

AUGUST 2005

# UPLOOK

• ASSESS THE NEED • CATCH THE VISION • TAKE THE CHALLENGE •

## A WAR of WORDS

YEAR-END INFORMATION  
**TWO CONFERENCES**

**CHASTENING**  
WILLIAM MACDONALD

**LEAVING TRACTS**  
REX TROGDON



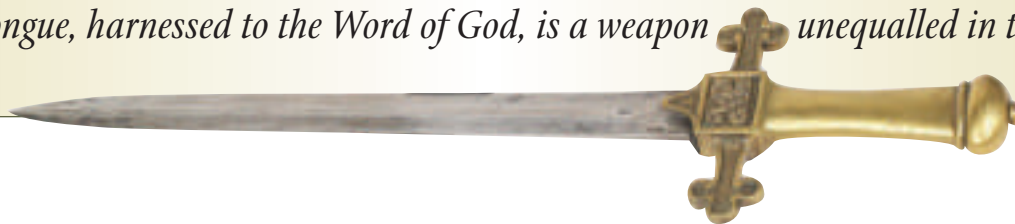
**Good News!**  
ON THE MOVE



**EXCITING NEWS:**  
**A GOSPEL BUS**  
SEE PAGES 4 & 5

# A WAR OF WORDS

*The tongue, harnessed to the Word of God, is a weapon unequalled in the field.*



*“And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword” (Lev. 26:7-8).*

*“Who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places” (Deut. 33:29).*

**E**dward R. Murrow (1908–1965), renowned World War II broadcaster, said of Winston Churchill: “He mobilized the English language and sent it into battle...”<sup>1</sup> Few would question the stirring influence of the statesman’s words in rallying the British Empire as it stood virtually alone in the darkest days of the war.

Since the night that Peter pulled his sword in Gethsemane, the most shameful chapters in the history of the Church have been those when the supposed followers of Christ have forgotten what their true weapons are. *“If My kingdom were of this world, then would My servants fight...”* (Jn. 18:36), said our Lord. He did not mean, of course, that Christians were not soldiers engaged in a battle. What He did mean was that the war we fight is spiritual. *“We wrestle not against flesh and blood, but against...spiritual wickedness in high places”* (Eph. 6:12).

What good, then, would broadswords be against spirit beings? *“The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds”* (2 Cor. 10:4). This panoply—the *strengthening* influence of truth, the *encompassing* influence of righteousness, the *preparatory* influence of the gospel, the *adaptive* influence of faith, able to quickly move in any direction and in any situation, and the *selective* influence of salvation (not isolation), allowing some things in but blocking others to protect our minds—all this is defensive weaponry, that we *“may be able to withstand in the evil day”* (see Eph. 6:13-17). How we need such protection in these perilous times!

But there is one weapon more. It is not, like the others, defensive. This one—the sword of the Spirit—is designed to be pulled from its scabbard and skillfully used to put the enemy to flight. How shall we learn to use it effectively? Our Commander is the master swordsman. In fact, the concluding portraits given of Him in Scripture present Him as *“He which hath the sharp sword with two edges”* (Rev. 2:12; see also 1:16; 19:15). No need to guess what the two-edged sword represents. *“For the word of God is quick, and powerful, and sharper than any two-edged sword”* (Heb. 4:12). In fact the One who bears this sword *“is called The Word of God”* (Rev. 19:13).

Christian swordsmen need to get used to the heft of their weapon, and to its incisive action—*“even to the dividing asunder of soul and spirit”* (Heb. 4:12). The darkened soul can keep people from Christ: the mind says, “I don’t understand it”; the heart says, “I don’t feel it”; the will says, “I don’t want it.” But the right use of the sword can free the spirit to rise to God in faith, for *“faith cometh by hearing, and hearing by the word of God”* (Rom. 10:17).

We must not wait for swordsmanship lessons until the enemy comes over the hill. Have confidence *now* in the power of the Word. Memorize it and meditate on it *today*. Talk about it with other believers, asking what they have found helpful in their witness. Then go into the day depending on the Spirit, whose sword it is, to bring just the right scripture to mind as you need it. A sword in the scabbard has never yet put an enemy to flight. Better than Churchill, let’s mobilize the Word of God and send it into battle.

J. B. NICHOLSON, JR.

<sup>1</sup> Broadcast Nov. 30, 1954, quoted in *In Search of Light* (1967) p. 276

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[http://www.gospelcom.net/uplook/magazine\\_uplook/subscribe.phtml](http://www.gospelcom.net/uplook/magazine_uplook/subscribe.phtml)

3) by contacting our office at any time, by phone, fax, mail or e-mail.

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# REPORTING

NEWS YOU CAN USE ON YOUR KNEES

## CHRISTIAN FIELD TRAINING UPDATE

By the marvellous grace of God, and the generosity of His people, **Good News on the Move** is on the move! We have recently been able to purchase a

40-foot “diesel pusher” motorhome. The full price of the vehicle has been wonderfully met, and it is now being outfitted with bunks, etc., by one of our Grand Rapids brethren. The bus, a well-maintained 2000 Monaco Diplomat, has just over 37,000 miles. It will provide self-contained accommodations for the young men. It includes classroom space in the front, kitchen and separate wash, shower and toilet facilities in the middle, and sleeping quarters in the rear.

This vehicle is easily able to tow a van which will be used for local transportation while having the various outreaches on the tour. We have been able to acquire a Dodge Sprinter van, whose 5-cylinder diesel engine is advertised to deliver about 25 mpg. We have been told that pulling it behind the bus will only marginally affect the mileage of the bus.

We are presently removing the decorative tape swirls from the sides and rear of the motorhome and hope to replace them with attractive murals with good Bible verses, providing a rolling billboard

### PLANS, PRAYER and PERSEVERANCE

Slowly the Fall schedule is taking shape (subject to the Lord’s will). A two-week Orientation begins



sample mockup of buswrap concept



the term at Mountaintop Youth Camp, Pinnacle, NC. The Fall tour of duty is to be spent primarily in North Carolina, South Carolina, Georgia and Florida.


About six young men have expressed interest in travelling with the team and a few evangelists have shifted their schedules to be involved in the outreaches. We have had a warm response from all of the assemblies which we have prayerfully approached to arrange a gospel effort in their area. Many more details need to be finalized.

### SOME PRAYER POINTS

We know many of the Lord's people are in earnest prayer about this gospel effort. Let me make some suggestions:

1. Please pray that the Lord will direct our steps (and overrule our missteps) as we continue to arrange the details of the year.

2. Please intercede for the young men, the evangelists and teachers, for the assemblies and for the souls who will be contacted in each place (as the details are filled in, Lord willing, we will provide an itinerary for those interested).

3. Please thank the Lord with us for His ongoing provision for vehicles, literature, and other requirements for CFT 2005-2006. 



## SWORD & SHAFT:


*"And He hath made My mouth like a sharp sword; in the shadow of His hand hath He hid Me, and made Me a polished shaft; in His quiver hath He hid Me."*

These words were addressed to Israel, and must be applied to Him who alone has expressed the true genius and spirit of the Hebrew people, that Prince of the House of David whom we call Master and Lord. And insofar as we belong to and resemble Him, we may claim that God should make these words true of us.

The mouth, like the sharp sword, recalls the portrait of the Son of Man, out of whose mouth a sharp two-edged sword proceeded. We may well ask that our words should partake of the nature of the Word of God, which is alive and powerful, and sharper than a two-edged sword (Rev. 1:16).

Hidden in the shadows of God's hand is a safe and strong position for the Christian worker. We all need more of the shadow, and we need not fear it when it is cast by His hand. Our life must be hidden with Christ in God, if we shall come forth largely to influence men. Do not be afraid of the shadow, Christian worker.

The polished shaft is one which is free from rust. Nothing removes rust like friction, whether it be the file or sandpaper. We have often to submit to the chafe of tiny irritants in order to keep us polished.

In his quiver hath He hid me—always ready for use, within reach of God's hand, waiting to be adjusted to the bowstring, and launched through the air to some joint in the harness; such should be our attitude. But again it is impressed upon us that we must be hidden through long periods of cessation from the active use, content with the darkness of the quiver until the moment of our mission has arrived. Then forward, with the might of God's hand thrilling through our souls. 

—F. B. Meyer, *Our Daily Homily*, Zondervan (1951)



# A LESSON ON SALT

*"Salt is good"—as long as it's in the proper place and proportion.*

## Montgomery Browne

*"Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."* MATTHEW 5:13

*"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: To the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?"* 2 CORINTHIANS 2:14-16

I was riding one of Japan's Bullet Trains when a fine looking young fellow sat down beside me. He was interested in talking to a "foreigner," so I easily engaged him in conversation. But when I turned the conversation to spiritual things, he said, in essence, "Pardon me, but I can't believe the Bible!"

I inquired what his problem was, and he answered, "I'm a chemistry student, and can prove to you that it's impossible for salt to lose its savor!" Not being able to answer him, our conversation came to a close without me having a chance to bring the Word of God to his attention. He had written off the entire Bible because of one verse.

For a long time I could find no answer to his problem. Then one day I was reading a commentary in which I found an explanation.

In the days of our Lord on this earth, ovens were made in a large beehive shape from clay. There was no chimney, but the fire was built directly in the oven, and, after it was heated, the ashes were swept out and the bread put in. The whole was made with double walls and the space filled

with rock salt. This salt held the heat after the fire was gone and accomplished the baking of the bread.

I knew that salt holds heat. Many a time when I was a lad I had earaches, my mother would make a bean bag and fill it with salt. After heating it in the oven, she would wrap it in a towel and it would give heat all night long.

But the explanation continued to say that after long usage, the salt would no longer hold the heat. Then they would break the wall of the oven and take out the salt, which by then had lost its usefulness to them. It was "good for nothing," and was thrown away.

I have been waiting many years for someone to bring up this problem again, but no one has! However, it reminds me that the Word of God is true in everything it affirms.

## W.E. Vine talks about SALT


*Being possessed of purifying, perpetuating and antiseptic qualities, "salt" became emblematic of fidelity and friendship among eastern nations. To eat of a person's "salt" and so to share his hospitality is still regarded thus among the Arabs. In Scripture, it is an emblem of the covenant between God and His people (Num. 18:19; 2 Chron. 13:5); so again when the Lord says, "Have salt in yourselves, and be at peace one with another" (Mk 9:50). In the Lord's teaching it is also symbolic of that spiritual health and vigor essential to Christian virtue, counteractive of the corruption in the world.*

*Food is seasoned with "salt." It was to be offered with all offerings presented by Israelites, as emblematic of the holiness of Christ, and as betokening the reconciliation provided for man by God on the ground of the death of Christ (Lev. 2:13). To refuse God's provision in Christ and the efficacy of His expiatory sacrifice is to expose oneself to the doom of being "salted with fire" (Mk. 9:49).*

*While "salt" is used to fertilize soil, excess of it on the ground produces sterility (Jud. 9:45; Jer. 17:6).*

After a few years in Japan, I came home on furlough and met a dear saint of God who was a farmer. I was explaining to him how God had given me the answer to this problem when he said, "I can give you another way in which salt can lose its savor. If you plant cabbages, you must watch out for cut-worms. They will eat away the stem of the cabbage until it falls over and the whole head is lost.

"There is one way to prevent this. You must sprinkle a circle of salt around the base of the young cabbage plant and the worm will not cross it. However, after a few days you must renew the salt, for, when it comes into contact with the earth, it loses its savor!"

I would submit to you that, in the oven, we can have the loss of effectiveness by the heat of trials, and surely the Lord Himself can keep us from that. But we ourselves must watch out for the second way we may lose our savor; namely, by close contact with the things of this earth. After all, "Ye are the salt of the earth!" If salt isn't salty, what is? 

