

EXALTING CHRIST · EQUIPPING BELIEVERS · EVANGELIZING THE WORLD

CORNERSTONE

JUL - AUG 2023

IN THIS ISSUE:

The Marks of a Healthy Church

Evangelism and the New Testament Assembly

My Assurance of Salvation

...and more

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

A Perfect Church?

“...so that you became examples to all in Macedonia and Achaia who believe... also in every place your faith toward God is spread abroad; so that we need not to speak anything.”

1 Thessalonians 1:7-8

Editorial

The question has often been asked “Is there any such thing as the perfect church?” The answer that usually comes back is: “Well, if there is one, when I came to it, it would no longer be perfect.”

This response accurately reflects the reality that there is indeed no such thing as a perfect church. As long as there are people around, there will never be a perfect church! Every local expression of the church of the firstborn (Heb. 12:23) is a far cry from being “perfect,” a condition that will only come about in a future Day at the Marriage Supper of the Lamb. It will be then that the Bride of Christ will have been made ready and “arrayed in fine linen, clean and bright” (Rev. 19:7-8), the fulfillment of the work of Christ as the spirits of just men are made perfect.

The Churches of Smyrna and Philadelphia

When I think of a “perfect” church from Scripture, only two come to mind. The church at Smyrna in Revelation 2 was one church that did not receive a reprimand from the risen, glorified Lord. They were commended for their sacrificial life-style and their perseverance in the face of persecution. If they did have issues, you would not have known it based on their description. Their testimony was notable. Another church was the church at Philadelphia. They were eager to go through doors that God had opened, even though they had little strength. They kept His Word, had not denied His Name, and were encouraged to hold fast. That sounds like a perfect church to me! Again, maybe they had some lingering issues, but if they did you would not have known it from what is recorded in the Word. Both would be fellowships that I would want to be associated with!

The Church of Thessalonica


The church at Thessalonica is another quality fellowship often referred to as a “model” church. Despite being shaken in spirit by a forged letter purporting that the Day of Christ had already come (2 Thess. 2:1-3), nevertheless they had an outstanding testimony (see the verses above). They were a well-grounded church. As a congregation, they exhibited the **evidence** of true faith by their “work of faith,” “labor of love,” and “patience of hope.” It represented the assembly as a whole. Their “work” of faith, was the work of believing on Him whom God had sent (John 6:29), turning to God from idols (v. 9), the means of salvation. Their labor of

love, was to “*serve the living and true God,*” proving that salvation should always be followed by passionate service for Christ. Their patience of hope, was the means of their sanctification, the purifying effect of looking for His return. The whole church was characterized by these things. Seems like a perfect church to me!

They also showed in their testimony the **elements** of true faith in their salvation, namely, that their salvation came through the ministry of the Word, always needed for salvation (Jas. 1:18); through the power and presence of the Holy Spirit, also needed (John 3:5); and through the Word being given and received with much assurance that it will penetrate the heart and transform lives, also needed.

Finally, the church at Thessalonica showed both the **example** of true faith and the essence of true faith. Saved and unsaved alike took note of their changed lives to the point that Paul did not have to say a word about them—their actions spoke for themselves. They had turned to God from a life of idolatry, and were now serving the true God, while waiting for the Son from heaven. No wonder they were called a “model” church!

And your church?

Even though the Thessalonians seemed to have it all together, we who have been on the road of faith for some time, know the sad condition of the heart, that is sinful, self-centered and in desperate need of constant correction. That is why we need to be under the ministry of God’s Word. So, when you are tempted to resent that your fellowship falls far short of the standard, remember, there is no such thing as a perfect church. 



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by Mark Kolchin

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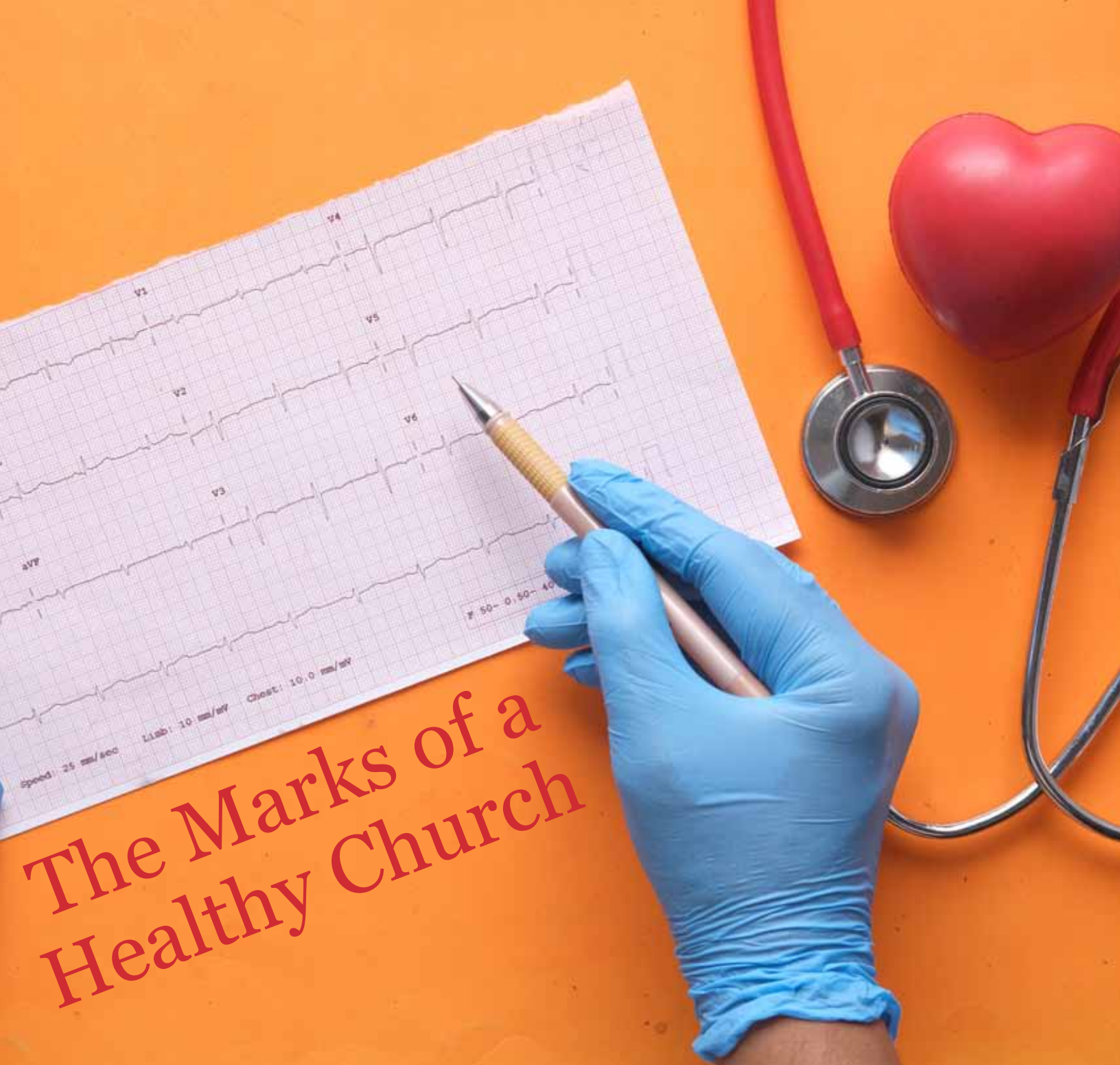
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The Marks of a Healthy Church

Local churches have a culture and reputation, both of which may be positive and negative. Perhaps you visited a local church and came away with an impression either that the people were friendly or perhaps you found them unfriendly. It may be that you felt there was passion, or your impression was that it was a matter of ritual. Alternatively, it could be you sensed they were active and engaged but that there was no sense of purpose. Most often, if not always, the character of a local church is a response to the leadership and their approach to the way the church functions. It is not often that a congregation rises above the leadership in this area.

