

EXALTING CHRIST · EQUIPPING BELIEVERS · EVANGELIZING THE WORLD

CORNERSTONE

SEPT - OCT 2021

IN THIS ISSUE:
Ordinary People, Extraordinary Things
God's Justice & Providence
The Gospel is Not Bound
...and more

...JESUS CHRIST HIMSELF BEING THE CHIEF **CORNERSTONE** · EPHESIANS 2:20

The Work of the Lord in the Life of the Believer

“...for it is God who works in you both to will and to do for His good pleasure.” Philippians 2:13

Editorial

The benchmark of true faith is seeing the Unseen. Hebrews 11:1 tells us that faith is the substance of things hoped for, the evidence of things unseen. Christians are exhorted to walk by faith, not by sight and repeatedly reminded that *“the just shall live by their faith”* (Hab. 2:4; Rom. 1:17; Gal. 3:11; Heb. 10:38). Because God is a Spirit, we cannot see Him, yet Moses is our example of someone who through faith was able to see Him who is invisible, (Heb. 11:27). The key to living the life of faith—the privilege of every blood-bought child of God—is to see the events of everyday life and understand that they involve the actions of Him “who moves behind the scenes and moves the scenes that He is behind.”

Though no man has seen God at any time, He is described in such way in Scripture so we that can easily relate to these things. He is “immortal, invisible, God only wise,” yet He is described in Scripture as having arms and hands, eyes and ears, and a mouth Whose voice speaks to His people. His heart also is ever toward His own and His thoughts are for good and not evil, to give us a future and a hope. Described this way, the Word helps us understand how God works in the life of the believer—every single day.

His Arm and His Hand

How does the Lord work in the life of the believer? Before salvation occurs, it is the arm of the Lord that reaches down to rescue and save us from sin. It is not shortened that it cannot save (Isa. 59:1), so therefore no one is beyond the reach of the outstretched hand of God. It was that way with Israel in Egypt (Ex. 6:6) and it is that way today. It was the hand of the Lord that was upon the early church that caused a great number to believe and to turn to the Lord (Acts 11:21). Then once we are enlightened, we are the object of His helping Hand which provides and protects us. Like David, we are also guided by the skillfulness of His hands (Ps. 78:72). It was the hand of the Lord that helped Elijah to outrun Ahab’s chariot (1 Kgs. 18:46), to strengthen Ezekiel in Babylon (Ezek. 3:14), and to enable Nehemiah to accomplish what he needed to do, (Neh. 2:18). How important it is that we see Him who is invisible and working in our midst with an arm that is mighty to save and hand that are there to help us and hold us in our journey of faith.

His Eyes and His Ears


In 1 Peter 3:12, we are told that the *“eyes of the Lord are over the righteous and His ears are open to their prayer.”* How marvelous is this that the God of all creation looks down upon the sons of men and has His eye upon us and upon every child of God. We are His special treasure and as someone has rightly said, “He loves us so much that He cannot take His eyes off us.” His eye is indeed on the righteous. If His eye is on the sparrow, I can know with all certainty that He watches over me. And if He is watching

over me, then two things are true: I better make sure I order my life to make it well-pleasing to Him and secondly, I better stop worrying and fretting about life’s matters as if He is not there and unaware of my situation. We need to see Him who is invisible and make sure that our walk matches our talk and that there is a genuineness to our faith. It should challenge us to greater heights in our walk of faith, knowing that *“the eyes of the Lord run to and from throughout the whole earth in order to show Himself strong on behalf of them whose hearts are perfect toward Him”* (2 Chron. 16:9).

But His ears are also at work, bent to hear the cry of the righteous. Jehoshaphat was glad for that (2 Chron. 18:31) and so are we as we call out to the Lord in prayer for the need of the moment. How this truth should produce in us a passion for prayer, a sure resource as we come boldly to the throne of grace.

His Mouth and His Voice

One of the regular routines of God’s prophets in the Old Testament was to proclaim what they heard from the mouth of the Lord and unapologetically proclaim it far and wide. How easy it would be for us if God spoke in such audible tones today! It would help in our service for the Lord if we were able to hear the clear, clarion word from the Lord. But we can when we come to Him by faith, opening His Word and listening to His voice speak to our hearts. When we do, we will speak with the same conviction and confidence, *“This saith the Lord”* just as the Old Testament prophets thundered in their ministry for God. We need to be like the faithful servant Micaiah who standing before an unbelieving audience thundered: *“as the Lord lives, whatever my God says, that will I speak”* (2 Chron. 18:13). Further, the voice of the Lord gives clear direction in which way to go (Isa 30:21), speaking in that still small voice (1 Kgs. 19:12). It speaks through His Church (Rev. 1:12) and to His Church, right down to you and me. It shows us the path and the peace we so desperately need. *“The Lord will speak peace to His people but let them not return to folly”* (Ps. 85:8).

As we see Him who is invisible, we will understand more clearly the work of the Lord in the life of believer. 



Mark has served as editor for Cornerstone Magazine since 2018. In addition to these duties, Mark travels throughout the US and Canada in a Bible-teaching and conference speaking ministry. He also heads up Know the Word Ministries Inc., located on the web at knowtheword.com. He and his wife Cindy were commended to the Lord’s work in 1993 from Bethany Bible Chapel in Toms River, NJ.

by Mark Kolchin

Editor: Mark Kolchin, mkolchin@cornerstonemagazine.org
Assistant Editor: George Ferrier, gferrier@cornerstonemagazine.org

Editorial Committee:

Mark Kolchin, New Jersey, USA
David Dunlap, Florida, USA
George Ferrier, Ontario, Canada
Brian Gunning, Ontario, Canada
P. T. Tan, Maryland, USA

Advisory Council:

Fred Schwertfeger and James Comte

Donations

Donations online: www.cornerstonemagazine.org

Donations sent by mail:

For U.S. and International donors:

Cornerstone Magazine Inc.
PO Box 690096, Charlotte, NC 28227 USA

For Canadian donors:

Cornerstone Magazine Trust
PO Box 246, Waterford, ON, N0E 1Y0

Please mail correspondence to:

Cornerstone Magazine, PO Box 305 Lanoka Harbor, NJ 08734

For address changes or new subscriptions:

subscriptions@cornerstonemagazine.org

Design and Layout: Danielle Robins

Website Design: Matt Williams, Louise Street Marketing

Treasurer: Eileen Lee (USA) · George Ferrier (Canada)

Purpose: Cornerstone Magazine seeks to build up and encourage the Lord's people by publishing Bible teaching articles and reports of the Lord's work. Its aim is to present truth in words that are easy to understand in regard to the person of Christ, His church, and evangelism.

Cornerstone Magazine does not intend to be the official voice of any group of churches. The editor takes responsibility for the content that is published. For any spiritual blessing, to God be all the glory.

Copyright: Cornerstone Magazine is copyrighted only to preserve the integrity of the material. All rights reserved. Articles may be translated into other languages and used in English periodicals, provided no changes are made to the sense of the article, while showing a credit line "— Cornerstone Magazine". Sorry, unsolicited manuscripts cannot be acknowledged or returned. Printed in USA.

Donations: Cornerstone Magazine is jointly published by Cornerstone Magazine, Inc., an United States Internal Revenue Service 501(c)3 tax-exempt non-profit corporation, and Cornerstone Magazine Trust, a charitable trust registered with Canada Revenue Agency. Cornerstone Magazine is dependent upon the Lord to provide for its needs. It is freely sent upon request, as the Lord enables. No subscription fees are charged. Cornerstone Magazine is supported by those who appreciate the aims and the work of this ministry. All donations are tax deductible in accordance to law. All funds received are used towards the ministry of Cornerstone Magazine. We are thankful to all who practically support the work of Cornerstone Magazine.

