

EXALTING CHRIST • EQUIPPING BELIEVERS • EVANGELIZING THE WORLD

CORNERSTONE

MAY - JUNE 2022



IN THIS ISSUE:

The Message from Mars Hill

Elders and Their Children

God's Wonderful, Matchless Grace

...and more

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

The achievements of David's mighty men recorded in 2 Samuel 23 is truly worth reading with a ready heart and a ready mind. How David inspired these distressed, discontented, debt-ridden, and mainly disorganized group of ragamuffins is nothing short of amazing. They grew to be immensely dedicated to the one who had become captain over them—an apt depiction of the Captain of our salvation and the deep devotion He forges in the hearts of those He brings to glory. One after another, this group was cited for their mighty deeds: fearlessness in the face of the enemy (v. 8); persistence for the task at hand (vv. 9-10); and their indefatigable defense of God's provision for His people (vv. 11-12). What a roster and what a reminder to us, who will likewise be rewarded at the judgment seat of Christ when each one's work will become clear.

Public Battles, Private Battles


One of those mighty men—Benaiah by name, has an interesting list of triumphs to his name. With equal bravado as his peers, he slew two lion-like men of Moab and also went on to kill an Egyptian using his own sword against him. What a soldier! He risked life and limb for the sake of his brethren, the public witness of his devotion just like the rest of these valiant warriors. His was much the same, an inspiring victory that undoubtedly spurred on the rest of the army, though many of them returned only to reap the results (v. 10).

One of Benaiah's battles, however, truly stands out to me above all the rest. It was his victory in private to overcome a foe that no one else saw but himself. This foe was no less intimidating (perhaps more so), and required as much agility (and perhaps more so)! His victory over the lion, completes the picture of the overcomer who has victory over the world, the flesh, and the devil, seen in the victory over the Moabite men, the Egyptian, and the lion in the pit. That says a lot to us, does it not? Out of range of vision of anyone else to see, except the Lord, it is indicative of the private battles the Lord's people go through alone but are necessary to win, if we are to move forward in the faith and gain our Lord's "well done."

Prerequisites for Victory

And what are the lessons that we can draw from this episode in God's precious Word? Here is what I glean as I ponder this passage. First, some of our battles we engage in for the

Lord are done in private. Paul spoke about the "fightings without and fears within" (2 Cor. 7:5). Some of his battles were external for all to see and some were internal for none to see, but the Lord. The same holds true for many of us. Yes, there are events that are public, and a great source of public testimony for God as to His help and resource in the time of trouble. The disciples declared it when He came to their help in the midst of the sea (Matt. 14). The collective conviction was "Now we know that you are truly the Son of God"—all to the glory of the Lord. But we like the apostle also experience the trials within. Paul's "fears within" could easily have been the care of all the churches that he spoke about, or maybe the massive disappointment that can rock any servant of the Lord who can all too often feel the sting of being let down, slighted, ignored, criticized, and even betrayed. The heat of the flame of worthwhile ministry can either scorch the servant producing visible scars, or burn away the bands to emote a more liberating experience as Daniel's friends could attest. Those are the more difficult battles, unseen and private, which require steady footing as Benaiah had to exhibit, albeit under adverse circumstances. The snowy day when the lion seems to strike the fiercest, requires a steadfast stance and firm footing with both feet on the ground. The sword must be in our hand, as we seek to rise above our circumstances after our descent to the field of battle.

These are the things that I ask myself when thinking through this account—"What must I be doing to seize the day?" "What must I do to be balanced in my walk, in my service, in my life to gain the victory so that I can demonstrate my unflinching allegiance to the One who is my Captain?" Maybe these are the questions we should all ask ourselves as we go through our private battles and as we seek to honor Him in our lives. 



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
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Advisory Council:

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PO Box 246, Waterford, ON, NOE 1Y0

Please mail correspondence to:

Cornerstone Magazine, PO Box 305 Lanoka Harbor, NJ 08734

For address changes or new subscriptions:

subscriptions@cornerstonemagazine.org

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Paul's gospel, like his theology, is God-centered. God is magnified and manifested in His Son. God and Christ work together. "Yet for us there is but one God, the Father, from whom are all things, and we exist for Him; and one Lord Jesus Christ, by whom are all things, and we exist through Him" (1 Cor. 8:6, NASB). This verse powerfully affirms the equality of essence of God the Father and the Son of God. The gospel according to Paul is God-centered and Christ-centered. This is the gospel he preached to the philosophers in Athens (Acts 17:16-34).

Theme of Paul's Message: The Unknown God

The account of Paul's address on the Areopagus is a masterpiece of cross-cultural gospel communication. Athens was the most important cultural center of the ancient Roman world. Here Paul delivered one of his justly celebrated speeches, an apologetic for Christianity. As Paul looked around the city, he found that the Athenians were very religious (Acts 17:22)¹. Though most versions translate the Greek *deisidaimonesterous* as "very religious," to Paul it was more "superstitious." Among them was an altar dedicated to "an unknown God" (v. 23). In his evangelistic sermon Paul would speak to them concerning this God. Their superstitious religiosity was searching for a god, but Paul announced a revealed God. "What you worship as unknown, this I proclaim to you." Paul offers a God made known, a God of specific and clear revelation. That which was unknown to them, Paul would be happy to explain.

The gospel always begins with God, and not with man. It is the gospel of God (Rom. 1:1; 1 Thess. 2:2, 8). "Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel" (2 Tim. 2:8, NASB). The gospel is God-centered and Christ-centered. Beware of the man-centered gospel! It focuses on the fulfillment of our needs, desires, and dreams. It puts man at the center of the message. It is a therapeutic gospel. Shun it at all costs.

As an introduction Paul paid a compliment to his audience (17:22-23) and then he developed his theme ("The Unknown God"), presenting it to them in the following outline form:

God as Creator

Paul started his sermon with God. The only true and living God made the world and everything in it (v. 24). He is the personal Creator God, not some random, impersonal force of evolutionary process. God is transcendent—above, beyond, and independent of the physical universe that He made. God is the Source, Sovereign, and Sustainer of the universe and all it contains (v. 25).

What revolutionary words! This was a dramatic worldview to the Greeks. The Athenians had never heard of a God like Paul described. To the pagan mind, life is controlled by powers that cannot be known or named. It is all very vague, many



THE MESSAGE FROM MARS HILL

unknowns troubling their minds, yet it is powerful enough to move them to make altars to appease the unknown.

God of History & Geography

God is not only the Creator of nature, but He is also the Creator of man and nations. He has made from one man every nation of men to dwell on the face of the earth (v. 26). Since He is the Creator of all humans, the distribution of humanity was a determination of God. God sovereignly determined where everyone fits in history and geography. He determined their appointed times, and the boundaries of their habitation (v. 26). Paul's message "affirms the historicity of Adam, and the essential unity and dignity of the human race, leaving no basis for racial superiority."² God of heaven, earth, history, and geography. What an amazing God!