# FRONTLINES

PRAY AROUND THE WORLD • PRAISE AROUND THE CLOCK

## TERRIBLE FLOODING IN BOMBAY

Prayer is needed for believers who have recently suffered severe flooding in Mumbai (Bombay). Many have lost homes and possessions. Gospel Literature Services press was submerged under 12 feet of water, their stock was destroyed, and the machines were extensively damaged. LOK Christian Hospital sustained considerable damage. The ground floor has been completely damaged and the perimeter walls have collapsed. A local evangelist, Nelson Thomas, writes: "Mumbai is recovering slowly from the heaviest rainfall it has seen, and the subsequent flood...Never has it rained so much (94 cm) in 24 hours in India...By the grace of the Lord all our brethren are safe, though many faced much hardship." Another evangelist who lost almost all his worldly possessions, adds: "The things that hurt us most are the loss of our Bibles, my personal study Bibles and books...The Lord has given us the grace to face it so far; pray that we may continue to trust the Lord, learn the solemn message that He wants to teach even through this. There is widespread fear of an epidemic due to the huge waste just dumped on the streets, including the carcasses of many cattle. Pray that all our people may continue to stay safe in Mumbai." —*Echoes*

### TURKEY HILL RANCH

The Labor Day Family Camp is scheduled for Sep 2-5. Speakers include: Joe Reese (ON) adults, Nate Thomas (NY) for children 8-13, and Scott Renth for children 5-7.

The camp website has been renovated for the 2005 season including many new photos, videos and more.

For more information:  
[www.turkeyhillranch.com](http://www.turkeyhillranch.com)  
573-744-5843  
13489 Maries Rd. 301  
Vienna, MO 65582

### LABOR DAY CONFERENCE

Christians gathered to the Name of the Lord Jesus Christ as Horse Lake Christian Fellowship in 100 Mile House, BC, are planning a Bible Conference on the Labor Day weekend, Sep 3-5. This year's conference theme: Christian Fellowship. Speakers invited include Jack

Spender (CT) and Steve Price (KS). Workshops and seminars on Saturday, plenary sessions on Sunday and Monday. Youth seminars with John and Fonda Monroe (CT). Contact: Dennis O'Brien at 250-395-2919 Rob Brennan at 250-791-5657

### GREENWOOD HILLS

The Fall season at Greenwood Hills in Fayetteville, PA include:

Labor Day Conference, Sep 2-5 with speaker Bruce Hulshizer (PA); Children's speaker Don Dunkerton (NJ). Also, the Ladies' Fall Retreat, Sep 16-18 and Colorama, Oct 17-21, with speaker Mark Kolchin (NJ).

### 50 YEARS OF TESTIMONY

The saints at Westgrove Gospel Chapel, Edmonton, AB, Canada invite you to join with them for their 50th anniversary. Saturday, Sep 10 from 1-5 PM will be a time of remem-

bering some events of those years. Please pray for their continued steadfastness in the apostles' doctrine, fellowship, breaking of bread and prayer. For inquires or accommodation contact:

Marvin Hess 780-483-3589  
Gilbert St. Laurent 780-963-7829

### MONTHLY BIBLE STUDY

Brethren in the Ramseur/Randleman area of NC are planning a school year of classes from Sep 05 through May 06. These classes are to be held at Ramseur Gospel Chapel one Saturday a month. Contact:

Mike Moody at 336-824-5525  
[mcjmoody@yahoo.com](mailto:mcjmoody@yahoo.com)

### SHEPHERDING CONF.

Gateway Bible Chapel and High Point Bible Chapel (Davenport, IA area) are planning their Eastern Iowa annual conference Sep 16-18. Jabe

Gerald St-Laurent (NB) is planning a tour of interested believers to Israel. This trip will be for French-speaking Christians. The dates are February 21 to March 2. Those who are interested, please contact Gerald St-Laurent at [dengerst@hotmail.com](mailto:dengerst@hotmail.com)



Nicholson (MI) is the expected speaker. The conference this year will be held at the High Point Bible Chapel location, 2600 W 63rd St., Davenport, IA. Camping will be available with limited hook ups on the grounds. Contact:

Jim Fullan at 563-242-4597

Jim Larson at 309-887-4405

Jim Iverson at 563-391-3122

iversonhpt@aol.com

### YOUTH WORK SEMINAR

A special seminar has been planned for all those working with and wanting to reach children and young people for the Lord. It will be held at Terrill Road Bible Chapel, Scotch Plains, NJ on Saturday, Sep 24, 9:30 AM – 12:30 PM. Dan Smith (IA) and Kingsley Baehr (NJ) will speak on the theme: “Reaching This Generation for Christ.” Other topics to be addressed: “The Mind of Today’s Youth,” “Culture or Christ?” and “Tools and Rules for Winning the War.” A panel discussion will follow and lunch is included. There is no charge for the seminar but, for meal purposes, registration is required. This should be a helpful

seminar for any desiring to make a significant impact in the lives of youth. Contact Mark Kolchin:

knowtheword@comcast.net

### 100th ANNIVERSARY

The Bronx Gospel Hall will be celebrating its 100th Anniversary on Oct 1-2. Speakers are Larry Price (FL) and Joe Mikhael (ON). There will be a banquet at noon on Saturday followed by the anniversary service at 3:00 PM on Sunday. Contact: Jim McCall

1775 Bussing Avenue

Bronx, NY 10466

718-994-1318

e-mail: Jimannabel@aol.com

### 115th ANNUAL CONF.

Curtis Gospel Chapel (Detroit, MI) will hold its 115th Annual Conference, Lord willing, Oct 1- 2. Invited speakers this year will be Doug Kazen (WA) and Jim McKendrick (MI). Meetings will begin on Saturday, at 2:30 PM. The evening meeting will begin at 6:30 PM. On Sunday, the Lord’s Supper will be at 9:30 AM, gospel meeting at 11:00 AM and dinner at noon. The conference will con-

clude at 4:00 PM Sunday. All are welcome! Please come and join us for two days of fellowship and great messages from God’s Word. Contact:

Gerald Fitzgerald 734-425-4217

29911 Orangelawn

Livonia, MI 48150

### NAT. WORKERS/ELDERS

The National Workers and Elders Conference is planned for Oct 4-6 at Hollywood Bible Chapel, 2300 Hollywood Blvd, Hollywood, FL. The theme is “Walk as He Walked.” The desire of the conveners is that the conference will be of real help to the Lord’s people. Consider inviting some young people; contact with men and women with experience would be invaluable for those who desire by the Lord’s grace to be used in their local assembly. Please register early to assist those planning the conference and to ensure accommodations. Send registration to:

Michael Renth at 945-447-6850

112048 South Las Palmas Drive

Pembroke Pines, FL 33025

mike@bereangroup.com

Register online at

www.workerselders.org

## ANDY OTT WRITES ABOUT THE GOSPEL OUTREACH IN GREAT FALLS, MONTANA

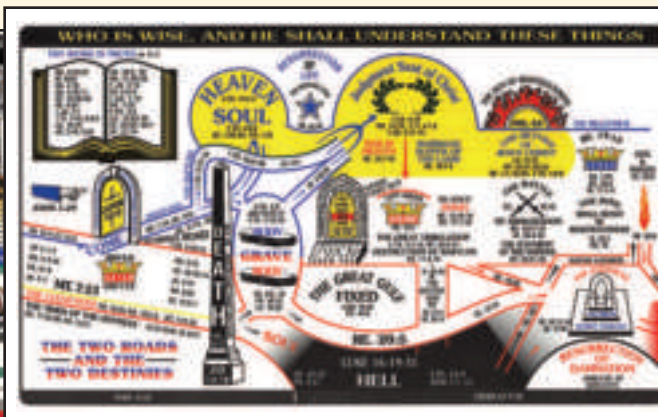
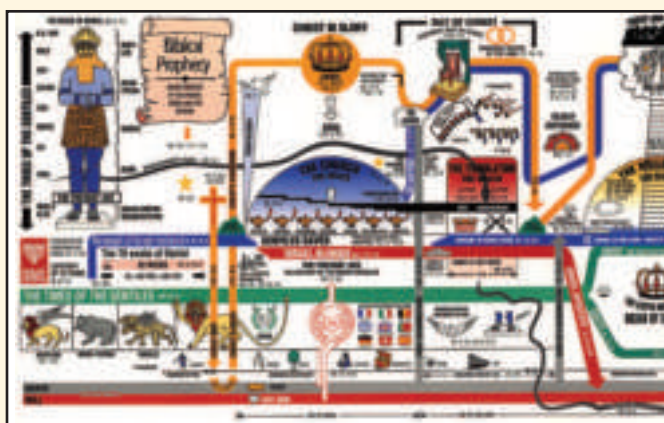
“The meetings are underway. We had a nice time in the tent last night with a good first meeting. We were joined by three single men and a family from the community. Jeep, a man recently saved from a life of drugs and alcohol told us that he was asking the Lord for some fellowship, as he was feeling spiritually apathetic, when the invitation to the tent meetings was hung on his door. He has a good testimony and was encouraged by the time. Allen also professes to be saved and was encouraged with the fellowship. Nathan on the other hand, a Native American in his mid twenties, made no such profession...When Ross [Vanstone] and I talked to him after the meeting, he told us he “didn’t know much about this religion, wait no, I can’t call this a religion—this belief.” Pray for Nathan...

“Praise the Lord for several disparaging phone calls last night in response to the packet of information left on the doors. If the negative calls weren’t coming, we might think that we were doing something wrong. Please pray that we will maintain a good testimony, and that we would trust our God for the words to say as people would rail against His gospel. Thanks again for your prayers; we covet them as we go. The group is at about twenty right now, but will shrink a bit over the weekend. Pray for the children’s meetings next week, that response might be good. Pray for those who have interest in, and or intentions to come to the gospel meetings, that the Spirit might clear hindrances to their attendance.”



## GOSPEL CHARTS AVAILABLE

**Gospel Preachers!** Here are two charts used effectively over the years in evangelism. They are available to you at a discounted price in two formats: large display models and smaller personal handout charts, both in full color. The new prices are as follows. **Two Roads & Two Destinies**—small charts: \$20 US for a bundle of 100; large chart (4' x 8') \$100 US **Prophecy** charts—small charts: \$20 US bundle of 100; large chart (6' x 12') \$175 US. All prices include postage.



For further information, contact Richard Desrosiers at [rich4@rogers.com](mailto:rich4@rogers.com)

### MAINE FALL CONFERENCE

The Christians gathered in the Lord's Name at Spring Hill Gospel Hall, 225 Spring St, Westbrook, ME extend a warm invitation to their annual conference, in the will of the Lord, Oct 7-9. Meals served between meetings beginning with Saturday supper. Accommodations available on early request. Order of meetings: Friday at 7:30 PM, Saturday at 3:00 and 6:30 PM. Speakers expected: Walter Scott (QC) and Harold Smith (NS).

### KENTUCKY FELLOWSHIP

The brethren from Kentucky and surrounding areas invite you to a one-day conference to be held at Clear Creek Family Activity Center in Shelbyville, KY on Oct 8 from 10:00 AM to 3:00 PM. Craig Shakarji (MD) is the scheduled speaker. A nursery and children's ministry (under 12) will be provided. Contact:

Jim Harmon at 859-626-8509  
James Harmon@bellsouth.net

### MOUNT HERMON

The annual Pacific Coast Christian Conference will be held Oct 10-14 at the Mt. Hermon Conference Center (75 miles south of San Francisco, CA in the Santa Cruz Mountains). The conference begins Monday with dinner at 7:00 PM and ends Friday with breakfast. Speakers: Jamie Hull (CO) & David Reed (IA). Contact:

Max Krieger at 323-256 1992  
maxnbethk@juno.com

### SLIDELL, LA CONFERENCE

Slidell Bible Chapel, 59334 North Pearl Drive, Slidell, LA is planning its annual Fall conference. Warren Henderson (WI) will minister from God's Word. George and Kathy Abbas (CO) will also provide ministry in music. Saturday, Oct 22, 10:30 AM-12:00 noon. Lunch served. Meetings at 1:30 and 3:00 PM. Sunday, Oct 23 at 11:00 AM and 1:00 PM with lunch served.

jesusistheway@juno.com

### TORONTO BIBLE CLASS

The Toronto Bible Class Series for 2005-2006 will be held Monday evenings, 7:45 PM at Rexdale Gospel Hall, 72 Bergamot Ave, Rexdale, ON. Jack Baker (ON) will be the speaker. Subjects: "Knowing God Through His Word" (Oct 24); "Knowing God by His Perfections" (Nov 14); "Knowing God by His Ways" (Nov 28); "Knowing God by Conscience" (Dec 5); "Enjoying God by Worship" (Jan 9); "Enjoying God by Faith" (Jan 23); "Enjoying God by Hope" (Feb 6); "Enjoying God by Love" (Feb 20).