Every fellowship should have Colossians 2:2 as part of their purpose, mandate, and operation. In verse 1 Paul expresses concern for the believers in Colossae and Laodicea which concern is expressly stated in verse 2, *“that their hearts may be*

encouraged, being knit together in love, and attaining to all the riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ.” If this were applied to a local church, it would be a place of encouragement, a place where individuals are loved, and a place where solid teaching is the norm.

Some places may do one or two of the above but be lacking in another. For instance, there are likely many local churches where folk go home encouraged but are not taught well. Conversely, there may be some that teach soundly and extensively but do not encourage the saints. I recall one brother commenting on another brother’s preaching, saying, “when he preaches, I always go home feeling defeated and discouraged.” In this type of atmosphere, it is easy for Christians to give up or to seek another place to fellowship.

Encouragement

We live in a world that is contrary in so many ways to the morality presented in the Word. It is a world that hates the Lord Jesus and He assured us would hate His followers. In John 16:33 the Lord told us, *“In the world you will have tribulation.”* There are other issues common to all, perhaps health, finances, or family issues that may weigh heavily on some. The last thing believers need is to come together to get “beat up” and go home discouraged. A local church should be a place of encouragement where believers receive edification and are ready to face a hostile world. We should evaluate the atmosphere and reputation of our own local church. If the approach needs to change, it can start with just one person, one who sees the need to take up the challenge.

Love

It is hard to believe that there could be a loveless local church in view of all the commands in scripture to *“love one another.”* Sadly however, there are places that replace love with legalism, conformity over compassion. There are places that have good, solid biblical teaching but lack a loving approach. Here again, we all need to evaluate our own local church and its reputation both with those in fellowship and with visitors. There is nothing to stop individuals from showing the love of Christ to other believers. This is what Paul wrote to the Thessalonians, *“But concerning brotherly love you have no need that I should write to you, for you yourselves are taught by God to love one another; and indeed, you do so toward all the brethren who are in Macedonia. But we urge you, brethren that you increase more and more...”* That local group of believers certainly had a good reputation that extended throughout Macedonia and Achaia.

Teaching


Part of the purpose of a local church is to equip believers for service and to see them built up in their faith. The reality is there are many places that do not give sound biblical teaching and avoid the exposition of a text. Many may address issues and topics but avoid solid expositional teaching, rightly

dividing the Word of truth. According to the verse, there are riches to uncover in the realm of understanding the mystery of God, (and as some manuscripts render it), *“even Christ.”* If believers are to gain an appetite for the Word and to grow as a result, there must be exposure to good solid teaching. On the part of those who share the Word this takes time, effort, and a commitment to the whole “counsel of God.” However, a commitment to any man or all men sharing in the ministry of the Word can also be counterproductive and lead to some in the congregation being discouraged.

Conclusion

Sound biblical teaching is in the hands of the leadership, but all can share in the ministry of encouragement and in showing love to others. These last things require effort and commitment on the part of individual saints. Those in leadership need to prayerfully, and carefully evaluate the atmosphere and reputation of the Fellowship. This may then call for change in approach and methods currently in place. It may call for an evaluation of the content of sermons and the manner of presentation. Many people change their place of fellowship for various reasons. For most, it is likely due to the perception or even the reality that there is little encouragement and/ or a lack of love. They then may seek a place that will address these issues; often these moves happen with no or little thought for the teaching presented. It seems that on many occasions these two issues trump sound doctrine and biblical exposition.

There must be a commitment and love for both the people and the work. In Colossians 1:24 to 2:2 Paul expresses his commitment and concern for the local churches. The words that he uses indicate the extent of his effort and the energy poured into these congregations. He says he is suffering for them (1:24), fulfilling a stewardship (1:25), striving (1:29), and struggling for them (2:1). The expected result was to see Christ exalted and the believers encouraged, loved, and taught.

A fellowship that functions this way today will not happen without similar effort and dedication. There may not be one single individual in an fellowship who is able to address all the above issues. However, anyone can be an encourager, and anyone can show the love of Christ to other believers. 



Gary and his wife Gloria were commended to the Lord’s work in 1980. They spent two years in Zambia and upon returning to Canada settled in northern Ontario. For twenty-six years they ministered in the north and helped with the operation of Northland Bible Camp. In 2008 they relocated to southern Ontario. Then in 2017 they moved north again to help some smaller assemblies. Gary carries on an itinerant ministry at assemblies, conferences and camps.

by Gary McBride



EVANGELISM

and the New Testament Assembly

The fact that many assemblies are very small in number is not in and of itself any cause for concern. When the focus of the saints gathered together is appropriately fixed upon the Son of God to the exclusion of fleshly entertainment and carnally driven emotion, small meetings are to be expected. However, as the news reaches us of more and more assemblies who no longer meet at all, the Lord Jesus having removed yet another once thriving and faithful lampstand from its place (Rev. 2:5), perhaps we should be considering our own situations of dwindling numbers more carefully.

Old Testament Prophets

The Old Testament, which was “*written for our learning*” (Rom. 15:4), records events relevant to this modern question. As the divided nation of Israel and Judah approached the time of judgment, when they each would in turn be carried off into captivity, God sent a flurry of prophets to warn them (Hos. 5:1; Joel 1:15). God was appealing to His people to repent so that He would not have to judge them.

When the northern kingdom of Israel was carried away by the Assyrians (2 Ki. 17:5-6), the southern kingdom of Judah was left intact. God sent further prophets to Judah, now with an additional component to His message: to consider the judgment of Israel and know that the same judgment would fall upon Judah if they continued unrepentant in their sins (see Jer. 3:6-8). Our gracious God, our faithful Creator, will use everything in His power to draw us back to His loving side when we stray, including the example of failure in someone else (Rom. 9:22-24). In time, Judah was also carried into captivity after refusing to repent of their many sins.

It must be noted that despite God’s severe judgment on Israel, that nation is not lost, “*for the gifts and the calling of God are irrevocable*” (Rom. 11:29). Those same Old Testament prophets who brought warnings of judgment also foretold a day when Israel would be saved and fully restored to their promised land (Joel 3:17-21; Zech. 13:9, Rom. 11:26)—a day we eagerly await.

The Assemblies of Today

As we hear the sad stories of assemblies today no longer meeting, we can be assured that no individual believer from those assemblies is ever lost. Of course we understand this. But at the same time, the testimony of the Lord Jesus Christ that these assemblies once were is gone, as though carried off into exile. The church as a whole goes on, but so many individual expressions of it are lost, and each loss adds to the reproach we endure as the world looks on and sees what they view as an irrelevant (or imaginary) God unable to keep His people together.

Consider the words of the Lord Jesus to the assemblies (churches) of Revelation. In five of the seven cases He demands that they repent or He would bring discipline, to include removing the assembly completely (Rev. 2:5, 16, 21-23; 3:3, 19). And just as God used the judgment of Israel as an added warning to Judah, we too may take as an added warning that so many of our sister assemblies have already fallen, the Lord Jesus Himself having removed their lampstand. Let us consider soberly what is happening around us and honestly examine ourselves to see if we, in our assemblies, need to repent.