God of Plan and Purpose

In assigning the exact places and boundaries where nations should live was a benevolent plan of God. It was so that people would seek and find Him (v. 27). God is not far from each one of us. It is we who are far from Him. But God has a plan to find them and save them. All of God's sovereign plans are designed to prompt people to seek Him so that they may find Him.

The concept of God's nearness and interest in us, Paul backed up by quoting from some of the Greek poets with which his audience was familiar (v. 28). Paul teaches the truth that God is not only transcendent, but immanent—"he is present within and interacts with the world he has made. He exists outside of time and space yet is closer to you than your own breath. Since God is the sum total of all life, it is in getting to know him intimately that you truly come to know who you are and what you were created to be."³ On the other hand, the gods of the Greeks were distant and detached from the world.

God as Father

All humans are God's children by creation. Since He is our Creator, all humanity is the "offspring of God" (v. 28b, 29). The same sense is echoed in Mal.2:10: "Do we not all have one Father? Has not one God created us?"

God as Judge

Paul noted that until the full revelation of God came to the Gentiles, God overlooked sins which occurred from their ignorance of His will (v. 30; See Acts 14:16). Now their only appropriate response is to obey God's command to repent of their sins so that God can grant them forgiveness. Repentance is important because God has fixed a day in which He will judge the world (v. 31). John Stott points out the three immutable facts Paul declared about this coming judgement. First, it will be universal; secondly, it will be righteous; thirdly, it will be definite, for already the day has been set and the judge has been appointed. And although the day has not yet been disclosed, the identity of the judge has been (Acts 10:42).⁴

Paul's reference to the resurrection of the dead ignited a reaction among them. Immortality of the soul was a familiar idea to them. But the Greeks repudiated the idea of a bodily resurrection and personal judgment. "Paul dropped a bombshell into the concept of the universe: resurrection. The Epicureans and Stoics couldn't agree on many points, but they both declared the idea of resurrection absurd."⁵

God as Savior

Paul had reached the climax of his message when he presented Jesus Christ as the resurrected Judge, and the need for repentance. It is my feeling that there is more to this sermon. Paul was probably interrupted at this point. He presented a God-centered worldview before them and the need for salvation through the resurrected Christ.

The magnificent Athenian address of the great evangelist did not bring in boatloads of converts. His reception by the polytheistic Greek philosophers was largely scornful, but a few believed (Acts 17:32-34).

Points To Ponder

What a great lesson for all who proclaim the glorious gospel of Christ: Don't worry about being successful; worry about being faithful. Present the God-centered gospel—a God revealed, and a Lord risen, a God who is Savior. In place of an unknown God, a God known. God is righteous, and Christ will judge the world. Today, God summons the world to turn to Him and be saved. Let us make sure that we present the God-centered gospel faithfully, accurately, and prayerfully. Then we must leave the results in His hands. 📺

COVER PHOTO: *The ruins of the Parthenon, atop the Acropolis in Athens, Greece. What Paul would have had in view as he addressed his audience from Mars Hill, lower left.*

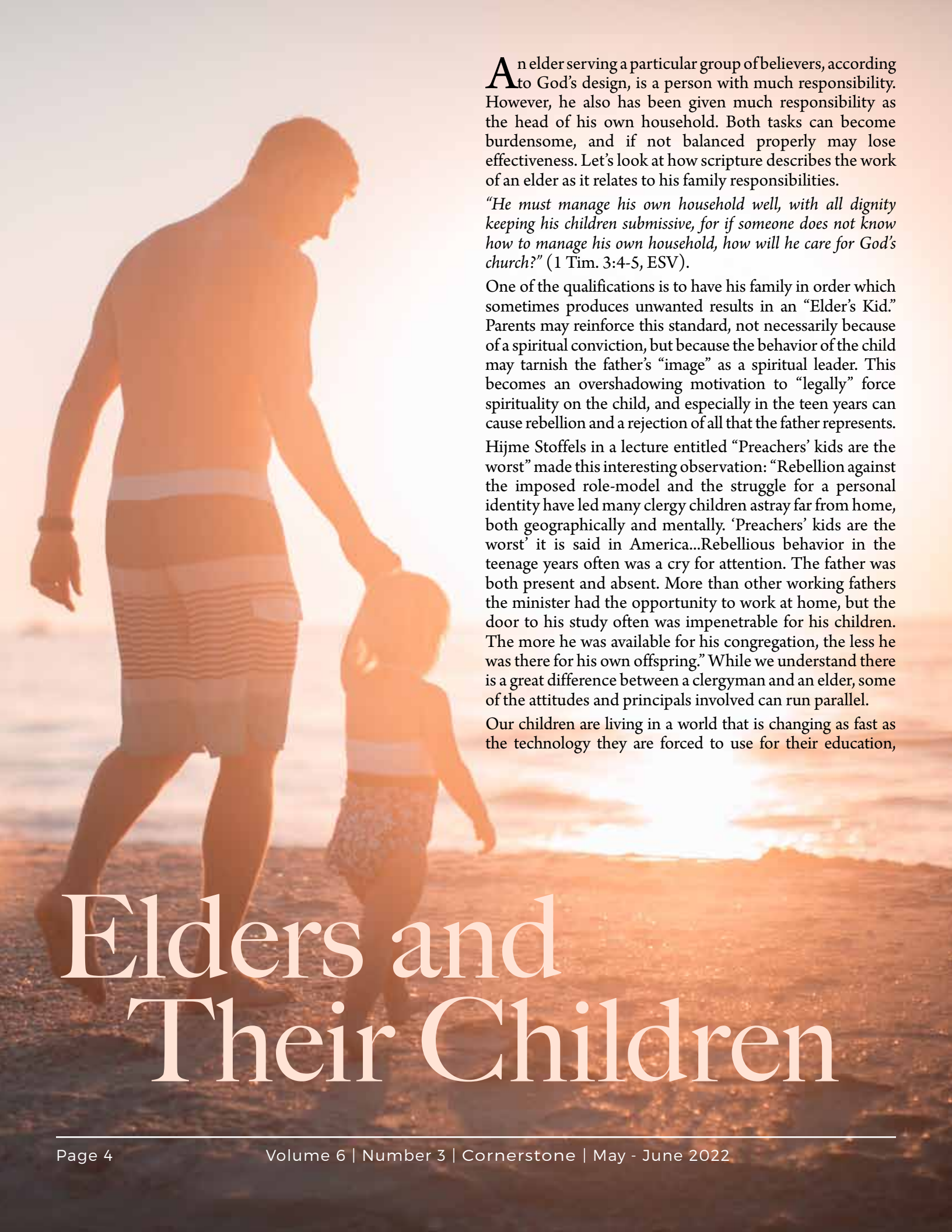
Endnotes:

1. "This was a carefully chosen word...Paul subtly implied that their deities were evil spirits or demons, not gods. Behind idols are demons." (Acts, *The Bible Knowledge Commentary, New Testament Edition*, p. 403)
2. *The Tony Evans Study Bible*, p. 1297
3. *Ibid*
4. *The Message of Acts (The Bible Speaks Today Series)*, p. 288
5. Charles R. Swindoll, *Acts, Swindoll's Living Insights New Testament Commentary*, p. 350



Alexander Kurian is a commended full time worker serving the Lord for the last forty years in itinerant ministry of evangelism, teaching, training, writing, and equipping. He and his wife Valsa fellowship at their commending assembly, Edmonds Lane Bible Chapel in Lewisville, Texas.

by Alexander Kurian



An elder serving a particular group of believers, according to God's design, is a person with much responsibility. However, he also has been given much responsibility as the head of his own household. Both tasks can become burdensome, and if not balanced properly may lose effectiveness. Let's look at how scripture describes the work of an elder as it relates to his family responsibilities.