905-477-1522 or 416-282-6016

### PARK OF THE PALMS

A warm invitation is extended for all to attend the 38th Annual Women's Missionary Conference at Park of the Palms in Keystone Heights, FL on the weekend of Oct 28-29. On Saturday, there will be separate meetings for men and women, so husbands are invited to attend.

Info/reservations, contact:

Helen Pinches at 352-473-6393  
mompinch@aol.com

### BRANDYWINE FALL CONF.

The saints at Brandywine Bible Chapel, Wilmington, DE would like to extend an invitation to their Fall conference. It will commence, Lord willing, with a Bible study on Friday Nov 4 at 7:30 PM. On Saturday and Sunday, ministry meetings will continue from 2:00 to 6:00 PM each day followed by dinner. Speakers are Brian Gunning (ON), Steve Hulshizer (PA), and Joe Mikhael (ON). For directions, call 302-478-1677.

### LOUISIANA CONFERENCE

Christians gathered in the name of the Lord Jesus Christ at Southside Bible Chapel in Lafayette, LA announce their annual Fall Bible conference, Nov 12-13, beginning at 3:00 PM. J. B. Nicholson, Jr (MI) is the expected speaker. Contact:

William O. Walker 337-232-6577  
103 Robert Drive  
Lafayette, LA, 70506

### IROQUOINA SCHEDULE

Tom Freeman writes: "Exciting things are happening at Camp Iroquoina! Fathers and sons, please

come and be a part of the annual father/son weekend retreat on Nov 11-13. We had a good number last year and expect even more this year. Always be prepared for some imaginative games with Jay Allen. Jim VanDuzer will open the Word in his very special way!"

In addition here is Camp Iroquoina's 2005 weekend retreat schedule. More information can be obtained from the camp manager, Mark Thomas at 570-967-2577 or campiroquoina@epix.net

Fall Teen Getaway Oct 21-23  
College and Career Dec 30-Jan 2

### YORK BIBLE STUDY

The York Bible Study Program, which is completing its 18th year, meets on the second Saturday of each month from Sep to May. There are four teaching sessions and lunch is provided. For information:

Spread the Word 717-767-2900

### COMMENDATIONS

#### Carl Smith

The elders and saints of Forest Hills Bible Chapel, Grand Rapids, MI commend Carl Smith to the work of the Lord in Romania—to preaching, teaching and evangelism. The Lord has opened a door of min-

istry for Carl with our brothers and sisters in the Romanian assemblies and he is well received by the Lord's people there. Carl has been in happy fellowship for many years at Forest Hills. He previously served as an elder and in preaching at Forest Hills for many years. We commend Carl to the Lord and to His people for prayer and support in this work.

#### John and Mary Forest

The elders at Park of the Palms Church, Keystone Heights, FL, commend John and Mary Forest to the work of the Lord in Dallas, TX, with Wycliffe Bible Translators in the ministry of caring for elderly saints among the Lord's servants. The Forests were recently retired from ministry in the administration of the Park of the Palms Conference and Retirement Center. The saints have appreciated their eighteen years of loving, caring ministry in this position and are happy for them in this new opening of ministry with Wycliffe. The elders heartily commend them to this work.

### MINISTRY OPPORTUNITIES

#### Administrator at Galilee

Galilee Bible Camp, Renfrew, ON, invites applications for the position

## Rise Up and Love *National Conference* 2005

Love for the Lost, Love for the Truth, Love for the Lord's return.

Come and enjoy refreshing ministry from the Word of God, and the fellowship of hundreds of Christians at the 2005 *Rise Up* conference, Dec 27-30. The location is the Hilton Parsippany Hotel and Conference Center, Parsippany, NJ. General Session Speakers: Mr. Roy Hill (ENG), Mr. Randy Amos (NY), Mr. Willie Burnett (ON). Plus, many seminar leaders from the US and Canada to address practical topics for believers today. Please pray for the conference and plan to attend. Check-in begins Tuesday, Dec 27 at 2:30 PM. Conference concludes Friday, December 30 at 11:00 PM. Find more information at: **www.riseupconference.com**

This conference is being arranged by the National Rise Up Conference Committee

" . . . stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." 2 Thessalonians 2:15



## PRICES FROZEN FOR BOTH YEARS!

Oceanfront condo-style suites

1 BDR (up to 4 persons) \$180

2 BDR (up to 8 persons) \$300\*

3 BDR (up to 12 persons) \$420

(\* = \$37.50/person)

No meal plan available, each suite has a furnished kitchen or select from area restaurants

# 2005

Baywatch Conference Resort  
North Myrtle Beach, SC

### Dates:

Wednesday, Dec. 28th thru  
Saturday, Dec. 31st

### Speakers expected (DV):

Doug Kazen (WA) &  
Joe Reese (ONT)

*Free time for family or fellowship  
scheduled between 1pm – 6pm*

# 2006

Baywatch Conference Resort  
North Myrtle Beach, SC

### Dates:

Wednesday, Dec. 27th thru  
Saturday, Dec. 30th

### Speakers expected (DV):

Randy Amos (NY) &  
Bill Gustafson (SC)

*Free time for family or fellowship  
scheduled between 1pm – 6pm*

**visit our website : [www.mbbibleconferences.org](http://www.mbbibleconferences.org)**

of Camp Administrator. The administrator, (preferably a couple) must be a born again believer with a servant's heart who agrees with the Camp's statement of faith. Good interpersonal skills are a must, as well as computer, organizational, clerical and financial abilities. Galilee is a well-established work serving the Lord in the Ottawa valley for almost 50 years. Contact:

Fred Shaver at 819-647-2112  
email: fshaver@295.ca

### AGAPE OPPORTUNITY

Agape Valley Bible Camp, located

in Southern Ontario, consists of 140 acres woodland and cleared land with a large house and barn on the property. The main focus is 8 weeks of children's summer day camp with 50 children per week. There are several other year round activities—maple syrup production, honey & harvest days that help support the operation cost of the children's day camp.

They are looking for a Christian Property Manager to take responsibility for the day-to-day operation of the Camp. This would be a great opportunity for a husband and wife

team wanting to serve the Lord through a children's work. The couple should be commended by their home assembly to this ministry. The home and operation costs would be provided by the ministry. Interested parties requesting additional information, contact:

William Duncan at 905-892-0110  
Tim Hartwick at 905-892-6177

Send resume to Selection Committee at Agape Valley Bible Camp, 392 Kilman Road, R R #1, Ridgeville ON L0S 1M0 or e-mail: [agapevalley@agapevalley.ca](mailto:agapevalley@agapevalley.ca)



# WORLDVIEW

THE CHURCH • THE CULTURE • THE CONFLICT

## WHAT IS THE WORLD COMING TO?

In June 2005, the Parliament of Canada passed legislation allowing same-sex marriage. Belgium and the Netherlands already allow same-sex marriage. Spain immediately followed in Canada's footsteps. Most Western nations are facing the same issue and will eventually follow in the same direction. So what should the response of Christians be to same-sex marriage? Furthermore how can we discuss this issue with those whom we meet?

The Bible is quite clear that homosexual acts are sinful (Rom. 1:24-27). Some will try to confuse the matter by saying the Bible condemns only violent homosexual acts, but a reading of Leviticus 18:22 quickly dispels this error: *"You shall not lie with a male as one lies with a female; it is an abomination"* (NASB). By a process of elimination, 1 Corinthians 6:9 makes it clear that the only sexual expression which is acceptable in God's eyes is between one man and one woman in that exclusive relationship we call marriage.

From a biblical basis, any attempt to redefine marriage is an attempt to reverse right and wrong. It is an attempt to legitimize sinful behavior and is the equivalent of saying that premarital sex and adultery are as equally legitimate behaviors as marriage. Clearly this is ridiculous. While many people in our society have no moral issue with premarital sex, marriage is still held up as a worthwhile goal and is deemed morally superior to adultery. Yet with governments legalizing same-sex marriages, we now see a situation where those who stand for biblical morality are being told that their moral position is wrong. Some would even go so far as to try to punish those who dare to call sin sinful.

Yes, homosexual acts are sinful. But as Christians it is important we take a stand against all forms of sexual immorality. According to the Bible, premarital sex, adultery, and homosexual sex are all sinful. Some Christians give all of us a bad reputation by railing against homosexuality without using the same measuring stick against heterosexual sin. Some will condemn homosexuals in the most offensive manner without condemning the heterosexual lust in their own hearts. All forms of sexual immorality are sinful, and we must speak out against all of them. We condemn sin in order to draw men to Christ, not to make ourselves feel righteous. Likewise Christians should speak out against violent behavior towards homosexuals (a.k.a. "gay bashing"). Violent behavior by true followers of Christ is not acceptable. Acting violently towards those who are sinning will not draw men to Christ.

So what about marriage? Marriage was established in the Garden of Eden before human governments existed. Governments usurp God's authority when they try to redefine marriage. Yes, we seek to be law-abiding citizens of our country and we will obtain whatever licenses are needed to legalize our marriage in the eyes of our government. But we do not need the government's permission to be married in God's eyes. One man and one woman who wish to be joined together in an exclusive relationship, who are old enough to make a decision for themselves, have the blessing of the authorities in their lives, and who declare their intention to be married before God's people, are married. If governments can give the right to be married, then governments can take away this right, as homosexuals may discover in the future. But that which God joins together cannot be put asunder, and that which God has not joined together will never be a marriage regardless of what the governments of men say. As Christians we know what the world is coming to; Marantha!

SHAWN ABIGAIL





# A BRAVE MAN SPEAKS OUT

*Only those who have been alone (yet not alone) in speaking for righteousness know how brave.*

## Staff Report

**C**anadian Christians stood agape at how quickly “same-sex marriage” became the law of their land. Begun as the mission of an activist Supreme Court, in short order Bill C-38 was voted through the House of Commons and presented to the Senate for what should have been some careful thinking. What were its implications to the law, to children involved, to traditional marriage, an institution that had stood for thousands of years? Unfortunately, for those observing the televised sessions, little careful thinking could be observed. Instead, pro-homosexual groups, liberal church representatives and their ilk presented their views to a largely uncritical and decidedly supportive Senate. Few alternate views, let alone thoughtful questions, were heard. That is, until Professor John Patrick made his presentation on July 13, 2005 to the Standing Senate Committee on Legal and Constitutional Affairs. Unlike earlier witnesses, Patrick was regularly interrupted, and was forced several times to shorten his given hour’s presentation (first to half an hour, then to an immediate halt). Some senators were so enraged, they could hardly speak. Yet through it all, Dr. Patrick remained calm and measured. Here are excerpts from his speech:

Marriage obviously cannot be extended to homosexuals without changing its meaning. The traditional meaning of marriage was between one man and one woman. It is not a question of straight-forward extension. The first question is one of definition. It must be redefined. In order to redefine it, as has already been said even in the short time that I have been here, it must exclude any reproductive function. That is an entirely novel idea in the history of the world. As Chesterton would say, those who propose it are certainly practising chronological snobbery. They would not be understood by anyone in the history of the world up until the last half century....



When I began in medicine 50 years ago, most of the patients I saw came because of something that had happened to them. Nature or God had struck them down in some way. Even smoking was not their fault because we did not know it was dangerous 50 years ago or at least we were just learning. Only about 30 percent were in the office because of what they had done to themselves.