Table of Contents

- 2 Ordinary People,
Extraordinary Things
David Croudace
- 4 God's Justice & Providence
Keith Keyser
- 6 The Gospel is Not Bound
The Testimony of Peter Zein
- 8 Report: Rest Haven Homes
Greg Tracy
- 10 Foundations of the Faith:
Keeping the Unity of the Spirit
Brian Gunning
- 12 The Silent Salute of the Sisters
Part 2
Warren Henderson
- 14 A Plea to Return to New
Testament Principles
Richard Strout
- 15 Issues & Answers
George Ferrier
- 17 News & Notices

www.cornerstonemagazine.org



ORDINARY PEOPLE *Extraordinary Things*

"What is that in your hand?" EXODUS 4:2

Moses was content. He had arrived at a remote corner of the desert, married and content to settle down and enjoy his new, quiet life style as a shepherd (2:21), forgetting about his fellow Israelites left behind in Egypt.

However, those same Israelites were not content at all (2:23). In fact, they were groaning under the heavy bondage of slavery. As God looked down on their sad situation He already had a plan to deliver His people from slavery.

Many years later, He called Moses, an old man of 80 years, to leave his comfortable situation and lead His people out of slavery into the land of promise (Ex. 3-4). When Moses heard God's call he must have been astounded. To go to a world ruler such as Pharaoh and lead his own people, few of whom would remember him, seemed an impossible task. He offered many excuses saying: *"Who am I?" "They will not believe me, nor hearken unto my voice."* In Exodus 4:10 he said, *"O my Lord, I am not eloquent, neither before nor since You have spoken to Your servant; but I am slow of speech and slow of tongue."*

God's answer in Exodus 4:2 was simply to ask Moses a question, "What is that in your hand?" In other words, "You only need to use what I have given you then, through you, I will get the job done." Well, what was in his hand? Just a wooden stick, cut from a nearby tree no doubt, to make a shepherd's staff which he used to lead his animals. He had no special abilities or qualifications to lead a nation out of slavery. But that staff, handed over to the Lord, would be used to move a powerful potentate to release over a million slaves.

Today the world around us is full of slaves: slaves to sin; to immoral living; to alcohol; to the lust for more money; to drugs and so on. However, God also has a plan for today which He has already put into action. The Lord Jesus left the glories of heaven to go to the cross, dying for our sins and rising again, opening the way for every sinner to be saved not just from the penalty of their sins but also from the power of sin to which they are enslaved. Do you wonder why the Lord now graciously calls on us to go into all the world and preach the gospel?

The world is looking for satisfaction and we are the ones who personally know the only One who can satisfy the human heart. They are looking for peace and we know the Prince of Peace. They are looking for hope and we know the One who can give hope to the hopeless, and hope beyond the grave.

As we seek to reach others with the gospel which can free them from slavery we may well ask, "What can I do?" Well, what can you do? God says very simply, "What is that in your hand?" In other words, give the Lord control of all He has given you and you will see Him work. 1 Corinthians 1:26-29 tells us that God is not looking for highly educated people but He is looking for those who will commit to Him what little they have, to use as He pleases. As Moses did this, over one million were delivered from slavery.

The Bible has many other instances where we see God doing great things through people—often with very limited abilities—handing over what they have to the Lord. In Judges 3:31 we read about a man called Shamgar. Maybe you have never heard of him? That is not surprising as he is mentioned in only one verse in the Bible. He was a judge who had nothing but an ox goad, which is like a flimsy spear, used to prick the oxen in order to make them move. When God called him to be a judge he used what he had, killing 600 Philistines and delivering Israel because God was in control of that ox goad.


Today we have the Word of God, which can prick the heart of the toughest sinner to bring them to Christ. Hebrews 4:12 says the Word of God is "living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Furthermore, it is "the sword of the Spirit" (Eph.

6:17). We must read it, memorize it, and then use it if we want to see God at work in delivering people from their bondage to sin. Many are struggling to be free from their present lifestyles, and as we quote God's Word or hand out His written word with a simple explanation of the gospel, we will begin to see the Holy Spirit using His sword to bring people to Christ. What should you do if someone says, "I don't believe the Bible!" Just quote another verse. Remember it is the Sword of the Spirit. Do not argue or try to convince someone, just give them God's Word, leaving them to the Holy Spirit to use His sword to bring conviction of sin and conversion to Christ.

What could a teenager like David do? He was just a boy when he visited his brothers and saw King Saul and his army trembling before Goliath. He may have only had a slingshot, but he also had a complete confidence in his great God. Rejecting the armor which King Saul offered him he used what he had and under God's controlling hand the first stone hit the giant in the only available opening in his armor - right between his eyes—and down he went. He had no special training or equipment but "coming in the name of the Lord," he used what he had and brought victory to Israel.

Consider the woman Dorcas (Acts 9:36-39). When she died a large number of people gathered at her funeral to remember this remarkable woman who had used what she had—a needle and thread—to make clothes for poor people. The number gathered at her funeral would indicate that she must have influenced many to turn to Christ as she distributed the garments she had made for her Lord.

Maybe you think you are too young (John 6:5-9)? A great multitude needed food. What could a young lad do? He handed over his lunch to the Savior—five small scones and a few fish. He could have kept it for himself but when he used what he had, giving his lunch to the Lord, he and 5000 men plus women and children were fed.

In closing let's ask ourselves, "What is that in my hand?" An ox goad? A slingshot? A needle and thread? A lunch box? Give the Lord full control of all and see Him at work through our weaknesses. 



David Croudace was commended as a missionary in 1958 from Bethany Chapel Salisbury Southern Rhodesia and later by North York Gospel Chapel, Pennsylvania. With his late wife (Grace nee Logan) they worked in what was then known as the most remote corner of the British Empire - Northwest Zambia bordering on Angola, doing church planting and reaching Zambia's youth. They spent eight years in Malawi establishing assemblies. Today David is involved in a small assembly in South Africa and an on-line teaching ministry in Malawi and Mozambique.

by **David Croudace**



GOD'S JUSTICE & PROVIDENCE

People intuitively demand justice. Unfairness and unrighteousness move them to indignation. If their rights are trampled on, they revert to the revolutionary-era motto: “Don’t tread on me.” Perceived wrongs produce anger and lasting bitterness, often leading to vengeful violence. Is there any solution to this circular pattern of attack and counterattack? Thankfully, the Scriptures point to a better way—one that assures that justice shall prevail.

The Founding Principle of God’s Kingdom

“...Righteousness and justice are the foundation of His throne” (Ps. 97:2). The divine administration rests upon the principles of righteousness and justice; His rule is equitable and good. Our benevolent Creator wants what is best for mankind. We were created to know Him and to thrive in cooperation with His divine government (Gen. 2:15-25; Ps. 8:6-8). The fact that the world is unfair and often cruel is no reflection on God, for He created it good. In actuality, the human heart’s cry for justice reflects our origin as creatures hardwired for morality and truth by our righteous Maker.

Yet evil entered this planet due to man giving it access. Adam’s sin involved the entire creation in a cataclysmic moral and spiritual fall (Rom. 5:12; 8:18-25). Death and suffering became normal parts of earthly existence, and every subsequent generation’s continuing sin has contributed to the misery and spiritual malaise on planet earth. Broken families, racism, crime, as well as economic and political oppression all demonstrate the tormenting consequences of rebellion against the Almighty. Nevertheless, there is hope; the prayer that the Lord taught His disciples will be fulfilled: *“Your kingdom come, your will be done on earth as it is in heaven”* (Matt. 6:10). During His thousand-year reign, the Lord will reign in righteousness on the earth until all enemies are put under His feet (2 Pet. 3:13; Ps. 2:8-9; 110:1-2). This will be followed by the eternal state, where His kingdom will be perfect forever (Rev. 21-22).

