

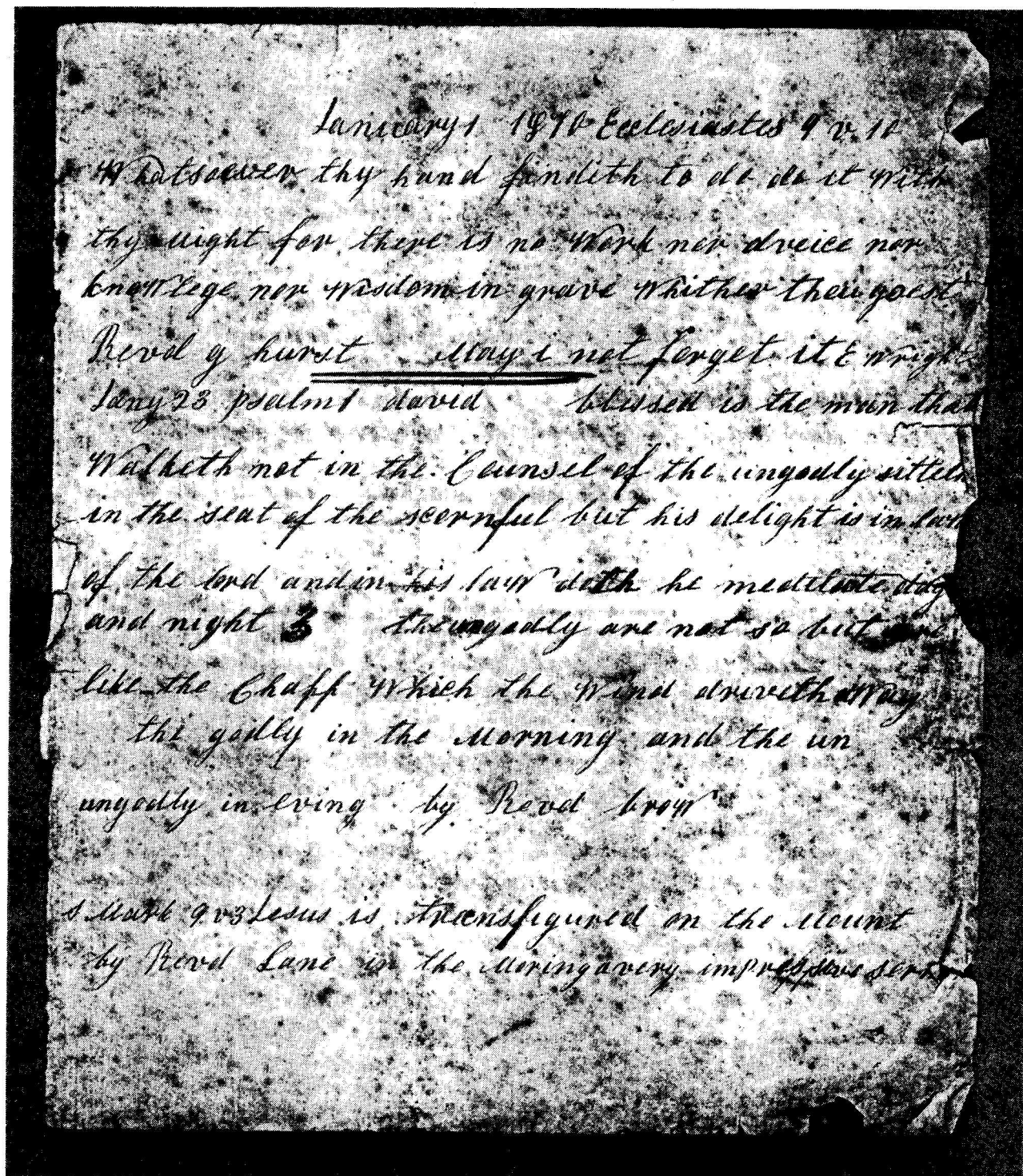
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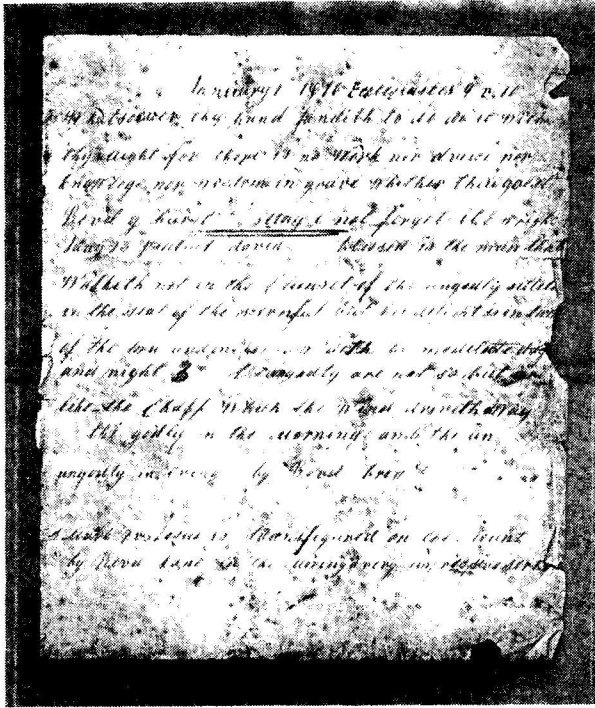
JAN/FEB 1990