Let Us Examine Ourselves

Let us examine whether we're truly looking to the Word of God to govern our lives and assembly practices or if we're simply following a formula we inherited from a previous generation (for example, 1 Cor. 11-14). Are we following God's order or man's order? It's not enough to have the right form. The Lord Jesus quoting Isaiah said, *"This people honor me with their lips, but their heart is far from me"* (Isa. 29:13; Mark 7:6). We have to beware of this happening to us as it did to Israel in the days of Malachi. It should not be a surprise if the Lord doesn't bring new people to our assemblies if we don't ourselves take His Word seriously.


Let us examine whether we have a genuine love for one another (1 John 3:14, 16). We call each other brother and sister, but do we try to know one another, to be involved in one another's lives? Our culture is busy with a thousand distractions from career to hobbies to entertainment, not to mention the miles between our homes. So, we'll have to sacrifice in order to know and love one another. The Lord Jesus said, *"By this all will know that you are My disciples, if you have love for one another"* (John 13:35). It should not be a surprise if the Lord doesn't bring new people to our assemblies if He knows we aren't going to love them.

When we have hearts to recognize and repent of our own sins in our assemblies and are willing to seek His correction and guidance through fervent (and sometimes public) prayer, and we're willing to wait on Him to answer, it's at this point we're ready for effective evangelism.

Personal Effective Evangelism

Not all are gifted evangelists (note the word *"some"* in Eph 4:11), but regardless of spiritual gift, we can all live our lives in obedience to 1 Peter 3:15 which says, *"But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear."* Some people will be curious if they see Christ in us. And there is no evangelism more effective than answering someone's genuine questions about *"the hope that is within us."* It's an open invitation to tell them of God's wrath they deserve and the love He showed through His Son's death and resurrection (Rom 1:18, 5:8, etc.).

Then when people do repent and put their trust in Christ alone, let's not forget to teach them to be baptized (Matt. 28:19). Baptism has nothing to do with salvation, but it is an important part of the gospel message and is a requirement for obedience to the Lord Jesus. A lot of New Testament teaching makes no sense unless a person is baptized and understands what baptism means (for example, Rom. 6:3-4; 1 Cor. 1:13; 12:13; Col. 2:12). Once baptized we can bring them into the fellowship of the assembly, love them, and teach them the Word of God so that they will become effective fellow-laborers with us. This is evangelism at its heart.

There is no biblical formula to grow the numbers of an assembly; and numbers aren't our primary concern anyway. Being concerned with numbers has too often led to employing man's wisdom to "grow the church," methods which may bring people in the door but can never please the Lord. Ours is simply to love the Lord Jesus and each other (1 John 4:7-21), to assemble ourselves together (Heb. 10:25) according to His pattern to fulfill His purposes (1 Cor. 11-14; Acts 2:42), and to remain dependent on the Lord (John 15:5), praying always to Him who will meet our every need for the assembly as well as our individual lives (Phil. 4:6,19). Then in His time we will see His abundant blessings upon us, including the increase of numbers as He sees fit. 

Endnotes:

1. Quotations from NKJV



Joe Wilbur is in fellowship with the saints in Nokesville Gospel Chapel in Nokesville, VA. In recent years, the Lord has given Joe increasing opportunities to teach God's Word at several assemblies in PA and VA.

by **Joe Wilbur**

MY ASSURANCE OF *Salvation*

THE TESTIMONY OF
BRIAN GRAHAM

"COME AND HEAR, ALL YOU WHO FEAR GOD,
AND I WILL DECLARE WHAT HE HAS DONE
FOR MY SOUL."
PSALM 66:16

COME & HEAR

Why is a settled assurance of salvation so difficult for some genuine believers to experience? I read in the Belfast Telegraph recently (a Northern Ireland newspaper), an interview with an evangelical man in Northern Ireland. He indicated that he never had any crisis of faith and the general impression was of a sincere Christian man, who did not struggle with questions or doubt. I was intrigued that his Christian life had been so free of the doubts that many experience and I for one, have certainly known about.

I began to wonder how much his lack of doubt was essentially linked with personality and mental outlook. The more I observe Christians and how they respond to faith, the more I see the influence of personality, mental health disposition, and on occasions the particular type of church fellowship they were brought up in or belong to at present.

People do not respond in a vacuum; doubts come much more easily into some people's minds than others. In other words, it is not necessarily a spiritual issue (it can be) but may be linked with perfectionism, obsessional behavior, and excessive analysis. These aspects of thinking can affect Christian and non-Christian alike. I might even suggest that some Christians, until the Lord calls them home, may have to learn to live with a "doubting disposition," and accept the limitations of their personality in relation to experiencing assurance. This is not defeatism; it is a sense of realism. God's promises must be the basis of one's assurance and meditation upon them will be essential to train the mind to focus on what is true. Yet, we must acknowledge that some overthinking, sensitive souls will lack assurance of salvation?

Personality

In my introductory comments I highlighted the significance of personality. I am aware that my insights will not be applicable to many believers. But there will be struggling

souls who have agonized over this issue, often for many years. Many have spoken to preachers and counsellors, seeking assurance and confirmation. Many have read books, magazine articles, and listened to internet sermon resources, all to help bolster and confirm to their overthinking minds that they are included in the people of God.

British Christian psychiatrist Dr. Gaius Davies, in his excellent book "Genius and Grace," highlights the importance of this interaction:

"The question of how temperament and faith are connected is, of course, brought to the fore in every conversion experience." Davies, further comments:

"Grace does not change us as personalities. The bodies, intelligence and natural aptitudes remain the same. Grace does not change temperament. The new life, the new creation, expresses itself through the same old personalities. Some readers may find this a harsh and a wrong judgment, as if I were attempting to make light of the wonder of all things being new when a person is "in Christ"... All things become new, certainly. But they are perceived with the old eyes, the old mind: and therefore, the eyes have constantly to be opened to see new things out of God's law; and the mind has constantly to be renewed." (Genius and Grace, pages 18 -19 Hodder and Stoughton, 1992, London)

The realism behind this wise observation, is true to the differing human responses to God's grace in conversion. Some individuals are much more prone to question, analyse, and doubt. Others are much more relaxed in their transfer of trust and are less prone to nagging, perpetual doubt. Granted, I have highlighted a more extreme sufferer in this regard but if we wish to be utterly honest, such people do

exist in our churches and various groups. From my own experience, I have known the nagging doubt and difficulty regarding assurance on many occasions.

Due to a personality weakness (or overreaction) to over question things, to over analyze, it is often inevitable who will end up in the camp of the doubters. I say personality weakness, simply because this self-doubt is quite often part of that person's mental reactions to so much in life (not necessarily Christian areas) and as such can be debilitating. It is that more extreme tendency I refer to. This is not to excuse real unbelief but to try to show a tender heart to those who often end up in "Doubting Castle." It may be a multiplicity of factors but we cannot ignore personality and, in some cases, genuine mental health issues. We are body, soul and spirit (1 Thess. 5: 23). Stubborn refusal to rest in God's Word can indeed be a real factor too. We need to ask why this happens.

Perfectionism

The second area where doubt often arises is in perfectionism. Like many seeking assurance of salvation, I often came to the Lord, asking Him once again to be saved (fearful my previous attempt was not real saving faith or not real repentance). In essence, I was looking for a sense that I had "done it right" (a form of perfectionism, especially when it becomes so forensically analyzed). Have any of you felt like that?

What this does is to create a false idea of how the Lord receives sinners. It turns us back too much on the quality/degree of our coming to the Lord as if He would not respond to us, if our perceived response to His offer of salvation, was not fully 100% (be it faith, repentance, or commitment). We may not say this but often our doubting reflects a driving need to eliminate any shade of uncertainty and therefore a "perfectionist" view of our responding becomes a nightmare scenario. Remember, some of us struggle much more than others, with transfer of trust and doubts and trying to avoid the habit of analyzing the whole thing to bits.