Justice—Now or Later?

While it is reassuring to know that the Lord will bring justice to the earth in His future kingdom, what are believers supposed to do now? Three principles stand out in Scripture:

1. Submit to governmental leaders, where there is no conflict with our higher loyalty to God (Dan. 3 and 6; Matt. 22:15-22; Acts 4:18-20; 5:29-32; Rom. 13:1-7; 1 Pet. 2:13-17)
2. Pray for governmental leaders (1 Tim. 2:1-7)
3. Commit instances of injustice to Him who judges righteously, knowing that He will protect and eventually vindicate us (1 Pet. 2:21-25; Rom. 12:17-21)

This last principle is particularly important and is well-illustrated in the life of David—especially when he fled Saul’s persecution.

Silent Running

Although David was rightfully anointed king by God, the rejected Saul refused to submit to this divine verdict. His opposition began with veiled attempts at killing David by sending him on dangerous military expeditions. When these schemes failed, open attack was the order of the day, Saul made repeated attempts to kill David himself, also sending his henchmen to do it. Eventually, David fled, enduring years of hardship and perilous evasion in wilderness areas. Throughout these trials, his only solace was that God was his rock, refuge, and strength. Numerous psalms attest to the comfort this theological understanding gave him (for example, Ps. 9, 34, 42, 61, 62, 63, etc).

David’s trust in God’s providence is evident in 1 Samuel 24 and 26. In the first passage, Saul stops in a cave to attend to personal needs—think of it as an ancient rest area. Obviously, he was in a vulnerable situation, completely oblivious to the commandos in the rear of the cave. David’s comrades immediately saw this as an opportune moment to dispose of their enemy. They rationalized that it was God’s providential provision to give David the throne. But their commander trusted in the Almighty, not in himself. He knew that Saul was also the Lord’s anointed, God had selected him. Therefore, God would remove him in His own time. David understood that there is a higher throne above the throne of earthly kingdoms such as Israel. God is the ultimate ruler, and He raises up whom He will and puts down whom He will (Dan. 4:17, 31, 34-36). In God’s time He would depose Saul and enthrone David. The man after God’s own heart did not need to retaliate.


In similar fashion, Chapter 26 provided a second golden opportunity for David to assassinate his persecutor. Once again, one of his trusted soldiers urged him to kill Saul, arguing that it was clearly God’s providence because the king and his secret service detail were supernaturally lulled into a deep sleep. But the Bethlehemite shepherd refused, averring that the Lord would eventually deal with him (1

Sam. 26:10-12). So vulnerable was the son of Kish, that David was able to abscond with his canteen and spear—two vital pieces of equipment for desert military campaigns. Instead of harming Saul, David humbly reasoned with him, pointing out that he was no threat to the king and that he had committed no sin worthy of execution by the government (1 Sam. 26:18-20; compare 24:8-15).

Exoneration And Enthronement

David’s faith and obedience to God’s Word were rewarded when Saul died in the battle of Mount Gilboa against the Philistines. In due time, David was enthroned in Hebron over Judah. Seven years later, all his Saulite enemies were defeated, and he ruled over the entire nation at Jerusalem.

At a higher level, this portrays the regal career of the King of kings and Lord of lords. When our Lord suffered, He threatened not, when He was reviled, He reviled not again, but committed Himself to Him who judges righteously (1 Pet. 2:23-24). Our Lord did not call on any angelic help or use His power to escape from Golgotha’s injustice. He endured the cross, despising the shame, awaiting the day when His Father would raise Him from the dead and vindicate Him as the Son of God with power, according to the Spirit of holiness (Rom. 1:4). He rose on high and led captivity captive, and—true to form—instead of keeping the gifts for Himself, He gave gifts unto men (Eph. 4:8). He despoiled the strong and shared their riches with His saints (Isa. 53:11-12). Because “*He was obedient to the point of death, even the death of the cross,*” He will eventually be exalted above the entire universe (Phil 2:5-11). As the hymn says, “Jesus takes the highest station, oh, what joy the sight affords!”¹

The Bible clearly says that Christ’s suffering left us an example that we should emulate. Through the power of His Spirit, we can submit to governments and even endure injustice at the hands of wicked people, just as our Lord did. We bring glory to God by suffering as Christians (1 Pet. 2:18-23; 3:18). May we daily rely on Him and not avenge ourselves (Rom. 12:19). We know that at His coming, justice will prevail, for He shall establish a new heaven and new earth where righteousness dwells (2 Pet. 3:13). 

Endnotes:

1. Thomas Kelly, “*Look Ye Saints, The Sight is Glorious.*”



Keith Keyser has served the Lord full-time in Bible teaching & preaching throughout the USA, Canada & other countries. Keith and his wife Naomi were commended to the Lord’s work in 1999 and fellowship with the saints who meet in the Lord’s name at Grace Gospel Chapel, Gilbertsville, PA.

by Keith Keyser



GREAT IS THY FAITHFULNESS

The Gospel is Not Bound

The Testimony of Peter Zein

I grew up in a Christian home on a farm near Stratford, Ontario. There I regularly attended a denominational church but I never remember hearing the gospel. During my high school years, I began to use mild drugs and alcohol, and later at a Toronto college my usage increased. While at college, my father was diagnosed with cancer and I came home to care for him the last two weeks of his life before he passed away in January 1982. During the summer of 1982, while visiting a college friend in Huntsville, Ontario, I dove into shallow water and broke my neck. I became a quadriplegic, and spent a year in rehab before settling in Toronto. I played competitive wheelchair sports but much of that was “play hard, party hard.”

After my mother was diagnosed with cancer and passed away in 1987, I received an inheritance and purchased a house in Toronto. Despite having many friends, the pressures of school, finances, and loneliness overwhelmed me. In 1989, my circumstances led me to pray more fervently. I always prayed before sleep every night, but only as a habit,

having memorized a prayer my mother taught me as a child. As things became more difficult my prayers changed. Financial stress, worry, and loneliness caused me to lose sleep and increase my addictions. Instead of just reciting the memorized prayer I had learned, I began to add to it at the end of it every night asking God to intervene in my situation and help me! My situation became worse when I invited friends to become boarders to offset the costs. Now my life became even more difficult. I became tired of my lifestyle, which I believe resulted from praying relatives and friends who were saved. I wanted a change and due to some traumatic circumstances—resulting from my sinful life—I needed to get a dog for protection. One of my boarders, my best friend looked in the newspaper for a protection dog, and found a house that was accessible.

My two sisters had both received Christ at a small Bible study in Tavistock and began attending the Bible chapel there. That Easter Sunday on March 23rd, 1989, I visited my oldest sister and attended the meeting at the chapel. About a year earlier, she had visited me when I lived in Scarborough to tell me the Gospel. I claimed I was already a Christian, but she said, “if you’re a Christian, you wouldn’t be living like this.” She told me that if I knew Jesus Christ as

my Savior, I would be telling others about Him. I knew in my heart she was right but I did not tell her.

It wasn't the typical meeting for Easter. The text was from 1 Thessalonians 4:13-18. While the preacher spoke, I recognized that the message was not from the man or from my sister telling him about me. There were too many things said that no one else knew about me and the condition of my heart. I knew it was God speaking through him. I did not understand how at the time, I just knew it was God. I heard the Easter story all my life but this time the Lord impressed upon me to be saved. At the end of the message, the preacher told everyone how we can be saved and that if anyone did not know Christ to speak to Him now. That moment, I trusted in Christ as my personal Savior. Before, I knew He was Savior but had never made it personal. Joy filled my heart! I never told anyone at the meeting that I had received Christ but I was changed dramatically. Months later, my sister later told me that she knew I had become saved. I was clearly changed.