"He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church?" (1 Tim. 3:4-5, ESV).

One of the qualifications is to have his family in order which sometimes produces unwanted results in an "Elder's Kid." Parents may reinforce this standard, not necessarily because of a spiritual conviction, but because the behavior of the child may tarnish the father's "image" as a spiritual leader. This becomes an overshadowing motivation to "legally" force spirituality on the child, and especially in the teen years can cause rebellion and a rejection of all that the father represents.

Hijme Stoffels in a lecture entitled "Preachers' kids are the worst" made this interesting observation: "Rebellion against the imposed role-model and the struggle for a personal identity have led many clergy children astray far from home, both geographically and mentally. 'Preachers' kids are the worst' it is said in America...Rebellious behavior in the teenage years often was a cry for attention. The father was both present and absent. More than other working fathers the minister had the opportunity to work at home, but the door to his study often was impenetrable for his children. The more he was available for his congregation, the less he was there for his own offspring." While we understand there is a great difference between a clergyman and an elder, some of the attitudes and principals involved can run parallel.

Our children are living in a world that is changing as fast as the technology they are forced to use for their education,

Elders and Their Children

relaxation and relationships. While the internet is a useful tool for so many aspects of their lives, all vying for their attention, this can easily draw them into a web of worldliness that can destroy any spiritual appreciation. I know of Christian workers and even missionaries who have been so busy “saving” the lost, that they neglected their own children who as adults gave up everything their parents stood for.

I know it is frustrating when we are in the middle of message preparation with our thoughts flowing, to be interrupted by a child who wants attention. We must remember that our children are an even more important part of our family testimony than next Sunday’s message. We need to take time to not only read and teach the Bible to them, but to also relax and build a strong close relationship with them, so that they will feel free to come to us with their problems and for companionship. Seeing them as not only family, but as an integral part of our ministry, we will make time for them so that as they mature, they will seek to follow the example we have set for them.

The Apostle Paul reminded Timothy to follow what he had learned from those who set examples for him (2 Tim. 3:14-15). He was referring to Timothy’s grandmother Lois and his mother Eunice as well as Paul himself as Timothy’s spiritual father. Every child is different, and we need to help each one according to the specific needs of that child. I am not seeking to give a formula for raising a perfect child, but there are four steps in the Lord Jesus’ formation that we can use as a guide to help us train our children. *“And Jesus increased in wisdom and stature, and in favor with God and men”* (Luke 2:52).

1. Jesus grew in wisdom

The book of Proverbs gives sound practical advice regarding growth in wisdom which of course begins with the “fear of God” (Prov. 9:10). As part of character building, we should focus on helping the child to have a teachable spirit (Prov. 1:5); a hatred of wickedness (8:7-8); a need for humility (11:12); obedience (13:1); clear thinking (14:8); and emotional health (19:8). Learning these will result in happiness (3:13-17); spiritual growth (15:24); and future joy to the parents (10:1; 29:3).

2. Jesus grew in stature

Physical development is an important part of the child’s life and sometimes this will take some of our precious time. It could mean working out with a child as he prepares for a sporting event at school or listening to hours of music practice. Then when the event or game takes place, we should make every effort to be there to watch and encourage them, showing interest in this aspect of the child’s life. I know of elders or commended workers who have not allowed their children to participate in activities, quoting the verse “While bodily training is of some value, godliness is of value in every way” (1 Tim. 4:8, ESV). Children growing up need

physical activity to help them toward maturity. Knowing how to work with others as a team is a real help when elders are discussing problems. A strong body is a tremendous advantage when trekking as a missionary through the jungle!


3. Jesus increased in favor with God

Growing spiritually is obviously one of the most important of these four steps. Every child is different and we need to know the character of our children along with their strengths and weaknesses so that we can help them. Some will be headstrong, and we will need patience as we seek to instruct them; others will be tolerant and will be ready to follow a Bible reading plan; some may be apathetic and will need some sort of stimulation to spike their interest. The best teaching tool is age-appropriate materials and your own example. Don’t try to force a daily Bible reading plan if they don’t see you having time in the Word every day. Above all be the same Christian example at home that you are at the chapel. Children quickly spot hypocrisy.

4. Jesus increased in favor with man

This relates to social development. Daniel was a young man who suffered captivity and estrangement from his family, but the early years had taught him faith and the importance of social skills. He was courteous but firm in his beliefs (Dan. 1:8); he related well to his superiors (Dan. 1:8-10); he was forthright and respectful (Dan. 2:14-18); he did not refrain from speaking the truth (Dan. 5:17-28); and he enjoyed true friendships (Dan. 2:17-18, 49).

We are responsible to provide a happy stable home as we build our families on the Rock (Matt. 7:24). We establish good family relationships through wisdom and understanding (Prov. 24:3-5). We strengthen our relationships with love and respect (Ps. 128), as we seek to stand together in unity (Matt. 12:25).

The love we show our children should be unconditional, avoiding favoritism for that will ultimately cause pain and suffering as it did in the family of Isaac and Jacob, and will ultimately hinder our ministry. 



Ian Taylor was commended to missionary work in 1968 by three assemblies in Sydney Australia to serve in Colombia, South America. There he planted churches and organized a print shop. He has authored six commentary books in Spanish, two in English, was president of Good Tidings Publishers; as well as his autobiography *A Sharpened Arrow*. He moved to the US in 1988 where he has been involved in itinerate teaching and serving on the Board of Trustees for Emmaus Bible College and chairing the Board for Emmaus Worldwide. He has six grown children, 15 grandchildren and currently resides in Kenosha, WI with his wife Barbara.

by Ian Taylor



GREAT IS THY FAITHFULNESS

God's Wonderful, Matchless Grace *The Testimony of Peter Kerr*

Growing up in South Africa in a non-Christian family, I did not hear the gospel until I was in my late teens. My mother had passed away suddenly when I was around eight years old, and this impacted our family deeply. My father struggled to cope with the loss and grief, becoming depressed and suicidal. My brothers and I were left to manage life on our own as our father threw himself into his work, often extending his 3:00PM-midnight shift, working seven days a week. Sometimes I did not see him for days on end, as he would be sleeping when I left for school and gone to work before I came home.