Let us look at one man in Scripture who responded to the Lord in a very imperfect way. His response was a mixed-up response, yet he still came in desperate weakness to the Lord Jesus. In Mark 9 verses 23 and 24: "Jesus said to him," *If you can believe, all things are possible to him who believes. Immediately the father of the child cried out and said with tears, Lord, I believe; help my unbelief.*"

I refer to this incident to show that coming to Christ is never done "in a perfect way." Here, this man is desperate and needs help. His faith mingled with his doubts is not rejected or turned away. The Lord sees us coming to Him. He sees the heart. We come only as sinners looking to Him (albeit imperfectly) and He runs like the father of the prodigal son to meet us.


Promises

The third area relates to promises. We must remind ourselves of the welcome a sinner receives when they come to the Lord for salvation. In John 6:37 the Amplified Bible illustrates this absolute certain welcome:

"All whom My Father gives (entrusts) to Me will come to Me; and the one who comes to Me I will most certainly not cast out (I will never, no never, reject one of them who comes to Me)."

C. H. Spurgeon in his superb daily devotional "Cheque Book of the Bank of Faith" comments on this certain promise in his January 13th comments:

"Is there any instance of our Lord's casting out a coming one? If there be so, we would like to know of it; but there has been none, and there never will be. Among the lost souls in hell there is not one that can say, "I went to Jesus, and He refused me." It is not possible that you or I should be the first to whom Jesus shall break His word. Let us not entertain so dark a suspicion."

In conclusion, I encourage those struggling with assurance to keep reminding themselves to meditate upon the truths and promises in Scripture; in other words, feed on the facts of the gospel and Christ's guarantee to welcome those imperfect ones who come for salvation. Christ is not an ogre or one who is out to mock us. When Peter cried out in desperate faith, mixed with doubt, as he was sinking on the Sea of Galilee; Jesus did not turn away from him; He responded to weak but desperate faith (see Matt. 14:22-33). Trust His firm promises. 

God's promises must be the basis of one's assurance and meditation upon them will be essential to train the mind to focus on what is true.



Brian Graham is a retired school teacher who resides in Belfast, Northern Ireland where he fellowships at Crescent Church, an assembly which has a ministry in reaching out to university and foreign students. Brian is also involved in leading a bi-weekly men's Bible study that reaches men on both sides of the Atlantic.

by Brian Graham

Report: New Life in Land O' Lakes

Land O'Lakes Bible Chapel, Lutz, Florida

For the last twenty-three years, Land O' Lakes Bible Chapel has been striving to reach its community for Christ. This assembly is in the fast-growing community of Lutz, Florida, in the north Tampa area. In 1999, a Bible study was started in the living room of David and Faith Dunlap in Land O' Lakes, FL. The numbers of those attending this Bible study began to slowly grow. The desire to form a New Testament assembly also began to grow in the minds of those in the study. A fifteen-week study on the New Testament church commenced and a small group began to have the conviction to start meeting as a local church.

The Early Beginnings

On January 2, 2000, the Land O' Lakes Bible Chapel had their first meeting in the living room of David and Faith Dunlap's home. There were thirteen adults and three children present. Within a few months, the numbers began to grow, and by the end of 2000, there were 30 in fellowship. In the following year, the assembly began meeting in the Land O' Lakes Community Center. Over the years the assembly devoted itself to several evangelistic efforts in the area of Land O' Lakes and Lutz. Evangelistic home Bible studies saw fruit using "Christianity Explored" Bible study material. Year after year, backyard children's Bible clubs, tent evangelism at local fairs, door-to-door gospel campaigns, children's gospel work, Vacation Bible schools, and personal evangelism were faithfully conducted. The GNOM gospel team visited the area on two occasions and engaged in personal and open-air evangelism. During this time, a number were saved as a result.



First meeting in 2000

Current building for Land O' Lakes Bible Chapel



Permanent Meeting Place

In early 2003, the assembly numbered about 35-40 believers plus a few who attended only the Family Bible Hour. The assembly began to think about a more permanent meeting place. It was difficult to find existing buildings in the area that were suitable. In time, our thoughts turned to buying land and building a chapel.

In May 2003, a five-acre piece of land was purchased at 1209 Livingston Road in nearby Lutz. After some negotiations with the seller, the amount of \$120,000 was offered and accepted. The loan for this property was completely paid off in the latter part of 2008. After that, the assembly began to turn its attention to building a chapel facility on the property. A loan was secured from Steward's Foundation for the construction.

Through the sacrifice and hard work of local believers and those of nearby assemblies, together with prayer and many visits to the county permitting office, an 1,880 square-foot building was finally completed in August 2012. Over the next few years, the Lord blessed our evangelistic outreach efforts and the number of believers in our assembly fellowship grew from 35-40 believers to 70-75 believers. In 2018 the assembly expanded the modular chapel building to the current 4,100 square feet, with a seating capacity of 110.

As time passed, the assembly continued to grow, and the Lord added gifted leaders, Bible teachers, and children's workers. Today there are three elders that oversee the assembly: David Dunlap, Conrad Campbell, and Edgar Carvalho. There are also several gifted Bible teachers that labor in the Word and are committed to the local assembly. Additionally, there are many men and women that work faithfully behind the scenes.



groups have been a valuable time of learning from each other as well as an opportunity to detect spiritual needs or if there is doctrinal error needing correction among those visiting the chapel. On Wednesday evenings, we meet for prayer and Bible study.

Key principles that we have tried to maintain at Land O' Lakes Bible Chapel are verse-by-verse Bible teaching, hospitality, mentoring, and personal discipleship. It is our desire to learn as much as we can from the Word of God, to serve

Ministries of Land O' Lakes Bible Chapel

Several ministries have arisen through the labors of the saints at Land O' Lakes Bible Chapel. It has been our burden from the very beginning to reach out to young people with the gospel. This has been the motivation in much of our evangelism. In 2010, eighty young people attended a one-day youth event held at a farm in Land O' Lakes. This small effort was the beginning of the *Walk Worthy Weekend*, now held at Camp Horizon. For the last 15 years the *Walk Worthy Weekend* has drawn 110-120 young people from Florida, Georgia, and South Carolina for in-depth study of the Bible.

Three years ago, another youth retreat was added called *The Authentic Faith Weekend*. This event is usually held in March and draws approximately 65-70 young people. The weekend is held at Land O' Lakes Bible Chapel. Young people who travel from a distance are offered overnight accommodation in believer's homes. In the past, some have attended from as far away as Pennsylvania, Texas, and the Miami area. The goal of the teaching is to equip young people to stand for their faith at school and in the workplace.

Another important ministry is the *Friday Evening Kid's Club and Youth Group*, an outreach ministry which meets at the chapel and draws a good group of children, several of which are from unsaved families. Twice a month, 30-40 young people gather for a challenging gospel message, games, crafts, and a kid-friendly dinner. The Youth Group meets separately for apologetically based Bible study.


Additionally, the *Chapel College and Career Bible Study* meets on the 1st and the 3rd Sunday evenings. Some from the nearby University of South Florida attend this Bible study. This study is led by two of the elders.

Key Principles of Ministry

For many years the chapel has been meeting every Sunday for the Lord's Supper at 9:15 a.m., then breaking into three groups at 10:15 a.m. for adult Sunday School Bible discussions groups before regathering for the Family Bible Hour at 11:15 a.m. These adult Sunday School discussion

our Savior in reaching the unsaved with the gospel and to minister to the saints. Finally, our highest priority is to worship the Lord Jesus Christ in spirit and truth.

