and Remembrance,” the one used at the remembrance meeting of the assembly, was brought out. The man of the house announced the number for the evening, and the family sang the hymn—in four-part harmony! My wife and I joined in with gusto. What a treat! Was this a recent visit? No. It was in the early ‘70’s.

I remember the times when my mother played the piano, Dad the violin, my sister the french horn, and I the sax. We would spend hours together, going hymn by hymn through the book. It was at these sessions I deepened my knowledge and appreciation of the words, melody—and correct timing—of the songs.

The young peoples’ group, after an evening together, would gather around the piano in someone’s house and sing. Or we’d have an entire evening of hymn singing. Some would bring their instruments, and we’d all join together. We would sing parts and learn new hymns. Those were great times.

Why are these just memories? When was the last time you were at a hymn sing? The last time your family gathered around the piano (or whatever instrument you play) and started at one end of the book to go all the way through it? Why is it that we sing the same 30 hymns from our hymnbooks over and over again without branching out to the other 300 we don’t know?

Let me suggest a few reasons. First, there is the fragmentation of the family. School activities send us scurrying. The assembly even helps in this. Young people’s one night, AWANA another, ladies’ fellowship, the men’s meeting. Are these things wrong? Of course not—but they can be destructive if we let them.

Secondly, there is the great gap in styles of music. The “old folks” sing hymns and the next generation prefer contemporary music. These two factors have done more to stop hymn singing than anything else.

What can be done? Does a song have to be a hundred years old to be good? No. There are some good new hymns. But the songs we teach our children should be governed by scriptural principles. The songs we sing should teach that which brings honor to Christ (Col. 3:16). We should sing from hearts that are filled with the Spirit (Eph. 5:19). The Spirit shows us the Word of God, both Incarnate and written. But too many of the “new” songs are nothing but subjective emotionalism depending heavily on the beat, with tunes that either need a professional to sing them, or are just the same thing repeated over and over again. Too many of the songs are “egocentric,” not “Christocentric”; “subjective,” not “Objective”; “spectator,” not “congregational.”

A course I took in school was called Music Appreciation. One of the objectives of the course was to give me an appreciation of the “Masters” of music: Beethoven, Handel, Bach, and many others. We need to have music appreciation times in our assemblies too. Informal in nature, gathered around the piano as a “family,” we would sing the kind of songs that lift our hearts to Christ and His Word. Some young people won’t necessarily appreciate this at first, just as I didn’t appreciate “long hair” music the first time either. But gradually I learned to appreciate the finer things.

And gradually our young people will begin to appreciate the kind of songs that have the backing of Scripture.

The hymnbooks we are familiar with are a fine collection of scriptural hymns. The hymnbooks used at the Lord’s Supper are superb: “Worship and Remembrance,” “The Believer’s Hymnbook,” and “Hymns for the Little Flock.” These are probably the finest collections of Christ-exalting hymns that have ever been amassed by the Christian church. Let us not lose that heritage by lowering ourselves to the level of “popular entertainment.” Instead, let us lift up the person and work of Christ that He might be adored by all of us as we sing. —*Jim McKendrick*



**U**



## WHAT'S REALLY GOING ON OUT THERE?

**H**as the day past for tract distribution, open-air preaching, door-to-door work, and evangelistic Bible studies? Is it true that "That was then . . ."? Let's have a look around the country and assess, if we can, what really is going on.

As a beginning, we should make four observations. First, it is obvious that the true assessment of the work will have to await the scrutiny of the Master. But it is a good thing to tell what God is doing among the Gentiles. Paul and Barnabas did this (Acts 15:3), and it was a real encouragement to the saints.

Second, it is sometimes assumed that, because we don't hear about good things happening among assemblies of the Lord's people in North America, nothing is happening. That isn't the case. Those whom the Lord is using in a special way are not interested in promoting themselves. They just leave the whole matter with Him; the Day shall declare it. As a result, you seldom hear the good things that are happening.

Third, when we speak about the Lord blessing in a certain area, we are not saying that there are no problems there. Just as in New Testament days, wherever you have people, you have problems. But that should not detract from our joy in what the Lord is doing.

Fourth, we should agree on our definition of blessing. If by success you mean an architecturally-designed extravaganza filled with weekly entertainment to attract half hearted yuppies, then I suppose there is little blessing among assemblies today. But if by blessing you mean steady but certain spiritual growth, souls being reached, saved, taught, and sent out to continue the work of God, then we have something to tell you.

God is still at work. And this in spite of real difficulties among us. Assemblies have been through hard times in the last few decades. A whole generation has been lost. The 50-65 age group is, by and large, not there. For whatever reasons, they are not available—just when they ought to be taking hold as the elders in our local testimonies. On top of this, the existing elders in their 70's often feel untrained, inadequate (they have been told it often enough!) Thank God for those who have been left with these struggling works and have kept them going in the midst of real discouragement.

However, there are enough places that, ten years ago, were barely keeping the lights on who are now thriving, vigorous works: Timmins, ON; Tulsa, OK; Lawrence and Wichita KS; to name a few. The assembly in Stratford, IA was the result of an evangelistic home Bible study where well over 100 were saved, some serving as assembly missionaries today. An evangelistic Bible study in Watchung, NJ sees several hundred young people each month gather to hear a no-frills proclamation of the Word of God. Another, in Colorado Springs, CO, has been used by the Lord to touch the lives of scores of cadets at the nearby Air Force Academy. An evangelistic Bible study in White Rock, BC, has seen quite a number of young couples saved and brought in to help revitalize what was an assembly of almost all retirees. An evangelistic Bible study in Moncton, NB, led to the formation of a French-speaking assembly in a nearby town. I could fill the page with stories like that. "That was then . . ."?