A U S T R A L I A

GIANTS OF THE FAITH 11



Editorial



The east coast of Australia is dotted with giants. You can't go very far along the state highways without seeing one. The big Merino, the big Banana, the big Pineapple etc. Tourists pour in and out of them. Unfortunately the man made giants serve no purpose other than to advertise the local produce of the area.

You too live in a land of giants. Your Christian heritage is a landscape horizoned by giants. Great men and women of faith populate the path from the cross we are walking upon and though they are behind us as we walk — their journey done — their books still help us normal size Christians along.

Their voices insist on the gospel. Always Christ's work alone has been declared the only ground of salvation.

We hope that our choices will inspire you to read some of the classics again. This selection scratches the surface. There are many more, if you enjoy this selection we would be pleased to have your comments and perhaps we can return with a *Giants of the Faith 111*. They're always there, handy, responsive, to our call. Patient willing giants.

Adapted from the original by Roy Gee

Cover:

A copy of an actual manuscript from the period of the giants.

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MacGillivray's Petrel

The Royal Navy survey ship HMS Herald spent several years making the first accurate charts of Fijian waters. In 1855 it visited the island of Gau. This visit is famous amongst ornithologists because a naturalist on board, medical officer Dr. Rayner, collected specimens of birds and sent them to the British Museum. One specimen, a black sea bird was labelled a shearwater, but the Museum's Zoolologist did not recognise the bird as anything he had ever seen before and named it MacGillivray's Petrel, after a former naturalist of HMS Herald. As years passed the specimen grew in importance and was only exhibited on rare occasions, under strict supervision. Naturalists searched for the bird in

the Fijian Islands for over 100 years and it was concluded that the species had most likely become extinct.

In 1983 a new search was mounted for the bird. It was decided to concentrate the search on the island of Gau where the original bird was caught. Gau is Fiji's 5th largest island and is only about 50 miles from Suva. Several visits and searches over the next 12 months found nothing. Early in 1984 the naturalist returned. One method of catching birds was to set up spotlights at night and play amplified tapes of bird calls of the common collared petrel. As birds flocked around and were bagged for examination it was noticed one was black. Yes it was MacGil-

livray's Petrel. The bird had been there all the time and probably on the other islands too but because of its habit of leaving land before dawn and returning after dark it had never been seen since 1855.

In the following series Giants of the Faith 11 there are famous names, some of these articles have been in existence for about 130 years. They have not gone "out of date". They are just as alive today as MacGillivray's Petrel. They just need to be rediscovered.

In October 1987 we ran an issue of the magazine intitled "Giants of the Faith". Now just over 2 years later under the same name we have gathered another appropriate selection.

THE CROSS OF CHRIST

Bishop J.C. Ryle

Who is there among the readers of this paper that trusts in his religious profession for salvation? Who is there that is valuing himself on his baptism, or his attendance at the Lord's table, — his church-going on Sundays, or his daily services during the week, — and saying to himself, "What lack I yet?" Learn, I say, this day, that you are very unlike Paul. Your Christianity is not the Christianity of the New Testament. Paul would not glory in anything but "the cross." Neither ought you.

Oh, let us beware of self-righteousness! Open sin kills its thousands of souls. Self-righteousness kills its tens of thousands. Go and study humility with the great apostle of the Gentiles. Go and sit with Paul at the foot of the cross. Give up your secret pride. Cast away your vain ideas of your own goodness. Be thankful if you have grace, but never glory in it for a moment. Work for God and Christ, with heart and soul and mind and strength, but never dream for a second of placing confidence in any work of your own.

Think, you who take comfort in some fancied ideas of your own goodness, — think, you who wrap up yourselves in the notion, "all must be right, if I keep to my Church," — Think for a moment what a sandy foundation you are building upon! Think how miserably defective your hopes and pleas will look in the hour of death, and in the day of judgment!

