

EXALTING CHRIST · EQUIPPING BELIEVERS · EVANGELIZING THE WORLD

# CORNERSTONE

MAY - JUNE 2018

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## **Seven Brides In The Scriptures**

**Lovest Thou Me...?  
Gospel Missions In India  
...and more**

TO YOU WHO BELIEVE, THIS STONE IS PRECIOUS · 1 PETER 2:7

# A Love That Will Not Let Go

*"I love the Lord, because He has heard my voice and my supplications. Because He has inclined His ear to me, therefore I will call upon Him as long as I live."*

*Psalm 116:1-2*

# Editorial

It was in the midst of a severe personal crisis in 1882, that George Matheson, then just forty years of age, penned the familiar words of this time-proven hymn:

*O Love that wilt not let me go, I rest my weary soul in thee;  
I give thee back the life I owe, That in thine ocean depths its flow  
May richer, fuller be.*

It was an acknowledgement of the Lord's deep love for him as well as his own searching, self-confession that verbalized his commitment to give back to the Lord so that his life might "richer, fuller be". The fact that he composed the hymn in less than five minutes by his own testimony is the irrefutable evidence of the fruit that remains when it comes down the path of suffering and through the valley of the Shadow.

## The Love of Christ

In writing to the Ephesians, Paul prayed that they might be able to comprehend with all the saints what is the "breadth, and length, and depth, and height; and to know the love of Christ...", Eph. 3:18-19. As we examine the manifold grace of God in salvation, we only begin to see the magnitude and scintillation of God's deep love for us in Christ, a love that indeed is "vast, unmeasured, boundless, free!". At best, we only see the edges of His glory. Nevertheless, it fills our hearts with wonder as we consider His amazing grace (and is one of the reasons why we include the "Salvation Stories" column in every issue of this magazine). This love is at work long before our salvation (2 Thess. 2:13) and is evident all the way through our journey with Him, John 13:1. It is truly a love that will not let us go despite our failures, as Peter and others

well knew. It is a love that will keep us from falling (Jude 24), will not allow us to be separated from Him (Rom. 8:39), and is the basis of the certainty and security of our salvation. (For more on this topic, see George Ferrier's article: "Double-Knotted Security" in the March issue). To realize that I am my Beloved and His desire is toward me, and that His banner over me is love should make us exult in the Lord and join with the psalmist in saying, "... I will call upon Him as long as I live!". Great is the Lord and greatly to be praised!

## Drawing Near

With such a love like this, the only reasonable response from us is to give Him our all. How so? The answer is by drawing near and abiding in Him. The Shulamite stated of the bridegroom, "I sat down under his shade with great delight", Song 2:3. That should be our response as well for the One who loves us to the end. Martha was a server and busy for the Lord but Mary was a learner who sat at His feet to take in the teaching from the Master. It demonstrated her deep desire to spend time in His presence, an enjoyment that would not be taken away from her, Luke 10:42. Are we doing the same? Love for the Lord comes not so much from the messages we "hear" as it does from the messages we apply - musing upon His mercy and grace, drawing near to Him and staying close by His side. There are many disciples that sit around the table, but only one that leaned upon His bosom. When David's mighty men were acknowledged

for their achievements and feats of bravery on the battlefield, it was a special group of three men that attained the highest honors among their peers. They were the cream of the cream of the crop, 2 Sam. 23:14-17. What was their achievement? It was to penetrate behind enemy lines at risk of their lives to get a drink of water for their king. David had a longing for the water from the well of Bethlehem, his own town that at the time was under the control of the Philistines. The ambition of these three men were to meet the desire of their king. Many of David's men performed outstanding feats of heroism - some defeated the enemy single-handedly, one slew a lion in a pit on a snowy day, but none attained to the achievement of these three men that issued out of love for their leader. Service for the Lord is important, as are many other things in the Christian life, but the highest occupation and the greatest activity is love for the Savior and worship of Him this truly is the highest occupation and should be the spiritual impetus behind everything we do for our King. The evangelist D. L. Moody said, "Before I was saved, I worked toward the Cross, but after the Cross I worked from it". He came to learn that salvation was by grace alone, but service proceeded out of love for "that Man of Calvary." Deepening our love for Christ should be like Ezekiel stepping into river of God (Ezek. 47), progressing until fully immersed. The Love that does not let us go should respond with a love that does not let Him go.

In this issue, Randy Amos instructs us on the spiritual lessons from the various brides of Scripture, while Willie Burnett shares with us gleanings from John 21 and the lessons from the Lord's recommitment of Peter - searching words to the apostle and us. We have another interesting account of the Lord's work of salvation in the life of Gerrit Schakelaar during the days of World War II and Wade Le Blanc gives us a powerful report on the mighty hand of God working among the prison population in Kenya, Africa. Be sure also to catch the poem, "The Man in the Glory" on the back page. It is a thoughtful look of the One who is working all the time on our behalf - the One whom we do not see now, but one day will and when we do, we will rejoice even more with a joy unspeakable and full of glory.

*More love to Thee, O Christ, more love to Thee!*

*Hear Thou the prayer I make on bended knee.*

*This is my earnest plea: More love, O Christ, to Thee;*

*More love to Thee, more love to Thee!*



Mark Kolchin is Cornerstone Magazine's current editor. Mark was commended to full-time ministry in 1993 from Bethany Bible Chapel in Toms River, NJ. He is involved in a writing, Bible teaching, and conference ministry. He and his wife Cindy have four children.

by Mark Kolchin

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# Seven Brides in the Scriptures

“...And they two [husband and wife] shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.” Eph. 5:31-32

Each of these seven bride unions have something unique to their relationship, not shared by the others. Considering only these main differences, the composite of these special features gives a beautiful depiction of Christ’s deep relationship with His church. First in Adam and **Eve** we see God’s **PATTERN** (Gen. 2) in that the bride was God’s work. God formed Eve from Adam while he slept and she was presented finished and alive to him. They were one flesh, she was bone of his bone and flesh of his flesh. Considering Christ and His church, Eve was the physical model of how God forms the Bride of Christ. Saved by grace, we are God’s workmanship. We are not saved by our own works, but solely by His work on the cross. As believers, we are given His life (Spirit). We are one in Christ Jesus, members of His body - spiritually bone of His bones and flesh of His flesh (Eph. 5:30-32). Second, in Isaac and **Rebekah** we see her **PARTICIPATION** (Gen.24) in that the bride became willing. Eve didn’t have a choice; no love is recorded as she was just given to Adam. She couldn’t

truly say to Adam, “you’re the only man for me.” But for Rebekah, Abraham sent a servant (not his son) to a distant land for one purpose - a bride for Isaac.

He did not come to change the land but to call out a bride for the promised heir. It was there that Rebekah heard about and saw Isaac’s inheritance from the servant. She was then asked if she would be willing (which was a criteria) to go wed this unseen man. She said, “I will go” (Gen. 24:5, 8, 58). Considering again Christ and His church, God has sent his Spirit into this world to obtain a bride for His Son in heaven. As the Spirit works in hearts, some willingly respond to the gospel and come to Christ by an act of faith. As Peter said, “Whom having not seen, ye love...” (1 Pet. 1:8). God does not bypass the will, as Christ does not want an unwilling bride (Rev. 22:17). Third, in Jacob and **Rachel** we see **PRICE** (Gen. 29) in that the bride was loved and so a price was paid. In this union we have love recorded for the first time before the marriage - “Jacob loved Rachel.” Willing to pay twice the original dowry (bride price) to her crafty father, he paid 14 years of free labor (close to a million dollars today) for Rachel.

Considering once more Christ and His church, in Ephesians 5:25, we read that “...Christ also loved the church, and gave Himself for it.” Again, in Acts 20:28, “...The church of God, which he hath purchased with His own blood.” True love does such things.