What about tract distribution? Is it a thing of the past? Ginny Thomas, at the 160-year-old American Tract Society, informed us that they distribute about 24 million tracts a year and see no decline in sight. Some tracts that are returned to their office with inquiries or testimonies are 25 years old! Where have they been? What stories they could tell.

The very encouraging Oakwood assembly in Windsor, ON, has a refreshing tract ministry. They have worked with Gospel Folio in producing some custom, full-color tracts for special events. About 9,000 of a tract called "Freedom" (see photo) was distributed at the July 1-4 Freedom Festival. This was followed with an open-air meeting with Chris Schroeder. Several inquired and one man in his forties professed to be saved. He told them he had been looking for God for months.

They used the "Teenager, Does Anybody Care?" tract for a mass distribution of 7,000 to all the high school students in Windsor. Months before, they began praying for the principals by name; then they visited each of the schools and explained what they wanted to do. In every case, the authorities responded favorably. So did the students. Requests for Bibles have come in and an article was written in the Windsor *Star* com-



## WHAT'S REALLY GOING ON OUT THERE?

mending the young people on their courteous response. Further tract missions are anticipated, but, says Ab Birch, "We wouldn't think of doing one without bathing the venture in prayer. That's the secret."

John Bjorlie says, "You will excuse me for believing that tract distribution is a good way to witness. Some souls used tracts to witness to me before I came to Christ. Were they well written tracts? Not really. Was I offended? Not really. Did the tracts present truth and make me think? Yes, they did. I could take you to a pool hall called 'The Ditch' where, just outside the entrance, a young man asked if I would take a gospel booklet. The following spring I was saved. Since then, my taste in tracts has changed, and my appreciation for these silent messengers has deepened.

"Some people think that tract distribution is too conspicuous (certainly for secret disciples who are worried about blowing their cover). Do you think that tracts are overdone? How often has someone offered *you* a tract? I doubt that the novelty of the tract is gone." (You might check out our *Justaminute* minitracts.)

Is door-to-door work passé? John Martin doesn't think so. Saved in 1931, he began almost immediately to reach out to his friends and neighbors. The baptism of brother Martin and 14 others gathered a crowd of a thousand! Brother Martin soon was taking the good news to northern Ontario and the Gaspé of Quebec. In south-western Ontario, meetings were held in scores of communities. Since then, assemblies have been started in Wallenstein (1968), Elmira (1975), Listowel (1978), Tavistock (1980), Mitchell (1984), and in other areas as well. Presently there is hope of another meeting being started south of Owen Sound.

How is this work being done? By door-to-door canvassing, seeking any interested in a home Bible study. Often the chart, "Eternity to Eternity" is used. An open home and an open Bible is a potent combination.

And what of open-air preaching? Chris Schroeder, of the *Ezekiel Project*, currently holds seminars to train those burdened to reach the lost for Christ through open-air evangelism. He says: "About 76% of Americans now live in metropolitan areas, up from 56% in 1950. With this urbanization facing North America, what strategies should the Church employ to reach

these urban dwellers? Aggressive open-air preaching of the gospel to the lost *where they are* is an answer that is long overdue. The command of our Lord Jesus is to go into all the world and preach the gospel. The strategy of the apostle Paul and others was to go to the great metropolitan centers. We want to follow course." On two occasions, Chris has been approached during open-air sessions by individuals who said they were on their way to commit suicide.

John Bjorlie is also involved in open-air work on campus: "Today we often hear, 'Don't preach at us.' We especially hear open-air preaching ridiculed. Among evangelicals the attitude is slightly more tolerant. It is conceded that street preaching is all right for the emerging third world countries. But in sophisticated America? The fact that our Lord and His apostles went into the open air and preached must be a huge embarrassment to the modern church.

"When I go out preaching, I get to talk to people that never attend religious meetings. At a campus in Missouri, I had the faculty advisor for the Gay-Lesbian support group listen for most of the afternoon."

Some people assume that Christianity is a secret society, or a private club with a hidden agenda. The open-air preacher holds out an open Bible and says, "If you have serious questions, the answers are in black and white. We want to be transparent with you." He is there to dispel the notion that Christians skulk around in secret because they don't want to divulge the truth.

Normand Gosselin and Cyril Shontoff have seen the Lord's hand in blessing as they preach to the French-speaking visitors on the beaches of Florida. A small assembly has been started there. There has also been some recent open-air work in Charlottetown, PEI. The Ottawa area believers have been greatly encouraged in open-air preaching, sometimes having the Word proclaimed in several languages in that multi-cultural city.

There is more, much more. We are not yet "turning the world upside down." But there is more than enough evidence to believe that you don't have to compromise the truth to see blessing. And you don't have to use guile and entertainment to win people. In fact, the evangelical church at large is already wearying of the super-church model. *That was then . . .*





## THE HARD WAY HOME

I was born in Washington, DC, April 12, 1954, to Lemuel & Margaret Stevens. My mother was German; my father was Welsh. I grew up in a middle-class family where there was no mention of the gospel of Jesus Christ our Lord. In spite of this, I had a very good childhood, but always wanted to be the center of attention. When I got to high school, I became the center of attention by drinking and partying instead of going to school.