Since that moment, all addictions left and I dedicated my life to serving my Lord. He provided me with a wife and a son. After a period of time, I raised my son as a single dad from a wheelchair. Throughout those years the Lord always provided me with love and support from local assemblies, especially in Tavistock, Ontario where I now fellowship. Now a grandfather, He has truly blessed me with family and a beautiful place to live in Stratford, Ontario.

Throughout the years I have attended Bible studies taught by older, godly men whom I believe God brought to me and I have really appreciated them. It was also very important to me that I was in a New Testament patterned church that preached the truth of the gospel.

I wanted to share the Truth of the Word and for 15 years I taught a Bible study at my old secular high school in Stratford until the school board finally shut us down. The idea for the study originated while living in St. Catharines when I began handing out tracts to students on the sidewalk. Because


most adults were not interested, I focused on high school students who showed great interest in what the Bible said. I set up close to the school where there was a high traffic of students going home. Later, when I moved from St. Catharines to Stratford, I began giving out tracts outside the high school where I graduated.



After a couple of years of handing out tracts and New Testament Bibles, I wanted to get in the school and begin a study. I asked Gary Weeks what to do. He who told me to "give them Pizza." Judy Williams from



the Tavistock Assembly and I approached the principal about the idea of having a video series on the Gospel of John. To our surprise, she said "yes." The assembly provided money for pizza and we expected 5 or 6 Christian students to start. The very first day we had 15 students, 90% of whom were not believers. The video machine never worked so I just taught out of the Bible. We went every Wednesday at lunchtime, averaging from 20-25 students. Sometimes we had over 30 and there was not enough room. God used the study amazingly and often the students who graduated would stop me and ask if I was the "Bible study guy" and they would tell me their story and why they came. The Lord is amazing providing us the opportunity to share God's Word in a place we were told "you can't go into schools."

I love Bible study outreaches. Along with other men from the assembly I enjoyed youth prison ministry in the youth detention centre in Goderich for about 15 years until the government closed the detention centre down. I taught neighbourhood Bible studies as an outreach and I had the joy of seeing many neighbours come to Christ both in St. Catharines and the Stratford area. Wherever anyone would have me, I would try to work out a way despite the accessibility issues. As long as I am in the body, my desire is to teach the gospel with Bible studies, preaching, street evangelism, or open-air Drive-in meetings. Now sixty years old and getting a little worn out, I want to devote the rest of my time telling others about Christ, learning and teaching the Word with joy. 



Although Peter regularly attended a denominational church from a child, he did not know the Lord as his personal Savior until he was 28 years old. Today, he fellowships at Tavistock Bible Chapel in Stratford, Canada. He has taught neighborhood Bible studies, engages in street evangelism, and loves preaching and teaching the Word of God and discussing it with anyone who is interested. He has one son and one grandchild.

by Peter Zein

Report: Rest Haven Homes



nearly twenty residents from the other homes. With six acres, the ministry had room to grow and over the years new additions, renovations and forty-eight independent-living apartments were added. Residents come from across the country and from the foreign field to live in the home. Residents receive varying levels of care which can be adapted as their needs change.

Tucked away in a residential neighborhood in northeast Grand Rapids, Michigan, is a ministry that has served an important role in the lives of hundreds of missionaries, Christian workers, and other believers for nearly eighty years. Rest Haven Homes is a unique, faith-based Home for the Aged that provides its residents a safe, engaging, and Christ-centered living environment that can adapt to their changing needs.

It was October 1941 when Rest Haven Homes began to care for their first resident. Times were hard, and with no one to care for her, a single, invalid saint was facing a move to a poor farm. Aware of this great need, several men from various local assemblies were stirred to find a home and caretakers to provide twenty-four-hour care. The ministry was incorporated in 1943 and recognized by the IRS as a non-profit, charitable organization, overseen by a Board of Directors of men and women from various assemblies who have a heart to serve. Rest Haven Homes is a private-pay facility, does not receive any funding from federal or state programs, and relies solely on the Lord to meet its financial needs.

The assembly ministry started in a rural dwelling north of Grand Rapids, Michigan but was only able to care for two residents. As the need grew, the ministry purchased a stately home on the west side of Grand Rapids and relocated the ministry. The "Fourth Street" location became home to many women over the following twenty years. Growth happened again in June 1944 when the ministry purchased a home in Spring Lake, Michigan with an agreement to care for the previous owner. The "Spring Lake" residence became home to men and women who enjoyed the lakefront property.

With health department and fire regulations increasing, it became overly burdensome to maintain the two residential homes. A new home was built in the heart of Grand Rapids, opening its doors in October 1963, and welcoming

Rest Haven Homes is a licensed Home for the Aged, providing both low and high care services that include secure memory care. Our services include assistance with medication management, meals, housekeeping, laundry, attendance with baths or showers, and a full complement of supportive needs for any activity of daily living. We currently are licensed for eighty-six beds and employ approximately eighty-five staff members. Rest Haven Homes has a ratio of approximately one staff member to one resident to provide the highest quality of service for the daily physical, mental and spiritual needs of the residents.

Meals are served family-style in two dining rooms and alternate menu items are always available. Each week there are Bible studies, hymn sings, a Breaking of Bread service, and a variety of activities to keep minds and bodies active. Residents' artwork decorates the walls of the facility and there are several cozy sitting areas where residents, staff and loved ones can interact with others to play games,



do puzzles, or enjoy fellowship. The home hosts regular family-oriented events throughout the year to ensure that loved ones are integrated into the residents' enrichment activities. In addition, there are many beautiful gardens on the grounds which provide peaceful areas for the residents and their families to enjoy God's creation.

The longest residing resident is nearing twenty-eight years and several staff have served twenty-five years or more. Rest Haven Homes is also blessed to have many volunteers helping with our services. Volunteers help with enrichment activities, meals, entertainment, and gardening. These generous people serve out of a love for the residents and a love for the home and its mission: *"by love serve one another"* (Gal. 5:13). The home's outstanding reputation is founded on conservative Christian faith and great individualized care for each resident.

After almost sixty years, Love Wing, where the highest level of physical and cognitive needs is met, had significant and antiquated design, structural and mechanical issues. Renovation and repairs were no longer a viable option and after much prayer and consideration, the Board of Directors approved construction of a new high-care wing. Ground was broken in early summer 2020 and construction is well under way. In Phase 1, which should be complete in Fall 2021, a new Love Wing is being built next to the existing wing with new independent apartments on the second floor. After the current Love Wing residents are safely moved to their new environment, Phase 2 will raze most of the existing Love Wing and a new assisted living wing will be built with additional independent apartments on the second floor.




When the project is completed, the new facility will include new and expanded dining rooms, private rooms, a well-equipped nursing station, a separate activity room in Love Wing, additional courtyards, a large laundry room and additional places to visit with family and friends. The new Love Wing will have advanced systems to protect

the residents who enjoy walking for exercise and a sophisticated communication system which will allow the nursing staff to quickly meet the needs of the residents.

The completed building will be able to house a growing senior population, with rising acuity needs in a more efficient and comfortable manner. It will also allow expanded ability to serve residents with memory care needs. Much has changed throughout the history of Rest Haven Homes, but some things remain the same. The home is committed to providing high-quality care in a Christ-centered environment. The most important priority in the ministry is the residents who find a caring home in an environment that seeks to honor the Lord and a team of staff willing to serve from a heart of love. The overall desire is to help each resident finish their life journey well. *"To the extent that you did it for the least of these brothers or sisters of Mine, you did it for Me"* (Matt. 25:34-40).