Fourth, in Boaz and **Ruth** we see **PROTOCOL** (Ruth 1-4). Even though the bride was a Gentile, she was still legally united in marriage.

After Ruth’s first husband died, she was converted to God and desired to marry a mighty Jewish man from Bethlehem. However, the legal criteria of the law had to be met. So, with ten elders of the city present at the gate as witnesses, legal procedure was met so Boaz, and not another relative could legally marry (Ruth 4:10).

Considering once again Christ His church, when any sinner (Jew or Gentile) is converted to the Lord Jesus, they become part of the Bride of Christ (2 Cor. 11:2). But believers are not in this union by fuzzy changeable feelings, but instead by a just legal transaction - the new covenant in Christ’s blood (1 Cor. 11:25).

## Considering again Christ and His church, God has sent his Spirit into this world to obtain a bride for His Son in heaven. As the Spirit works in hearts, some willingly respond to the gospel and come to Christ by an act of faith.

New covenant promises mean our sins are forgiven and the law is in our heart (Heb. 10:15-17). The terms of the covenant necessitate that we obtain it by faith in Christ who has done the work for us (Heb. 10:12, 14, 38-39). Just as a marriage has both love and legality, so also does Christ and the church. Love brings us near to Him. Legality makes it sure – forever.

Fifth, in David and **Abigail** we see **PROMOTION** (1 Sam. 25), in that the bride was freed to marry a second time. Abigail, a virtuous woman, was married to a hard, uncaring man by the name of Nabal (“folly”) whom she feared and distrusted. After being rude to David, God’s anointed, Nabal died. David was impressed with beautiful Abigail’s wisdom in this hard situation and after Nabal’s death, David called for her to become his wife.

She gratefully came to David and offered to be a servant. Death freed her from the bondage of a hard relationship to be united to a coming king, whom she would serve in love and respect.

Considering another time Christ and His church, Romans 7 views believers in the past being united to the law with its bondage of rules and death. As when there is a death in a marriage, so here also death is a legal separator. The death of Christ has freed the believer from the law’s covenant containing hundreds of requirements and a penalty, “that ye should be married to another.” While death separates, on the other hand life legally unites, just as a newborn baby is legally born into its family. In grace, the resurrection of Christ has united us to God, so that we serve Him in a new way. Now Christ, not law, forms our relationship with God.

Sixth, in Solomon and **Bride** we see **PASSION** (Song. 1-5) in that Solomon’s bride expresses her love to him in a mutual exchange (the other brides do not express their love). He says to her: “Behold, thou art fair, my love”. She says to him: “Behold, thou art fair my beloved, yea pleasant” (1:15-16).

Considering again Christ and His church, we read in 1 John 4:19 that “We love Him, because He first loved us.” He has expressed His love to us in His sacrificial death for us, and now desires a mutual exchange with us showing our love to Him. We do this by our actions (Jn. 14:15; Rev. 2:4; 3:9, 19-20).

Finally, in Hosea and **Gomer** we see **PARDON** (Hos. 1-3) in that Gomer is a bride due to her husband’s obedience. To illustrate a truth to apostate Israel, Hosea was asked to marry a harlot and then remarry her after her continued unfaithfulness. Though against natural impulses, the prophet was nevertheless obedient to the Lord and an unworthy sinner found herself accepted as a wife.

Considering once more Christ and His church, in obedience to His Father, the Lord Jesus died on the cross for hell-bound, unworthy sinners (Rom. 5:6; Phil. 2:8). In anticipation of His sufferings on the cross, our Lord said “not my will, but thine, be done.” Our salvation and forgiveness are not because of our worthiness but because of His. “Worthy is the Lamb” (Rev. 5:12).



Randy Amos and his wife Sylvia were commended to the work of the Lord in 1980 from the assembly in Linwood, NJ. They currently reside in Oregon City, Oregon and are actively involved in an itinerant ministry through God’s grace.

by Randy Amos

## Lovest Thou Me MORE THAN THESE?

If one was to ask the question “*what the greatest need in the church is today?*”, a considerable list of items could be proposed, all of which would have some merit. However, above all, the greatest need in the church today is the restoration of our love for Christ. Let’s consider therefore how our love for Christ can be restored. First, we have the example of Peter’s personal experience, and second, we have the example of the collective experience in the church at Ephesus.

### **Restoration of First Love Personally (Jn. 21:14-22)**

Peter had loved the Lord with a deep sacrificial love and indeed had given up everything to follow Him. He was the one who said that even if all the disciples abandoned the Lord, that he would stand by Him. These were not empty words because even when the mob came to arrest the Lord in Gethsemane, and the other disciples fled, Peter followed the arresting band to the High Priest’s palace. It was at this point that he failed so miserably when he denied the Lord three times. Immediately, the cock crowed, and he went out and wept bitterly. Peter was repentant and filled with depression and self-deprecation he went back to the fishing business. But the Lord had other things in mind for Peter and met him on the shores of Galilee with a view to his recovery.

The Lord might have taken Peter to task about his abject failure and denial but the Lord knew that Peter had repented with bitter tears, so that issue was behind him. The thing to be addressed was not his past, but his future. The Lord directs three questions to Peter. He asks him, “*Lovest me more than these?*” and twice over he asks Peter “*Lovest thou me?*” Peter was

grieved when the Lord asked him the third time and he said, “*Lord thou knowest all things; thou knowest that I love Thee.*” There can be no doubt that

the Lord knew that Peter loved Him before He asked these questions. Why then the questions? The Lord asked these questions so that Peter would look deep into his heart, and discover that despite all, he still really did love the Lord.

The lesson here is that if we have repented of past failures, they are no longer an issue, and there is still a future for us in God’s service. The Lord’s challenge comes to us today – “*Lovest thou me more than these?*” Notice that the Lord does not identify these things but leaves us to determine what things in our lives may have turned our affection away from Christ. Each of us knows his own heart and today we should allow the Holy Spirit to search it to see if Christ is our sole object. The hymn writer truly wrote:

*The dearest idol I have known,  
Whate’er that idol be,  
Help me to tear it from Thy throne,  
And worship only Thee.*

The glad sequel was that Peter was restored and recommissioned. For the second time in his life Peter heard the Lord say, “*Follow thou me.*” Afterwards, Peter was at the forefront of that great movement of the Spirit recorded in Acts, where thousands upon thousands were saved. Perhaps the Lord is saying to some saint today, “*Follow thou me.*” May you hear the Lord’s call afresh and renew your first love that He so desires.

### **Restoration of First Love Collectively (Rev. 2:1-7)**

The church at Ephesus was one of the most outstanding churches in the apostolic age, and the Lord commends their many spiritual excellences. But He then says, “*Nevertheless I have somewhat against thee, because thou hast left thy first love.*” It was a fatal flaw which threatened the church’s right to exist. These are very solemn things to consider. The true measure of any assembly, isn’t the number of gifted people in fellowship, their scriptural knowledge, or their doctrinal acumen. No! If love for Christ is absent, then that church could forfeit its right to exist, and the lampstand may be removed. We wish to consider what rekindled love for Christ would look like in practical terms.

**The Lord’s challenge comes to us today – “Lovest thou me more than these?” Notice that the Lord does not identify these things but leaves us to determine what things in our lives may have turned our affection away from Christ. Each of us knows his own heart and today we should allow the Holy Spirit to search it to see if Christ is our sole object.**

The apostle Paul exhorted in Romans 12:1, “*Brethren I beseech thee by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.*” The apostle is saying that there can be no sharing of our affections with any other than Christ.

Again, the Lord said to his disciples in John 14:15, “*If ye love me, keep my commandments.*” The Lord was indicating that one of the evidences of genuine love for Him is that we will

be obedient to His Word, even if we find it convicting and discover that it requires major adjustments to our lifestyle.