My two brothers and I fought a lot—verbally and physically. Being the youngest, I was often their combined target, and the one who usually came off second-best! Due to a lack of parental oversight, I was introduced to house-parties, hard liquor, immoral and undesirable activities from an early age. This lifestyle had to be kept hidden from our father who had a violent temper and a to-be-feared leather strap. So, I was careful

to keep up a good outward facade, but inwardly I became sad, lonely, and depressed, feeling empty, guilty, and ugly.

To be sure, there were many good moments and pleasant experiences in my life too. But life seemed to me to be a mess of confusing contradictions, a weird mixture of good and bad, right and wrong, a complicated web of competing urges and desires.

On July 11, 1975, I hit rock bottom, and went down to the beach to end my life. Death seemed a better prospect than the pain and heartache I was experiencing. But God had a different plan. My life did end that day—but not in the way I expected!

A lady and her grandson were at the beach, sheltering from the wind under a bridge where the river flowed into the ocean. It was an unpleasant, blustery day and she had not wanted to go to the beach, but her little grandson had been very persistent. She was surprised, as he normally was a compliant, obedient child. It suddenly occurred to her that it could be “of the Lord” that they should go; perhaps there was someone with whom she was to share the gospel. However, at the beach, she began to wonder if she had been mistaken as there was no one else around on that cold, windy afternoon.

Suddenly she noticed a lonely figure walk across the railroad tracks, onto the beach, some distance away. The person walked slowly toward the ocean, hesitated, and then waded out into the waves. Something was not right! This was not a designated swimming beach, there were no shark-nets here, and the ocean was far too rough. She began praying on behalf of this unknown stranger.

Meanwhile, as I swam out, above the noise of the wind and waves there came a voice calling my name—urgently and persistently—Peter, Peter! It was commanding and compelling. I turned and swam back to the shore. Stumbling out of the waves and onto the beach I looked about and wondered who had called. There was no one in sight. “I must be losing my mind,” I thought. “What is going on? What made me come back?”

Questions and hard thoughts tumbled through my confused mind as I stood wet and shivering with the waves splashing at my feet. The shrill, sad cry of a seagull overhead cut through my thoughts and echoed my feelings of emptiness and loneliness. In a daze, I began to wander aimlessly along the beach, feeling more and more desperate with every step. At one point, I looked back at my own footprints in the sand, and it seemed an omen that I could never escape my past with all my failings, guilt, and sadness. My soul was heavy and hopeless.

Suddenly there was another voice, a woman’s voice, calling out and interrupting my misery. “Hello! Hello there!” I was in no frame of mind for meeting or talking to a stranger, but she quickly and skillfully engaged in conversation, moving from small talk to sharing her testimony and the gospel of forgiveness in Jesus Christ. The Lord guided what she said, for though we had never met, and she knew nothing about me, her words zeroed in specifically on many of my inner thoughts and struggles. Sensing God at work in me, she gently asked, “Would you like to receive the Lord Jesus Christ as your Savior?” I knelt in the beach sand under that bridge, weeping and confessing my sin and need, and asking Jesus to save me and give me a fresh start in life. At that moment, my life as it had been, ended, and a new life in Christ began! *“For you died, and your life is hidden with Christ in God”* (Col. 3:3).

I had no knowledge of the Bible at all but began to read the Bible and gradually learned more of how lost I truly had been, and in what a sinful, ungodly state, and eternal danger my soul had been. The truths of salvation in Jesus Christ—forgiveness, cleansing, redemption, reconciliation, eternal life, peace with God—became more and more precious! As the years have gone by, I have learned to increasingly appreciate the wonders of God’s grace, love, and mercy, and to marvel at His infinite patience with the likes of one such as I.


After completing high school, I enrolled in university to study the sciences with a view to becoming a schoolteacher. I was very privileged to be in an evangelical church which

was diligent in discipling their young people. It was a blessing (greater than what I realised at the time) to be invited to become part of a group of ten people, engaged in an extended in-house training program learning the basics of how to study, understand, interpret, and proclaim the Word of God.

Toward the end of my first year of university, the Lord clearly laid a call upon my life to abandon further secular education and prepare for ministry in the Word of God. I transferred to Bible College in Cape Town, spending three years there. Shortly thereafter an offer came which I could not refuse. I was conscripted for two years mandatory military service. In many ways it was a rough and difficult time, but nevertheless, in His goodness the Lord not only allowed it to be a time of spiritual growth and challenge, but also of witness and testimony.

After the military, I served the Lord in a downtown church in Cape Town. During this time, a relationship was begun with a beautiful young lady, Dorothy Gammon (daughter of assembly missionaries, Walter and Anne Gammon). In 1984 I left South Africa to pursue further theological studies. Returning to South Africa, Dorothy and I were married in August 1987. We came to Canada “temporarily” in the spring of 1988. Thirty-five years later, we are still here by God’s will and design.

Our Heavenly Father blessed us with eight children (one in glory). We regard each one as a precious gift from the Lord, and they have been—and are—such a joy to us. And now we have the delight of five grandchildren as well. We have been highly privileged to minister among the assemblies mainly in Ontario, but also the Maritimes and occasionally out west. The 16 years of teaching at Kawartha Lakes Bible College, Peterborough, were enriching and challenging, and since 2010 we have enjoyed directing the ministry of the Emmaus Correspondence Centre, Canada. How thrilling to teach and proclaim the truth of God’s Word, and to see the Sword of the Spirit at work in people’s lives, convicting and converting, challenging and comforting, lifting up Jesus Christ and leading souls to Him.

We serve the Best of Masters. We are weak, but He is strong. Apart from Him we can do nothing, yet we can do all things through Christ who strengthens us. To God be the glory! 



Peter ministered at Kawartha Lakes Bible College and among assemblies in Southern Ontario, before relocating in 2005 to Northern Ontario to serve the Lord among smaller assemblies in the region. Since 2010 he has directed the Emmaus Correspondence ministry in Canada. Peter & Dorothy are blessed with 7 children and 5 grandchildren.

by **Peter Kerr**

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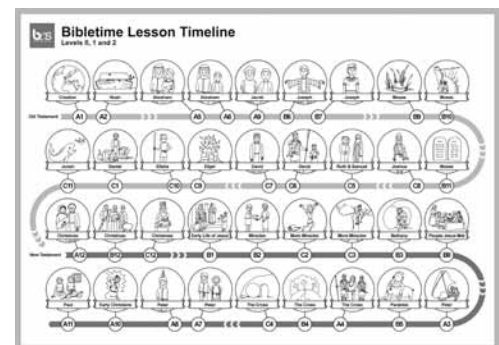
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BES provide a full page with Learning Intentions for each story: how to introduce the lesson, teach the main points, help the children learn the Key Verse and review what they have been taught. There are also FREE downloadable links to Free Bible Images for every story in the Appendices.