To learn more about Rest Haven Homes and how you can get involved, visit our website at <https://resthavenhomes.com>. To find out about what's currently happening at the Home, visit us on Facebook! 



Greg Tracy has been the Administrator of Rest Haven Homes for just over 9 years. He has been married to Dana 45 years, with 2 sons and 5 grandchildren. They have fellowshipped at Carriage Hill Bible Chapel in East Lansing since 1980. He retired as a Deputy Chief from the East Lansing Fire Department in 2010, after serving 26 years.

by Greg Tracy

FOUNDATIONS

KEEPING THE UNITY OF THE SPIRIT

Perhaps the most serious consequence of the Covid-19 pandemic is the impact on the church. Almost every local church has experienced some degree of division over differing opinions and reactions. This is regrettable to say the least, particularly in light of Paul's words in Ephesians 4:3, "*Endeavoring (giving diligence¹) to keep the unity of the Spirit in the bond of peace.*"

Dr. David Jeremiah writes, "Unity is not union ("being connected to one another"), uniformity ("being exactly like one another"), or unanimity ("always agreeing with one another"). It is an organic oneness based on Christ as the common center. Believers are required not to create unity but to keep the unity that already is theirs in Christ (Rom. 12:5)."²

Considering our God-given unity as a body of believers, here are seven reasons to "keep the unity of the Spirit."

1. The importance of the local church

Paul begins Ephesians 4 with these words, "*I therefore,*" he proceeds to call us to action based on something he has said previously, which is the dignity and significance of the church. This is found in reading the first 3 chapters of Ephesians. Space forbids an analysis of all that is said, but here are few examples.

Eph. 3:21: "*Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.*" The church will be a vehicle that brings glory to God "*throughout all ages.*"

Eph. 2:22: "*In whom ye also are builded together for an habitation of God through the Spirit.*" The church is the dwelling place of God, through His Spirit.

Eph. 1:22, 23: "*And hath put all things under his [Christ's] feet, and gave him to be the head over all things to the church, Which*

is his body, the fullness of him that filleth all in all." The church is fullness of the Son of God. Profound language indeed. Beyond comprehension.

The Father, Son and Holy Spirit are affected by the church to which we belong as believers. It is easy for us to view our own local fellowships through the lens of its problems, personalities or peculiarities and be distracted by these. In so doing we lose sight of the big picture of what God has done in the church. We endeavour to keep the unity of the Spirit because of the importance of the church.

2. It is consistent with our calling as believers.

Paul writes in Ephesians 4:1 "*I therefore... beseech you that ye walk worthy of the vocation wherewith ye are called.*"

We have a high and holy calling as believers. We belong to the most significant society on earth. Any calling has both privileges and responsibilities. This is true of professional, academic, legislative, or corporate bodies of men. There are expectations of conduct that accompany the members of these entities. How much more for those who belong to the church of our Lord Jesus Christ. One of those responsibilities is to "*keep the unity of the Spirit in the bond of peace.*"

3. It is Christlike to do so

"With all lowliness and meekness, with longsuffering, forbearing one another in love;" (Eph. 4:2).

You cannot help but notice the similarity between these words and the character of the Lord Jesus Christ. He too could be described by "*lowliness and meekness, with longsuffering, forbearing one another in love*" Likewise, Galatians 5:22, 23, describing the fruit of Spirit, echoes these words. A believer who knows the fruit of the Spirit,



producing Christlikeness will show this in conduct one towards another. This will go a long way to “keeping the unity of the Spirit in the bond of peace.”

4. It is the foundation of our faith

“There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all” (Eph. 4:4-6).

Notice the 7 “ones.” The whole structure of our faith and the church is built around this unity. “There is one body”: There is only one universal church of which our own local church is an expression. While it is true there are many local churches, these are still part of the “one body.”

“And one Spirit”: This is a reference to the Holy Spirit. There is only one as there is only one Father and one Son.

“Ye are called in one hope of your calling”: There is a hope found in God’s future purpose for the church which will be seen in its fullness in eternity. The church is not just for here and now, but we are called to “the blessed hope”³ which will begin the realization of all the Lord has planned for His bride in the ages to come.

“One Lord”: there is only one. One day “every knee should bow, and that every tongue should confess that Jesus Christ is Lord.”⁴ As believers and members of the church of Jesus Christ, we have already bowed the knee to Him in advance of the day when every being will do so.

“One baptism”: I take this to refer to the baptism of the Spirit. “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit” (1 Cor. 12:13). This seems consistent with Paul’s subject, the unity of the Spirit. But even if one saw this as a reference to believer’s water baptism, the point remains the same. There is only one.

“One God and Father of all.” We are not polytheists. Our affirmation of the doctrine of the trinity does not make us so. All these ones further underscore Paul’s exhortation to “keep the unity of the Spirit.”

5. The body is designed structurally on the variety of gift.

Again, Dr. David Jeremiah makes a helpful comment: “Spiritual gifts are not toys to play with but tools to build with. Christians should use their God-given gifts for ministry, to build up one another in the faith. This also strengthens the church as a whole.”⁵

Our individual gifts, although different from person to person, has a common goal which is to build up the church. This is by design and is part both structure and the living dynamic of the local church.

6. We cannot grow without the unity of the Spirit

“But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole


body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” (Eph. 4:15-16).

Growth and maturity occur when the body is functioning as it should. A healthy body will grow. However, hindrances to this kind of spiritual health will affect the spiritual growth of the body.

7. We are putting ourselves at risk of deception by false teaching when we fail to “keep the unity of the Spirit”

Ephesians 4:14 warns us: “That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.” Satan hates the church. He uses his servants to employ a cunning strategy of deception. While he cannot rob us of our salvation, he can rob us of the enjoyment of it through confusion and deception. A local church, when functioning normally, is a safeguard against false teaching contaminating our minds. When we fail to “keep the unity of the Spirit” we are handing over to Satan the opportunity to introduce false ideas which will rob the local church.

The unity of the Spirit is a rich resource and heritage given to us. Someone might ask, if this is the unity of the Spirit of God, how is it so fragile that we can destroy it? We cannot destroy this work of God, but we can miss out on the practical realization of it in our local fellowships.

We are challenged to set aside strong opinions on lesser matters. We are challenged to see if Christlikeness is governing our behavior. There is so much at stake. We cannot afford to let down our guard. We must make every effort to “keep the unity of the Spirit in the bond of peace.” 

Endnotes:

1 Marginal reading from The Newberry Reference Bible

2 Note on Ephesians 4:3, The Jeremiah Study Bible

3 Titus 2:13

4 Philippians 2:10, 11

5 Note on Ephesians 4:7, The Jeremiah Study Bible



Brian Gunning is married to Marlene and they have four children and nine grandchildren. They make their home in St. Catharines, Ontario, Canada. Brian is a self employed accountant. He came to know the Lord at the age of seven and has been in fellowship at Brockview Bible Chapel since his early teens. He currently is an elder in that assembly. In addition to itinerant preaching he is on the boards of the Ontario Workers and Elders Conference, Gospel Folio Press Trust, Bible Conference Corporation and Cornerstone Magazine Inc.

by Brian Gunning

The Silent Salute of the Sisters

Honoring God's Headship *Part 2*

Silence in Practice

In 1 Timothy 2, Paul first instructs men (not women) “to pray everywhere while lifting up holy hands”; 1 Tim. 2:8). The lifting of hands while leading God’s people in prayer followed the practice of Jewish priests and kings (Lev. 9:22; 1 Kgs. 8:22). Paul then instructs the women to wear discreet attire and to express godliness in doing good works (1 Tim. 2:9-10). Obviously, women are to dress modestly and engage in godly conduct beyond the church meetings, just as men were encouraged to lead in prayer “everywhere.” Clearly then, Paul’s instruction had a wider application than just meetings of the church. William MacDonald explains:

Wherever a mixed group of Christians is gathered together for prayer, it is the men and not the women who should lead in this exercise...Neither is a woman to have authority over a man. That means that she must not have dominion over a man, but is to be in silence or quietness. Perhaps we should add that the latter part of this verse is by no means limited to the local assembly (*Believer’s Bible Commentary; 1 Tim. 2:8, 2:11-12*).