Now, of course, that ratio is reversed or worse. Most patients come into the office today rather like an iceberg. They come in with an excuse that brings them to the doctor because they feel awful. Say that excuse is a sexually transmitted disease, and they feel guilty about it. Obviously, you cannot not feel guilty about such a thing if you have induced it or collected it, especially if you passed it on to your spouse. Given modern treatment, except in three cases perhaps, we can treat it excellently, so we slice off the top of the iceberg. We do nothing about the guilt. In fact, medicine can do nothing about guilt. Most Canadians are suffering from real guilt because there is objective moral truth, and we all know

it. We are in the middle of an extraordinary experiment. We are trying to convince ourselves that we do not know things that we do know. We all know that to do gratuitous harm to other people is wrong. There is no one here who does not know that....Yet, we are passing legislation and allowing ways of living which do gratuitous harm to others. That is incoherent.

That is the reason we talk so much... about how we feel. Have you noticed that? We do not lay out arguments. We do not deal with our thoughts. We deal with our feelings because our really deep knowledge is moral knowledge. Moral feelings are very unreliable. Moral knowledge is nearly 100 percent failsafe, so we play on feelings.

If you want to read about this brilliantly described, I recommend to you a book by J. Budziszewski from the University of Texas.... It is called *What We Can't Not Know*, published by Spence. It is an absolutely brilliant discus-

sion that I think every politician would benefit from reading. He himself was hired by the University of Texas to develop a system of governance that did not require morality. He almost committed suicide before he gave up because it cannot be done.

You, as legislators, are responsible for deciding what ought to be done in Canada....There is no use trying to found government policy upon physical facts. It always has a metaphysical background and base. We are not discussing it. These patients are in deep trouble because they have even lost the vocabulary to describe their own problem. The only solution we have ever found to guilt in the history of humankind involves remorse, confession, repentance, restitution, reconciliation, grace, justification.

We may not like those words, but they are the only words that will get you out of what you all face just before you die. What are my duties? Is there a God? Am I going to see Him?...Surely Canada should take Pascal's wager (see below) and work it on that basis, not on the tacit atheism that is currently privileged....

The question before us is not simply one of recognizing rights which truly exist and have been denied, because there is a prior question. How are rights recognized, and what are their proper foundations? If a right can be established by a court or a Parliament, then the Nazis were rightfully able to kill Jews, but we all agree that is not so because there are deeper realities than courts and governments (who are often wrong and create pseudo-rights while taking away real ones). Real rights always have reciprocal responsibilities. Pseudo-rights do not—one of the easy ways to make the distinction....

**Pascal's Wager:** One of three "wagers" which appear in Blaise Pascal's *Pensées*. Pascal argues that it is always better to believe in God, because the expected value to be gained from believing in God is always greater than the expected value resulting from non-belief. It states that if you were to analyse your options in regard to belief in Pascal's God carefully, you would come out with the following possibilities:

1. You may believe in God, and God exists, in which case you reap the blessings of the life of a believer.
2. You may believe in God, and God doesn't exist, in which case you gain nothing, but reap a life still superior to the unbeliever.
3. You may not believe in God, and God doesn't exist, in which you gain nothing in this life nor is there life to come.
4. You may not believe in God, and God does exist, in which case you lose in both this life and the life to come.

Excerpted from the Online Wikipedia

The question you must always ask is this: Because law is founded in belief, what belief system would you need to have to logically arrive at this endpoint? We will come to that in a moment.

Do we as a nation have a duty to recognize same sex relationships as marriage? One cannot but feel sympathy for anyone who feels alienated from public acceptance, as is the case with homosexuals, but creating a right to call their relationships "marriage" requires rigorous thought rather than warm feelings. Creating such a right will necessarily have effects. Just as the physical world is consequential, so is the moral world. We all know that if we jump off a skyscraper, we are dead. When we make moral choices, they do not come disconnected from the whole of the rest of the moral universe. They are all interconnected, and that is what we must think about...

Arthur Leff...taught common law at Yale for many years. He was worried about what was happening to lawyers in the 1970s. In 1979 he gave a spectacular lecture at Duke University on the nature and philosophy of justice. The opening is wonderful. I know of no one who can put the problem that faces us in Canada more clearly than this in one paragraph. He is an unbelieving Jew, as far as I can discover. He says:

I want to believe—and so do you—in a complete, transcendent and immanent set of propositions about right and wrong, *findable* rules that authoritatively and unambiguously direct us as to how to live righteously.

Obviously, being Jewish, he is talking about the Torah. Why does he want it? It is because, if the law is transcendent from God, immanent and available to us, then justice is a possibility because justice and the person are under the same authority. However, Leff goes on:

I also want to believe—and so do you—in no such thing, but rather that we are wholly free, not only to choose for ourselves what we ought to do and what we ought to be. What we want, Heaven help us, is simultaneously to be perfectly ruled and perfectly free; that is, at the same time to discover the right and the good, and to invent it.

Even Canada cannot fudge that one. If you have the one, you do not have the other. That is what we are facing in Canada. Which of those two models will dominate Canada? Are we on our own? Do we do it ourselves or is there Something beyond us? At the deepest level, is justice a discovery or is it an invention?

What Leff does next is something very unacademic.

He writes twenty pages or more of lucid prose, weighing the pros and cons. You can find it in the Duke Law Review for 1979; it is worth reading. At the end he comes down on the Darwinian side of the argument. After all, social Darwinian in the 1970s was *de rigueur* in the academic environment. He says:

It looks as if we are all we have. Given what we know about ourselves, and each other, this is an extraordinary, unappetizing prospect; looking around the world, it appears that if all men are brothers, the ruling model is Cain and Abel.

In the universities, I now have to explain who Cain and Abel were because the students do not know any more, as they are biblically illiterate. Canadian students no longer understand their own language because they do not recognize the metaphors of that language.

I was often asked to speak to medical students in Frosh Week.... I would say to them, "You will be taught medicine on the bio-psychosocial model. As far as I am concerned, that model has been weighed in the balances and found wanting. My guess is that no more than one of you knows what I just said."...

Neither do *you* know what I said, unless you recognize the metaphor. The students thought that I had said that it was a few grams underweight....That was not what I said. What should have come to their mind was Belshazzar's feast. Belshazzar had taken the sacred vessel of the Jews and profaned it for an orgy. In the middle of the orgy, a hand starts to write on the wall, as the hand might be writing now on this wall. "You," says Daniel to Belshazzar, "have been weighed in the balances and are found wanting, and you will be dead and your kingdom will be gone in the morning."

I was not saying that the bio-psychosocial model of medicine was a few grams underweight. I was saying that it was profanely and profoundly inadequate because it pretends to treat patients as though they are merely disordered machines, and we are not. Whether we like it or not, we are spiritual beings.

Leff understood all that. He went on and said:

Neither reason, nor love, nor even terror, seems to have worked and made us "good," and, worse than that, there is no reason why anything should...As things stand now, everything is up for grabs.

That is the beginning of the idea that is taught in many departments of the university now, that the law is not actually any more about justice. The law is about

power...Quite clearly, that has happened with this bill. Every statistic shows that the vast majority of Canadians are not yet ready for this, at the very least, yet it is going ahead anyway, as though you, in some arrogant way, I must say, know better. Do you? That is what you have to

**Belshazzar had taken the sacred vessel of the Jews and profaned it for an orgy. In the middle of the orgy, a hand starts to write on the wall, as the hand might be writing now on this wall. "You," says Daniel to Belshazzar, "have been weighed in the balances and are found wanting."**

think. One day you will give an account to the Supreme Judge for your decisions....

Leff cannot live with his own conclusions. Having got to that conclusion, he writes one more paragraph, which is a total *non sequitur*. He says:

Nevertheless napalming babies is bad, starving the poor is wicked, buying and selling each other is depraved. Those who stood up and died resisting Hitler, Stalin, Amin and Pol Pot...have earned salvation. Those who acquiesced deserve to be damned. There is in the world such a thing as evil. [All together now:] Sez who? God help us.

He knew what he should do; he was well trained. If you have a technically correct argument and you arrive at an unsustainable conclusion, you must re-examine the premise. Because everyone of us has a desire for justice, we need something beyond ourselves....

Justices without Leff's rigor based their assertion of a right of homosexuals to change the meaning of the word "marriage" on no visible intellectual foundations. They just invoked the Charter. The Charter is merely a piece of paper. Where is the argument? It is simply raw, judicial power. They ought to be open about this. Ordinary Canadians have a right to know how their Justices decide these things, because justice is central to our political existence.

Until recently, when the modern arrogance of unbridled individual freedom began to flourish, we understood ourselves as the guardians of a cultural history. We understood we had a duty to hand on to our children the best of what had been given to us. Sadly that is no longer the case.

*John Patrick is Director of Public Policy for the Canadian Christian Medical and Dental Society, retired Professor of Biochemistry and Pediatrics from the University of Ottawa, and Professor of History of Science and Medicine at Augustine College.*



# WHAT WE MUST LEAVE BEHIND &

*"We brought nothing into this world, and it is certain we can carry nothing out."* 1 Timothy 6:7

**1. Material Possessions:** The verse in the masthead is found in the context of a warning passage about living for the wrong world. It includes the following red flags:

- a) confusing gain and godliness brings soul bankruptcy (v. 5)
- b) wanting to be rich administers self-inflicted wounds (v. 9)
- c) loving money spawns all other evils (v. 10)
- d) being rich tends to pride and false trust (v. 17)

But Paul concludes with what appears to be a contradiction of verse 7. Timothy is to remind the rich *"That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life"* (1 Tim. 6:18-19). See page 17. See also Peter's question in light of this (2 Pet. 3:11-12). Wise people live in the present but not for the present.

**2. Our Humiliation in these Bodies:** *"...We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself"* (Phil. 3:21). Our bodies:

- a) were created by God for His glory (Gen. 1:27)
- b) were damaged by the Fall and by subsequent sin
- c) are presently indwelt by the Holy Spirit (1 Cor. 6:19)
- d) have been redeemed by Christ (1 Cor. 6:20)
- e) will be transformed at the Rapture (1 Cor. 15:42-54)

**3. Our Sinful Nature:** There are some things only the Rapture will fix. BUT IT WILL FIX THEM. The world's glitter will look like carnival prizes the morning after, compared with heaven's glories. He will not be ashamed to be called our God! (see Heb. 11:16). We shall be like Him (1 Jn. 3:2). How will it happen? What does it mean?

- a) we will be removed from all sinful influences
- b) we will see everything from God's perspective
- c) we will see the horrific consequences of sin
- d) we will see our Savior—His eyes, His wounds, His love

**4. Opportunities to Witness:** Who will you witness to in heaven? *"He said unto them, Go ye **into all the world**, and preach the gospel to every creature"* (Mk. 16:15). The Lord Jesus will be *"...preached unto the Gentiles, believed on **in the world**,"* (1 Tim. 3:16) or not at all.

If you wait to witness until: a) you feel like witnessing; or b) you think you have all the answers; or c) you know just the

right way to do it...there will be nobody then to tell! There are only believers in heaven (Rev. 21:8).

**5. The Ability to Make Sacrifices for Christ:** What will you be able to sacrifice in a land where you own everything? We are *"heirs of God, and joint-heirs with Christ"* (Rom. 8:17). There is a day coming called *"the manifestation of the sons of God"* (Rom. 8:19). All things promised to us now will then be our possessions. At the present time, with our limited resources, we can give in the spirit of the widow with her two mites (Lk. 21:3). We should give:

- a) first ourselves (2 Cor. 8:5)
- b) cheerfully—spontaneously (2 Cor. 9:7)
- c) regularly (1 Cor. 16:2)
- d) generously (2 Cor. 8:7; 9:6)
- e) proportionately (2 Cor. 8:12; 9:15)

**6. Suffering for the Saviour's Sake:** The Rapture will herald an end to the long and bloody history of the Church on earth—although there will yet be suffering saints during the Tribulation. The rejection and persecution of believers will be over. *First the suffering, then the glory* is a principle throughout Scripture. That means, of course, that our time is limited to identify with our Lord Jesus in the day of His rejection.