Once more I say, let us beware of self-righteousness in every possible shape and form. Some people get as much harm from their fancied virtues as others do from their



"God forbid that I should glory in anything but the cross."

sins. Rest not, rest not till your heart beats in tune with St. Paul's. Rest not till you can say with him, "God forbid that I should glory in anything but the cross."

The cross also means ... the doctrine that Christ died for sinners upon the cross, — the atonement that He made for sinners, by His suffering for them on the cross, — the complete and perfect sacrifice for sin which He offered up, when He gave His own body to be crucified. In short, this one word, "the cross," stands for Christ crucified, the only Saviour. This is the meaning in which Paul uses the expression, when he tells the Corinthians, "the preaching of the cross is to them that perish foolishness." (1 Cor 1:18) This is the meaning in which he wrote to the Galatians, "God forbid that I should glory, save in the cross." He simply meant, "I glory in nothing but Christ crucified, as the salvation of my soul."

Jesus Christ crucified was the joy and delight, the comfort and the peace, the hope and the confidence, the foundation and the resting-place, the ark and the refuge, the food and the medicine of Paul's soul. He did not think of what he had done himself, and suffered himself. He did not meditate on his own goodness, and his own righteousness. He loved to think of what Christ had done, and Christ had suffered — of the death of Christ, the righteousness of Christ, the atonement of Christ, the blood of Christ, the finished work of Christ. In this he did glory. This was the sun of his soul.

From *Old Paths*, pp 242ff



DEALING WITH DOUBTS

Hannah Whitall Smith

Many Christians are slaves to the persistent habit of doubting. I do not mean doubts about the existence of God or the truths of the Bible. Rather, they doubt the forgiveness of their sins, their hopes of heaven, and their own inward experience. They are in bondage to their habit of doubting as an alcoholic is in bondage to his habit of drinking. Every step of their spiritual progress is fearfully taken waiting for doubts to assail them. These doubts make their lives miserable, their usefulness is severely limited, and their communion with God is continually broken. The soul's entrance into a life of faith does, in many cases, take it altogether out of the region where these doubts live and flourish. However, Satan will still try to cause the feet to stumble and the heart to fail, even when he cannot completely succeed in turning the believer back into the ways of a life of sin.

The word "believer" means, of course, one who "believes" yet there are many believers who have to confess that they have doubts. Doubting is such a universal habit, that the only fitting descriptive name that could be given to many of God's children would have to be Doubter instead of Believer. They moan about their doubts as a man might moan about his rheumatism.

Just as I would pray for an alcoholic for deliverance from bondage, I would encourage those who are given to doubting to be delivered from the bondage of those doubts. I would tell each about the perfect deliverance which the Lord Jesus Christ has in store for them, and I would plead with all the power at my command to avail

themselves of it and be free. I would not listen to their excuses for one moment, but would tell them, "You ought to be free, you must be free!"

Would you be able to tolerate the doubts of your children? Suppose one would come to you and say, "I am such a doubter that I cannot believe I am your child, or that you really love me." Yet how often we hear a child of God express doubts. In the sight of God, I verily believe doubting is in some cases as displeasing as lying. John says that "he that believeth not God hath made Him a liar" (1 John 5:10).

I remember once seeing the anger and sorrow of a mother's heart deeply stirred by a little doubting on the part of one of her children. She had left her two little girls with me while she did some errands. One of them played contentedly until her mother came back. The other one first wondered whether her mother would remember to come back for her. She was then afraid that her mother would indeed forget to come back for her because she had been naughty. She worked herself into quite a state. I will not easily forget the look on that mother's face, when the weeping little girl told what was the matter with her. Grief, wounded love, anger, and pity were struggling within the mother. She hardly knew whether she or the child were more at fault that such doubts could be possible.

Such doubts might be possible with an earthly mother, but never, never with God. Again and again I remember this incident which has deeply taught me and compelled me not to give in to doubts about my Heavenly Father's love and care and remembrance of me.

This brings me to the practical part of the whole subject—deliverance from this fatal habit. Deliverance from this must be by the same means as deliverance from any other sin. It is to be found in Christ and in Him alone. You must hand your doubting over to Him as you learned to hand your other temptations. You must do with doubting just what you do with your temper or your pride. You must give it up to the Lord.

Pay no attention to your doubts. Treat them with the utmost contempt. Tell Jesus that you trust Him and that you intend to go on trusting Him. Hold fast to Him.

Therefore, be determined to never doubt again. Make it a real transaction between your soul and the Lord. Tell Him all about your weakness and your long-encouraged habits of doubt. Tell Him how helpless you are before it. As it says in Hebrews 12:2, keep your face steadfastly "looking unto Jesus." Look away from yourself and away from your doubts.