Paul is addressing situations in which Christians might gather (for prayer, for Bible studies, for ministry events, etc.). For informal gatherings (when the local church is not gathered in one place), men should lead in teaching and in prayer, but in such settings women could read Scripture, contribute thoughts to the study, and ask questions. At such times, women are to be “settled down” or in “quietness” (the meaning of *hesuchia* rendered “in silence” in 1 Tim. 2:11-12), but audible non-leading participation is permitted. However, when the local church is gathered in one place, women are not to have a distinct voice but to “keep silent” (the meaning of *sigao* ensures that she is not to disrupt the male speaker in any fashion; 1 Cor. 14:33).

As home order poses no limitations on wives, mothers, or daughters praying or sharing scriptural thoughts with other

family members, it can be difficult to discern what a sister's audible participation should be during informal gatherings with brothers present beyond her family. Answering the question to whom would I go if there was a problem would likely determine if home order or church order best applies for that situation (e.g., the head of the house or the elders of the church). Yielding to church order is the safest approach, but is also the most limiting.

In church meetings, women are to *sigao* (i.e., have no singular leading voice). In other words, there should never be a time that someone might think a woman was leading the assembly. However, *sigao* does not mean total silence because both men and women should be participating in group singing and congregational amens (1 Cor. 14:16). Israel exhibited the same pattern when before the Lord in the Old Testament. God's order for the church cannot be compromised, but we should be as gracious as possible for unique occurrences. A distraught sister sharing an urgent prayer request is not going to kick God off His throne!

The Double Offense

Some have suggested that a woman can speak in the church if her head is covered based on 1 Corinthians 11:6, but this interpretation would clearly contradict the command for women to be silent in such meetings. To ensure that this injunction was understood, Paul added, "for it is shameful for women to speak in church" (1 Cor. 14:35). This is not because women have nothing valuable to say (many of our beloved hymns prove otherwise), but rather it would be inappropriate for women to usurp God's appointed authority in the church.

The basis of biblical hermeneutics is that the truth is in the whole of Scripture and therefore, Scripture interprets Scripture. How then should we understand the head covering offenses identified in 1 Corinthians 11:5-6? First, we realize that Paul is speaking about the head covering practice in chapter 11 and appropriate audible ministry in the church in chapter 14. Many in the church at Corinth had adopted a license mentality (i.e., all is permissible under grace); part of the resulting chaos was that some sisters had removed their head coverings.


Second, it is observed that Paul identifies two offenses that a woman can commit concerning the head covering practice. Each offense carries a different suggested penalty to illustrate the seriousness of each infraction (vv. 5-6). If a woman is not covered when prayer and teaching are occurring (the single offense), then she is to be shorn, but if she is speaking and uncovered (the double offense), then she is to be shaved. To infer that she can speak if covered is to twist the corrective tone of the passage and contradict what Paul would later write in chapter 14.

Two different Greek words are employed to show the difference between cutting a woman's hair short or shaving her head bald. The latter action would remove her glory and leave her in a shameful state. Just as it is wrong to exceed

the speed limit while driving, it is doubly wrong to speed through a red light; the double violation has a more severe penalty. Paul does not address the equally wrong offenses of a man's head being covered during times of prayer and teaching or the double offense of speaking for God while his head was covered because the Corinthian men were not engaging in this behavior. As the devil demonstrated in Eden, those dissatisfied with God's best for them usually work to cause others to spurn God's best also.

Summary

The audible ministry within church meetings must be done by men, as they represent God in the meeting. When men and women gather for spiritual exercise; both genders are to salute the Lord as He commands (1 Cor. 11:4-7). The head covering practice is tied with the activities of prayer and prophesy (or teaching), not church meetings exclusively. When speaking for God, men must speak the truth as energized by the Holy Spirit or suffer judgment (Jas. 3:1). As worship and prayer come from the heart, both men and women are to be actively engaged in both when gathered together (Acts 4:23-31)—what God enables from a pure heart rises up to Him as sweet incense (Ps. 141:2).

In the Lord's Supper for example, the Holy Spirit uses a male speaker to align everyone thoughts on the same thing. Although the brother's words do not rise above the ceiling, all that precipitates from Christ-filled hearts does! God is looking beyond spoken words into each worshipper's heart for something of lasting value to refresh His own heart. When a sister hears a brother publicly share her own secret mediations, it verifies to her that God is listening to her heart and also that the brother speaking is being led by the Holy Spirit. It is thrilling to hear my wife or one of my daughters say to me or another brother, "Thanks for sharing my thought during the Lord's Supper." Through such a simple testimony what was spoken by a brother was validated by God through a sister! This is why all men and women should come to the Lord's Supper with full hearts of adoration and then seek to worship the Lord together. Our God is a God of perfect order and peace (1 Cor. 14:33). Seeing that God has intimately tied His own glory to the practices of the Church, may we seek to honor Him in the way He deems best and thereby enjoy His approval and His peace. 



Warren Henderson and his wife Brenda serve the Lord full-time and currently make their home in Stevensville, Montana. Warren is involved in a writing, evangelism, and Bible teaching ministry and has written and published a number of books which can be obtained worldwide through online retailers.

by Warren Henderson



A Plea to Return to New Testament Principles

Romanticism, characterized by its emphasis on the glorification of the past, was at its peak in the first half of the nineteenth century. Not surprisingly, its influence was at work in the ecclesiastical world of that day and can be seen in the lives and influence of two contemporaries bearing similar names. These were John Henry Newman (1801-1890) and John Nelson Darby (1800-1882).

In the Church of England, John Henry Newman, an influential leader of the Oxford Movement, eventually left that church to embrace Roman Catholicism with its long, unbroken tradition, stretching back to the early centuries of the church. For this, he was ultimately made a cardinal. At the same time, John Nelson Darby left the established church in Ireland around 1831 in favor of a return to New Testament church principles. That both men must have known each other is quite likely given the fact that Newman's younger brother, Francis, boarded for fifteen months in the same house with Darby and was greatly influenced by the latter.¹

It would appear to this author that Darby's call for a return to New Testament church principles urgently needs to be sounded once again in our own day. Indeed, it would seem that *"we must give the more earnest heed to the things we have heard, lest we drift away"* (Heb. 2:1). That there is already a drifting away is undeniable. Over thirty years ago, James Stahr, then editor of *Letters of Interest*, drew our attention to this fact in the following editorial remark:

"Assemblies will survive alright, numerically at least. It remains to be seen whether they will survive as a distinct movement of the Spirit of God, or as gradually merging into a context of independent and community churches. Certainly, they will not go back to the isolation of former days. But whether the people of the assemblies will want to assert their distinctives as being a valuable contribution and challenge to evangelicals as a whole or whether they will prefer to forget or

hide their distinctives as something divisive and embarrassing, remains to be seen."²

What exactly are those principles or distinctives of which we are speaking and how many are there? While all may not agree on the number, let me suggest four which have generally characterized the assemblies. I call them the four-wheel drive of a New Testament church. Before enumerating them, however, it should be underscored that their practice does not make any group of believers better or more spiritual than some other group that may follow a different pattern. What we do we must do out of conviction (Rom. 14:5). We, like they, are answerable to the Lord of the church and we do well to recall the words of Christ to Peter in John 21:22, *"What is that to you? You follow Me."*

The Priority of the Lord's Supper

Celebrated weekly in remembrance and worship of our Savior, the Lord Jesus Christ, it expresses the oneness of the body of Christ. In apostolic times it was the practice to meet on the first day of the week to *"break bread"* (Acts 20:7) in remembrance of our Lord (Luke 22:19), the one loaf best symbolizing the unity in one body (1 Cor. 10:17). All who have received Christ as Savior and are living in conformity with God's Word have their place at this meeting. The instructions found in 1 Corinthians 11:17-34 and 14:26-35 apply to this worship service.