Once more, the Lord Jesus said in John 13:34, “*A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.*” One of the sure evidences of our love for Christ will be seen in the measure in which we love our brothers and sisters.

Yet again, the apostle John wrote in 1 John 2:15, “*Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*” James follows up by saying in James 4:4, “*Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.*” After all, the church is the Bride of Christ, and it would be reprehensible even on a human level, for a bride to share her affections with any other one than her husband. Remember, “*The Lord our God is a jealous God.*”

Finally, the writer to the Hebrews reminds us in Hebrews 10:25, “*Not forsaking the assembling of ourselves together, as the manner of some is...*” Before He left the world, the Lord promised his own: “*Where two or three are gathered in my name, there am I in the midst of them.*” This promise is valid on every occasion that the church meets together. If we truly love Christ, we will have an overwhelming, irresistible desire to be wherever the Lord is present. The power of the early church was evidenced in this way. Time after time the expression, “*With one accord,*” is used to describe the conduct of the local churches, meaning that all were present when the church met.

This message from God’s word is a challenge to all that it will provoke a conscious evaluation of our hearts so we might yearn to return to our first love for Christ that we once knew. Once this is realized at the personal level, it will naturally flow over into the assembly. We repeat the words of the Lord to Peter on that occasion of his restoration “*Lovest thou me more than these.*”



Brother William Burnett pursued his professional career in the oil refining industry in various management roles whilst carrying on a busy itinerant ministry in Scotland, and later, among North American assemblies. He and his wife Beth reside in Oakville, Ontario, Canada, and fellowship in the Hopedale Assembly.

**by W. H. Burnett**

# SALVATION STORIES

## Gerrit Schakelaar

### *Peace in War Time: My Testimony of God's Faithfulness*

In the fall of 1944, the people of The Netherlands were in their fifth year of German occupation. Our hopes to be liberated were shattered when the Allied operation "Market Garden" failed. This is well documented in the film "A Bridge Too Far." The bridge was in Arnhem, 30 kms. south of Apeldoorn, where I lived with my parents and sister. While in my high school class, the Germans came and picked young men up to work for them. We were not willing workers and the effort did not last. I volunteered with the Air Raid Wardens and watched for allied airplanes on top of a big church building called "Grote Kerk." One evening the sirens alerted us of allied planes planning to bomb the railroad station; however, they missed and hit the residential area. We spent the rest of the night transporting bodies to the morgue which left an indelible impression upon me. Holding a flashlight, I guided the truck driver while sitting on the front fender, since blacked-out headlights were not allowed. Suddenly we were in water, and I signalled the driver to stop. The next morning, we saw that it was a big bomb crater, and I knew the Lord had spared me.

On October 2nd, the Germans called all men between sixteen and fifty-five to report for work in Germany. They killed underground workers, captured pilots, and church ministers,

laying their bodies at street corners with the message, "if you don't come we have more." But they were not satisfied with their catch. On December 2nd, they hauled the men out of their homes. I was only sixteen. They marched us to the trains, and before reaching the German border, some tried to jump but were met with machine gun salvo. The train stopped and they ordered us to stay inside because Allied planes were in the air. The Red Cross gave us a sandwich. After that, we resumed our train ride. The mood was ugly and cursing was heard. A member of our church asked permission to read from the Bible and pray. He read a psalm and prayed for the women and children, for courage, strength and deliverance. It was quiet for a long time.

Knowing the way of salvation, I felt ashamed. Through that reading and prayer I realized that a personal relationship with the Lord Jesus Christ was necessary to see God. I asked for forgiveness and committed my life to Him. I asked Him to care for my mother and sister and that my father (who was also captured) and I might return home. After that, I was at peace. At two o'clock in the morning, with the full moon, we noticed

Dutch houses. Immediately my prayer for deliverance came to mind. The train stopped and we were put up in an abandoned factory. After some sleep my friend and I woke at daybreak. We got up, walked down the stairs from the second floor, and arrived in a courtyard with a corridor leading to an open gate. We gave each other the "let's go" signal. Half way through the corridor the German guard passed by us. He did not even look in. He went to our left and we went out and to the right! I anticipated being shot at, but was completely at peace. Nothing happened and we kept walking. We stopped at a farm and found out that the road led to our destination, Arnhem.

We came to a river that had overflowed the dike. A man in a rowboat came over and offered to take us across. Before we reached the other side, we saw Germans arriving on the shore from where we had just left. We walked on, arriving in Arnhem after curfew. There was not a soul on the road. The danger of being re-arrested was real. Not knowing what to do we decided to take the risk of going to the police station. When the staff sergeant heard our story, he ordered a police officer to find lodging for us, and to lock the station just in case collaborators or Germans came in with captives. When a knock came on the station's door, the sergeant told us to hide behind the pedestals of his desk while he held a revolver in his hand. It was the police officer who came back with an overnight hiding place address. Welcomed by an elderly couple, we had a good night's rest. The following morning, we walked the last 30 kms. to Apeldoorn. My return created quite a stir; everyone asked if I knew something about their husbands or sons. On the day of our escape, others were registered and taken to Germany to work, including my father who did not return until March 1945, one month before the liberation.

My mother reminded me to never forget that the Lord had blinded the eyes of the German guard. From my return in December to liberation day, April 17, 1945 was the worst. Electricity was cut off, and only available to Germans. We cut down two big trees in our garden for fuel. The pea soup from the central kitchen was watered down. Eating raw turnips and carrots was my survival. My mother was not well and her doctor arranged with a farmer to get a bottle of milk once a week. One afternoon, on my bike to pick up the milk I saw a column of German trucks go by.

Churches were packed as we prayed for liberation. After a fierce battle at the canal, Apeldoorn was liberated by the Canadians. They were received as friends and treated with love and kindness. An assembly of believers started a fellowship house for our liberators, along with other interested Christians who held Gospel services, and enjoyed times of fellowship. Other evenings, we had many come to our home including girls serving with CWAC, the Canadian Women's Army Corps. One of them was Marjory Jay, who later married Cyril Shontoff and served the Lord in Quebec. One of the soldiers said to let him know when I wanted to come to Canada.

I did that five years later and my Canadian liberator made all the arrangements through the services of Canadian Pacific Railway. To leave the country, I needed a job offer, so I was assigned a job at a farm in the Holland Marsh, north of Toronto. Being a milking farm, I was to work seven days a week. Just before boarding the boat to England, a man handed me a letter with the instructions not to open it until I had departed. It informed me that I did not have a job because the farmer's wife was sick and could not manage a boarder. I arrived in Halifax and went by train to Toronto, where I met my sponsor. He took me home where I met his wife and two

children. After a week, I learned my new assignment was a beef cattle farm, northeast of Toronto. Most Sundays I went with my sponsor to Danforth Gospel Hall where I met my future wife, Grace Woodward. We were married in April 1953. The Woodward family was very active in the missionary aspect of the assembly. In 1969, I was invited to serve on the board of the Missionary Service Committee in Canada (MSC) and served with them for forty-two years.

Praise the Lord for His love, care, faithfulness, and protection during those years. Psalms 116:1 expresses my feelings and gratitude: "I love the Lord, because He has heard my voice and my supplications." My favorite hymn is "It is well, it is well, with my soul."



In this third installment of a three part series, Warren Henderson takes us through the personal struggles that the prophet Habakkuk experienced in the life of faith – valuable lessons for believers in any age as they work through the problem of evil.

The prophet had questioned God's method of chastening Israel, so he expected to be corrected (2:1). Although undoubtedly nervous about God's response, Habakkuk was willing to receive God's reproof to better understand His mind. God honored this attitude with a response which greatly benefited Habakkuk.