MY REFLECTIONS ON THE COVID-19 PANDEMIC

As I reflect on lessons learned from the Covid-19 pandemic, it's not over yet. Despite previously having Covid and being double vaccinated and boosted, I have just tested positive for Covid again. Fortunately, this time it is most likely the Omicron variant, which is less severe, like a "bad cold," but more contagious. Perhaps this will finally provide herd immunity, however it is likely that Covid will continue, or another infection will take its place. We might wonder if we are seeing the stage set for the return of the Lord, with pestilence being one of the signs (Luke 21:11). Of course, we believers look forward to the blessed hope, the imminent return of the Lord, to take us home where there will be no more death, sorrow, crying, or pain. As we deal with a continuation of Covid or face another illness, here are lessons I have learned from four consequences of this pandemic: loss, control, social distancing, and contagion.

LOSS

The losses associated with this pandemic have affected us all. Likely we have all lost someone close to us and not been

able to attend the memorial. Many have been seriously ill yet were forced to suffer alone. Jobs have been lost. Income has suffered. Schools have been closed. Weddings have been postponed or celebrated with family only. Our reunions, conferences, and vacations have been cancelled. Churches have closed to "in person" meetings.

I recall the anxiety I experienced when I first got Covid in March 2020 when there were a high number of deaths in people over 70, my age group. Fortunately, I had a very mild case. At the time I relied on verses that I had given as prescriptions to my patients to memorize such as Philippians 4:6-7: *"Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."*

CONTROL

We have witnessed government overreach as the state abandons its God-given role of civil restraint to extend control

Continued on page 14

FOUNDATIONS

of the faith

THE GOODNESS OF GOD

The Lord's response to the rich young ruler who came to Him was, "There is none **good** but One, that is, God" (Matt. 19:17). The word He uses signifies moral quality, good in contrast with evil. It is sometimes said of people: for example, Joseph of Arimathea (Luke 23:50) and Barnabas (Acts 11:24). But it applies to people only in a relative sense because no one is thoroughly good. God alone is essentially, absolutely, and consummately good. He hates evil, cannot do anything evil, and cannot be tempted with evil.

The expression "God is good" is found fifteen times in the Old Testament but only once in the New Testament, in 1 Peter 2:3: "... if indeed you have tasted that the Lord is gracious" ("good" in some translations). Peter uses a different word from the Lord. Aristotle said, "Good has two meanings: it means both that which is good absolutely [as in the Lord's statement] and that which is good for somebody [as in Peter's statement]." This latter goodness signifies "goodness

in action, goodness expressing itself in deeds of grace and tenderness and compassion" (W.E. Vine).

The difference between these words is illustrated in the ministry of the Lord Jesus. When He overturned the tables of the merchant men and brandished a whip to drive them out of the temple (Matt. 21:12-13; John 2:13-16), He was good, doing the right thing. But to others His goodness was expressed in an altogether different way, as when He was moved with compassion to heal the sick (Matt. 14:14), feed the multitude (Matt. 15:22), restore sight to the blind (Matt. 20:34), cleanse the leper (Mark 1:41), raise the widow's son (Luke 7:13), etc.

There is an aspect of this goodness that extends to all mankind: "The LORD is good to all... You give them their food in due season. You open Your hand and satisfy the desire of every living thing" (Ps. 145:9,15-16). Every good meal, every refreshing night's sleep, every moment of health and safety,

and all that sustains and enriches life are gifts from the God who is good. However, Peter writes about what God in His goodness does for His people. He borrows the language of David when he escaped from Abimelech with whom he had sought refuge. As the Philistines discussed what to do with him, David's fears mounted, and he acted like a madman. The Philistines assumed that he was out of his mind and sent him on his way. David wrote, *"This poor man cried out, and the LORD heard him and delivered him out of all his troubles... O taste and see that the LORD is good"* (Ps. 34:4-7). Peter knew about that in his own experience. In spite of his best intentions, he had denied his Lord, but the Lord looked towards him, a look not of rebuke or criticism but of compassion and love (Luke 22:61). And subsequently the Lord was careful to get together with Peter and restore him and recommission him (John 21:13-17). Peter could have said, "I have tasted that the Lord is good." And we can say it too. We were altogether undeserving but *"when the kindness [goodness] and the love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us..."* (Titus 3:4-5).

All of this demands a response from us:

We should believe that God is good

Some question the goodness of God when they look at the suffering and injustice in the world. Asaph declares, *"Truly God is good to Israel and to such as are pure in heart"* (Ps. 73:1). But then he considered the wicked: prosperous, proud, violent, greedy, arrogant and apparently able to do as they chose with impunity. In contrast the psalmist sees himself as a God-fearing individual who desired to obey Him. And yet he encounters hardship and suffering. *"When I thought how to understand this, it was too painful for me."* But then he adds *"until I went into the sanctuary of God and then I understood their end"* (v. 17). He saw things from God's perspective, and he understood. As for the wicked, the judgment of God awaited them. And as for himself, he had all that he needed in God: *"Whom have I in heaven but You? And there is none on earth besides You. My flesh and my heart cry fail; But God is the strength of my heart and my portion for ever"* (v. 26). Asaph's conclusion was, *"Truly God is good..."*

God's goodness is to be measured by what He has done for us in bringing us into a relationship with Himself, what He continues in His grace to do in us and for us, and what He will yet do in the future. *"All things work together for good to those who love God, to those who are called according to His purpose"* (Rom. 8:28).

We should be thankful that God is good


A recurring refrain through the Old Testament is, *"O give thanks unto the LORD; for He is good: because His mercy endures for ever."* These words were sung when David brought the ark of the covenant up to Jerusalem (1 Chron. 16:34); when Solomon had completed the construction of the temple (2

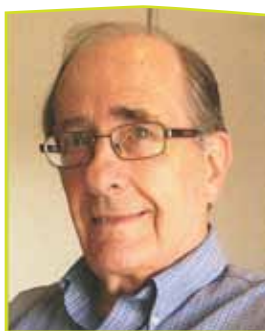
Chron. 5:13); when the glory of the Lord filled the temple (2 Chron. 7:3); when the captives in Babylon were restored to Judea, as anticipated by Jeremiah (Jer. 33:11); and when reconstruction of the temple commenced (Ezra 3:11). We also find these words *"the LORD is good"* in four other psalms (106:1; 107:1; 118:1,29; 136:1).

Like the people of Israel, we should respond with joyful singing and thanksgiving, not only because of God's deeds but because of His person. C. H. Spurgeon put it this way, "Those who only praise God because He does them good should rise to a higher note and give thanks to Him because He is good."

We should be good as God is good

The two words "good" which are used about God in the New Testament are found together in the fruit of the Spirit: *"kindness"* (in dealing with others) and *"goodness"* (moral uprightness) (Gal. 5:22). It means that we not only do what is right but we demonstrate the kindness and compassion of the Lord Jesus:

- Caring for the weak and needy, as the Lord did when the women of Salem brought their children to Him. The disciples thought the Lord didn't have time for them, but He said, *"Suffer the little children to come unto me and forbid them not..."* (Mark 9:3-16).
- Accepting the person who is different, as the Lord did with the woman from Syrophenicia. The disciples saw her as a nuisance and a foreigner who had no claim on Him and urged Him to send her away. But the Lord patiently and lovingly led her to a better understanding of His person and an expression of her faith in Him (Mark 7:24-30).
- Restoring the person who has fallen, as the Lord did with Peter, not looking to rebuke and criticize but to restore with compassion and love (John 21:15-17).
- Forgiving the person who has offended, as the Lord did with us. We were sinners and under condemnation and we should be *"be kind [good] to one another, tenderhearted, forgiving one another, even as God in Christ forgave you"* (Eph. 4:32). 