Looking to the Future

Over the years many have been saved and baptized. In the last 13 years we have seen approximately 45 new believers baptized. Today, there are 125 believers in fellowship at Land O' Lakes Bible Chapel. Due to the recent addition of several new families, the assembly is now in the planning and praying stages of building an 8,000 square foot concrete block building with seating for 250 believers. We have contacted a local architect and consulted with builders and site engineers. Presently, we are working toward paying off our existing loan. It is our desire that, Christ the Head of the Church, will continue to lead and direct this local assembly. 



Assembly in 2018



David Dunlap is president of Cornerstone Magazine. He has been a full-time worker for over thirty years. He is in fellowship at Land O' Lakes Bible Chapel, in Lutz, FL. He and his wife Faith live in Land O' Lakes, FL.

by David Dunlap

FOUNDATIONS

of the faith

THE HEAD COVERING - I CORINTHIANS 11:2-16

I was not raised in a church that practiced head covering. I had been taught it was cultural but felt uncomfortable with this reasoning. Where do you stop with that kind of thinking? I personally decided to study the topic of Headship and became convinced of its validity, so much so, that I looked for a church that took this practice seriously.

Over the years I had the privilege of teaching the topic and below are some of the questions that are often raised. On one occasion, a lady told me before I spoke, “I don’t care what you say, I will not wear one!” When I spoke that day, the opening text was John 7:17; “If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” I am more and more convinced that the will is the key to the intellect! Are we willing to obey the Word of God? I suggest you have your Bible open

to 1 Corinthians 11 as you look at these questions and the accompanying answers.

Q. Does it really matter?

A. Does truth matter? Do the commandments of the Lord matter? (1 Cor. 14:37)

Is the glory of God important as mentioned in 1 Corinthians 11:7?

Q. Is it not a cultural issue?

A. There is no mention of culture found in the passage. It is reading into the passage what is not there (Eisegesis rather than Exegesis). For this cause [this is the reason] because of the angels. Angels are not cultural but transcend culture (1 Cor. 11:10). It is counter cultural—the assembly at Corinth started in the synagogue with Crispus, the chief ruler, and



others being saved Acts 18:8. Jewish men traditionally cover their heads when praying; Paul tells them to uncover their heads (1 Cor. 11:4). Paul argues from creation order not culture (1 Cor. 11:9).

Q. Why is the covering of interest to the angels?

A. They went to great lengths to cover their glory in the presence of His glory (Isa. 6:2; Ezek.1:11). However, “*The anointed cherub that covereth*” (Ezek.28:14) unveiled his (Lucifer) glory in the presence of His (God’s) glory! He was captivated by his own beauty more than the beauty of the Lord! Also, the angels witnessed the breakdown of headship order in the Garden of Eden (Gen. 3:24). The woman led the man, and the man allowed himself to be led. The elect angels rejoice to see headship ordered restored in the new creation, the Church.

Q. Symbols are not important in themselves, or are they?

A. The principles behind them are what matters. If symbols are not important, then why practice baptism by immersion? Why not just encourage people to live a baptized kind of life. Why use a loaf and cup at the Lord’s Supper? Surely, they are only symbols. This reasoning suggests, “As long as we remember the Lord, is not that the most important thing?” It is evident that symbolic practice of truth is an important issue!

Q. What is the covering?

A. It is used as a symbol of acceptance of divine authority and headship, and should cover all competing glories, so only God’s glory is seen. Beware of micro-coverings which seem to be a symbol of a symbol (1 Cor. 11:10).

Man representing the glory of God has his head uncovered as God’s glory is to be on display (1 Cor. 11:7). Woman representing the glory of the man (1 Cor. 11:7) has hair given to her for a covering. (1 Cor. 11:15). As well as being a covering, the woman’s hair is her own personal glory; she covers this with a veil, so only God’s glory is seen (1 Cor. 11:5; 10). It is not to be a substitute glory with ostentatious display.

Q. When should it be worn?

A. It is connected with church gatherings, although it will have a wider application including things under the derived authority of church oversight. This would include Family Camps, Conferences, etc. It should be worn when men and women are together, and prayer and prophesying are practiced (1 Cor. 11:4-5, 16). The apostle Paul is seeking to normalize church practice (1 Cor. 4:17; 7:17; 11:16; 14:33-34). The Corinthians were out-of-step, as if the Word of God had come to them only (1 Cor. 14:36).

Q. Is it not legalism?

A. Paul’s writings are the commandments of the Lord (1 Cor. 14:37). They are to obey as an expression of love to the

Savior (John 14:15). Not legalism but love!

Q. Why don’t other evangelical groups practice it?

A. A few do, but many have compromised because of failure to teach the true reason why it is worn. When fashions changed it got abandoned. According to some commentaries written prior to the 1960’s, and before the women’s liberation movement, it was almost universally taught that the head covering is to be practiced. In these days of gender confusion this teaching is vital to hold on to!

Q. Is this not an attack on the equality of the sexes?

A. God is the Head of Christ (1 Cor. 11:3). Yet God and Christ are equal in attributes and essence. In order to accomplish salvation, the Son of God, took a submissive role! Men and women are equal, yet have differing roles in the purposes of God which they are to embrace.


Q. It is only mentioned in one place in the Bible, why make such a big deal about it?

A. God only said once not to eat of the tree of knowledge of good and evil (Gen. 3:3), but it turned out to be a big deal. Why would Paul, as he was moved by the Holy Spirit, spend fifteen verses developing something that has no significance?

Q. If Paul was seeking to normalize Church practice, is it not true that normal today is for women not to cover their heads in Church meetings?

A. Do we take our norm from the New Testament Church, or what is popular in modern day churches? Surely, we go by what had been revealed to Paul by the risen glorified Head of the Church, the Lord Jesus Christ.

A sister in the assembly cannot preach to men (1 Tim. 2:12; 1 Cor. 14:33-35). But each time a sister puts the covering upon her head, she gives a powerful message to the angels. The angels are witnessing and being taught the manifold wisdom of God by the Church (1 Cor. 11:10; Eph. 3:10).

May the Lord enable us to faithfully hold on to truth despite culture’s ever-changing standards. 



For the past twenty three years, Mike has served the Lord in an itinerant Bible teaching ministry throughout the United States, Canada, and overseas. He served with New Tribes Mission for six years and afterwards in a church planting ministry in the Irish Republic for eight years. He and his wife Ann Marie currently fellowship at Southeast Bible Chapel, in Springfield, MO. They were commended to the Lord’s work in 1990 by Grace Gospel Chapel, St. Petersburg, Florida. They have five grown children.

by Mike Attwood



The New Testament PRIESTHOOD

The repeated failures of the Old Testament priesthood reached their pinnacle in our Lord's time with Caiaphas. He and his preceding generations failed the nation of Israel in their stewardship of divine truth; they served themselves rather than the LORD God, they failed to see that the Great High Priest Himself was in their midst, and they sentenced Him to death. The fault was not in the design of the priesthood as God had intended, but rather in their miserable execution of it. The bringing in of the New Testament replaced that badly flawed priesthood because it most certainly needed to be replaced.

A properly functioning priesthood is just as essential to a New Testament assembly as it was to the Old Testament tabernacle. A unique and exalted doctrine of the scripturally gathered assembly is the priesthood of all believers. Peter tells us that we are both a holy priesthood in terms of our upward service (1 Pet. 2:5), and a royal priesthood in terms of our outward witness (1 Pet. 2:9). This priesthood is to be embraced, enabled, and enacted with a profound sense of stewardship by each one of us. It is both a high privilege and a holy responsibility.