#### **The Lord's Second Response (2:2-4)**

The Lord tells Habakkuk to write down the revelation on clay tablets to preserve it for others to read later, understand, and to herald throughout the land (2:2). Every prophecy issued by God has an appointed conclusion; some are immediate, some have near-term fulfillments, while others relate to the distant-future. All prophecies of God are true, but as the Lord tells Habakkuk, some require more patience to conclude in His timetable (2:3).

The destruction of Babylon and release of exiled Jewish captives seventy years afterwards was such a prophecy (Jer. 25:11). The crux of God's message was: "Behold the proud, his soul is not upright in him; but the just shall live by his faith" (2:4). The Chaldeans were high on themselves; they were ripe for judgment. It is natural for the wicked to exalt themselves and pursue their own lusts when God does delay by mercy their judgment (2 Pet. 3:3). In contrast to the condemned, the righteous seek to live humbly before God and be guided by faith during such delays.

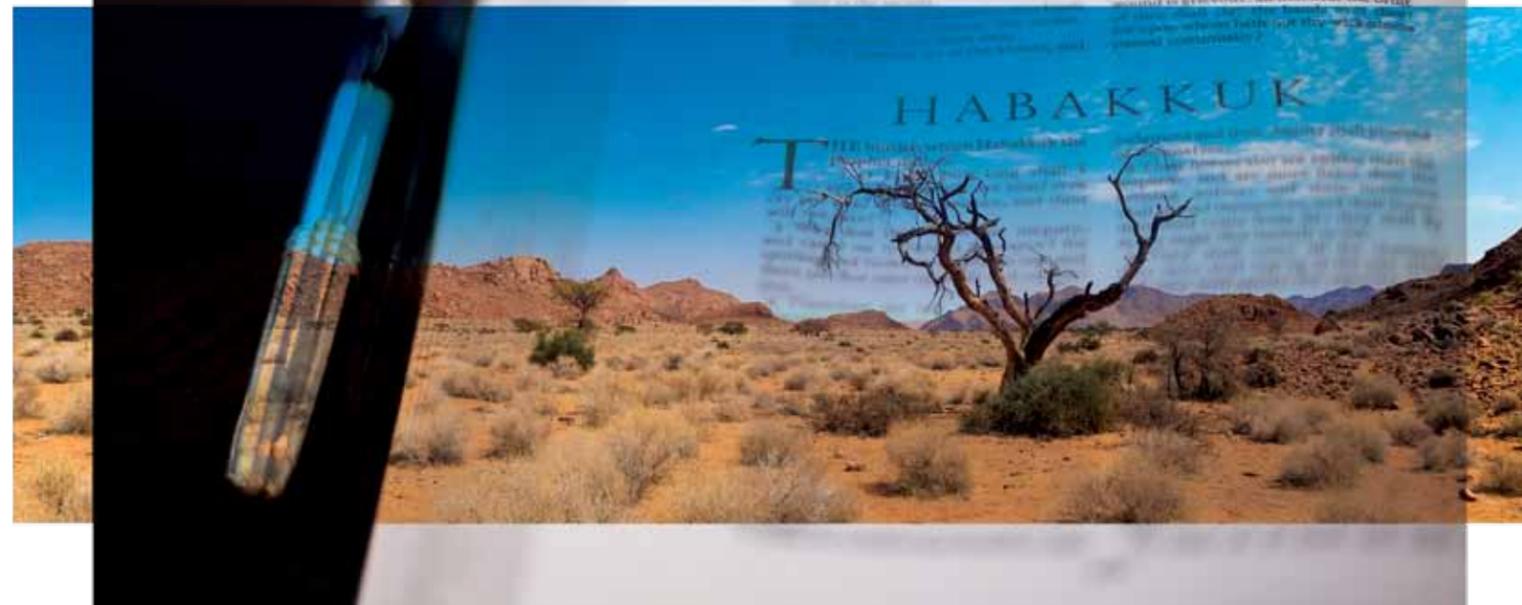
Verse 4 is quoted three times in the New Testament to explain the broader experience of enjoying spiritual life in Christ through faith (Rom. 1:17; Gal. 3:11; Heb. 10:38). Romans emphasizes that those justified in Christ should be characterized by "just" behavior. The Galatian reference focuses on the necessity of "living" in the resurrection power of Christ's life to please God. The writer of Hebrews reminds us the necessity of genuine "faith" to progress in the work of the Lord.

The message to Habakkuk (and to us too) is that trusting God and obeying His Word results in life (communion with Him), while pride and rebellion lead to death (separation from Him; Rom. 6:23). Habakkuk was not to trust in his emotions, but rather to have faith in God and His choices: God would chasten Judah, judge Babylon, and in the process, exalt His great name. The greatest good is accomplished when man lives by faith and trusts God with his fate.

While the main focus of Habakkuk's prophecy concerned the future chastening of Israel and Babylon's fall, its ultimate fulfillment relates to Christ's second coming and Israel's spiritual restoration. The writer of Hebrews quotes these verses with a slight modification to confirm this reality: "For yet a little while, and He who is coming will come and will not tarry. Now the just shall

# HABAKKUK

## Part III: The Just Shall Live By Faith Habakkuk 2:2 - 3:19



live by faith; but if anyone draws back, My soul has no pleasure in him" (Heb. 10:37-38).

The apostle switches the neuter pronouns in Habakkuk's statement to the masculine to speak of Christ's future coming. When Hebrews was written, Christ had already suffered Calvary, experienced death, burial, resurrection, and had been exalted to the Father's throne in heaven. But that is not the end of the story; Christ is coming back again in power and majesty. At His second advent, He will put down all injustice and wickedness in the earth, obliterate Israel's enemies, and restore the Jewish nation to a place of honor in their land. The writer says that this will all happen in "a little while."

No doubt Habakkuk was thrilled to know God's near-term plan for refining Israel and destroying Babylon, but what he deeply yearned for would not come until much later. True faith invigorates the soul with hope! Faith permits believers to discern and hold to the truth. Genuine faith enables God's people to humbly press on despite the toils of ministry, the contradiction of sinners, and the sorrows of living in a sin-cursed world. The

self-willed person will utterly fail in accomplishing anything for eternity, but not so for those justified in Christ and who live by faith.

#### **The Lord's Woeful Song (2:5-20)**

The Lord then describes the character of the Babylonians which deserved retribution. They were arrogant, greedy, restless drunkards who would not be satisfied until they had conquered all peoples and nations (2:5). However, their insatiable appetite for power and riches would end – God would smash their empire in His timing. The remainder of God's message is conveyed in a satirical song having five stanzas. Each stanza contains three verses and is associated with a particular "woe" (vv. 6, 9, 12, 15, 19). Those who had suffered Babylon's brutality would be encouraged later by singing this taunting proverb after her judgment.

The first woe was levied because of Babylon's brutal abuse and selfish exploitation of the nations, the second a rebuke of Babylon's self-indulgence and self-exaltation. The third woe was spoken

to rebuke her prolific iniquity, and the fourth for her indignity and inhuman treatment of those she conquered. The last stanza commences with a question rather than a woe: "What profit is the image" (2:18). God's final woe expresses His condemnation to those who revere and serve lifeless images and reject the true life-giving God (2:19). The poem climaxes in verse 20: "But the Lord is in His holy temple. Let all the earth keep silence before Him" (v. 20). Jehovah is not silent and He rules from His throne. The Lord's song against Babylon had an invigorating effect on Habakkuk, as shown in chapter 3.