There are no baptistries in heaven, no pillories, no prisons, no cruel jokes or ostracizing. The Bible is clear: *"If we suffer, we shall also reign with Him"* (2 Tim. 2:12). As Amy Carmichael wrote: "We have all eternity to celebrate our victories, but only a few short years to win them."

**7. All Harmful Effects of the Fall:** *"...for the former things are passed away"* (Rev. 21:4).

- a) no more disease, pain or death (Rev. 21:4)
- b) no more sorrow or crying (Rev. 21:4)
- c) end of loneliness, weakness, failure and sin
- d) end of war, famine, natural disasters
- e) no more night, darkness, wasted time
- f) end of separation from fellow believers—"no more sea"
- g) no more disappointment or unfulfilled desires
- h) no more regrets, fears or doubts
- i) no satanic temptation or worldly allurements

Do you want to go to heaven? What is in heaven will be wonderful, of course. But thank the Lord for what *isn't* there, as well as what is there.

**"Has this world been so kind to you that you should leave with regret? There are better things ahead than any we leave behind."**

**—C. S. Lewis**



*"I press toward the mark for the prize of the high calling of God in Christ Jesus."* Philippians 3:14

**1. Our Beings as Possessors of Eternal Life:** Whatever else will be in heaven, perhaps the most amazing is that WE will be there! As noted on page 16, our bodies will:

- a) be reconstituted spiritual bodies (1 Cor. 15:44)
  - b) be glorified—given a new capacity
  - c) be like Christ's own body
- Among others, our arrival in heaven is likened to:
- a) winning a prize at the end of a race (Phil. 3:14)
  - b) reaping a good harvest (Ps. 126:6)
  - c) consummating a marriage (Rev. 19:9)
  - d) arriving home after a long journey (2 Pet. 1:11)
  - e) getting the full inheritance (Eph. 1:14)

**2. Souls Won for the Master:** *"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy"* (1 Thess. 2:19-20).

*O! If one soul from Anwoth  
Meets me God's right hand,  
My heaven will be two heavens  
In Emmanuel's land.*

(Ann Ross Cousin from the letters of Samuel Rutherford—Anwoth was Rutherford's hometown in Scotland)

**3. Temporal Things Laid at His Feet:** You can't take it with you...but you can send it on ahead! *"For the which cause I also suffer these things; nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day"* (2 Tim. 1:12).

- a) my time
- b) my money
- c) other possessions
- d) my talents
- e) my relationships
- f) my praise
- g) my energy

**4. Our Personalities Fashioned on His Wheel:** I am not what I ought to be, but, thank God, I am not what I used to be. And I am not what I shall be: *"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is"* (1 Jn. 3:2). In that day, we shall all be beautiful, bearing the family image forever.

**5. Lessons Learned in Christ's School:** *"For [our fathers] for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby"* (Heb. 12:10-11). This chastening (all that is involved in child-training) proves our relationship as "sons," reveals His high intentions for us, and demonstrates His deep affection towards us.

**6. Our Knowledge of God:** *"And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent"* (Jn. 17:3). We receive this knowledge through:

- a) the Word of God when we receive it as babes
- b) our experiences as we allow the Spirit to teach us
- c) other Christians' knowledge of Him that they have shared with us or shown us by their lives
- d) creation around us (Rom. 1)

**7. Our Account Books of our Stewardship:** In time we are only training for reigning. The Lord is teaching us the "Family business." We will be called to account (2 Cor. 5:10) for our stewardship (in grace). Why? Because He will not give us more than we can bear (see 2 Cor. 4:17). *"And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household...?"* (Luke 12:42). *"It is required in stewards, that a man be found faithful"* (1 Cor. 4:2).

- a) the sort of materials used (1 Cor. 3:13-14); is it fireproof?
  - b) the amount we have invested (2 Cor. 9:6)
  - c) things done in the body (2 Cor. 5:10) whether good or bad.
- Will this be the moment when we shall understand that our sovereign God has been able to weave all things in our lives by grace into the final masterpiece? He will have done *"all things well."*

**8. The Promises of God Yet to be Fulfilled:** Our Lord Jesus is a *"High Priest of good things to come."* We have no idea what He has waiting for us, but we do know some of the promises that have yet to be fulfilled.

- a) we shall be like Him
- b) we shall *"reign with Him"* in glory (Rom. 8:18)
- c) we will enter into the *"glorious liberty of the children of God"* (Rom. 8:21).
- d) we *"have the firstfruits of the Spirit"* (Rom. 8:23). The full harvest is yet to be brought in.

**"Success is neither fame, wealth, nor power; rather it is seeking, knowing, and loving God."**  
—Charles Malik

# SCIENCE & YOU

VISIBLE CREATION SHOWING US THE INVISIBLE GOD

## TOO HOT, TOO COLD...AH, JUST RIGHT!

A thermostat is an example of a mechanical *feedback loop*. When set to a particular temperature, it senses changes in air temperature and reacts to defend the *setpoint temperature* by turning the heating or cooling system on or off.

Living things use the same principles to maintain body temperature, blood pressure, blood sugar, adequate blood calcium levels, to control bone growth and regulate the supply of energy in cells—just to name a very, very few.

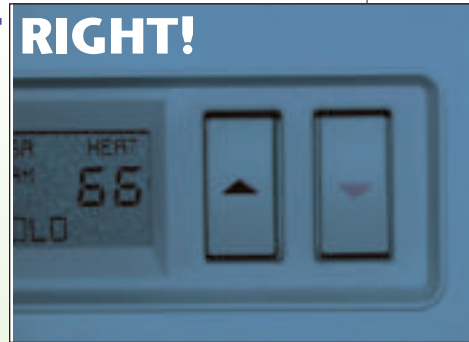
In many cases, the regulation of enzyme activity or level of minerals is exquisitely controlled within a very small range. Intelligent people designed and built the thermostat and the cruise control in an automobile. People also determine the setpoint of the mechanism. But where did biological feedback loops come from, and who or what determined their setpoints? Did the loops just design themselves by evolution?

Describing a feedback loop in a living cell or organism is simple. It is much harder to understand exactly how nonliving chemicals sense a condition, compare it to a pre-set level and then react to bring the condition back to where it should be. How do mere chemicals know what should be? We speak about how the body “controls” blood sugar by directing the liver to make and release sugar at night and by releasing insulin after we eat, causing muscle cells to pick up sugar from the blood. But people understand *why* keeping blood sugar in a certain range is good and what specifically the range of blood sugar should be. This is a type of understanding that chemicals themselves just do not have.

Partial feedback loops are of little to no benefit. If the body could sense high blood sugar or high blood pressure and yet not be able to react to change, it is of little survival value. In fact, when feedback loops don’t work, we call it “disease”—like diabetes or hypertension. These diseases decrease rather than increase survival. According to evolutionary doctrine, each small change in structure and function must be of survival value to be passed on to future generations. Yet for a feedback loop to function and be of survival value, all the parts must simultaneously exist in the same living cell or body. So how could an entire feedback loop ever evolve when partial loops actually decrease survival?

Evolution requires adherents to believe by faith, without proof, that the thousands of biological feedback loops evolved independently and sequentially over time with no intelligent input. In essence, to believe that the spring designed the thermostat. This is not what happens. Mechanical and biological machines just don’t make themselves. If feedback loops did not make themselves, and people didn’t make them, isn’t it more reasonable to believe the biblical statement that “*all things have been created by Him*,” that is, God the Son (Col. 1:16)? He is the only one who has the intelligence to design, the power to make and the understanding to determine the setpoint of living feedback loops. “Honey, can you turn the heat up?”

MICHAEL G. WINDHEUSER, Ph.D.



# BE FRUITFUL AND MULTIPLY

*If only we could hear this appeal as straight from the heart of God!*

**Jabe Nicholson**

**M**any fields throughout our needy world are presented to us by the missionary-minded as “the most needy.” No one would think of North America as included in that list. But here are some startling facts:

North America is one of the few continents where biblical Christianity is not growing faster than the population. The current population in the USA is about 295,500,000 and growing at a net gain of one person every 11 seconds. In 1900 there were 27 churches for every 10,000 people. Today there are only 11 churches for every 10,000 people. Church attendance is declining, with actual attendance at only about 20 percent in the US and 7 percent in Canada. At least half of all churches last year did not add one new member through conversion.<sup>1</sup>

God’s purposes are never stagnant, dormant or sterile. The plant life He designed with *“the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself”* (v. 11). To His new animal creatures in Genesis 1, He commanded: *“Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth”* (v. 22). Likewise to the human family He said, *“Be fruitful, and multiply, and replenish the earth”* (v. 28).

The New Testament (or Covenant) was made with a new creation, incorporating *“better promises”* (Heb. 8:6). And it too, like the first creation, had multiplication in mind. The Lord Jesus turned His disciples into disciple-makers (Mt. 28:19). When, in Acts 2, the Church was born, it was not only made a living organism, but, like the first creation, it had been given a kind of life—by God’s enablement—that could reproduce as well. So we read, *“And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly...”* (Acts 6:7). *“Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied”* (9:31). *“But the word of God grew and multiplied”* (12:24).

If this is going to happen in our day and on the North American continent, what must be done? How can we

multiply? First, five negative positions must be taken:

1. We must stop assuming that it’s normative Christianity to be fruitless and powerless, seeing almost no one saved from year to year. That is *not* God’s program.

2. Let’s not excuse our lack of blessing, blaming it on the times, the trends, or the truths we hold. How long will we use the lame excuse that the reason people won’t come to our assembly is because “we have the truth”? We need to repent of this, realizing that the truth (including whatever we know of it) is beautiful—since *“the truth is in Jesus.”*

3. Stop focusing on what you *don’t* have instead of what you *do* have. *“If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not”* (2 Cor. 8:12). Can’t do this? Then do that—or encourage those who are doing what you can’t do. It’s that willing mind we need. Then God will put us on the active list, giving us something that suit our abilities.

4. Don’t look back. *“This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus”* (Phil. 3:13-14). If we could get the same mileage out of our cars as we do out of old hurts and grievances, we’d never have to buy gasoline. Get over it. Life is too short and the issues are too serious to fuss about what someone said or did to me. If I’ve tried to set it right and it hasn’t worked, turn it over to the Heavenly Collection Agency (1 Pet. 2:22-23) and carry on. Soldiers often have to fight on after being wounded.

5. Refuse to judge another man’s servant (Rom. 14:4). We will have more than enough to give account for ourselves at the Judgment Seat. Easy enough to sit on the sidelines and criticize those on the field; but three cheers to the ones who, though fearful, put on the uniform and join the fray. If you aren’t failing at something, I’d suggest you’re not trying to do enough. The Lord let His disciples fail (see Mt. 17:16), in fact encouraged them to take risks (Mt. 13:3-9). But He is angry with talent gravediggers (Lk. 19:20-24), calling them *“wicked”* servants. His word, not mine.

Now for some positive suggestions (remember to *“Prove all things; hold fast that which is good,”* 1 Thess. 5:21):



## 1. WE NEED TO RECLAIM THE THREE KEYS

*"Then...the churches...were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied"* (9:31). Note the three ingredients in the multiplication process. Edified + Occupied + Sanctified = Multiplied

First, they were edified. They were in the Word. They were in each others homes and lives, sharing what they had learned. They were building each other up on their most holy faith. Construction crew—not wrecking crew.

Second, they were occupied. Occupied with things above where Christ sits. Walking in the fear of the Lord means living life consciously under the eye of God, having a holy reverence for Him that changes everything from the way you treat your spouse (in private), how you spend money, and what you laugh at. It changes your thought life, your goals in life, everything from stem to stern.

Third, they were sanctified. They responded quickly to the Spirit's promptings regarding sins to confess, wrongs to right, ministries to perform, and people to visit. They co-operated with the Spirit in His interior decorating project; He co-operated with them in evangelizing the world.