The New Testament Priest's Privileges

The book of Ephesians is focused throughout on the relationship of God with His people. The perfect standing of all believers is explained, and the teaching of the epistle is to empower each of us to align our everyday state with our eternal standing.

1. The privilege of acceptance (Eph. 1:6)

Every Christian is assured that his or her acceptance with God is eternally established in the Person of His beloved Son. We are repeatedly told that we are "in Christ" throughout the New Testament, and as such we have complete acceptance with God Himself. I trust none of us ever loses the soul-filling sense of the hallowed immensity of this privilege!

2. The privilege of access (Eph. 2:18)

Rather than awaiting a single day of the year for a single individual to enter the holy Presence of God, every believer is granted unlimited access to God's throne room at any time. The Old Testament priest had to wait for the Day of Atonement to enter the holy place "that he die not" (Lev.

16:2). With our Great High Priest now seated at the right hand of the Majesty in the Heavens, we can enter any day of the year and at any time of day.

3. The privilege of address (Eph. 3:12)

In the days of Ahasuerus, the king of the Median—Persian empire, no one was permitted to enter his presence unless summoned, and was then not allowed to speak to him unless he specifically permitted it. Even his wife Esther was not exempt from this rule. Not only may we enter the Presence of God at any time, but we can also enter boldly. The original word for "boldly" embodies the concept of speaking freely. Related to this, may we never allow this privileged intimacy to displace our reverence for Him.

The New Testament Priest's Responsibilities

Leviticus 23 summarizes the feasts of Jehovah on Israel's annual calendar. These statutes emphasize what the Old Testament priests were to do **when** they came into His Presence. The previous chapter to this emphasizes what they were to do **before** they came into His Presence, which accords with our current consideration. Before we enter our Lord's Presence in the assembly meetings, advance preparation is essential to our proper and mutually beneficial participation.

1. The need to come carefully (Lev. 22:2, 9, 15)

The notion of profaning the Lord's holy place is fundamentally to be treating it as a common place. Our assembly buildings are not sanctuaries in the sense that much of Christendom regards their structures, but the Lord's Presence most certainly is a sanctified place. We dare not be careless in treating the assembly meetings as commonplace; our Lord Jesus Christ is in the midst.

2. The need to come clean (Lev. 22:3-6)

Our condition as New Testament priests is not established when we arrive on the Lord's Day morning. The Old Testament priest was given detailed instructions about washing himself, his clothing, and his tools of service before he entered the tabernacle. We dare not enter the Lord's assembly with unconfessed sin, which is to be realized upon prior self-examination, repentance, and confession of that sin or those sins.

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Only One *Life to Offer*



There is a well-known Christian poem called “The Touch of the Master’s Hand,” also sometimes called “The Old Violin,” written by Myra Brooks Welch in 1921.

This poem describes the story of an old, unwanted violin that was about to be sold for a pittance as the last item at an auction. Then the talented violinist steps out of the audience, takes the battered violin with his left hand, and wipes off the specks of dust. He then plays the instrument and demonstrates its beauty and true value. Listening to the mesmerizing voice of the old violin, the audience hastened to bid on it, and it sells for \$3,000 instead of a mere \$3. The poem concludes by comparing this instrument, touched by the hand of a master musician, to the life of an ordinary person who is touched by the miraculous hand of the Creator God.

Like the old violin depicted in the poem, we too may have endured hardships that have caused us to feel damaged, wounded, and unvalued. But with the touch of Jesus, our ordinary lives can be transformed. Because He is the Master Creator. One simple touch of the Master is sufficient for our lives to be useful and effective in an extraordinary way.

The most important response from our side should be a willingness to hand over our ordinary lives to Him. He cannot use us if we are unwilling to give ourselves completely. Throughout the Scripture, we see that men and women used by God were humble enough to place themselves completely in the hands of God. Elisha was such a man.

In 1 Kings 19, we see the call of Elisha. He was an ordinary farmer who was plowing the field with a pair of oxen. When the man of God Elijah threw his mantle on him, Elisha recognized the call of God and God’s need for him. He realized the fact that there was only one life to live and it should be lived for God alone. Without a second thought, he completely consecrated his life for the use of the Master.

We read about him and his mighty ministry in the beginning chapters of 2 Kings. Elisha declared God’s word in Samaria, and people followed the one and only true God of Israel. He also performed many miracles, more than any other

character in the Bible besides Jesus. He did many wonders among the people to show how God can use a life if made available and freely given into His hands. He had a double portion of Elijah’s spirit. One of Elisha’s most well-known miracles was the healing of Naaman, a Syrian general, who suffered from leprosy. Elisha told Naaman to wash seven times in the Jordan River, and when he did he was healed.

Elisha also prophesied about political events, such as the military victories of Israel over its enemies, and he provided guidance and counsel to the kings of Israel and Judah. Elisha’s ministry was a continuation of Elijah’s work to confront idolatry and to call the people of Israel back to God.

His ministry was significant because he continued the prophetic tradition in Israel after Elijah was taken up into heaven. His mighty miracles and prophetic words demonstrated the power of God and affirmed the importance of faithfulness to God. His ministry was also significant because he was a mentor to other prophets and played an important role in shaping the prophetic tradition in Israel. His ministry reached out to all classes of people, poor and rich, nobles and peasants, Jews and foreigners. One single life was placed in the hands of the Master who took it in His right hand and used it to transform lives.

D. L. Moody was an ordinary man who was a poorly educated shoe salesman. Moody was deeply moved by the words he heard from a preacher: “The world has yet to see what God can do with and for and through and in a man who is fully and wholly consecrated to Him.” He sought to completely dedicate himself to Christ and for His service. This ordinary man, Moody, was used by God to do extraordinary things and became one of the most renowned evangelists of modern times.

While God is all-powerful and can accomplish anything He desires, He has chosen to work through His people to fulfill His purposes in the world. He calls us to be His hands and feet, to share His love and grace with others, and to work

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3. The need to come prepared (Lev. 22:18-29)


Our service as New Testament priests does not begin when we arrive on the Lord's Day morning. The Old Testament priests were busy prior to their tabernacle obligations in preparing the holy incense, the holy anointing oil, themselves and their garments, and the sacrifices which they would be presenting. "None shall appear before Me empty" (Ex. 23:15; 34:20). What we bring to the assembly meetings by way of worship or ministry should always be the accumulation of what we have gathered and prepared in our daily walk with Him.

Privileges and responsibilities are two sides of the same coin. If we hold either or both in low esteem, our Lord will be deprived of our reasonable and rightful service. Next, our whole assembly will be lacking what each one of us should be bringing to add to its collective wealth. Finally, we will also find ourselves lacking in personal growth and lacking real power in the inner man.

It has become tragically common for too many Christians to bemoan that they are not getting much out of the assembly meetings. It is an axiom of human existence that we rarely get any more out of something than what we put into it. Is

our assembly getting our best as a New Testament priest? Is our Savior receiving our best as His New Testament priest? If not, then it is safe assumption that we can easily become one of the moaners.

We may well ask ourselves: how would our local assembly fare if everyone put the same degree of care and preparation into it that I do? If the answer makes any of us shudder, may we collectively pray to be delivered from this sad state of existence, and instead strive to give Him our best.

The old campfire song says, "Dare to be a Daniel." May we never "dare to be a Caiaphas." 