#### **Habakkuk's Doxology (3:1-19)**

Having learned about God's plan to chasten and restore His wayward people, the prophet poses no more quandaries or protests; rather, he concludes his oracles with a hymn that is mingled with praise, a passionate plea, and thanksgiving. After first exalting the Lord, Habakkuk submits his only request: "O Lord, revive Your work in the midst of the years! In the midst of the years make it known; in wrath remember mercy" (3:2). Habakkuk yearned to witness the greatness of God's power as He fulfilled His promises, especially in showing His mercy to Israel.

Having stated his request, the prophet launches into a doxology that recalls God's previous feats of power and mercy: God delivering His people from slavery in Egypt, and leading them through the wilderness into the Promised Land (3:3-16). Habakkuk affirms his confidence that God after chastening His people in Babylon, would return them to the Promised Land (3:17). He then declares one of the strongest statements of faith found in Scripture: "Yet I will rejoice in the Lord, I will joy in the God of my salvation" (3:18).

The God-fearing prophet began his journey burdened with complaints and quandaries, but he concludes it by singing praises to His incredible God. Once weighed down with burdens and hindered by tunnel vision, Habakkuk had been transformed into a joyful prophet experiencing the blessing of God's presence. God had said that "the just shall live by faith" (2:4) and indeed, this is how the believer enjoys "the victory that has overcome the world" (1 Jn. 5:4). Happy is the believer who rests in Christ above (Eph. 1:3, 2:6) and can by faith say, "the Lord God is my strength" (3:19) for He rules over all that happens below too!



Warren Henderson is a full-time worker living in northeast Kansas. He is involved in writing, evangelism, and Bible teaching. Currently, he is pioneering a new assembly in Ottawa, Kansas.

by Warren Henderson

# Report: From Night To Light

## Outreach In Kenya

Brother Le Blanc has traveled to Kenya in recent years, to hold evangelistic meetings among the prison population. What follows is an account of the tremendous opportunity there, and the fruit of his labors in the Lord.

*"Bring my soul out of prison, that I might praise your name" Psalm 142:7*

Kenya is situated on the eastern coast of Africa on the equator. It is approximately the size of the state of Texas. Its population is just over 48.5 million, of whom the vast majority live in poverty. The unemployment rate is presently forty percent. Of those fortunate enough to have employment, most receive less than the minimum wage which is \$76.00 US per month.

For the last ten years Kenya has had the highest rate of AIDS infection in the world. Death from AIDS results in approximately over 600,000 orphaned children annually.

Children living on the streets abound in the country. Presently there are over 300,000 of them, with 60,000 alone in Nairobi, the nation's capital.

Over 75 percent of these street children are addicted to glue which is used for shoe and upholstery repair. The glue is easily obtainable, and children begin inhaling the fumes many times a day when they are only five years old. The fumes produce a high giving one a warm feeling, are hallucinatory, and kill hunger pains. It rapidly destroys brain cells and most often leads to an early death.

Kenya has the largest slum in Africa, located just outside Nairobi. It is reported to be the second largest slum in the world, with approximately two million people living within the 2.5-kilometer

area. Seventy-five per cent of its population is under the age of eighteen. There are over 100,000 orphans and AIDS is rampant among these unfortunate ones. There is no running water, electricity, garbage pickup, or toilets. Upon entering Kibera, a neighborhood of Nairobi, the odor is overwhelming. We have been there with a speaker, preaching the gospel at least five times in the last two years. Mothers give glue daily to their children to stop their tears from the hunger pains. It is truly a heart wrenching place to visit.

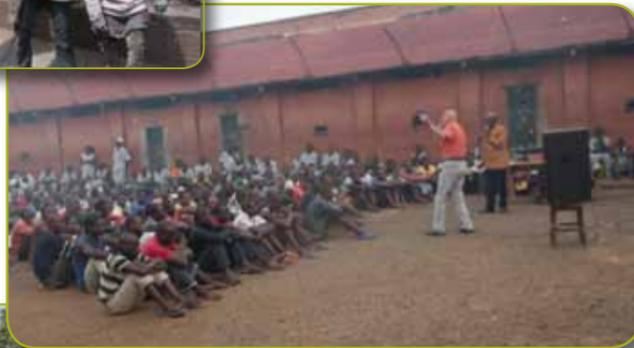
There is enormous crime in Kenya resulting in a large number of penitentiaries. There are over 100,000 rapes reported annually in Kenya, and in Kibera there are over 100 per day committed. The authorities state that only one of twenty women report the crime. They are not reported to the Nairobi police, as the police refuse

to enter the slum for any reason, fearing for their lives. Kenya averages seven murders per day, and due to their high crime rate, there are 153 prisons. In

comparison, Canada with a population of 36,000,000 has 53 prisons. These prisons, which have a population over 47,000, are the main focus of our gospel outreach.

Islam has only a ten percent presence in Kenya. The prosperity, healing, and miracles gospel are virtually unknown in the country. Hence, the Truth is not undermined. It is amazing that almost all seem to have a knowledge of the true gospel. Meekness reigns in the hearts of the Kenyan people. Material poverty will lead to spiritual poverty. Hence, our LORD's command - "preach the gospel to the poor."

It has been my privilege and honor to have been to this country with the gospel five times in the past seven years. No one has ever refused a gospel tract. When others see the written message being received, invariably they come requesting it for themselves. All listen to a brief, condensed gospel message - on the street, in restaurants, or stores. Kenya is an evangelist's paradise.



During the past two years we have been able to distribute New Testaments to these newly professed converts. They are purchased at a Bible center in Nairobi. The scriptures are translated in English (the primary language of Kenya) on one side of the page and Swahili on the other. With eagerness and joy they receive their only possession - a highly valued one.

The purchase of these New Testaments, costing \$4.50 US, was made possible by gifts from CMML and from a few individual Christians. Last year we distributed 725 but were still short by over 400. There is a very great need. God willing, I will return to Kenya this September/October for six weeks. Plans are currently being made to visit 24 prisons.

Please pray dear brethren for this work to continue and for the continued rich blessing of God upon the proclamation of His glorious gospel.

The two commended evangelists that I am most privileged to labor with, are brothers Evans Akwale of Buterie, Western Kenya, and Samuel Ndungu of Nairobi. These two enthusiastic and tireless servants of God have permission to and are always most welcome to visit schools and all 153 prisons. It has been an honor for me to preach the gospel in many, many prisons with my dear brethren during the last three visits to Kenya. To say there has been much blessing would be a great understatement. Hundreds of repentant, broken souls have come to our Saviour for His marvelous salvation.

I am most grateful to the brethren of Belview Gospel Chapel in Schenectady, NY and to the brethren of Bethany Gospel Chapel in Worcester, MA for faithfully providing the funds, making it possible for me to go.

In these crude prisons, these men have nothing to do but work. Because of their crimes they have lost everything - wives, children, family, friends, jobs, possessions, self-respect and in many cases hope.

When we enter these prisons on the arranged dates, we are all conscious of our Mighty God's presence entering with us. In our hearts, we know He is going to speak in power and He never disappoints. I believe these are divine appointments. As the message is proclaimed hard faces soften, tears come, silence reigns, and conviction of sin occurs in the hearts of many. We are always amazed at the great positive response of these privileged prisoners. We preach to the men and then to the women. The prison chaplains and Christian prisoners promptly get the names of those professing faith in Christ. They are immediately enrolled in the Emmaus Bible Program courses.



Wade Le Blanc was saved out of a life of drug addiction and the rock culture. He was commended from Courtenay Ave. Gospel Hall in St. John, New Brunswick (Canada) and serves the Lord in an itinerant ministry. Anyone wishing to have a financial part in providing Bibles to prisoners in Kenya, may do so through Bellevue Gospel Chapel in Schenectady, NY. Contact Doug Lewis at dougdeb7@gmail.com

by Wade Le Blanc



## A Christian Retirement Community

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# Report: Gospel Missions of India

## New Mission Challenges and Great Opportunities

India is a nation with 1.34 billion people and still growing. One out of every six people in the world live in India's more than 500,000 underdeveloped villages. India is the birth place of four major religions – Hinduism, Buddhism, Sikhism and Jainism. After Indonesia, it has the second largest Muslim population - about 15% of India's total population. Hindus constitute almost 80 percent of the population while Christians are still below 2.3%. The challenges for the Gospel are enormous, and it comes from all quarters, including restrictions from the government and persecution from the religious fanatics who have no respect for the rule of law.