Bill Yuille attends Mt Albert Bible Fellowship in Mt Albert, Ontario and is active in Bible teaching in his assembly and elsewhere. He has served on the boards of Kawartha Lakes Bible College, MSC Canada and Legacy Ministries Canada. He has contributed to a number of publications and is the author of two books: *The Faith That Saves* (Studies in the Book of James) and *God in Us* (The Person and Work of the Holy Spirit).

by **Bill Yuille**



SAFE

AM

I

Many of our readers will remember the old Sunday School chorus suggested by the title of this article. Copyrighted 1938, its words and melody are deeply imbedded in our collective memories.

*Safe am I, safe am I, in the hollow of His hand.
Sheltered o'er, sheltered o'er with His love forevermore.
No ill can harm me, no foe alarm me;
for He keeps both day and night.
Safe am I, safe am I, in the hollow of His hand.¹*

How encouraging these words are in the times in which we now live. For over two years we have become all too conscious of our vulnerability: health-wise, economically, socially, spiritually, and in almost every way imaginable.

We have hidden ourselves behind masks as some are still doing. Inflation is eating away the buying power of our hard-earned or carefully saved monies. What we've held sacred for all our lives is being cancelled, torn down, and cast away—monuments, heroes, even the meaning of words such as male and female, husband and wife, even truth itself. Expressions like fake news, cancel culture, and transgender, to name a few, bombard our ears and leave our spirits troubled.

With the psalmist we ask: *"If the foundations be removed, what shall the righteous do?"* (Ps. 11:3). The next verse is most reassuring: *"The LORD is in his holy temple; the LORD's throne is in heaven."* And so, we take comfort!

Again, we read: “Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision” (Ps. 2:1-4).

Our Lord’s words are equally encouraging. “Fear not them which kill the body but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows” (Matt. 10:28-31).

Still troubled? We need only recall the familiar Old Testament story recorded in 2 Kings 6:8-17. The king of Syria, having learned that in Israel Elisha knew every plan he made, endeavored to capture him by surrounding the city of Dothan where the prophet was staying. When Elisha’s servant saw they were surrounded, he cried out in fear, “What shall we do?” God opened his eyes to see that “the mountains were full of horses and chariots of fire.” Are we not similarly protected? I’m reminded of the lyrics of a Gaither song that became popular a couple of decades ago.

*Well, it’s all night, all day,
Angels watching over me, my Lord.
Well it’s all night, all day,
Angels watching over me.²*


So, what do we know about angels?

- They are in the Bible from Genesis (3:24) to Revelation (22:6-9).
- They are real—Abraham and Lot saw them. So, did Balaam’s donkey, the virgin Mary, Peter, and others.
- They are virtually numberless—“And I beheld, and I heard the voice of many angels surrounding the throne, the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands” (Rev. 5:11).
- Jesus said to Peter: “Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?” (Matt. 26:52, 53). A Roman legion numbered about 6,000 soldiers; multiplied by 12 equals 72,000 angels! Hilary of Poitiers, early 4th century, wrote that “everything that seems empty is filled with the angels of God, and there is no place that is not inhabited by them as they go about their ministry.”
- They are highly organized—The Scriptures indicate that angels are organized according to a hierarchy, with Michael being named as “archangel.” Gabriel is named four times.

- They are there for us—“What are the angels, then? They are spirits who serve God and are sent by him to help those who are to receive salvation.” (Heb. 1:13,14).
- Even for little children—“Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven” (Matt. 18:10).
- They protect us—“Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone” (Ps. 91:9-12).

Let me quote from the article that set me to thinking about angels. “Every day, whether we like it or not, we must enter vulnerability to sleep. We can be harmed. We can be robbed. We are at the mercy of the night. We sleep in our ordinary beds in our ordinary homes in our ordinary lives. And we do so in a universe filled to the brim with mystery and wonder. We always sleep in a crowded cosmos, so we ask for crazy things—that God send unimaginable supernatural beings to watch over us as we drool on our pillows.³

Whether awake or asleep we may be and indeed are vulnerable but praise God, day and night we’re surrounded by His almighty power. And just for good measure, here’s another one of those unforgettable old choruses.

*Cheer up ye saints of God, there’s nothing to worry about
Nothing to make you feel afraid; nothing to make you doubt.
Remember Jesus never fails so why not trust Him and shout.
You’ll be sorry you worried at all tomorrow morning.⁴ *

Endnotes

1. “Safe Am I,” music and words by Mildred Leightner Dillon, 1938.
2. “Angels Watching Over Me,” music and words by Bill and Gloria Gaither, 2001.
3. “Angels in my Bedroom,” by Tish Warren, *Christianity Today*, January-February 2022, page 40.
4. Unknown



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

Continued from page 9

over families and churches. Traditionally, we have enjoyed religious freedom in North America though we have seen this eroded in the last few decades with the Bible and prayer being removed from public institutions. Now we see an attempt to remove the entire Christian influence from our culture such as Canada's C-4 law which bans conversion therapy. We appreciate people like the men of Issachar who "understood the times" (1 Chron. 12:32) and Esther who had the courage to defend her people in "such a time as this" (Est. 4:14).

Though there are several well-qualified religious liberty firms to defend Christians, I need to be reminded that it is not as much a political warfare as it is a spiritual warfare. Our true adversary is Satan, the god of this world, who will use every opportunity to exert his fleeting control to imprison deceived people in his kingdom of darkness. Jesus Christ told us to expect to be hated (John 15:18-21).

Remember that from the formation of the Church and throughout the world there have been persecutions of Christians. Recall the guarantee of Christ "I will build My church and the gates of hell shall not prevail against it" (Matt. 16:18). Amid persecution, the church often flourished as in China today. The Word of God will never pass away (Matt. 24:35). The gospel is still the power to save (Rom. 1:16) as we dramatically see in the Middle East today. I need to humbly spend more time listening to God's Word than I do listening to our adversary's disasters in the ubiquitous news. Each of us is strategically placed in our society and we have unique opportunities throughout the day that will pass by if we aren't sensitive to the prompting of the Holy Spirit in responding to the moment of need.

SOCIAL DISTANCING

"Social distancing" has become a common phrase in our Covid vocabulary. From the three feet recommended by the World Health Organization to the six feet recommended by the Center for Disease Control, the concept has now come to mean banning or limiting indoor and outdoor gatherings. The great social disaster (in my opinion) of shutting everything down for two weeks morphed into two years and is ongoing with irreparable damage to childhood education and God-given work for adults. The elderly I care for in nursing homes and hospice have been isolated from their loved ones. Political and racial divisions have been inflamed. We have seen a rise in psychiatric illnesses, drug use, and suicide. I need to be reminded not to be angered by political ideology but instead have the compassion of Jesus Christ for the lost.