## 2. THE WORD WILL NEED TO GET OUT

Notice the vital part the Word played in the process of multiplication in the early church: *"And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly"* (Acts 6:7). How does the Word increase? It was the *speaking* of it that increased. The good news spread far and wide, to high and low, in season and out of season, publicly and from house to house. Without any mass media, they got the word out world-wide!

The psalmist first declared the process: *"The Lord gave the word: great was the company of those that published it"* (68:11). During the Lord's earthly ministry, the same thing happened. We read of the same two stages in the story of the demoniac: *"...he went his way, and published throughout the whole city how great things Jesus had done unto him"* (Lk. 8:39). He had a life-changing encounter with the Saviour and didn't stop talking about it until everyone in town had heard! (See Acts 10:37; 13:49.) It's that simple: God has spoken to us; we speak to others; others hear Him.

## 3. THE WORK IS ONE SOUL AT A TIME

The Lord's commission was to preach the gospel *"to every creature."* Of course there needs to be public proclamation, but souls must be reached individually. In His marvellous plan, the Lord has suited us for the work by giving us all different personalities, varied contacts, and

unique testimonies. Yet God mixes more than He matches, using little children to reach hardened seniors, simple words to reach intellectuals, and the most unlikely to do His work *"that no flesh should glory in His presence"* (1 Cor. 1:29). Our weaknesses may very well be our weapons.

Michael Loftis writes: "Today's church, currently estimated to be approximately half a billion gospel-believing people, is larger than any army in the world."<sup>1</sup> Even if the number were only one tenth that, such an army of witnesses could, by sharing the gospel with not much more than 100 distinct people, reach the whole world.

## 4. WE MUST RETHINK NT SIMPLICITY

The New Testament church was God plus redeemed people at work. We may have things far too complicated. If we're going to see thousands saved, we probably won't be able to build million-dollar buildings across the landscape. We must keep firmly in mind that the church in its most vigorous days could rapidly deploy, shift gears quickly, move into promising regions, and felt no obligation to maintain shrinking assemblies because there were no buildings to care about. Deacons, instead of repairing structures and cutting grass, were out visiting widows, caring for the poor of the flock, even street preaching.

Here's what Norm Nickas, a leading Baptist, has to say:

The church must commit itself to developing a reproducible system or method of church multiplication that is not primarily dependent on money, land and buildings....<sup>1</sup>


I certainly don't object to modest, functional buildings (hopefully used for more than a few hours a week). But if we hope to see many new gatherings springing up across the landscape, there are all sorts of public rooms available (as well as homes) so our resources can be put once again into missionary enterprise at home and abroad. In several instances that I know personally, the cost of one new assembly building could have financed an evangelistic campaign that would—by conservative estimates—have placed a gospel CD into the homes of five million people!

I remember years ago travelling with Bill MacDonald past the Mormon temple overlooking San Francisco Bay.

"I'm sure glad they build those things," he said.

"Why?" I asked, incredulous.

"Because then the money doesn't go into literature."

He's a man that knows the value of getting the Word out. So should we all. 

<sup>1</sup> *Message* magazine, Vol. 53, No. 1, p. 9



# LEAVING TRACTS WHERE WE GO

*The Trogdons (NC) send letters back home as they do some evangelistic camping.*

## Rex Trogdon

### Pygmies Living in North America! (June, 2005)

Nance and I raised our family in North Carolina and our favorite family activity was camping. We still believe the Lord used our camping experience in the Great Smokey Mountains to prepare us for the great work among the Pygmies. We learned so much from the Pygmies as we camped with them for the sake of pioneer Gospel work in the great Ituri Rain Forest of Africa.

In our years of working with the Pygmies in the Congo we learned that they lived in camps and were nomadic. They could make camp in a matter of hours and break camp in a matter of minutes. They moved about for their survival following hunting patterns or fleeing disease.

Now we are camping again, but not for family fun. We've found that there are many people camping, actually living in their RVs. They call themselves "full-timers," but we call them "the Pygmies of North America" (not to their face, of course). They are fulltime RVers. They've sold their home, lightened their load, rented a PO box in a tax-free state like Florida or Texas, bought a camper and hit the road.

The first time we met fulltime RVers was in 2001. We had purchased an RV. Nothing fancy, just a travel trailer to pull with our pickup truck. We went camping up along the Blue Ridge Parkway and we met a couple who said they were "full-timers." We told them that we were full-timers, too. Fulltime Christians, that is! They were not in a hurry to keep an appointment, watch the game on TV, or go shopping.

They took the time to sit and listen to the gospel and talk about what it means to know the Lord.

Since then, every camping trip has brought us into contact with full-timers.

Some are following jobs for survival, like the Pygmies followed game. Others are following medical needs, like chemotherapy treatment, just as the Pygmies fled disease. For the most part, full-timers are folks who have gotten fed up with the rat race that we call the human race, and rather than live life in the fast lane, have taken early retirement to pull off the highway and onto the byway. They feel they've seen what life is not, now they are on a journey to find what life is.

So, what is there spiritually for these "Pygmies of North America"? Not much. Because of this, we were burdened to take a trip, a long trip. We're on this trip right now while I'm writing to you. We're seeking souls who are seeking the Savior.

Please pray for us as we travel along that the Lord will give opportunities at each campground and fuel stop too! We'll let you know how things are going among the Pygmies—in North America!

With love in our Lord,  
Rex and Nancy



### Go West! (June 12, 2005)

We're so glad you're going along on this trip, through your prayers for us.

It was a joy to speak this Sunday morning at BBC on Acts 11 about Barnabas and Saul preaching and teaching in Antioch and then reaching out to those going through a worldwide famine. While there are famines in our sad world today, the greatest famine is spiritual. People are starving for the truth of the gospel. Starving so that they have lost their appetite because of the counterfeits that only mock their hunger pains!

Having mentioned feeding the hungry as a channel of





opportunity for the gospel on Sunday morning we departed in our RV for this trip. Into the

foothills of North Carolina

we hit some of the wind and rain spinning off from tropical storm Arlene and pulled into a Sonic Drive-in for a hotdog! There we talked with a young man who asked for money to buy food. Time to practice what we preach. Rather than giving him money for food, I ran to the restaurant and added a hotdog to our order. He was grateful and glad to receive it and a gospel tract.

On into the mountains past Asheville, it was time to refuel and find a campground. We pulled into a gas station near Waynesville and the man on the other side of the gas pumps was interested in talking about our camper. He and his wife were in the process of selling their house and purchasing a 5th wheel RV to go fulltime. In fact, they were purchasing the very make of our trailer, just bigger. What an opportunity! The Lord must have been holding back the next band of rain and winds just long enough to meet this couple and tell them of our mission. We gave them a

gospel tract to read along the way, then finished fueling and headed for a nearby campground.

Had a little leak in the roof but I fixed it by placing the kitchen plastic trash can underneath the drip. I'm glad I have some caulking in my tool box to really fix it later. These two opportunities were brought about by the Lord in answer to your prayers and ours. Please keep praying and we'll keep you up to date.

With love in our Lord,  
*Rex and Nancy*

### Don't Leave Home Without Them! (June 14, 2005)

Don't leave home without them! You remember the advertisement for American Express travelers' cheques.



## PAPER MISSIONARIES



It has been estimated that only 2 percent of American Christians regularly share their faith. But one way that even the most timid can begin is by placing tracts along the way. You can include them with bill payments (paid on time, of course), or with (substantial) meal tips, if you still don't feel courageous enough to hand them out to strangers.

Some might feel that tracts are not the best way, but as Kirk Cameron, well-known actor (Buck Williams in *Left Behind*) and avid tract distributor, says: "Since I've become passionate about reaching the lost, I've realized that the gospel on paper is infinitely better than no gospel at all."

Tracts need not be the beginning and end of the contact. They can be a good conversation-starter. But they also keep speaking long after I have said goodbye.

So why don't more people hand out tracts? Ray Comfort (founder of Living Waters Publications—see their eye-catching tracts at **[www.livingwaters.com](http://www.livingwaters.com)**) puts it bluntly: "Fear. Fear of rejection and ridicule..."

"The Bible gives the analogy that we are

Even more importantly, gospel tracts! Before leaving home, we stocked up on gospel tracts to distribute and prepared a helpful survey for RVers with general questions about their spiritual life that would lead our conversation to the gospel.

The first time we used it was at the campsite on our second morning at a campground in Indiana. While breaking camp, we introduced ourselves to our neighbors. “We’re Kerry and Patty,” he said as he sat down on the picnic table. I stopped what I was doing and joined him for a visit. Nance went in to visit with Patty. I noticed he had a map of the US on the side of his RV with every state filled in with a colorful decal.

“That’s a lot of traveling,” I said.

“Yes, we’re full-timers,” he responded. I immediately told him of our mission to full-timers and asked him to take a little survey. His wife walked up at that time and he passed the conversation her way.

Question 1: Do you have a Bible in your RV?

She answered emphatically, “Yes, we sure do!”



Question 2: Do you read the Bible?

“No!” She said, almost as emphatically as her previous answer in the affirmative.

“Ever?” I asked.

“Never.” She admitted as if to catch her own irony.

Question 3: Has anyone ever explained to you the central message of the Bible?

“Yes, I was raised a Mormon and taught it at school.”

Question 4: Did they explain that “All have sinned and fall short of the glory of God”? That God sent His only Son, Jesus Christ, to die on the cross to pay for our sins and that trusting in the Savior can provide forgiveness of sins and a home in heaven?

“Yes.” She answered curtly.

Question 5: “One more question,” I said, with begging permission in my voice.

As she listened, I asked, “If you were to die tonight and stand at Heaven’s door, and God asked you, ‘Why should I let you into My Heaven?’ what would you answer?” She stated, “Because my

like fire-fighters, pulling people from the flames. I have known the shyest people to be the most compassionate evangelists.”

We’re grateful for groups like Jews for Jesus, who handed out one million tracts in New York City just this past July (according to reports, they have handed out, one-on-one, 40 million tracts worldwide).

During the last 40 years, Chick Tracts has sold more than 500 million of their cartoon-style booklets (some more scriptural than others). Their most popular, “This Was Your Life,” is credited with pointing thousands to Christ.

American Tract Society, founded on May 11, 1825, records “a cumulative publishing history of 10 billion pages of tracts, books and Bibles printed in more than 188 languages,

and circulated in almost every country on the globe,” according to its website ([www.atstracts.org](http://www.atstracts.org)). After September 11, its tract “America Under Attack” sold more than 3.5 million copies in one month.

**THE CHALLENGE:** If only ten percent of our Uplook readers (of those who aren’t presently distributing tracts) would each give out just one a day, I estimate we would easily exceed that 3.5 million number over the next decade, if the Lord has not returned.

Like snowflakes, insignificant on their own, tracts can have a cumulative effect that—little by little—are able to cover the world with a blanket of good news from the heart of God.

—the editor



son and my mother are there and I want to see them!"

I then explained John 14:6, "Jesus said, 'I am the Way, the Truth, and the Life; no one comes to the Father except through Me.'" I also testified that He is my Savior and how glad I am to know I have received the gift of eternal life.



We then exchanged address cards. I had prepared a special card for this trip. It has our picture, name, address, phone and email on the outside. Inside the card I printed the "Romans Road to Christ." We pray (and want you to pray, too) that Kerry and Patti will trust the Savior as their very own.

Gospel tracts are a great tool don't leave home without them!

With love in our Lord,  
*Rex and Nancy*

### Yellowstone (June 26, 2005)

We were so impressed with Yellowstone National Park. What beauty was brought about by the volcanic activity in the "Circle of Fire" in years (not aeons) past! Yet as we travel through the area and see the geysers with water and steam spewing from underground, we are reminded of the judgment many will face in the Lake of Fire.