In 1833, British missionary Anthony Norris Groves came to India to preach the Gospel and plant New Testament patterned assemblies. Following him came other great missionaries from Europe and England. Among them included J.G. Gregson, V. Nagal, Handly Bird, and E.H. Noel who were instrumental in building the foundational work for the assembly movement in India. They were followed by several prominent native Indian missionaries, some of whom included John Christian Arulappan, Tamil David, K.V. Simon, K.G. Thomas, and K.G. Kurian. Although the brethren movement has spread to almost all parts of India, the gospel has yet to make a major breakthrough, especially in northern India.

Approximately 33-years ago, a few brethren in the USA prayerfully started the Gospel Missions of India (GMI) ministry with a goal to support assembly work in India. Since then we are deeply



2017 Chakeri Brethren Church Construction

committed to helping Indian brethren preach the Gospel in every nook and corner of India.

GMI is a non-profit tax-exempt organization and is also a member of the Evangelical Council for Financial Accountability (ECFA). A reputable CPA firm audits its financials every year, maintaining a high level of integrity in the stewardship of funds provided by God's people. The ministry is overseen by ten board members who hail from different parts of the country. Currently, there are five board vacancies and they are searching for godly men to join them.

The initial goal of GMI is to share information regarding assembly work across India, and specifically the needs of God's servants and various ministries. Brethren from the USA and Canada received the information and overwhelmingly supported the needs. Today, it continues to encourage North American believers to get involved in India by providing Indian workers with counsel and financial support. There are several opportunities for believers or assemblies to get involved and GMI can connect them to a missionary or ministry in India.

Emmaus Team Haryana

The ministry currently supports more than two thousand assembly missionaries in northern and southern India. Some are supported directly through designated funds and others through existing assembly funds in India. They need support for paying rent, sending their children to school, and getting medical treatment.

The needs in India are enormous. The greatest need today is assembly hall construction, especially in northern India where worshipping in homes has become nearly impossible. The requests for new assembly halls come in almost every day. Please take that as a challenge for your assembly. We have started to put together a list of Assembly hall construction requests, and this is available to you if you contact the GMI office. All the assembly hall funds will be routed through either Stewards Association in India or Operation Barnabas, Bangalore. Due to new stringent government rules, we recommend that North American assemblies choose either of these two assembly servicing agencies in India.

Emmaus Team Punjab



2018 BBTI Sisters Training Centre

Xavier Antony Evangelism Gujarat



**The initial goal of GMI is to share information regarding assembly work across India, and specifically the needs of God's servants and various ministries... Today, it continues to encourage North American believers to get involved in India by providing Indian workers with counsel and financial support.**

There are so many needs that come from India. Periodically we place the most urgent needs in our bi-monthly GMI newsletter available by email. The purpose of the newsletter is to inform you so that you can get involved. "Information is inspiration and inspiration is involvement" (Warren Wiersbe).

We encourage missions minded people to make short term mission trips to India. GMI provides three \$1000 travel grants to those who are willing to take a minimum "three-week short term mission" to India. We can also help with travel arrangements within India. We are also looking for a few young people who can assist us with technical and PR skills for our GMI website. College students can use it for their unpaid internships for academic purposes. God has greatly blessed our young people. We are delighted to see them getting involved by supporting the Lord's work in India. We are praying that more would join their ranks to support those who are serving the Lord full-time in India under very difficult circumstances.

Early in this ministry, a dear sister used to send two or three dollars every month with a note reminding us it was a "widow's mite." She was supporting the

Lord's work from her meagre Social Security check. She did that every month until she passed away. Another sister gave all the money in her estate. She contacted us for a list of ministries with urgent needs. We provided her with a list and she gave the entire amount in her estate to those ministries, living to see all her money faithfully invested for the Lord's work in India before she passed away. Many of you may not have a will or trust. Believers Stewardship Services (www.believestewardship.org), Inc. can professionally help you in preparing one.

The saints in India are immensely grateful for your prayer and support. What we do greatly encourages their hearts and strengthen their hands. GMI is an opportunity for you to become part of the Lord's work in India and thus fulfill God's mission. Everyone cannot go to foreign mission fields. But everyone can be part of the mission work with prayer and support. God will honor your commitment and reward your sacrifice according to His riches in heaven. It is amazing to watch how the Lord Jesus Christ is building His church in India, despite all the opposition from local, state and federal governments, and even brutal persecution from the fanatics.

If you are burdened to help, take a short-term missions trip,

intern with us, or receive the GMI newsletter, below is the contact information:

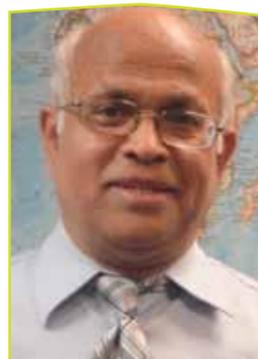
Email: [gospelmi@wowway.com](mailto:gospelmi@wowway.com)

Tel: (586) 306-5669

Website: [www.gospelmi.org](http://www.gospelmi.org)

Gifts: May be made online or to Gospel Missions of India, P.O. Box 1043, Warren, MI 48090

Canadian donors: MSC Canada, 101 Amber Street, Suite 16, Markham, ON L3R 3B2, Canada



Joseph Raju is a Program Coordinator at Wayne State University for the International Students, Executive Director for Gospel Missions of India and also a CMML Board member. He fellowships with the saints at Lakeside Bible Chapel, Sterling Heights, Michigan.

by P. Joseph Raju



# ISSUES and ANSWERS

"Search The Scriptures..." John 5:39

## Question: What is the difference between the Day of the Lord and the Day of Christ?

The Day of the Lord is a phrase used in the Old Testament to describe God intervening in earthly affairs with judgment. For example, Babylon's destruction of Egypt (Eze. 30:3) and Judah's punishment for idolatry (Joel 1:15; Zeph. 1:7) are both referred to as the Day of the Lord.

The Bible also prophesies a future Day of the Lord that comprises both judgment and blessing. That period includes Daniel's 70th week (Dan. 9:27), the battle of Armageddon (Joel 3:14), and Christ's second advent. Israel's restoration and the Millennial Kingdom follow Christ's return, and are also prophesied as being "in that day." (Isa. 2:12; 4:2-6; Zech. 14:1-21). The New Testament gives more light (Acts 2:20; 1 Th. 5:2; 2 Th. 2:2; 2 Pet 3:10-12), also describing how the destruction of heaven and earth, and the Great White Throne Judgment will close out that day (Jude 1:14-15; Rev 6-20).

The term "Day of the Lord" itself refers to an extended period of time in the same manner one might say "the day of our youth." Yet because a 24-hour day contains both darkness and light, some also see symbolism in the expression. John Walvoord writes, "In 1 Thessalonians 5, the day of the Lord is used ... of an extended period of time but having the characteristics of a twenty-four-hour day. That is, it is a day that begins ... in the darkness, advances to dawn, and then to daylight. It will close again with another period of darkness after daylight has passed."<sup>1</sup>

In other words, that day begins with tribulation (darkness), is followed by the millennium (light), and concludes with rebellion at the millennium's end (darkness - Rev. 20:7-10). This view has merit for Scripture measures a day beginning and ending with darkness. For example, in Genesis 1:5 God said, "and the evening and the morning were the first day." Likewise, from the beginning, the Jewish nation considered a day to be from evening to evening or sunset to sunset (Ex. 12:18; Lev. 23:32), as did other nations in antiquity.<sup>2</sup>

After the final rebellion, God will destroy heaven and earth, and time and day (natural light and darkness) will disappear. Then the believer will live forever in the endless light of God's glory on a new heaven and earth (2 Pet. 3:13; Rev. 21:1; 22:5).