Social distancing caused churches to close their doors to "in person" meetings by mandate or choice. Tragically, some believers are not "coming together" again even though this

can often be done safely (1 Cor. 11:18; Acts 2:1, 46). Though various ways of getting the Word out by internet are helpful, they do not provide the essential fellowship and personal use of spiritual gifts which are so much needed to build up one another. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching" (Heb. 10:24). As an elder, visitation is needed more than ever.

CONTAGION

The safe resumption of assembly activities is a difficult decision, with risks and benefits, but it must be done. The spread of Covid is primarily by close contact through the air and not well prevented by vaccines or by cloth masks, though N95 masks are more effective. Our own assembly meetings have restarted but not our Awana program which had been an effective way to reach children, many from broken homes in nearby neighborhoods. Our camp restarted this last summer. It was spiritually profitable, but we did have a Covid outbreak with several seriously ill.

I have a great deal of admiration for those who have restarted their outreach programs. We are not guaranteed freedom from the contagiousness of disease as was Jesus Christ whose touch healed the lepers. May I have more of the love of Damien De Veuster, missionary to Molokai Leper colony, who himself contracted and died of leprosy. May I have more of the passion of Jim Elliot, martyr in Ecuador, who prophetically wrote "He is no fool who gives what he cannot keep to gain what he cannot lose" based on Matthew 16:26. I need to sacrificially "reach out" to the spiritually dying people around me with the ministry of reconciliation from Christ who took the penalty of our sin and imputed to us His righteousness (2 Cor. 5:19-21).

The COVID pandemic has four tragic consequences. However, for my losses I have God's comfort. Despite government control, I still have freedom of opportunity to help others. Even with social distancing I can still show compassion. Despite disease contagion I can still spread the gospel. 



Raised in Seattle, Washington, Jon served as a helicopter pilot during the war in Vietnam. After graduating from Armstrong State College and then The Medical College of GA in 1978, Jon entered medical practice, specializing in Family Practice, Geriatrics and Hospice until his retirement three years ago. He and his wife Joyce fellowship at Believers Fellowship Chapel in Augusta, GA, where Jon serves as an elder.

by Jon Reimer

ISSUES *and* ANSWERS

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

How Can I Know the Truth?

Throughout history people have searched for truth: about heaven; hell; and eternal life. Be encouraged that the Lord wants everyone to know the truth. 2 Peter 3:9 says, *"The Lord is... not willing that any should perish but that all should come to repentance."* It is important that one is sincere in their search; it cannot be a casual pursuit. The Lord says, *"And you will seek Me and find Me, when you search for Me with all your heart"* (Jer. 29:13). The Lord will always delight to answer the prayer: "Lord please show me the truth."


The Holy One is pursuing lost sinners. The account of Zacchaeus illustrates that a seeking Savior will find searching hearts (Luke 19). The diminutive Zacchaeus spared no effort, even climbing a tree to see Jesus; therefore, the Lord looked for him when He passed through Jericho. He invited Himself to Zacchaeus' home and that day Zacchaeus believed in Christ. He had been seeking Jesus and after spending time with Him recognized Him as the One who is truth. He listened to Christ's words and believed them; he believed in the person of Christ.

Salvation is found in believing God's Word for His Word is truth (John 17:17). We must seek the God of the Bible for He alone is the source of absolute truth. Its pages speak of Christ the embodiment of truth. The holy Christ manifested the Father's Name and exposed sinful humanity. The Bible tells the truth about us: that we were born sinners, spiritually dead; heading towards a lost eternity in hell; and helpless to do anything about it (Rom. 3:23; 5:6; 6:23). The Bible tells the truth about God, how in love He provided a way of escape (John 3:16). God's Son took upon Himself human flesh and at Calvary Christ became our substitute, taking the punishment for our sins. Since He was human He could be humanity's substitute. Since He was the eternal, holy Son of God He could pay the penalty for humanity's infinite sin.

Upon understanding our sinful condition and comprehending God's loving provision for our salvation, we must act on that knowledge, coming to God on His terms. The Bible speaks about the obedience of faith, which goes beyond just the mental acknowledgement of facts. Rather it is personal. It means believing in our heart that when Christ gave up His life

2000 years ago, "He died for me." Rising from the dead the third day, we can look to Him as our living Savior.

We all are prone to the sin of pride. It is part of our sinful nature. Many people think that they can work their way to heaven. They try to be good and hope that their good deeds will outweigh the bad. At its core that philosophy is illogical. For example, if one was caught speeding they would not recite all the good things they did in the past week, hoping their benevolent deeds would cancel out their offense. In the same way the penalty for our sins must be paid. Yet we are incapable. Eternity is not enough time to pay for our sins which is why the lost will spend eternity in hell. The Bible warns us because the Lord wants us to know the truth and turn to Him for salvation.

So, what are God's terms? We must receive His salvation as a gift (Eph. 2:8-9). Children learn the concept of a gift early in life. When a parent holds out a birthday present to them they know it is not theirs until they reach forward and take it. In the same way we must come with empty hands, recognizing our helplessness and inability to do anything about our sinful condition. We must come to Christ as our only hope, our only Savior. Christ is a gift. Eternal life is a gift. Heaven is a gift. We just need to reach forward and take it. The Lord turns no one away. *"For whoever calls upon the Name of the Lord will be saved"* (Rom. 10:13). Whatever our past God welcomes all who will come to Him through faith in Christ. 



George Ferrier is a 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**

News & Notices



77th Annual Bible Conference

May 7-8, 2022

Lake Park Chapel, 201 Schlieff Drive,
Belle Chasse, LA 70037

Come join them for a spiritually refreshing weekend in God's Word from May 7-8, 2022. The meetings will begin on Saturday May 7 at 3:30 p.m. Bob Brown from Slidell, LA will be the speaker, DV. For more information please contact Ray Cummings at 103 Dickson Drive, Belle Chasse, LA 70037, or 504-239-7068 or 504-393-7083, or lakeparkchapel@att.net.

Vessels of Honor 2022

May 27-30, 2022

Calvary University, Kansas City, MO

The goal of Vessels is to see young believers as vessels available to God, sanctified and pure, prepared for the Master's use. The theme of this year's conference is "Living the Christian Life in the Last Days." The speakers are Mark Kolchin, Nathan Dow, and Josh George. The seminar speakers are Mark Lightfoot, Lee Brainard, and Vickie Gaynier. The early bird discount ends midnight on May 13. For more information see vesselsofhonor.org.

IBF Conference 2022

June 29-July 3

Indiana Wesleyan University, Marion, IN

The Indian Brethren Fellowship (IBF) board prayerfully plan to hold the 43rd IBF family conference from Wednesday, June 29 to Sunday July 3 2022 at Indiana Wesleyan University, Marion, IN. The theme of the conference is "Looking unto Jesus" (Heb. 12:2). The speakers are Brs. Larry Price (FL), Rex Trodgon (NC), and Jacob Thomas (TX). They ask for prayer that the Lord will bless His people and be glorified. Please visit <http://www.ibfus.org> for additional updates.