In tenth grade, I met Travis who gave me the attention I wanted, and in twelfth grade, age 17, I became pregnant. Travis' parents and mine were in agreement for us to go ahead and get married. That was just what we wanted! I graduated from high school with a home tutor, but was unable to attend the graduation ceremony because I gave birth to a son, Michael, on June 4, 1972.

Travis and I always had the "best" parties. All our friends would come over every weekend. But one weekend in February 1973

was different because Steve and Cathy brought some pills called "speed" with them. Everyone took them except me because I remembered my parents telling me that I would die if I ever took drugs. However, three weekends later, my best friend, Marylou, came over. I noticed that she and my husband were happy on Speed and they didn't die. So I asked for some. It made me so bold that I could hold a conversation with anyone. It was such a false sense of reality, but I didn't realize it at that time.

In July of 1975, my husband quit and I said to myself,

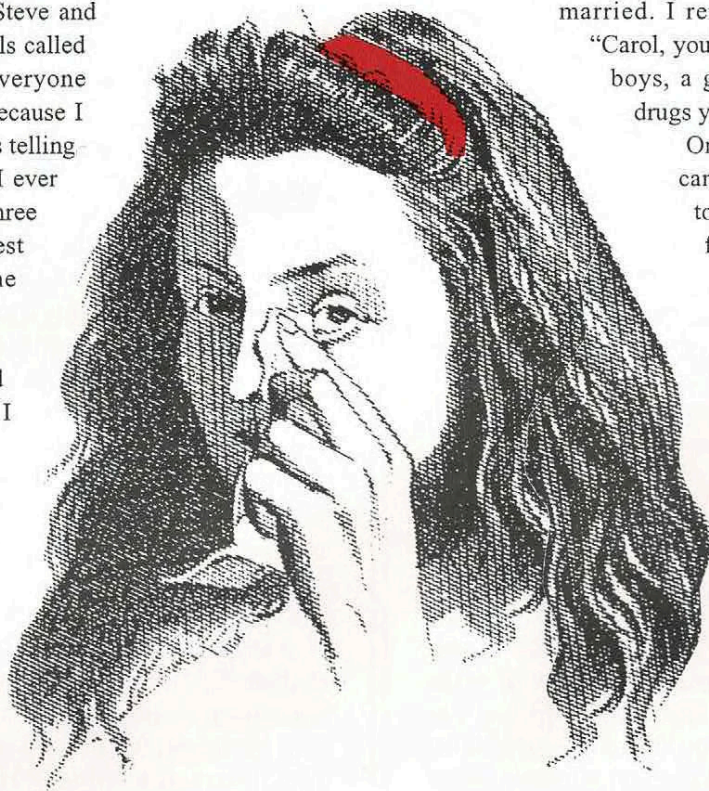
"Well, I'm not going to quit. I like this too much." When Travis went on a business trip to New Jersey, I met a man named Vince who shot drugs, and I let him turn me on to heroin. Well, I really liked heroin more than Speed because, once again, it gave me a false sense of being at peace with myself. I left my son, Michael, with a girlfriend, and took off with Vince to live a drug addict's life. In August 1976, Travis divorced me and received custody of Michael. Then I got on methadone and this enabled me to get a free "high" and be able to take care of my two boys.

At that time, Vince and I sold cocaine and pot. We had a \$150,000 house, a mobile home, four cars, and we travelled anywhere that we wanted.

Vince and I had to move a lot because people noticed how young we were to have all those nice things. We didn't want them to realize that we didn't even work, so we moved at least two to three times a year. June 6, 1980, Vince and I were legally married. I remembered telling myself, "Carol, you have it all—a husband, two boys, a great marriage, and all the drugs you want."

One day in April 1982, Vince came home to break the news to me that he was leaving me for another woman. I took everything on the dresser and threw it at him. I was crying so hard, I just couldn't believe that he would leave me, that it was all over.

I thought of a good idea! If I could have another child by Vince, I would keep him. Of course, it didn't work, but on July 3, 1983, I gave birth to Keara who was addicted to methadone.





## THE HARD WAY HOME

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After six weeks, I was able to bring her home. I was really depressed now, so I drowned my sorrows with vodka. I stayed drunk a lot and I was unable to take care of my boys, Vince, Jr. and Nicholas. I left them with their dad, but somehow I managed to take care of Keara. I hated everyone and I was mad at the world for the hurt and pain that I was going through. I took methadone, shot heroin, and drank vodka. I started prostituting all day so that I could be high on alcohol and drugs all night. I don't even remember half the time where my daughter was.

One day in November of 1986, a man pulled up to the curb beside me and I got in. This night was very different from all others because he said, "I'm happily married." Right away I thought to myself, "Well, what in the world are you doing picking me up?" He saw my puzzled look and said, "Don't worry! I want to tell you about the Lord Jesus Christ who came to save sinners like you." I said, "Oh! yea? Who is He?"

He proceeded to tell me for about two hours at least, but because I started needing a drink, I told him that I had to go. So he gave me \$20 and told me to please go in off the street. For some reason, I did! I remembered all that night how different this man was from all other people I had ever met.

This man's name was Ralph Johnson. Ralph came back to look me up and talk with me further about the Lord. I asked to meet his wife, so one day he found me and had his wife and daughter, Ruth, with him. His wife, Isabel, was glad to meet me and my daughter Keara. I used my street name—June Christie—until I was sure that they were not undercover police officers.