Rick Morse lives in Berwick, Nova Scotia with Janie, his wife of 40 years. They fellowship at Bethany Gospel Chapel in Dartmouth, NS. Saved at age 21, he is active in his home assembly and frequently ministers in many assemblies in Atlantic Canada. Rick's speaking and written ministry centers on love for apologetics and earnestly contending for the faith once delivered to the saints.


by Rick Morse

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toward justice and righteousness in the world. When we respond to God's call and allow Him to use us, we become a part of His plan to bring about redemption and restoration in the world. God can use us in many different ways to accomplish His purposes in the world. Here are a few ways that God can use us:

1. Sharing the Gospel: God can use us to share the good news of Jesus Christ with others, whether it's through evangelism, preaching, distributing tracts, or simply living out our faith in our daily lives.
2. Serving others: God can use us to serve others in practical ways, such as feeding the hungry, caring for the sick, or helping those in need.
3. Using our talents: God has given each of us unique talents and abilities, and He can use these talents to further His kingdom. Whether it is through music, art, writing, or some other creative endeavor, we can use our talents to glorify God and bless others.
4. Praying for others: God can use us to pray for others, whether it is for their salvation, healing, guidance, or spiritual growth.
5. Encouraging others: We live in a world of discouragements. God can use us to inspire and encourage others

by His love and grace in the world. By encouraging and influencing those around us, we can help others come to know God and experience His love.

Overall, God can use us in countless ways to accomplish His purposes in the world. The key is to be open and willing to be used by Him and to be obedient to His leading and guidance in our lives. Our life is precious to the Master. When we give ourselves completely to Him, He will take us into His hands and will use us mightily to touch and transform people around us. In His grace, He has chosen to work through us and to involve us in His wonderful work to bring glory to His name. 



Febin Johnson is a commended full-time worker serving the Lord at Central Bible Chapel, Odessa, Florida. He's married to Nissy and they are blessed with two boys, Timothy and Titus.

by Febin Johnson

ISSUES *and* ANSWERS

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

Is it fair that death came to the human race through Adam's sin?

Romans 5:12-14 says: *"Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—For until the law sin was in the world, but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come."* (NKJV)

These verses explain that sin and its consequence (death) came into this world through one man (Adam). It is understandable that Adam was held accountable for his own sin because the Lord had warned him that disobedience would bring death (Gen. 2:16-17). But why did death spread to all humanity? The answer: *"because all sinned."*


God had given Adam headship over the entire human race; therefore, God viewed all humanity as having sinned when Adam disobeyed the Lord in the Garden of Eden (Gen. 3:1-24). Since Adam represented us, the death penalty was given to him and the entire human race. That death had spread to all because of Adam's sin was proven early on, because people still died even though there was no law between Adam and Moses.

Angels are not racially linked; they do not reproduce; they have no head to represent them. The fallen angels sinned and were judged individually; therefore, there is no representative to take their judgment and save them.¹ Praise God, we do have One, the last Adam.

Romans 5:14 explains that Adam *"is a type of Him who was to come."* In his headship Adam was a symbol of a future Head of a redeemed race. In the fullness of time (Gal. 4:4), the eternal Son of God came down from heaven, born of human flesh in order to become the Head of a new creation. By virtue of His death for our sins, the resurrected Lord offers the gift of salvation to all who believe on Him. First Corinthians 15:22 says: *"For as in Adam all die, even so in Christ all shall be made alive."* Being under Adam's headship (in Adam) all die. Only those who believe on the Lord Jesus Christ are placed under Christ's headship (in Christ). Those in Christ will be physically resurrected to live eternally with Him (1 Thess. 4:13-18). Those who remain in Adam will be raised to eternal punishment (Rev. 20:11-15).

In Romans 5:15-19 we see the first and last Adam contrasted:

- By one man's offense many (those in Adam) died; by one Man's grace many (those in Christ) receive the gift of eternal life (v. 15)
- From one man's offense came judgment and condemnation; from the gift of Christ came justification (v. 16)
- By one man's offense death reigned; those who receive the gift of righteousness reign in life through Christ (v. 17)
- Through one man's offense judgment came to all (in Adam) resulting in condemnation; through one Man's righteous act (Calvary) the free gift came to all (in Christ) resulting in justification that brings life (v. 18)
- By one man's disobedience many (those in Adam) were made sinners; by one Man's obedience (Calvary) many (those in Christ) will be made righteous (v. 19)

By condemning the human race through the first Adam, God made salvation possible through the last Adam - Jesus Christ (1 Cor. 15:45). Through our first birth we were racially joined to Adam, the head of the old creation. Through the new birth believers are united to Christ, our new Head. We were born in Adam; we are born again in Christ. We were lost in Adam; we can be saved in Christ. God's eternal purposes glorify Himself, magnify His unsearchable wisdom and grace, and bring blessings to His people. 

Endnotes:

1. Warren W. Wiersbe, *The Bible Exposition Commentary (Colorado Springs, CO: Cook Communications, 1999)*, p.528



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 fellowships at Bethel-Park Bible Chapel in Brantford, ON.

by George Ferrier

News & Notices



Skyland Bible Conference

July 1-7 • Eastern Mennonite University
1200 Park Rd Harrisonburg, VA 22802

The 67th annual Skyland Bible Conference will be held at Eastern Mennonite University (EMU) in Harrisonburg, VA. Continuing the tradition of excellent Bible teaching, the speakers for the 2023 conference will be Mike Attwood, Steve Price, and Nate Bramsen. If you are looking for a spiritually enriching vacation, this is your best choice. Skyland Bible Conference is one of the most unique family oriented Bible conferences you will ever experience. There are activities for all ages. From toddlers to teens to seniors, there is something for everyone. Participate in athletic activities, off-site adventures, or simply enjoy fellowship with other believers around the beautiful campus. For more details see <http://www.skylandbible.org/> or contact Mark Petry at mpetrync@gmail.com or 336-923-1030.

The Indian Brethren Fellowship (IBF) Family Conference

July 5-9 • Indiana Wesleyan University
Marion, IN

The Indian Brethren Fellowship (IBF) Family Conference convenors prayerfully plan to hold the 44th IBF Family Conference at Indiana Wesleyan University, Marion, IN. The theme of the conference is "A Living Sacrifice" (Rom. 12:1).

The speakers are Brs. Sam Oommen (Sudbury, Canada), Jose Mathews (Mangalore, India), and Simon George (Ft. Lauderdale, Florida). Kindly pray for this ministry that the Lord may bless His people and be glorified. Please visit <http://www.ibfus.org> for additional updates. For more information contact Regimon Kallinkal at rkallinkal@yahoo.com.

70th Anniversary • Grace Bible Chapel

July 15-16, 2023 • 3335 Woodhaven Drive,
Springfield, IL 62712

Grace Bible Chapel will be celebrating their 70th Anniversary on July 15th and 16th. The meeting schedule:

Saturday • 2:00PM: Open House • 3:30PM: Ministry by Phil Guikema whose father Nick was instrumental at the beginning
• 4:30PM: Mealtime

Sunday • 9:30AM: Breaking of Bread • 10:45AM: Family Bible Hour with Phil Guikema.

For more information contact Floyd Pierce at fhpierce@me.com.

West Virginia Bible Conference

July 23 - 28 • Bluestone Camp & Retreat
36 Middle Camp RD, Hinton, WV 25951

The West Virginia Bible Conference invites you to their annual family camp from July 23-28 with speakers Andy Hylton (OH) and Dan Gustafson (SC). There will also be meetings and activities for the children. The conference is held at Bluestone Camp & Retreat near Hinton, WV. For more information contact Brent Jones at 304-466-4738 or brentandhope@frontier.com.

Greenwood Hills Bible Camp

7062 Lincoln Way E, Fayetteville, PA 17222

When will we see you at Greenwood Hills this summer? Two long weekend conferences are available (July Weekend Alive Teen Program with Richie Benitez and Dan Weaver, Labor Day with Brian Gunning) and one full week (August 5-12 with Larry Price and Tim Beer). These are great times of edification and fellowship for all ages. Looking for an intensive study? Consider Men's Intensive Bible Study (August 27-30 with Mike Attwood). For young people consider girls or boys camps in July. Register at GreenwoodHills.net.