The Plurality of Elders

Elders are men of equal standing, given by the Holy Spirit to oversee and care for the spiritual needs of the local assembly. The New Testament teaches clearly that a mature and adult local church is directed by a plurality of elders, whom the Bible also calls *"bishops"* (*"overseers"*) or leaders (Heb. 13:7, 17), who are collectively responsible for the pastoral work (the teaching and the direction of the flock—Acts 20:17, 28). Deacons and deaconesses take care of necessary tasks, such as that of treasurer, building maintenance, etc. The qualifications of an elder are set forth in 1 Timothy 3:1-7 and Titus 1:5-9 and those of a deacon in 1 Timothy 3:8-13 and Acts 6:3.

The Priesthood of all Believers

No distinction is made between a so-called clergy and laity, so that all may serve God with the spiritual gifts given them by the Holy Spirit. All believers are priests to God (1 Pet. 2:9) and as members of the Body of Christ have a function in the body (1 Cor. 12). The life of the local church should allow the orderly manifestation of all the gifts that the Lord has given the church for its building up (Eph. 4:11-16; 1 Cor. 14:40). Therefore, all brethren *"in fellowship,"* (i.e., in good standing), have the right to participate in an audible fashion according to the leading of the Spirit of God. The sisters, in silence (1 Cor. 14:34,35), wearing a head covering (1 Cor. 11:2-16), offer their unique form of homage and worship by veiling their personal glory in the presence of almighty God.

Continued on page 16...

ISSUES *and* ANSWERS

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

What is the difference between salvation and fellowship?

When a young baby is conceived the parents consider that new life to be their child whom they look forward to meeting once the child is born. They have entered into a parent-child relationship that cannot be broken as long as each one lives.

Similarly, when a person trusts Christ as their Savior, the Lord gives them spiritual life (Eph. 2:1) and a new relationship has begun. John 1:12 says, *"But as many as received Him, to them He gave the right to become children of God, to those who believe in His name."* The eternal God has become this new believer's heavenly Father. This relationship cannot be severed because the spiritual life God gives the believer is eternal life (John 10:27-30; Rom. 8:31-39; Heb. 13:5; 1 Pet. 1:5). Salvation results in a relationship with God that is shared now and for all eternity (1 John 3:2).

Fellowship in the original Greek is *"koinonia"* (G2842) meaning communion, fellowship, sharing in common.¹ Since only the believer shares in the very life of Christ—eternal, spiritual life—unbelievers cannot have fellowship with God because they do not have a relationship with Him and they have no spiritual life (1 John 5:11-12).


Though the believer's relationship with God is secure, our fellowship or *"the joy of salvation"* can be broken (Ps. 51:12). When a believer sins, our holy God can have no part in it for He has nothing in common with sin. Therefore, He can have no fellowship with those who have deliberate unconfessed sin in their lives for two cannot walk together unless they are agreed (Amos 3:3). When the believer's fellowship with God is broken, they cannot worship God in Spirit and in truth; their prayer life disappears; and their service for Him becomes powerless if it exists at all. Fellowship can only be restored by confessing and forsaking known sin, agreeing with God about it.

In 1 John 2:1 we read, *"my little children these things I write to you so that you may not sin. And if anyone says we have an advocate with the father Jesus Christ the righteous."* This is written to those who are children of God. Our holy God desires that we do not sin, but when we do the Lord Jesus is our Advocate with the Father. At no point is our relationship to God or status in His family changed or lost. God is still

our Father. Through the Holy Spirit, Christ convicts us of our sins so that we will confess and forsake them, restoring fellowship and the enjoyment of our relationship with God.

Sometimes a child will rebel, bringing grief to their parents, bringing great dishonor to the family name. When this happens the parents still consider that child to be their own. It is an unbreakable relationship. But the enjoyment and close intimacy of that relationship is marred by disobedience. In the same way believers are eternally part of God's family, and though having a relationship that cannot be broken, their fellowship with God can be marred by sin.

To remain out of fellowship with the Lord, deprives the believer of God's wisdom and guidance that can result in life choices which carry consequences for the rest of their lives, even should they later return to the Lord. God will forgive but the aftereffects of waywardness can sometimes remain. Prolonged broken fellowship can bring God's hand of discipline. Identified with Christ, believers belong to God's family and the Lord must protect His family name. Therefore, our loving Father will correct, train, and discipline (teach) His beloved children.

The knowledge of our secure, unbreakable union with Christ should make us thankful to God and responsive to His love. Our love for Him should deter us from sin and motivate us to maintain daily communion with Him. And when the Holy Spirit presses upon us that fellowship has been lost, we must confess our sin so that the enjoyment of our relationship with the Lord is restored. 

Endnotes:

1. *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville, TN: Thomas Nelson, Inc. Publishers, 1985), p. 233



George Ferrier is full-time worker commended by Bridlewood Bible Chapel (Ottawa, ON). In addition to itinerant preaching and teaching at assemblies and conferences in North America and overseas, he is on the board of Cornerstone Magazine Inc. where he also serves as assistant editor. He lives in Southern Ontario.

by George Ferrier



REST HAVEN HOMES

by love serve one another

OPENING SOON!

Love Wing & Loft Apartments

Rest Haven Homes is thrilled to share that in Fall of 2021, we will be welcoming residents into the newly completed Phase I of our modernized care facility: Love Wing and Loft Apartments. Love Wing offers many benefits to our residents and staff:

- Expanded ability to provide high quality Christian care
- Additional housing amenities and common areas for residents
- Improved and expanded memory care environment for our residents
- Updated and improved working spaces for our employees

We are currently accepting applications for *Independent Living, Assisted Living, and Phase I Love Wing* prospective residents. If you are interested in discussing the Rest Haven Homes option for yourself or your loved one, please contact Greg Tracy at 616-363-6819 or by e-mail at gtracy@resthavenhomes.org.



...Continued from page 14

The Principle of Autonomy and Interdependence of the Local Assembly

Each local church answers alone to Christ our Head while seeking fellowship with all true saints. Every local assembly is autonomous in matters having to do with their internal operation. An overview of the New Testament reveals that while we find many passages that refer to the interdependence of local churches (Acts 11:27-30; Rom. 16:16; 1 Cor. 16:19; 2 Cor. 8:1-5; 13:12; Eph. 6:18; Phil. 4:22; Col. 4:9, 15-16; 1 Thess. 1.7-10; Heb. 13:24; 1 Pet. 5:13)—even if these passages do not make explicit mention of it—there is not very much said about the autonomy of the local church. In fact, whatever degree of autonomy we might assume to be normal on the local church level, we must deduce from what is not said, such as the absence of any reference to an ecclesiastical hierarchy, rather than from what is said in the New Testament. As is the case with many other issues in the Christian life and in the life of the church, there is a balance to be maintained. Autonomy and interdependence must complement each other.