Ralph and Isabel made many visits and tried faithfully to tell me how I could have a new life if I would only let the Saviour come into my heart. As we got better acquainted, I felt that I could trust them and would call them to help me many times. When I got arrested for prostitution, I called and asked Ralph if he would take off work and go with me to court. He did. The next time I had to go to court, I was sentenced to 30 days in jail. The Johnsons were left with Keara, my 2-

year old daughter. When I was released, instead of coming to get my daughter, I spent an entire weekend for myself to enjoy getting "high" again after the month's detox.

I moved several times while the Johnsons were trying to befriend me. They felt sorry for both Keara and me and finally convinced me to come out to their house in Beltsville, MD. I liked the living arrangement and my daughter made a lot of progress with the stable environment and love that was shown to us. However, in spite of all the Johnsons were doing for me, my addiction again got the best of me and I left their house with my daughter.

One day, I called Isabel in mid-morning and asked her if she would take me out to Montgomery General Hospital for their 28-day detox program. I wanted desperately to get off vodka. Well, I didn't make it out to that hospital because I passed out in her car. She stopped at a fire station and asked for help. They revived me after awhile and then took me by ambulance to the nearest hospital.

When I came to, I didn't know the plans, but I just wanted out. I got out of the restraints and left the hospital. When the Johnsons arrived to take me home, they were told that I had run off. Remembering from the morning that Keara was my daughter, the head nurse called and turned her in to Social Services.

The Johnsons were allowed to keep Keara until Social Services found an available foster parent home for her.

When the court date arrived, I was glaring daggers at the Johnsons who had brought Keara to the court Custody Hearing. Only after presenting me with a photograph of my daughter was I broken and the tension lessened. My husband and his mother came, and he was granted custody of Keara, while I tried every kind of detox program.

I occasionally cleaned up my life—only to be dragged back downtown into the alleys with my drinking buddies again. There was no contact with the Johnsons for approximately four years. From that time on until 1989, I was in and out of detox programs and hos-



*"I occasionally cleaned up my life—only to be dragged back down."*



pitals, trying to get set free from my addictions. Nothing worked. I had so much hate, anger, and jealousy.

On July 15, 1989, a man named Frank Vaughan noticed that I was homeless. That wasn't hard to tell since I hadn't had a bath for over a month and just had on a dress with no underclothing or shoes. He asked me if I would like to come to his apartment where I could get a shower, something to eat, and a good night's sleep on his couch. This sounded so good to me because I had been sleeping in the back seat of an abandoned car in an alley of DC, reeking with alcohol.

The next morning, this man Frank told me about a Man who loved me and wanted very much to help me. He could take away my addiction. Well, nobody else had been able to help me up to that time. I knew what was coming: "The Man is the Lord Jesus Christ."

I had hit bottom. I was desperate for help, the kind of help that only He could give. I started asking Frank all kinds of questions about Jesus, and he always answered them, using verses from the Bible. I couldn't understand why Frank put up with me or even let me stay in his own apartment. He opened it up to me and said that it was mine, too. I couldn't believe that Frank liked me for who I was, but Frank's words were: "It's Jesus who loves you."

I then longed for this Jesus. I wanted this Man, and that night I heard the gospel like I had never heard it before. It was like the cotton had fallen out of my ears and I could hear. I remember saying to myself, "Why didn't anyone else tell me about Jesus like Frank did." Little did I know that it was the work of the Holy Spirit. I was ready to receive Christ into my heart. It was September 15, 1990, when I heard a preacher on TV quote Revelation 3:20, "*Behold I stand at the door and knock. If any man hear My voice and open the door, I will come in and sup with him and he with Me.*" That is when I realized that I needed to let the Lord Jesus into my heart. He was standing at my heart's door knocking and I let Him in. I remember crying and repenting of my sins, being extremely sorry for all that I had done against Him, and asking Him to

come into my life. I remember a great weight taken off my shoulders. I started attending church services with Frank and was baptized October 28, 1990.

Then in March 1991, I fell. I started drinking again. I remember feeling horrible for drinking, but I couldn't seem to stop. Finally, on July 21, 1991, I laid on Frank's couch and told the Lord, "Lord, I have had it. I'm so tired of this drinking. As of right now, I give You my whole heart, my whole mind, my whole soul, my whole body. You do with it as You please. It's all Yours, Lord."

I suddenly noticed that the pain I had in my stomach from drinking was all gone. As the day went on, I had no more desire or thoughts about drinking. I, all of a sudden, realized that the anger, the hurt, and the pain that I carried around was all gone. Then I remember running up to Frank and saying, "Praise the Lord. It's all over. It's all gone. I've been set free."

Praise the Lord Jesus Christ!

I have been totally set free.

Frank continued to teach me the Scriptures and read from his bed where he lay, stricken with lung cancer. Then I started reading to him and I learned a lot. Frank went home to be with the Lord on January 8, 1992.

I called the Johnsons that evening, and we were reunited. They again made room for me in their home. I took a course at the Red Cross and received a Certificate for Home Health Care. Soon after, I was hired to help a lady who had a stroke. I was able to get Keara back, first of all for weekends and then all

summer. She has now entered our neighborhood school. My two sons have made visits to our home with the Johnsons. I began going to the chapel where the Johnsons attend and have been received into fellowship with the believers there.

I'll never forget July 21, 1991, when the Lord Jesus Christ set me free! I have all new thoughts, I have a heart that loves all people, and I love to tell people about the Lord. I hope my testimony will be used to the glory of God and to help others to know that the answer lies only in the Lord Jesus Christ, the Friend of sinners like me.