With this in mind we went early to the outdoor church service at the campground amphitheater to offer to partici-

pate in the service. The three young people were glad to have me provide the music for the hymns, "To God be the Glory," "Have Thine Own Way," and "Blessed Assurance," but their message left much to be desired. We are praying that the message of the gospel through the hymns will be used by the Lord to speak to the ones who attended.

We were able to speak to the three young people that conducted the church service concerning their own salvation. Only one of the three had a clear testimony.

Although we were disappointed in the message at the meeting, we met a couple who came to the service who work as campground hosts in the national park. They know the Lord. We had a good visit with them and prayed that the Lord would use them to reach other campers for Christ. They promised to pray for us, too.

With their prayers and yours, we are confident of the Lord's leading as we travel on West toward the setting of the sun to tell of the risen Son of God, who gave His life for us and all the world. Thanks for praying!

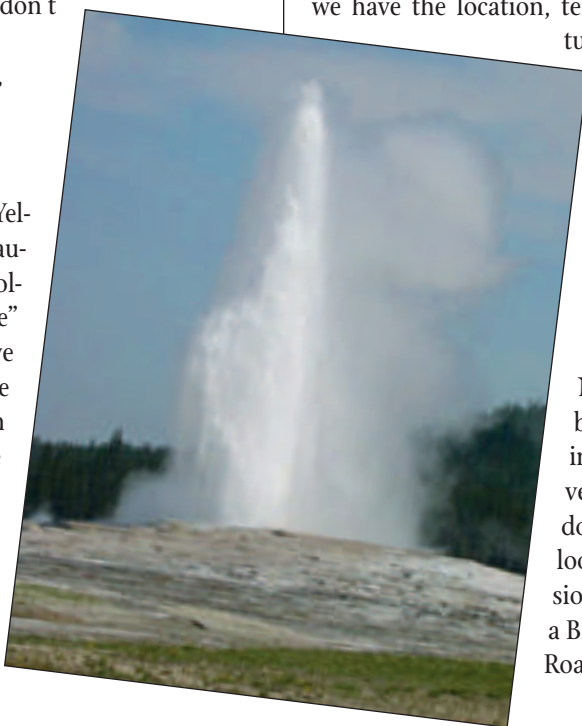
Yours in our Lord,  
*Rex and Nancy*

### Come unto Me! (July 9, 2005)

Before leaving on our big trip west, our daughter, Angie, gave me an early Father's Day gift. A Global Positioning System! I was amazed at the information it offered. Not only roads and interstates but restaurants and shopping malls, too. With just the touch of the screen we have the location, telephone numbers, and turn-by-turn directions. One feature that is

a great help on the GPS is the distance to the next rest area. The rest areas have met our "needs" numerous times and have also provided opportunities to talk with people about the Lord.

Like Dennis and his wife, whom we met at a rest area in central Nevada. They were taking a break, having a snack, and walking their dog. It was an easy conversation to strike up since their dog was a Wheaton Terrier and looked just like a large sized version of our dog, Blessy. I gave them a Bible and a card with the Roman's Road on it.





After talking with them, I met another couple. When I shared the Roman's Road card with them, they were thrilled and said that he would take the card and use it for his Bible Study class this week!

People are tired and looking for rest. They're tired of work, tired of waiting, tired of trying, and just plain tired! Where can they find rest? The Lord Jesus invites, *"Come unto Me, all you that labor and are heavy laden and I will give you rest!"* Truly, man is restless until he finds rest in Christ.

Not only is there eternal rest, but the Lord told His disciples to *"come apart and rest awhile."*



We know that we are going to our eternal rest some day, but how thankful we are to be able to rest along the way, too.

We are in Nebraska today. Tomorrow we'll make it to Kansas City, Missouri where we'll fellowship with the saints at the Spruce Hills Bible Chapel.

Please keep praying that on our way home we'll meet more people in the rest areas and introduce them to the One who is able to give them true, eternal rest.

Yours in our Lord,  
Rex and Nancy



## WE ASKED:

*Several correspondents sent us a revised list of the servants of the Lord in this shot from Guelph.*



With thanks to Esme Greene Thisse and Ainslie Cooper

## CAN YOU NAME THESE PEOPLE? AND SOME OF YOU COULD

*Left to right standing: John Smart, R. E. Harlow, Russ Eden, Horace Lockett (principal of GCG during the summer season), Ernie Tatham, A. P. Gibbs, and Conrad Baehr. Front row: Marie DeVries, Myrtle Baehr, Mrs. Hill, Gladys Lockett, and one suggested Mrs. Leslie Bier.*



# ELDERHELPS

TO FEED • TO TAKE HEED • AND TO LEAD

*This page is reserved for those interested in the subject of shepherding in a local assembly. You can help others by submitting your questions and/or answers and they will be appreciated, edited and used in some way. Please e-mail me care of [elders@uplook.org](mailto:elders@uplook.org)*

## HOW TO HANDLE UNRULY ELDERS

A correspondent asks: **“What should be done if an assembly has an ‘elder’ who is obviously unfit for the work, errant, and stubborn? I cannot find any Scripture that provides guidance in such a case.”**

A somewhat similar situation appears in John’s third letter, and he knew how to deal with the offending individual. We may say, “But John was an apostle, and no one has that kind of authority today.” This is true, but there is still helpful instruction for us in the passage. For one thing, the accusations against Diotrophes were very clear. It was not that he was merely considered difficult or stubborn by some; rather, his wicked deeds are specified. In the same way, we need to be able to point to serious unscriptural conduct before saying an elder is unfit.

We must be careful here. Sometimes a brother may be labeled as “stubborn” because he stands for the truth while others urge compromise. For instance, I know of a preacher who was told that he was “unloving.” Apparently his fault lay in teaching that Scripture provides clear instructions and examples of how a local church should function. It appeared that those who branded him ungracious did so not because he was guilty of any misconduct or genuine unkindness toward other believers, but because they thought his teaching might offend some who preferred a more accommodating approach.

But let us assume that the man spoken of in the question above is being accurately described, and his ungodly deeds are apparent. What can be done? It may be that the assembly in question is weak, especially in the area of leadership. No one is strong enough to deal with this erring “elder,” and, given his nature, confrontation would result in a fight and perhaps a split. Should the little flock call on the elders from another fellowship for help? At first glance this may seem like a sensible solution, but we know of no scripture that would support such an approach, and, in fact, it would likely only spread the problem.

If there is unanimity among the other brothers in the assembly, they might ask this present-day Diotrephes to step aside. But they may not have enough confidence and boldness to do so. What now? Let those who seek the Lord’s glory (and not merely a human solution) go straight to the Head of the church in persistent prayer. They may discover, as they do so, that the Lord has actually allowed this situation to develop because of the failure of the assembly as a whole to cleave closely to Him. To hastily try to exorcise Mr. Diotrephes may be to sidestep an even more serious issue. If the principle of “*this thing is from Me*” applies (see 2 Chr. 10-11), the assembly may need to learn a humbling lesson and repent of its failure.

Our Lord is more interested in the preservation and progress of the assembly than we are. If only two or three spiritually-minded brethren agree together and seek the Lord’s face in prayer, we may be confident that the Lord will deal with the offender, changing his attitude or removing him in some way (Mt. 18:19f). This path requires patience as well as faith, and as human beings we often find these resources in short supply; but trusting the Lord to act in the interests of His church is much better than trying to force a Diotrephes out with the arm of flesh. Furthermore, it would surely please the Lord if we began by praying for the offender, rather than against him. After all, he is still a member of the body of Christ.

# TRUE STORY

*“Go home to thy friends, and tell them how great things the Lord hath done for thee” (Mk. 5:19).*

## MY CONVERSION TO GOD

*Stories from the life of H.A. Ironside  
(Oct 14, 1876–Jan 15, 1951)*



**F**rom a very early age God began to speak to me through His Word. I doubt if I could go back to the first time when, to my recollection, I felt something of the reality of eternal things.

My father, John, was taken from me before his features were impressed on my infant mind. But I never have heard him spoken of other than as a man of God. He was known in Toronto to many as “The Eternity Man.” His Bible, marked in many places, was a precious legacy to me; and from it I learned to recite my first verse of Scripture, at the age of four. I distinctly recall learning the blessed words of Luke 19:10, *“For the Son of Man is come to seek and to save that which was lost.”* That I was lost, and that Christ Jesus came from heaven to save me, were the first divine truths impressed on my young heart.

My mother, Sophia, widowed at 26, was one of a thousand. I remember yet how she knelt with me as a child, and prayed, “O Father, keep my boy from ever desiring anything greater than to live for Thee. Save him early, and make him a devoted street preacher, as his father was. Make him willing to suffer for Jesus’ sake, to gladly endure persecution and rejection by the world that cast out Thy Son; and keep him from what would dishonor Thee.” The words were not always the same, but I heard the sentiment times without number.

To our home there often came servants of Christ—plain, godly men, who seemed to me to carry with them the atmosphere of eternity. Yet in a very real sense they were the bane of my boyhood. Their searching, “Henry, lad, are you born again yet?” or the equally impressive, “Are you certain that your soul is saved?” often brought me to a standstill.

California became my home before I was a child of God. In Los Angeles I first began to learn the love of the world, and was impatient of restraint. Yet I had almost continual concern as to the great matter of my salvation.

I was only twelve years old when I began a Sunday School to try to help the boys and girls of the neighborhood to a knowledge of the Book I had read ten times through, but which had still left me without assurance of salvation. To Timothy, Paul wrote, *“From child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus”* (2 Tim. 3:15).

It was this latter that I lacked. I had, it seemed to me, always believed, yet I dared not say I was saved. I know now that I had always believed *about* Jesus. I had not really believed *in* Him as my personal Saviour. Between the two there is all the difference between an eternity in heaven and endless ages in the lake of fire.

As I have said, I was not without considerable anxiety as to my soul; and though I longed to break into the world, and was indeed guilty of much that was vile and wicked, I ever felt a restraining hand on me, keeping me from many things that I would otherwise have gone into; and a certain religiousness became, I suppose, characteristic. But religion is not salvation.

I was nearly fourteen years old when, upon returning one day from school, I learned that Donald Munro, a servant of Christ from Canada, well known to me, had arrived for meetings. I knew, before I saw him, how



he would greet me; for I remembered him well, and his searching questions when I was younger. Therefore I was not surprised, but embarrassed nevertheless, when he exclaimed, "Well, Harry, lad, I'm glad to see you. And are you born again yet?"

I hung my head, and could find no words to reply. My uncle said, "You know, he preaches himself now a bit, and conducts a Sunday School!"

"Indeed!" was the answer. "Will you get your Bible, Harry?"

I was glad to get out of the room, and so went at once for my Bible, and returned, after remaining out as long as seemed decent, hoping thereby to recover myself. On my re-entering the room, he said, kindly, but seriously, "Will you turn to Romans 3:19, and read it aloud?"

Slowly I read, "*Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.*"

I felt the application, and was at a loss for words. The evangelist went on to tell me that he too had been once a religious sinner, till God stopped his mouth, and then gave him a sight of Christ. He pressed on me the importance of getting to the same place before I tried to teach others. The words had their effect. From that time till I was sure I was saved, I refrained from talking of these things, and I gave up my Sunday School work.

But now Satan, who was seeking my soul's destruction, suggested to me, "If lost and unfit to speak of religious things to others, why not enjoy all the world has to offer?"

I listened only too eagerly to his words, and for the next six months or thereabouts no one was more anxious for folly than I, though always with a smarting conscience.

At last, on a Thursday evening in February, 1890, God spoke to me in tremendous power while out at a party with a lot of other young people, mostly older than myself, intent only on an evening's amusement. Standing alone by a refreshment table, there came home to my soul, in startling clearness, some verses of Scripture I had learned months before, found in Proverbs 1:24-32. Here wisdom is represented as laughing at the calamity of the one who refused to heed instruction, and mocking when his fear comes. Every word seemed to burn its way into my heart. I saw as never before my dreadful guilt in having so long refused to trust Christ for myself, and in having preferred my own wilful way to that of Him who had died for me.