Greenwood Hills August Conference

August 6-13, 2022

Fayetteville, PA

Join us for a refreshing week of great Christian fellowship and Bible teaching near Gettysburg Pennsylvania. Three Christ-exalting messages each day, special meetings for children, and open afternoons to enjoy the grounds and fellowship with new or renewed friends in Christ. Perhaps you want to make it a family reunion! See more details at GreenwoodHills.net

Skyland Bible Conference

July 2-8, 2022

Bluefield College 3000 College Drive
Bluefield, VA 24605

The 66th annual Skyland Bible Conference will be held at Bluefield College in Bluefield, VA. The conference is known for its in-depth Bible teaching, friendly fellowship, and outstanding activities for all ages both on and off the campus. Check-in at the conference is 3:00 pm on Saturday, July 2—PLEASE NO CHECK-INS BEFORE 3:00 PM. Continuing the tradition of excellent Bible teaching, the speakers for the 2022 conference will be Joe Reese, Steve Price and Nate Bramsen. If you are looking for a spiritually enriching vacation, this is your best choice. A conference for the whole family. Receive spiritual edification, renew acquaintances and make new ones, enjoy varied activities for all ages, see the sites around Southwestern Virginia. More information can be found at www.skylandbible.org or contact Mark Petry at 336-923-1030 or mpetrync@gmail.com.

Guelph Bible Conference Summer Camps

Guelph, ON, Canada

Victoria Day Weekend • May 20 - 23 • Speaker: Brian Gunning

Guelph Men's Conference • June 3 - 5

Young at Heart • June 26 - July 2

Children and youth camps run from July 4 - August 5 • Please check at guelphbiblecc.com for details.

Family Camp "A" • August 7 - 12 • Speakers: Mark Kolchin and Chris Schroeder

Family Campy "B" • August 14 - 19 • Speakers: Brian Gunning and Gary McBride

Family Camp "C" • August 21 - 26 • Speakers: Dennis Purcell and Steve Price

Full details and registration at guelphbiblecc.com

Latest Cornerstone Magazine Webinar

Check out our latest webinar "Safe in Christ" as Mike Attwood and Mark Kolchin addresses the important topic of the believer's eternal security in Christ. View it on our website cornerstonemagazine.org/webinars or on Cornerstone Conferences YouTube channel.

Bethesda Administrator (CA Licensed)

Bethesda is a Christian Retirement Home in Hayward, CA that is established to show the love of Christ by serving the elderly with quality and compassionate care that nurtures spiritual, physical and emotional needs with dignity and respect. They are seeking a qualified Administrator that will direct daily operations according to Federal, State and organizational standards. The ideal candidate embraces and fulfills the mission and vision of Bethesda and is a skilled leader with excellent critical thinking skills. Qualifications include: current California Nursing Home Administrator's (NHA) License, in good standing; Current Social Services Residential Care Facility for the Elderly (RCFE) License; at least 2 years of current experience as SNF Administrator; strong organizational and time management skills, and ability to prioritize; must be a self-starter and driven; excellent communication and interpersonal skills; strong problem-solving skills and analytical abilities. For more information please contact Dorothy Naidu at dotjyot@aol.com.

Emmaus Worldwide Employment Opportunities

Emmaus Worldwide is strengthening and adding to our support team as we enter new venues to grow and expand our ministry. Visit <https://emmausworldwide.org/pages/employmentopportunities> for more information.

Director of Maintenance

Camp Hope is in the process of selecting a Director of Maintenance for our facilities located in north Georgia between Dahlonega & Gainesville. This is a full-time position which includes performing maintenance and repair tasks, working with rental groups, and other weekly activities. Some desired qualities include: personal relationship with the Lord Jesus Christ; active in their local meeting; willing to serve in any needed capacity; working knowledge of building systems. For more information please contact Camp Hope at 770-536-4787 or email them at camphopega@gmail.com.

New Assembly Newsletter

Moderated by Spencer Letts. Assembly Newsletter purposes include: publicizing special meetings and conferences, assembly needs, commended workers' news, commendations, prayer requests, obituaries, and location of assemblies. Sign up at www.assemblylife.org/newsletter. Email notices to newsletter@assemblylife.org.

Home Health Aide Needed

A senior commended worker, whose wife has a long term illness, is looking for care, companionship and help with routine household duties. Someone is needed who can provide a friendly presence and share in cooking, cleaning, laundry, and errands. A believer with a helping heart is desired. Knowledge of geriatric care or even nursing skill would be a plus (although not required). Ample space in the home is available for the ideal person willing to reside with this couple. Someone willing to stay nearby and visit on a reliable schedule may also work out. A stipend may be available or, if preferred, fellowship gifts as God provides. Location of need is Connecticut. If interested please email Assembly Care Ministries at info@assemblycare.org with your name, phone number and any qualifications you'd wish to describe. Someone will get in touch with you.

Volunteers Sought for Voices For Christ

Voices for Christ (www.voicesforchrist.org) has an extensive backlog of cassette tapes (and reels) from several nations that is overwhelming our present team of volunteer digitizers, and we would love to train more ambitious young (or young-at-heart) servants for this ongoing work. Experience helpful but not necessary. For more information please contact Doug Engle at doungengle76@gmail.com or 620-200-2045

Book Offer

"Solving the Spiritual Dilemma—Why is Discernment Key to Receiving Eternal Life" by Michael Copple officially releases April 8. It reveals the problem of man's separation from God and how to fix it. To solve this eternal life or death issue the author explains how to be redeemed to God using Scripture and discernment. This book is written for seeking souls wanting to know who God is and how He invites one into His kingdom, and for parents looking to explain the truth about False Teaching; Indoctrination; Climate Change; Abortion; Transgender; Gay Marriage; LGBTQ+; and Peer Pressure to their children, and the evangelistic community in general. For more information visit Mike's website at <https://michaelcopple.com>.

New Assembly in Tomball, TX

A new assembly in the Houston area would like to welcome all in fellowship with a commendation letter from their previous assembly. Their meeting times: Breaking of Bread Sunday 9:30am; Sunday Evening Service 7:00pm; Wednesday Night Prayer and Bible Study 7:00pm. For more information contact E. Frank Detwiler at 979.922.3837.

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My Daily Meeting

by Karen Sparks

I'm here to meet with You, Lord—
To read my Bible and pray.
Open my heart to receive
All that You want to say.

As I seek just now to focus
Upon each verse—each phrase,
Open my eyes to see clearly.
Reveal to me Your ways.

I need Your Holy Spirit
To guide me as I learn.
Open my mind to understand—
So Your Word I'll rightly discern.

As I take time to meditate
On truth You'd have me obey,
Open my ears to listen
As You remind me through the day.
And when we close our meeting, Lord,
May I keep this purpose in view:
To reflect more of Your love to others,
And to walk ever closer with You!