*"I'll never forget  
July 21, 1991,  
when the Lord  
Jesus Christ set  
me free!"*

**U**





## ETERNALLY SECURE

**O**NE OF THE WAYS my library has been built has been through gifts of various people. As older people begin to thin out their libraries, I have been the happy recipient of some very good books. At least I presume them to be good books, for in reality I have not read all of them. Some of these volumes "sleep" on my shelves for months or years until by some prompting I get them down and read them.

A few weeks ago, I received a note saying that a book had just been reprinted that had been a source of real encouragement to the note-writer. I found I had an old copy of this book on my shelves that I had never read—so with this prompting I took it down and began to peruse its contents. What a treat was mine and how vital a subject matter.

The book is entitled *Shall Never Perish* by J.F. Strombeck. The subject is the eternal security of the believer. In every age, Satan attempts to undermine the doctrines of salvation. The pure, simple, gospel of the Lord Jesus is constantly under attack, and needs to be constantly proclaimed in all its glory by each of us. One of the more prevalent, and fatal doctrines to the grand salvation we preach is the doctrine that says we can lose our salvation. It is a doctrine that causes Christians to live in fear and depression robbing them of the joy of their salvation. This in turn stifles their growth and maturity as a believer and brings dishonor on the person and work of Christ. In this book Strombeck defines eternal security and then, in a thorough study, demonstrates how this doctrine is necessary to a correct view of the person and work of Christ. By denying eternal security, one must deny the words of Christ, the efficacy of the death and blood of Christ, the office of the Holy Spirit, the present ministry of Christ, and the reality of the new birth. In the third section, he deals with a common objection to the doctrine of eternal security. Many feel that to teach eternal security you will encourage a recklessness toward godly living. Mr. Strombeck argues

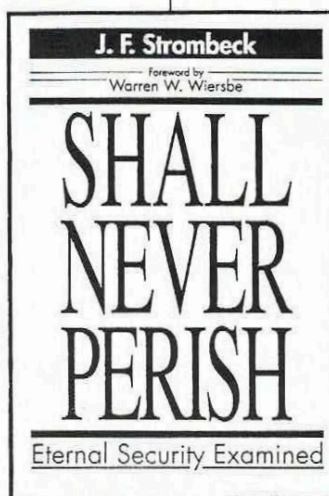
from Scripture that in fact the opposite is true. The great admonitions to holy living are preceded with assurances of our standing in the grace of God. Finally he deals with some misunderstood passages and commonly misinterpreted passages regarding this issue. Lewis Sperry Chafer wrote, "I know of nothing in print more exhaustive, direct, concise, simple, or conclusive on the subject of the eternal security of the believer than the book *Shall Never Perish* by J.F. Strombeck." I tend to agree with him.

A companion book to read along the same lines is *Disciplined by Grace* by the same author. This is essentially an exposition of Titus 2:11-13. The grace of God teaches us. I liked his definition of grace. He wrote, "Grace, then, is God's provision to bring into being, sustain, and perfect His new creation in Christ Jesus. It is the operation of His infinite love on behalf of such as are worthy of everlasting punishment. This outpouring of God's infinite love is possible only because Jesus Christ, by His death, fully satisfied all the demands of God's justice. As grace came by Jesus Christ, only

those who receive Him are under grace." The rest of the book explains that definition. It is clearly demonstrated that since we can be assured of God's unending love and mercy we will be properly motivated to service for Him and the earnest anticipation of His coming is the blessed hope of the believer and his prod to holy living. Because He loves us, He disciplines us. This causes fruit unto righteousness without which no one sees the Lord. This is a rich and practical treatment of a much neglected subject. It is a delightful book well worth reading.

Kregel has reprinted both of these and they can be purchased from them, from Gospel Folio, or from your favorite Christian bookstore.

Other books by J. F. Strombeck:  
*First the Rapture*  
*Grace and Truth*  
*So Great Salvation*





LIVING IN LIGHT

**G.** Campbell Morgan recounted his father's assessment of the amount of "light in his dwelling": "My father came into my house soon after I was married, and looked around in every room. Then he said to me, 'Yes, it is very nice, but nobody will know, walking through here, whether you belong to God or the devil.' I looked at the rooms again, and I thought, 'He is right.' So we made up our minds that there should be no room in our house that had not some message, by picture or wall text, for every corner should tell that we serve the King."

*Light after darkness, gain after loss,  
Strength after weakness, crown after cross,  
Sweet after bitter, song after fears,  
Home after wandering, praise after tears.*

*Sheaves after sowing, sun after rain,  
Light after mystery, peace after pain,  
Joy after sorrow, calm after blast,  
Rest after weariness, sweet rest at last.*

*Near after distant, gleam after gloom,  
Love after loneliness, life after tomb;  
After long agony, rapture of bliss;  
Right was the pathway leading to this!*

—Author Unknown

The sun itself is but the dark *simulacrum*,  
and light but the shadow of God.

—Sir Thomas Browne

**"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."**

(1 John 1:7)

"If the blind put their hand in God's, they find their way more surely than those who see but have no faith or purpose."

—Helen Keller

**"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."**

(Isa. 60:1, 3)

*While lying in a north room  
Where no sun came at all  
Quite suddenly I saw a light  
Reflected on the wall;  
Delightedly I turned to see  
Whence such a thing had come,  
When through the open door I spied  
A mirror in the sun.*

*Oh, what a precious lesson  
For Christians—you and me;  
Our lives perhaps are all the light  
Of Christ that some may see.  
Let's keep our mirrors facing Him,  
All clear and shining bright;  
For someone in the north room  
Is sure to need our light!*

—Alice Hansche Mortenson

Samuel Hebich was a missionary whose labors were greatly blessed in India. Many British soldiers were led to the Lord through his ministry. One day an officer was lying in his room lazily smoking a cigarette. A step sounded on the verandah and in walked Mr. Hebich, a tall strange-looking man, with a long, loose black coat.