I went back to the parlor, and tried to join with the rest

in their empty follies. But all seemed utterly hollow, and the tinsel was gone. The light of eternity was shining into the room, and I wondered how any could laugh with God's judgment hanging over us, like a Damocles' sword suspended by a hair. We seemed like people sporting with closed eyes on the edge of a precipice, and I the most careless of all, till grace had made me see.

That night I hurried home, and crept upstairs to my room. There, after lighting a lamp, I took my Bible, and, with it before me, fell on my knees.

I had an undefined feeling that I had better pray. But the thought came, "What shall I pray for?" Clearly and distinctly came back the answer, "For what God has been offering me for years. Why not receive it, and thank Him?"

My dear mother had often said, "The place to begin with God is at Romans 3, or John 3." To both these scriptures I turned, and read them carefully. Clearly I saw that I was a helpless sinner, but that for me Christ had died, and that salvation was offered freely to all who trusted in Him. Reading John 3:16 the second time, I said, "That will do. O God, I thank Thee that Thou hast loved me, and given Thy Son for me. I trust Him now as my Saviour, and I rest on Thy Word, which tells me I have everlasting life."

Then I expected to feel a thrill of joy. It did not come. I wondered if I could be mistaken. I expected a sudden rush of love for Christ. It did not come either. I feared I could not be really saved with so little emotion.

I read the words again. There could be no mistake. God loved the world, of which I formed a part. God gave His Son to save all believers. I believed in Him as my Saviour. Therefore I must have everlasting life. Again I thanked Him, and rose from my knees to begin the walk of faith. God could not lie. I knew I must be saved.

## A JEW'S SEARCH FOR BLOOD

In the spring of 1898, I was holding some gospel meetings in San Francisco, and several times addressed the Jews attending a "Mission to Israel." On one occasion, having concluded my discourse, the meeting was thrown open for discussion with any who desired to ask questions or state difficulties, as also for any who had been brought to Christ to relate their conversions. The experience of one old Jew interested me greatly, and, as nearly as I can, I give his remarks in his own words:

"This is Passover week among you, my Jewish brethren, and as I sat here, I was thinking how you will be observing



it. You will have put away all leaven from your houses, you will eat the *motsah* (unleavened wafers) and the roasted lamb. You will attend the synagogue services, and carry out the ritual and directions of the Talmud; but you forget, my brethren, that you have everything but that which Jehovah required first of all. He did not say, 'When I see the leaven put away, or when I see you eat the motsah or go to the synagogue;' but His word was, '*When I see the blood I will pass over you.*' Ah, my brethren, you can substitute nothing for this. You must have blood, blood, BLOOD!" As he reiterated this word with ever-increasing emphasis, his black eyes flashed warningly.

After a moment's pause, the old man went on. "I was born in Palestine more than seventy years ago. As a child I was taught to read the Law, the Psalms, and the Prophets. I early attended the synagogue and learned Hebrew from the rabbis. At first I believed what I was told, that ours was the true and only religion, but as I grew older and studied the Law more intently, I was struck by the place the blood had in all the ceremonies there, and equally struck by its utter absence in the ritual to which I was brought up.

"Again and again I read Exodus 12 and Leviticus 16 and 17, and those chapters made me tremble as I thought of the great Day of Atonement and the place the blood had there. Day and night one verse would ring in my ears. '*It is the blood that maketh an atonement for the soul!*' I knew I had broken the law. I needed atonement. Year after year, on that day, I beat my breast as I confessed my need of it; but it was to be made by blood, and there was no blood!

"In my distress, at last, I opened my heart to a learned and venerable rabbi. He told me that God was angry with His people. Jerusalem was in the hands of the Gentiles, the temple was destroyed, and a Muslim mosque was in its place. The only spot on earth where we dare shed the blood of sacrifice, according to Deuteronomy 12, was desecrated, and our nation scattered. That was why there was no blood. God had Himself closed the way to carry out the solemn service of the great Day of Atonement. Now, we must turn to the Talmud, and rest on its instruction, and trust in the mercy of God and the merits of the fathers.

"I tried to be satisfied, but could not. Something seemed to say that the law was unaltered, even though our temple was destroyed. Nothing else but blood could atone for the soul. We dared not shed blood for atonement elsewhere than in the place the Lord had chosen. Then were we left without an atonement at all?

"This thought filled me with horror. In my distress I consulted many other rabbis. I had but one question—

Where can I find the blood of atonement?

"I was over thirty years of age when I left Palestine and came to Constantinople [Istanbul], with my still unanswered question, and my soul troubled about my sins.

"One night I was walking down one of the narrow streets of that city, when I saw a sign telling of a meeting for Jews. Curiosity led me to go in. Just as I took a seat I heard a man say, '*The blood of Jesus Christ, His Son, cleanseth us from all sin.*' I listened breathlessly as the speaker told how God had declared that '*without shedding of blood is no remission;*' but that He had given His only Son, the Lamb of God, to die, and all who trusted in His blood were forgiven all their iniquities. This was the Messiah of Isaiah 53: this was the Sufferer of Psalm 22.

"Ah, my brethren, I had found the blood of atonement at last. I trusted it, and now I love to read the New Testament and see how the shadows of the law are fulfilled in Jesus. His blood has been shed for sinners, has satisfied God, and is the only means of salvation for all."

## BLACKNESS OF DARKNESS

I think the most awful picture the Bible gives us of the doom of the lost is in the Epistle of Jude. He speaks of those who make light of God's salvation and who follow after unrighteousness, as "*wandering stars, to whom is reserved the blackness of darkness for ever.*"

When I was a boy in Canada, I remember how, night after night, a blazing comet appeared in the skies; and I heard older people say that this particular "night wonder" had not been seen for some 300 years. I asked in amazement where it had been, and for the first time in my young life I came up against the wonder of infinite space. I was told that that comet had been driving at tremendous velocity billions of miles away for 150 years, and then it gradually began to come back toward the sun.

In a few weeks it passed out of sight, not to appear to us for another 300 years. I can recall pondering what would happen if that comet never came back!

My friends, this is the appalling picture that Jude presents. Those who despise the boundless mercy God has bestowed on them in His blessed Son, and persist in refusing His goodness, continuing in their sins, will be driven away from the Sun of Righteousness into the outer darkness, nevermore to find their way back into the presence of God. He is giving a little space now for repentance, but the day of His grace will be over when He rises to shake terribly the earth. How are you treating His offer of mercy? 🕯

# Love's Victory

*Even if you don't normally "do" poetry, think this one through. It will leave you breathless.*

Leonard Sheldrake was the first editor of *Uplook* magazine. This poem appeared in the October 1927 issue (Vol. 1, No. 10). It has been shortened and slightly rearranged so it can be sung to the tune of "His is Love Vast as an Ocean."

As the flashing of the lightning  
    'Mid the thunder's mighty roar  
Fades and ends with blacker tempest  
    Than had churned the sea before,  
So did burst on every bosom  
    Hope which made the children sing,  
And the vision of the glory  
    At the coming of the King.

Weep, ye keepers of the temple,  
    Who the Lord of Heaven refused,  
Weep for coming retribution  
    Who God's love and grace abused;  
Fools to think your hand had triumphed  
    When you bound Him to the tree,  
Fastened up the door of Heaven  
    With the nails of Calvary.

Never was dispensed such bounty  
    As from hands by iron bound,  
Nor such grace as when the Saviour  
    Neither love nor mercy found;  
Wrath but broke the dam for mercy,  
    Brought its blessings from above,  
Hate which pierced Immanuel's bosom  
    Made a way for boundless love.

Power and might may gloat at weakness  
    Praying in Gethsemane,  
But they gave to Love a scepter,  
    And a throne on Calvary.  
Now He reigns in power and glory  
    In the Father's house above,  
Then He reigned in dying patience,  
    Prince of Peace and Lord of Love.



Gordon's Calvary

We shall see the kingly glory  
    Which His heavenly brow adorns,  
But His heart-enthraling honors  
    Are the cross and crown of thorns,  
Man of Sin, your Armageddon  
    Shall your doom and downfall see,  
But no battle's like Golgotha,  
    Where Love gained the victory.

# THE CHASTENING OF GOD

*Anything less earns Paul's gentle rebuke, "Ye have not so learned Christ."*

*"My son, do not despise the chastening of the Lord, nor be discouraged when you are rebuked by Him; for whom the Lord loves He chastens, and scourges every son whom He receives" (Heb. 12:5-6).*

**O**n casual reading, it is easy to misunderstand these verses. They sound as if God is punishing His people for something they have done. They have apparently been guilty of disobedience or some other wrong, and must now suffer God's punishment. But this is not the case. These Jewish believers were suffering because they had left Judaism and identified themselves with the Lord Jesus Christ. As a result they had been disowned, disinherited, dismissed from their employment, and harmed physically. They had not done anything wrong to be chastened, scourged, and rebuked by the Lord.

The whole content is about faith and endurance, not about backsliding saints.

In the previous chapter, the writer reminded his readers of the faith and endurance of many Old Testament believers. Now in chapter 12, verses 1 and 2, he urges them to follow this example of endurance, and the example of Jesus who endured the cross, despising the shame. After all, they had not yet resisted unto blood, that is, they had not died for Christ.

That leaves the question, "Why is God chastening, scourging, and rebuking these Hebrew believers who had stood true to Him in the face of great trials?"

The simple answer is that He was not punishing them. This is a literary device where the Lord takes all the persecutions and sufferings of His people and labels them as His own chastening. From His standpoint they were means of strengthening the faith of His people and teaching them to endure. The Lord did not instigate the persecutions but He harnessed them as His servants to produce these virtues. He allowed men to have their wickedness but He had His way. He overruled man's cruelty to glorify Himself and bless His people. It's another case of men meaning it for evil but God meaning it for good.

But there are other less painful methods of training. Why couldn't the Lord have used teaching, counseling, warning, encouraging, and correction? It is God's wisdom to always accomplish the best possible end by the best possible means. If He could have produced endurance in some other way, He would have done it. But just as calm seas never make a sailor, so a trouble-free life never produces endurance.

In verse 6-11 of chapter 12, the writer lists other benefits of God's chastening: it is an evidence of His love (v. 6); it is a proof of sonship (v. 7); it is for our profit, that we might be partaker of His holiness (v. 10); and it yields the peaceable fruit of righteousness (v. 11).

No matter what form His chastening takes, we should:

- a. Run with endurance (v. 1).
- b. Look to Jesus as the Great Example (v. 2).
- c. Avoid weariness and discouragement (v. 3).
- d. Never despise His chastening (v. 5).
- e. Be submissive to our Father (v. 9).
- f. Seek to see God's purpose in it and be trained by it (v. 11).

When you go through deep trial, do not assume that God is angry with you. He is trying to polish some facet of your character. Just submit to His loving design and you'll be the better Christian for it.

WILLIAM MACDONALD

## GIVE UP YOUR **SMALL** AMBITIONS

“FOR THOU ART GREAT, AND DOEST WONDROUS THINGS: THOU ART GOD ALONE” (Ps. 86:10).

QUOTATIONS SUBMITTED BY JOHN BJORLIE

**T**ell the students to give up their small ambitions and come east.  
—FRANCIS XAVIER, 1506-1542, who brought some measure of light concerning the Bible, the one true God, and of a Saviour, first to Japan and then to China, where he died at the age of 36.

In response to the question, “Will the heathen who have never heard the gospel be saved?”, it is more a question with me whether we who have the gospel and fail to give it to those who have not, can be saved.

—C. H. SPURGEON, 1834-1892

What we are to do must be done quickly. This generation is passing away quickly and we with it. The millions who are perishing are soon to be at the bar of God. What can we do for their salvation before the sun of life sets?

—A. T. PIERSON, 1837-1911

When He asks for and receives our all, He gives in return that which is above price—His own presence. The price is not great when compared with what He gives in return; it is our own blindness and unwillingness to yield that make it seem great.

—ROSALIND GOFORTH, 1864-1942

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