Guelph Bible Conference Centre

2023 Summer Camps

485 Waterloo Ave., Guelph, ON N1H 3K4

Family Camp A (Aug 6-12; George Ferrier, Mark Kolchin); Family Camp B (Aug 13-19; John Aldom, Dave Dunlap); Family Camp C (Aug 20-26; J.C. Schroeder, Warren Henderson). For more information on these as well children, youth, and day camps see www.guelphbiblecc.com/ or call 519-824-2571.

Jersey Shore Weekend in the Word

September 8-10, 2023 • Harvey Cedars Bible Conference • Ocean County, NJ

Speaker: Mark Swaim (Lancaster, PA)

Finish the summer on a spiritual high note at this annual weekend event hosted by Know the Word Ministries. It is designed for all in mind—singles, couples, families, and seniors with various types of accommodations to fit any need or budget. (www.hcbible.org/accommodations). Ministry will be provided by Mark Swaim, missionary to Poland. Children's meetings will also be available. For more details and rates, go to knowtheword.com/conferences or email knowtheword@gmail.com.

Bible Conference on the Bay

September 10-14, 2023 • Harvey Cedars Bible Conference • Ocean County, NJ

Speaker: Brian Gunning (St. Catharines, Canada)

Enjoy five days at the scenic Jersey Shore at this deluxe conference center. Brother Brian Gunning will be sharing in the ministry of the Word. Conference cost is \$450 pp. Special day trips are also scheduled for the week. To register, go to www.knowtheword.com/conferences or send the full amount to Know the Word c/o Mark Kolchin P. O. Box 305 Lanoka Harbor, NJ 08734 by Aug. 25th. Discount applies to those who register for both September Know the Word conferences.

Workers & Elders Conference

October 10-12, 2023 • Shannon Hills Bible Chapel • Greensboro, NC

The theme this year is: "Following the Savior Who is Building!" (studies from the Book of Joshua). Join with others from across North America in this annual conference sponsored by the Workers and Elders conference committee. These meetings are open to all. For more details go to workerselders.org

Ministry Opportunity

A small, conservative assembly in a rural town needs competent, godly, doctrinally sound men, who are self-supporting, for the ministries at Gospel Chapel in Avera, GA. Contact Gospel Chapel, 1074 Sunset Blvd., Avera, GA 30803 or thigpens1074@att.net, or 706-547-6276.

Director of Facility Services (Senior Living Community)

Pittsboro Christian Village (PCV) is seeking a Director of Facility Services to join our staff. PCV is a Senior Living Community in Pittsboro, NC. We have Independent Living Homes and Apartments, along with an Assisted Living Facility. The Director of Facility Services has overall responsibility for the upkeep and maintenance of our Senior Living Community. This person should have organizational and supervisory skills. For more information, contact Gerald Baker at gerald.baker@pcvnc.org or 919-542-3151.

Information Help – Danforth Gospel Hall (Toronto, ON, Canada)

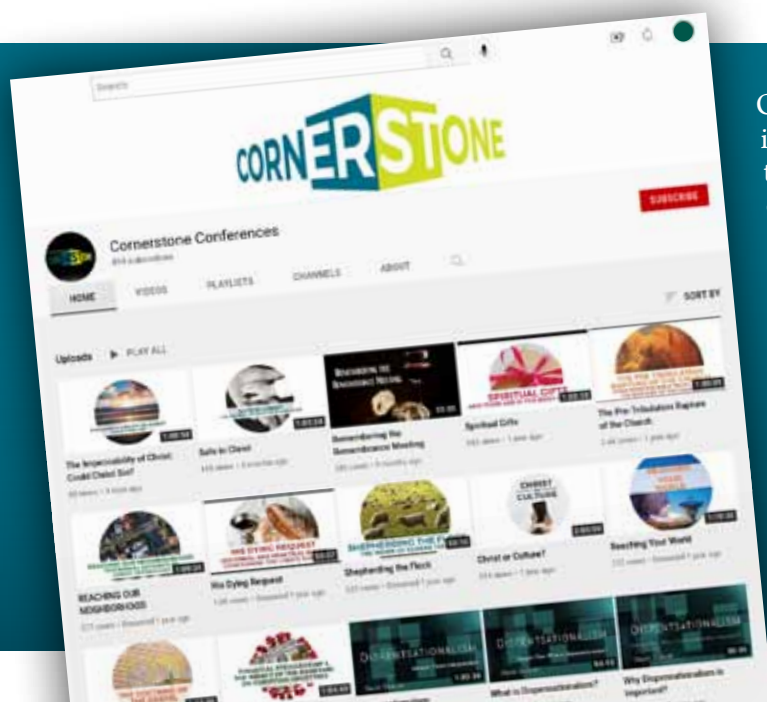
The assembly at Danforth Gospel Hall will be marking 125 years of testimony in the spring of 2024 (the second oldest assembly in Toronto). As part of this anniversary, their brother, Michael Thomas, is writing a book on the history of the work at Danforth and its former days as Swanwick Gospel Hall (Deut. 32:7). They are appealing for information, stories, memories, photographs, or documents to help in telling of the work. Any information is greatly appreciated. So if you, or anyone you know was either connected to or has any details of the assembly work at Danforth/Swanwick Gospel Hall please send it along to Michael Thomas at big_m_prop@hotmail.com or by mail: Michael Thomas c/o Danforth Gospel Hall, 2237 Danforth Ave., Toronto, ON M4C 1K4.

We Want Your News & Notices!

Do you have a conference, event, or service opportunity you wish to advertise to print subscribers from across Canada and the United States, and to online readers on every continent? Submit 2-3 months in advance of the issue you would like it to appear in for print, or 3-4 months in advance for two months inclusion.

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

Cornerstone Magazine Video Conferences



On April 13, 2020 Cornerstone Magazine introduced its first ever online webinar using video conferencing technology. Due to the country-wide stay at home orders by civil government, people were looking for ways to continue to communicate and stay in touch.

The first video conference was called "Is There Prophetic Significance to COVID-19" and was a discussion between four panelists.

Since then, Cornerstone Magazine has hosted a number of video conferences on a variety of subjects. If you missed these conferences, you can view them at the Cornerstone Magazine's YouTube channel called Cornerstone Conferences. Follow Cornerstone Magazine on Facebook to find out when you can watch new conferences live!

THE CHURCH'S ONE FOUNDATION

Samuel J. Stone

The Church's one Foundation is Jesus Christ, her Lord;
She is His new creation by water and the Word.
From heav'n He came and sought her to be His holy bride;
With His own blood He bought her, and for her life He died.

Elect from ev'ry nation, yet one o'er all the earth;
Her charter of salvation: one Lord, one faith, one birth.
One holy name she blesses, partakes one holy food,
And to one hope she presses, with ev'ry grace endued.

The Church shall never perish. Her dear Lord to defend,
To guide, sustain, and cherish, is with her to the end.
Tho' there be those that hate her and strive to see her fail,
Against both foe and traitor she ever shall prevail.

Tho' with a scornful wonder the world sees her oppressed,
By schisms rent asunder, by heresies distressed,
Yet saints their watch are keeping; their cry goes up, "How long?"
And soon the night of weeping shall be the morn of song.

'Mid toil and tribulation and tumult of her war
She waits the consummation of peace forevermore
Till with the vision glorious her longing eyes are blest,
And the great Church victorious shall be the Church at rest.