'Goot day!' said Hebich. After a short silence, he said, 'Get down de Book.' His hearer knew at once which Book was meant; he never read it himself, though he possessed a copy. 'Open de first shapter of Shenesis and read,' said Hebich. The officer obeyed: 'In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep.' 'Dat will do! Shut de Book. Let us pray!' said Hebich. After this, his strange visitor bowed and said farewell, shaking hands very solemnly before leaving.

The following day, the officer was feeling a turmoil within. Once again there was a sound of footsteps and Hebich appeared. Again—'Get down de Book'; and again 'Open de first shapter of Shenesis and read.' The officer continued: 'And the Spirit of God moved upon the face of the waters.' 'Dat vill do,' said Hebich. 'Let us pray.' This time the officer listened—to such a prayer as he had never heard. Hebich talked as to an intimate friend, telling his Father about the young officer, and imploring Him to reveal to him his need that he might find salvation. Again he was gone.

If ever a man realized his need of a Saviour, that officer did. How he spent the time till the next day he did not know. The next day at the same hour he heard the footsteps again. His Bible lay open before him. He rose to meet Hebich and took his hand. 'Oh, Mr. Hebich,' he said, 'it's all plain to me now. What must I do?'

Looking at him with true love, Hebich said 'And God said, Let there be light, and there was light.' 'Believe on the Lord Jesus Christ and thou shalt be saved.' They knelt together. The light shone into the officer's heart, and he prayed from the heart for the first time in his life. The officer thus saved in Madras was the grandfather of Lieutenant-General Sir William Dobbie, the valiant defender of Malta.



## EVERYDAY READING PLAN

### Section 34: Luke

October 1	Luke 1:1-38	Two miraculous births foretold, John Baptist & the Son of Man
October 2	Luke 1:39-80	Blessings by Elisabeth, Mary, and Zacharias
October 3	Luke 2:1-24	The birth of the Son of Man; His presentation in Jerusalem
October 4	Luke 2:25-52	Simeon and Anna see the Lord's Christ—My Father's business
October 5	Luke 3:1-38	John's ministry; the baptism and genealogy of the God-man
October 6	Luke 4:1-30	Tempted like as we are; the public ministry of the Son of Man
October 7	Luke 4:31-44	The Son of Man heals the demoniacs and the infirm
October 8	Luke 5:1-39	First disciples called—The leper and paralytic healed
October 9	Luke 6:1-49	The Sabbath, the twelve, and the Beatitudes
October 10	Luke 7:1-50	A servant healed, a son raised to life, and a sinner worships
October 11	Luke 8:1-21	Parable of the sower and the lighted lamp
October 12	Luke 8:22-56	What manner of Man is this?
October 13	Luke 9:1-62	The Son of Man transfigured; teaching concerning discipleship
October 14	Luke 10:1-42	Three woes, two questions, and one needful thing
October 15	Luke 11:1-54	Doctrine of prayer; demon expulsion and warnings to Pharisees
October 16	Luke 12:1-59	More warnings—Watchfulness and His coming
October 17	Luke 13:1-35	Teachings and deliverances by the Son of Man
October 18	Luke 14:1-35	The guest, the great supper, & parables of discipleship
October 19	Luke 15:1-32	Parables of the lost sheep, the lost coin, and the prodigal son
October 20	Luke 16:1-31	The unjust steward—A glimpse into heaven and hell
October 21	Luke 17:1-37	Instructions in forgiveness and service—Ten lepers cleansed
October 22	Luke 18:1-43	Parables on prayer; the rich young ruler and poor Bartimaeus
October 23	Luke 19:1-48	The entry of the Son of Man into Jericho and Jerusalem
October 24	Luke 20:1-47	The Lord challenged by the scribes, Herodians, and Sadducees
October 25	Luke 21:1-38	The Olivet Discourse—when shall these things be?
October 26	Luke 22:1-38	Judas' greed; the last Passover & the Lord's Supper
October 27	Luke 22:39-71	Gethsemane—the Son of Man rejected by the leaders of Israel
October 28	Luke 23:1-25	Gabbatha—the Son of Man delivered to be crucified
October 29	Luke 23:26-56	God's perfect Man—lays down His life and is buried
October 30	Luke 24:1-32	The Son of Man rises again; the two on the road to Emmaus
October 31	Luke 24:33-53	His appearance to the eleven; commission and ascension



## LUKE: IN FASHION AS A MAN

**T**he infinite beauty of this Gospel reveals the personal dignity and attractiveness of the Man Christ Jesus who has come to be the Saviour of the world.

It will be helpful for us to think briefly of the man that Paul called "Luke, the beloved physician" (Col. 4:14). Even this brief statement provides a helpful insight into the humble man who wrote more of the New Testament than anyone else. He was a man of culture and learning in that he was a medical doctor. But beyond his intellectual abilities, he obviously possessed an attractiveness of character that was found in the fact that Paul referred to him as the "beloved" physician. Luke never uses his own name in any of his writings.