In contrast, the Day of Christ involves only His church, a heavenly people (Phil. 1:6, 10; 2:16; 1 Cor. 1:8; 2 Cor. 1:14; 1 Th. 2:19-20; Heb. 10:25). There will be no darkness in that day for we are children of light (1 Th. 5:5). It begins with Christ returning to the air for His church, the dead in Christ being resurrected, and the living believers putting on immortality (1 Cor. 15:51-58). Glorified, we shall ascend to heaven to individually appear before the judgment seat of Christ (Rom. 14:10; 1 Cor. 3:11-15; 2 Cor. 5:9-10). This is not a time for our sins to be judged (Jn. 5:24; Rom. 8:1), rather it's a rewards ceremony for our service. After this, each believer is granted a radiant robe reflecting our righteous acts, to prepare for our marriage to Christ (Rev. 19:7-8). This period concludes with Christ returning to earth with His bride (Rev. 19:11-21).

Failure to differentiate between these two days leads to confusion when interpreting prophetic passages. For example, in 1 Thessalonians 5:1-4, Paul uses the idiom "times and seasons." Since this passage concerns the Day of the Lord we know that "times and seasons" cannot relate to the rapture. Instead it consistently refers to periods and events on earth, to God raising up and removing Gentile powers, and restoring Israel's kingdom (Dan 2:19-22; Lk. 21:24; Acts 1:7; 3:19). Similarly, the saying "thief in the night" (v. 2) substantiates the gospels' use to speak of Christ's second coming to judge the earth (Mt. 24:43; Lk. 12:39).

In summary, both the past and future Day of the Lord relates primarily to Israel and the nations on earth. Conversely, the future Day of Christ pertains to the completed church in heaven, a joyful time of fellowship and reward.

Endnotes:

1. John F. Walvoord and Mark Hitchcock, *1st & 2nd Thessalonians* (Chicago, IL: Moody Publishers, 2012), p. 86-87
2. Merrill F. Unger, *The New Unger's Bible Dictionary* (Chicago, IL: Moody Press, 1988), p. 1285-1286



George Ferrier is a commended full-time worker who fellowships at Bridlewood Bible Chapel in Ottawa, ON. In addition to itinerant preaching and teaching in North America and overseas, he is a regular contributor to Choice Gleanings Calendar. He is on the board of Cornerstone Magazine Inc. and also serves as assistant editor.

by George Ferrier

## MEN'S INTENSIVE BIBLE STUDY MIBS 2018

Come join us for an intensive study in Hebrews  
"GOING ON TO THE NEW COVENANT - BELIEVERS WHO DON'T BELIEVE"  
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August 26th - 30th  
Hosted By: Greenwood Hills Conference Center

For More Info: Richie Benitez • Email: [royalpriest4him@yahoo.com](mailto:royalpriest4him@yahoo.com)  
[greenwoodhills.net](http://greenwoodhills.net) • Registration: 717.352.2150



## 74th Annual Bible Conference

May 5 - 6, 2018

Lake Park Chapel, 201 Schlieff Dr., Belle Chase, LA

Paul Bonner from Prattville, AL will be our speaker DV. Come join us for a spiritually refreshing weekend in God's Word. The meetings begin on Sat, May 5th at 3:30pm. For more info please contact Ray Cummings at 504.239.7068 or 504.393.7083, lakeparkchapel@att.net

## Ontario Workers & Elders Conference

May 10 - 12, 2018

Guelph Bible Conference Centre

Invited speakers are Mike Atwood and Sam Cherian. Whether coming for part or the whole conference the centre requests that you be specific on the registration to help in meal planning. For more information contact GBCC at (519) 824-2571 or pmorrish@guelphbiblecc.com. For online registration and information see [www.guelphbiblecc.com/owaec](http://www.guelphbiblecc.com/owaec).

## Hickory Knob Bible Conference

May 18 - 20, 2018

Hickory Knob State Resort Park,  
1591 Resort Dr., McCormick, SC 29835

Speaker is Bill Gustafson. Many accommodation types available: cabins, lodge, or bring your tent, camper, or RV. For the full camping experience arrive on May 17 and depart on May 21. To reserve a spot at Hickory Knob contact Ms. Tracy Meehan at (864) 391-2454 or [tmeehan@SCPRT.onmicrosoft.com](mailto:tmeehan@SCPRT.onmicrosoft.com). You may also visit [southcarolinaparks.com/hickory-knob](http://southcarolinaparks.com/hickory-knob). For more info on the conference contact Skip Elliott at (843) 607-6990 or [skip@elliottmarketingllc.com](mailto:skip@elliottmarketingllc.com).

## Shining Lights Youth Retreat

May 18 - 20, 2018 • Fri 7-10pm, Sat 9:30am-7:30pm, Sun 9:15am-2pm • Grace Gospel Chapel, 1642 Ehrets Lane, Allentown, PA

Join us for our third annual retreat. The speaker is Ken Hardisty. The retreat is aimed at high school, and college & career. Please register online at [www.gracegospel.us/register](http://www.gracegospel.us/register). Accommodations are available.

For more info please contact Samatha John at [retreat@gracegospel.us](mailto:retreat@gracegospel.us) or (610) 791-2101.

## Iron Sharpens Iron Conference

May 24-27 • Emmaus Bible College

The theme for this year is Courageous Faithfulness (Guarding the Gospel in Difficult Times). Join them as they study 2 Timothy. For more information contact Laura Guerra at (563) 588-8000.

To register visit [www.isi.emmaus.edu](http://www.isi.emmaus.edu).

## Vessels of Honor 2018 Conference

May 25 - 28

Park University, north of Kansas City, MO

At this conference for young adults (18+), Scott DeGroff and Randy Hoffman will be addressing the theme of "Overcoming" during the general sessions. The conference also includes equipping seminars by various speakers. Register at [www.vesselsofhonor.org](http://www.vesselsofhonor.org).

## Comm-UNITY\* - Parenthesis 2018

May 25 - 27 • Camp Hope, Dahlonoga, GA

Founded with the objective of equipping and empowering Assembly Millennials (ages 18-38) to be load bearers in the local assemblies. This year, they will be focusing on the issues of unity and community, both in the first century and today's church. Primary speaker is Jonathan Brower (VA), with moderator Michael Donahue (AL) and music leader Bobby Glendinning (SC). The cost per attendee is \$65 (includes two nights' lodging and five meals). They will remember the Lord together on Sunday, May 27. The Lord's Day offering will go to the speaker. Please respond by May 18. For more details contact James Gibbons at [jgibbons@gibbonspeck.com](mailto:jgibbons@gibbonspeck.com) or (864) 918-3388. Visit [www.parenthesis.rocks/events](http://www.parenthesis.rocks/events).

## Women's Conference with Ruth Schwertfeger

June 2 • 10am - 2pm

Mountain Ridge Bible Chapel  
763 Mountain Avenue, Berkeley Heights, NJ

Join us for a special time of ministry as our sister Ruth Schwertfeger shares Reflections on Luke's Gospel: "A Doctor presents the great Physician--His provisions for spirit, soul and body." Come early for coffee at 9:15 am. All ages are welcome. Lunch will be provided. RSVP's welcomed but not necessary. Contact Mary Beth Cimino at [mbcimino@comcast.net](mailto:mbcimino@comcast.net) or (908) 322-8128 for more information.