The call to return to first things, whether by example or

precept, is scattered throughout the pages of God’s Word from Genesis (e.g. 13:3) to Revelation (e.g. 2:5). God has not ceased to call His people to return. May we heed that call today, saying with the psalmist “*With my whole heart have I sought thee: O let me not wander from thy commandments*” (Psa. 119:10).

Endnotes:

- 1 Richard E. Strout, *Ebb and Flow: A History of Christian Brethren Churches in French Canada 1926-2010* (Gospel Folio Press, 2016), p.18
- 2 James Stahr, *Letters of Interest*, January 1985, p.7



Richard and Virginia Strout reside in Sherbrooke, Quebec, Canada, where they have lived since being commended in 1970 by assemblies in the US to work among French Canadians. Richard taught at Institut Biblique Béthel for many years and has also served as editor of News of Quebec for over three decades. They fellowship at Grace Chapel, Sherbrooke, where Richard serves as an elder. They have four children, 14 grandchildren and 4 great-grandchildren.

by **Richard Strout**

News & Notices



Atlantic Iowa Bible Conference September 10-12, 2021

The conference will be held on Sept. 10 at Atlantic Gospel Chapel and Sept. 11-12 at the Cass County Community Building in Atlantic, IA. Invited speakers are Nate Bramsen and Joe Reese. For housing and other information please contact Brian Meyer at 712-249-6332.

Jersey Shore Weekend in the Word September 10-12, 2021

Speaker: Brian Gunning (Ontario, Can.) This conference is designed for everyone in mind—singles, couples, families, and seniors with various types of accommodations to fit any need or budget (www.hcbible.org/accommodations). Children's meetings will also be available. For more details and rates, go to knowtheword.com or email knowtheword@gmail.com.

Bible Conference on the Bay September 13-17, 2021

Speaker: Jim Comte (Ontario, Can.) Conference will be in person with messages streamed live through YouTube. Cost: \$425 pp. To register, go to www.knowtheword.com or send the full amount to Know the Word c/o Mark Kolchin P. O. Box 305 Lanoka Harbor, NJ 08734 by Aug. 15th. Free overnight (Sept. 12th) for those who register for both conferences.

Workers & Elders Conference October 12-14, 2021 • Pearland, TX

Manvel Bible Chapel • 4230 FM 1128 • Pearland, TX • 77584 (Near Houston, TX). You don't have to be a Worker or an Elder to attend! The conference is focused on ministering to current and FUTURE workers that we are praying for and believing God to raise up. We would love to see a young generation come and benefit from multi-generational fellowship, prayer and focused teaching of the Word. Please pray about attending!

Walk Worthy Weekend

October 29-31, 2021 • Camp Horizon, Leesburg, FL

All young people 14-30 are invited to attend. The theme of the weekend is "Let Us Run with Endurance the Race That Is Set Before Us" (Hebrews 12:1-2). The speaker is Ali Farhadi (SC) and the cost is \$70. Register at www.walkworthyweekend.com. For more information please contact David Dunlap at daviddunlap100@gmail.com or 813-494-1680.

Free Online Gospel Videos from Everyday Publications Inc.

God's Rescue Mission • Clear Gospel lessons for grades 3 to 8 ideal for summer camps and DVBS's. These videos consist of five Gospel lessons, delivered by gifted young men, in an attractive and compelling format. They can be used remotely or for in-person meetings. They are available for download from www.everydaypublications.org

Do you have a conference, event, or service opportunity you wish to advertise in Cornerstone Magazine?

Submit online: cornerstonemagazine.org or by email: news@cornerstonemagazine.org

Teaching Opportunity: Immanuel Mission School

2021-2022

Immanuel Mission School in northeast Arizona has openings for teachers. Our Pre-K through 8th grade classes are small, which give the teacher a chance to really invest in the children's lives. We do not provide a wage; people come as volunteers and trust the Lord to provide for them financially through a supporting church and praying friends. We can work with someone who does not have a current teaching certificate, but they must have a heart that loves Jesus and children. We also have lots of opportunities to present the Gospel in other ways to our community here on the Navajo reservation. If you know of someone who might be called by the Lord to join us in the work here at Immanuel Mission, please contact the school principal Anne Denny, at 928-489-0421.

Ministry Opportunity

A full time worker, couple, or bi-vocational worker is needed to serve at Central Bible Chapel in the Tampa Bay Area. The worker can expect to be supported by the local assembly. Ideally, the worker should be experienced in work among youth, young adults, and older believers. Interested candidates should contact Wayne Carter at 813-503-8124 or wrcarterw@aol.com.

Rest Haven Homes Job Opportunity

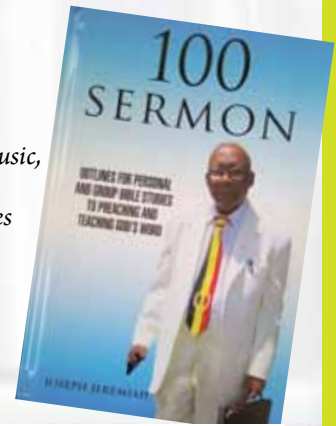
Rest Haven Homes is an Assisted Living Facility in Grand Rapids, MI providing care to our elderly saints. Their mission is based on Galatians 5:13, "By love serve one another." They are looking for people that will come along side this ministry to the elderly and join them as they serve their needs in love. Their staffing needs are for Nurse Aides and Kitchen Staff. For more information see their website resthavenhomes.org or contact Isaac Taylor at itaylor@resthavenhomes.org or 616-363-6819

IBF Conference 2021

Though the in-person Indian Brethren Fellowship (IBF) Conference has been canceled this year, the Lord has enabled us to upload the messages on YouTube. The theme of the conference was "Our Eyes Are On You" (2 Chronicles 20:12). The messages and outlines by Brs. Sam Oommen and Nate Bramsen are available on YouTube, at the following link: <https://www.ibfus.org/ibf-2021-media/>

Jeremiah Evangelist Ministries on YouTube

Evangelistic and Bible teaching ministries with accordion music. Search for Jeremiah Evangelistic Ministries for teaching and music, as well as to be introduced to three of Bro. Joe Jeremiah books on Amazon and Barnes & Nobles. Pictured here is "100 Sermon: Outlines for Personal and Group Bible Studies to Preaching and Teaching God's Word."





Sin No More

In a moment of quiet, the memories abound,
Events spiral back to the day I was found,
Out of darkness and blackness,
Out of loneliness sore,
The Savior! He lovingly knocked at my door,
And washed me so white, and said, "Sin no more."

The Master, a Name which I once spoke in fear,
Must I reckon but dung all I hold so dear?
Out of selfishness, laziness,
Out of "Me! I want more!"
My Master, Who all my iniquity bore,
Said, "Serve Me forever; come, sin no more."

Abundance! Great blessings! Victories scored!
Moments of intimacy, daily sup with the Lord!
Out of mercy and grace,
Out of love, and much more,
The Faithful One rendered from limitless store,
Yet my weak flesh would not heed, "Sin no more."

Christ's death is accomplished, salvation is sure,
Yet by His blessed Spirit He teaches me more,
Out of falling and failure,
Out of self-effort poor,
To reckon I died with my Savior, forever more,
The dominion is over, the tyrant of sin is no more.

A trumpet? A voice? Is it calling for me?
The Lord calls me upward! O can it be?
Out of earth, out of time,
Out of mortality soar,
To His Presence we're changed from corruptible form,
To never again grieve Him, and at last ... sin no more!

Rick Morse