Luke was a careful historian. He tells us that his purpose was to set in order (literally, to set forth in a systematic and irrefutable fashion) the existing accounts that were circulating concerning the Lord Jesus (Lk. 1:1-4). He alone of the Gospel writers places the life of the Lord into its secular historical context (Lk. 2:1-3). He calls Herod by his correct title—tetrarch—not as he was commonly called, "king" (Lk. 9:7). He refers to the Sea of Galilee by the correct geographic title of the day—the Sea of Gennesaret (Lk. 5:1). When he used round numbers, he regularly qualified his statements by adding the word "about" (Lk. 1:56; 3:23; etc.). Combining the Gospel of Luke with Acts, we see that he gives us a history that ranges from Bethlehem to Jerusalem to Rome. And yet Luke's history is anything but stuffy or dull. Luke was a keen observer and each scene that he presents in his Gospel comes alive in colorful, graphic detail. Especially worth noting is his interest in medical issues. He speaks of a "great fever" (Lk. 4:38), a man being "full of leprosy" (Lk. 5:12), and a woman who was "bowed together and could in no wise lift herself up" (Lk. 13:11).

What are some of the special aspects of Luke's Gospel? There are 22 parables in the book of which 17 are unique to Luke. Luke also records 20 miracles of which six are unique to him. But beyond these "facts," we need to appreciate the emotion of the book. It is full of what life is all about: songs, tears, joy, sorrow, praise, and prayer. In a book concerned with life, it is

not unusual to see special emphasis given to children. The birth of John the Baptist and the Lord are given in great detail. Our only glimpse of the childhood days of the Lord is given by Luke. Jesus calls the children to Him in spite of His disciples (Lk. 18:15-17). Touching mention is made of those who were the "only" children of their parents (Lk. 7:12; 8:42; 9:38).

Besides children, we see an emphasis on the women in the Lord's life: Elisabeth; the virgin Mary; Anna; the widow of Nain; Mary and Martha of Bethany; the sinner of Luke 7; Mary Magdalene; those who ministered to Him of their substance (Lk. 8:1-3); and the daughters of Jerusalem weeping on the way to the cross.

Luke is a book of prayer. We find six references to prayers of the Lord not mentioned in any other Gospel: (3:21; 5:15-16; 6:12-13; 9:18-21; 9:28-29; 11:1). The first and last prayers of the Lord on the cross are recorded. Also we see the Lord giving instruction to His disciples about prayer (11:1-13), and instructing them to pray always (18:1).

There are many rich areas of study to enjoy in Luke, but we don't want to miss his glorious focus: the Son of Man. Luke pictures Him as God's ideal Man. Note His matchless courage as He faced those who opposed Him, and those who wished to stone Him at Nazareth; His refusal to flee when threatened by Herod; His steadfastly setting His face to go to the cross.

Not only was God's perfect Man a sterling example of courageous manliness, but He also radiated the sympathies and kindness of the most compassionate Man who ever lived. He began His ministry in Nazareth by proclaiming that He came to preach the gospel to the poor, to heal the brokenhearted, to set at liberty those who were bruised. He showed pity for outcasts and the impure. He praised Samaritans and comforted the dying thief. He called the little children to Himself. He looked over the crowds and was moved with compassion, seeing them as sheep without a shepherd. His compassion extended to the point of going to the cross to secure salvation for all mankind.

One cannot come to this book and see God's perfect Man living, loving, and dying and not be moved to heartfelt worship. **U**



## PRAYING FOR THE LOST

**T**HE QUESTION has been raised in recent days: "Should we pray for the lost?" This was in response to an article in *Interest* magazine entitled "Don't Pray for the Lost." It has been the position of this magazine to simply minister encouragement to the saints without wasting valuable space refuting what may be unprofitable or inaccurate teaching from other sources.

However, this time we feel it necessary to give a strong and certain blast on the trumpet. It is a fearful thing to discourage the Christians from praying when so much hangs in the balance. This is especially true when the issue is the eternal destiny of the lost.

One must not assume that this title was selected by the author; it may have been chosen by the editorial committee. As it turns out, the title, "Don't Pray for the Lost," featured on the cover, was misleading. In fact, the author admitted that prayer for the lost was "inferred indirectly." The author pointed to Matthew 5:44, which gives the Lord's instructions to pray for "those who persecute you." He also noted two phrases from 1 Timothy 2:1-4. But read the whole passage:

"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. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth."

The author does not seem to know what these supplications, prayers, and intercessions are that should be made for all men, although he says that from this passage "prayer for unsaved government officials is implied." Is it not somewhat stronger than an implication when the Spirit of God reveals to us in the same passage the reason *why* we ought to pray for all men? "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth."

Did not our Lord pray for the lost from the cross, when He repeatedly cried, "Father, forgive them, for they know not what they do"? And what of Paul's prayer in Romans 10:1? The author feels this does not

count because Paul was praying for Israel collectively rather than individually. Are men saved collectively? Why should this model prayer—"that they might be saved"—be disqualified because Paul's heart embraces more than one?

The author informs us that "Because the message to be presented is 'the mystery of the gospel . . . divine assistance would be needed in both its proclamation *and comprehension*' [italics mine]. If sinners need divine assistance to understand the gospel, is it not incumbent upon us to pray for that enlightenment?"

"Of course," says the author of 'Don't Pray for the Lost,' "it is not out of place to cry out, 'Father, save my lost loved one!' It would be almost subhuman not to voice such a petition occasionally." I have spoken English most of my life, but I confess I am at a loss to understand how such a statement can be included in an article by that title.