## West Virginia Bible Conference

July 22 - 27

Bluestone Camp and Retreat near Hinton, WV

The West Virginia Bible Conference invites you to their annual family camp. Invited speakers are Keith Keyser (PA) and Tim McNeal (KY). Children's ministry and nursery are provided. Come enjoy Christian fellowship and God's Word in a beautiful mountain setting. For more information contact Brent Jones at (304) 466-4738 or [brentandhope@frontier.com](mailto:brentandhope@frontier.com).

## Men's Intensive Bible Study 2018

Aug 26 - 30, 2018

Greenwood Hills Camp & Conference Center  
7062 Lincoln Way E, Fayetteville, PA

This is a four day interactive and intensive Bible Study encouraging group participation in a classroom setting. Randy Amos has been teaching in this format for over 25 years and God has used it to richly bless many brethren. Now at Greenwood Hills for the first time please plan on joining likeminded brethren for serious Bible Study and great fellowship. It starts on Sunday Aug 26 at 8pm and ends on Thursday Aug 30th at 10am. This is an event you don't want to miss! For more information contact Richie Benitez at [Royalpriest4him@yahoo.com](mailto:Royalpriest4him@yahoo.com) or (508) 265-3168.

## Ministry Opportunity

The elders at Grace Bible Chapel in Springfield, IL request help in making meaningful contact with university students in Springfield, Illinois at schools of higher learning. They are looking for young couples or older believers who feel led of the Lord to assist in building up the work. If interested, please contact Floyd Pierce at 3405 Old Waterworks RD, Springfield, IL 62702 or (217) 622-7419 or [fpierce@ameritech.net](mailto:fpierce@ameritech.net).

## New Assembly in Houston

We are a new assembly in the Houston area. Meetings are Breaking of Bread Sunday 9:30 am, Sunday evening service 7:00 pm, Wednesday night prayer and Bible study 7:00 pm. It is a pleasure to welcome all in fellowship with a commendation letter from the assembly you have previously been with. For more information contact E. Frank Detwiler at 979.922.3837.

## Commendations to Full-Time Service

Robbie & Pam Youssef

The saints at Grace Gospel Chapel in Allentown, PA, have commended Robbie and Pam Youssef to God's grace for the ministry that He has prepared for them. They have noted their faithful commitment, with Robbie ministering the Word at their local assembly, both Robbie and Pam teaching Sunday school and helping with VBS, and meeting many other needs including the chapel's technology requirements. Robbie and Pam have created Axios One International ministry to provide missionaries and other Christian workers with technology assistance in installation and setup, troubleshooting, and many other hardware and software needs. The assembly covets your prayers and help for Robbie and Pam as they serve the Lord.

## Steve & Janet Price

The saints of the Bible Chapel of Shawnee, KS have commended Steve and Janet Price to the grace of God in shepherding, counseling, and speaking and writing ministries to the church in North America. They will also continue to be active in their local assembly and with Healthline (Assembly Care). The assembly entrusts them to the Saviour's care and keeping in their work for Him.

## Tom & Mary Beth Bell

After much prayer and seeking the Lord's guidance, Northside Bible Chapel Incorporated, of Barrie, Ontario, would like to announce the commendation of Tom and Mary Beth Bell to the work of the Lord and His grace in whatever place He may lead them. The saints at Northside have observed their desire and commitment to serve the Lord in any way He leads... They do not consider Tom and Beth to belong exclusively to Northside. Tom and Beth have come to work alongside and help the saints. Tom needs to be available to go where the Lord leads in speaking engagements with other assemblies. They value your prayers for Tom and Beth and their labour in the Lord.

## Wanted: Camp Manager

Emmanuel Bible Camp in beautiful Prince Edward Island Canada is in need of a camp manager (or a couple) for the months of July thru August for active children's ministry. Lodgings for workers is provided on site. For inquiries on further particulars, please respond to: Dan Frew [dfrew1979@gmail.com](mailto:dfrew1979@gmail.com) or 9022138487

## Wanted: Full-Time Camp Worker

Verdugo Pines Bible Camp is owned and operated by the assembly of believers in Southern California. In a work related incident, one of their resident staff members, Alan Feigenbaum, lost his life. They are now in immediate need of a full-time worker and are looking to the Lord for guidance. If you or someone you know desires to serve the Lord in this camping ministry, please contact John Bourbonnais (Executive Director) at 760-249-3532 or [papajohn@verdugopines.org](mailto:papajohn@verdugopines.org)

## Discipleship Training Program

Morning Star Bible Camp, located in Kelowna, BC, will be running it's second Discipleship Training Program (DTP) throughout the summer of 2018. Applications are now being accepted from young people aged 14-18 who have a desire to grow in their walk with the Lord while serving practically in many different capacities throughout the camp. Applications can be found at [www.morningstarbiblecamp.com](http://www.morningstarbiblecamp.com). For more info, contact Joshua Caplan at (250) 718-2021 or email [info@morningstarbiblecamp.com](mailto:info@morningstarbiblecamp.com).

If you or your assembly has a news item or event to contribute, please email George Ferrier at [gferrier@cornerstonemagazine.org](mailto:gferrier@cornerstonemagazine.org)

## The Man in the Glory

I wake in the morning with thoughts of His love,  
Who is living for me in the glory above;  
Ev'ry minute expecting He'll call me away,  
And that keeps me bright all the rest of the day;  
But the moments speed forward, and on comes the noon,  
Yet still I am singing, "He'll come very soon";  
And thus I am watching from morning to night,  
And pluming my wings to be ready for flight!

There's a *Man in the Glory* I know very well,  
I have known Him for years, and His goodness can tell,  
One day in His mercy He knocked at my door,  
And seeking admission, knocked many times o'er,  
But when I went to Him, and stood face to face,  
And listened a while to His story of grace,  
How He suffered for sinners, and put away sin,  
I heartily, thankfully welcomed Him in.  
We have *lived on together* a number of years,  
And that's why I have neither doubtings nor fears.  
My sins are all hid in the depths of the sea;  
They were carried down there by the *Man on the Tree*.

I am often surprised why the lip should be curled,  
When I speak of my Lord to the *man of the world*,  
And I notice with sorrow his look of disdain,  
When I tell him that Jesus is coming again.  
He seems *so* content with his houses and gold,  
While despising the ark, like the people of old,  
And yet at His Coming I'm sure he would flee,  
Like the *man in the garden*, who ate of the tree.

I cannot but think it is foolish of souls  
To put all their money in "bags which have holes."  
To find in the day that is coming apace,  
How lightly they valued the "riches of grace."  
As fond as I am of *His work* in the field,  
I would leave go the plough, I would lay down the shield,  
The weapons of service I would put on the shelf,  
And the sword in its scabbard, to be with Himself!

But I'll work on with pleasure, while keeping my eyes  
On the end of the field, where standeth the prize.  
I would work for His glory, that when we shall meet,  
I may have a large sheaf to lay down at His feet;  
That He, too, with pleasure His fruit may review—  
*Is the Man in the glory a stranger to you?*  
A stranger to Jesus? what do you not know  
He is washing poor sinners much whiter than snow?  
Have you lived in a land where the Bible's unknown,  
That you don't know *the Man* who is now on the throne!  
O, did you but know half His beauty and power,  
You would not be a stranger another half-hour!

I have known Him so long that I'm able to say,  
The very worst sinner He'll not turn away,  
The question of sin I adoringly see—  
The *Man in the glory* has settled for me.  
And as to my footsteps, whatever the scene,  
The *Man in the glory* is keeping me clean;  
And therefore I'm singing from morning to night.  
The *Man in the glory* is all my delight.

- Author Unknown