How was it that a handful of believers saw the establishment of hundreds of assemblies across North America while sending out scores of high-calibre missionaries around the world? There was more to the success of those past days than mere sacrificial living. How often we must remind ourselves that it is not methods that work—God works! If He does not, our own efforts are leaves in the wind.

What was the secret? They were men and women of prayer. As a child, I remember our lives were full of prayer: besides personal and family prayer (three times a day at least), there was a women's prayer meeting one morning a week, a men's prayer meeting on Saturday morning, 30 minutes of prayer time at young people's on Friday night, 30-45 minutes of prayer at the mid-week meeting, and a prayer meeting before the preaching of the gospel on the Lord's Day. When regular gospel series were held—for weeks at a time—there was usually prayer before and after each meeting. Is it any surprise that our assembly became two assemblies, then three, four, five assemblies during those years?

Of course, we must live the truth as well as speak it; we must love the unsaved as well as witness to them. There is much for *us* to do. But there is no substitute for praying for the lost!

—J.B.N., Jr. **U**



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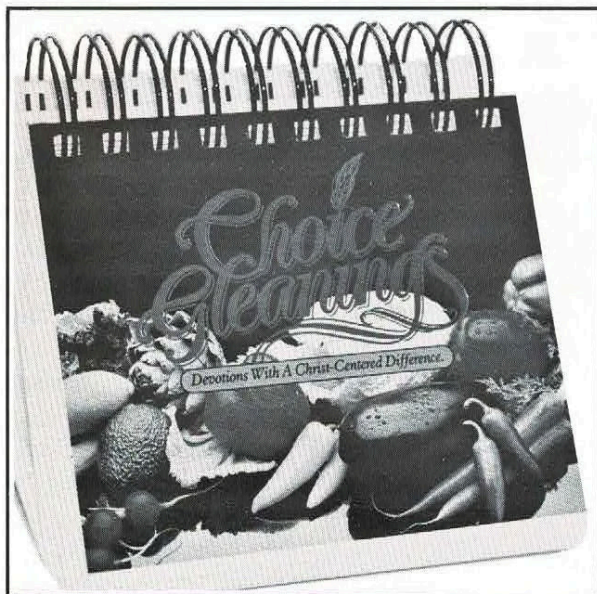
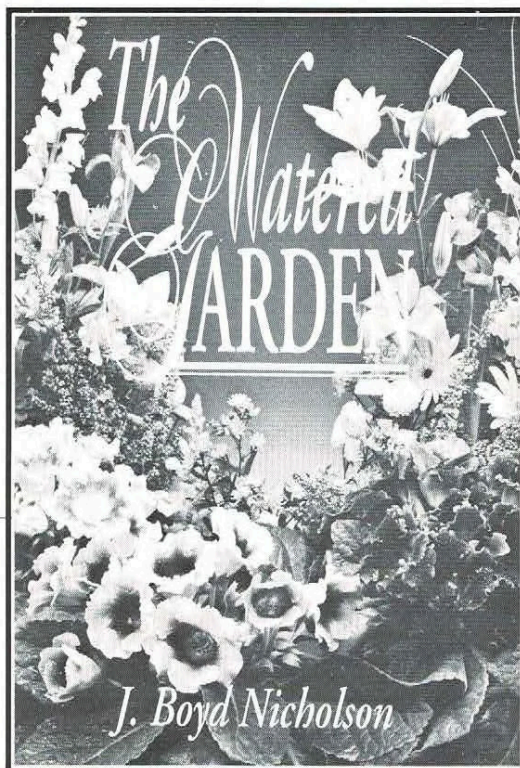
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## Legalism

William MacDonald

**C**ommandments? In the New Testament? Whenever people hear the word *commandments*, they immediately think legalism. But the two words are not synonymous. No one spoke more of commandments than the Lord Jesus, yet no one was less legalistic than He.

What is legalism? Though the word itself is not found in the New Testament, it describes man's ceaseless effort to earn or deserve God's favor. Basically it signifies the attempt to gain justification or sanctification by lawkeeping. That is its real meaning. But today the word is used in a wider sense to describe what are thought of as rigid, moralistic rules. Any attempt to classify certain practices as taboo is "*legalistic*." In fact, the word "*legalism*" is now used as a handy club to beat back almost any restraints on Christian behavior or any negatives.

How, then, should a Christian think in order to avoid the danger associated with "*legalism*"? First of all, it is true that a Christian is free from the law, but it is important to add quickly that he is not lawless. He is *enlawed* to Christ. He shouldn't do as he pleases but as Christ pleases.

Secondly, it must be remembered that the New Testament is filled with commandments, including a fair number of negatives. The difference is that these commandments are not given as law, with penalty attached. They are given as instructions in righteousness for the people of God.

Next, things may be lawful for a Christian, but they may not be profitable. They may be lawful, but they may also be enslaving (1 Cor. 6:12). It is possible that a believer may have liberty to do something and yet he might stumble someone else in doing it. In that case he shouldn't do it.

Just because someone dubs a prohibition as "*legalistic*" doesn't mean it is bad. People also use the word "*puritanical*" to denounce certain codes of conduct, but the behavior of the Puritans was more Christ-honoring than that of many who criticize them.

Very often, when Christians castigate accepted patterns of godly behavior as "*legalism*," it may be a sign that they themselves are becoming more permissive and are drifting from their moral moorings. They naively imagine that by throwing mud at so-called legalists or Puritans they themselves will look better.

Our safety lies in staying as close to the teachings of Scripture as possible, not in trying to see how close we can get to the edge of the precipice.