Rely on His faithfulness, not on your own. You have committed the keeping of your soul to Him and you must never again admit the possibility of His being unfaithful. Believe He is faithful, not because you feel it, or see it, but because He says it. Cultivate a continuous habit of believing, and all doubt will vanish in the blaze of the glory of the absolute faithfulness of God.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor 15:57).

[From *Christian's Secret of a Happy Life*, pp. 95-102.]

THE CROSS AND ITS POWER

Horatius Bonar

present evil world" (Gal 1:4). Such is God's description of one who has found his way to the cross, and is warranted in taking to himself the Antiochian name of "Christian," or the apostolic name of "saint." Of good about himself, previous to his receiving the record of the free forgiveness, he cannot speak. He remembers nothing lovable that could have recommended him to God; nothing fit

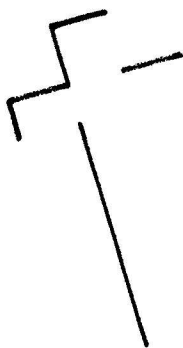
Have I then found my way to the cross? If so, I am safe. I have the everlasting life. The first true touch of that cross has secured for me the eternal blessing. I am in the hands of Christ, and none shall pluck me thence (John 10:28).

Of spiritual health, the cross is the source. From it there goes forth the "virtue" (*dunamis*, the power, Luke 6:19) that heals all maladies, be they slight or deadly. For "by his stripes we are healed" (Isa 53:5); and in him we find "the tree of life," with its healing leaves (Rev 22:2). Golgotha has become Gilead, with its skillful physician and its "bruised" balm (Jer 8:22; Isa 53:5). Old Latimer says well regarding the woman whom Christ cured, "She believed that Christ was such a healthful man that she should be sound as soon as she might touch him." The "whole head was sick, and the whole heart faint" (Isa 1:5); but now the sickness is gone, and

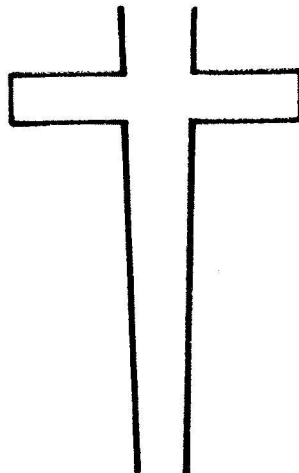
Before I can live a Christian life, I must be a Christian. Am I such? I ought to know this. Do I know it, and, in knowing it, know whose I am, and whom I serve? Or is my title to the name will questionable, still a matter of anxious debate and search?

The faith of many among us is, after all, but a trying to believe, their repentance but a trying to repent; and, in so doing, they but use words which they have learned from others. It is not the love of holiness that actuates them, but (at best) the love of the love of holiness; it is not the love of God that fills them, but the love of the love of God.

God's description of a Christian is clear and well-defined. It has so little of the vague and wide that one wonders how any mistake should have arisen on this point, and so many dubious, so many false claims put in.

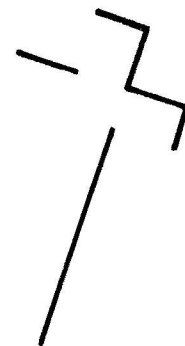


A Christian is one who "has tasted that the Lord is gracious" (1 Peter 2:3); who has been "begotten again unto a lively hope" (ibid 1:3); who "has been quickened together with Christ" (Eph. 2:5); "made partaker of Christ" (Heb 3:14); "partaker of the divine nature" (2 Peter 1:40); who "has been delivered from this



that could have qualified him for the divine favour, save that he needed life.

All that he can say for himself is that he "has known and believed the love that God hath for us" (1 John 4:16); and, in believing, has found that which makes him not merely a happy, but a holy man. He has discovered the fountain-head of a holy life.



the vigor comes again to the fainting heart. The look, or rather the object looked at, has done its work (Isa 45:22); the serpent of brass has accomplished that which no earthly medicines could effect.

From *God's Way of Holiness*. pp 57-60.

THE CHURCH AND GOD

Dietrich Bonhoeffer



Do you really think that the early church, the first Christians, the Reformers did not know that the world is bad? Do you think they could have seen their dear Lord crucified by the world, and not know it? They knew it a thousand times better than we do. Just listen to the Bible; read Luther. They also knew something else that made all the difference: they knew that the world's evil stems from hatred toward God and brother, and from man's love of himself. And they also had heard and seen that God has overcome this hatred in the midst of the world, through Jesus Christ and his cross and resurrection. They believed in the miracle of God's love in the world, and therefore loved God and their brother.

And now to you. Did you not once believe and know that hate is defeated and love is in the right? Maybe it was an illusion, maybe it remains an illusion for you until this moment — who wants to tie himself down to the past? But if that is so, listen now. Today it is no illusion, it is the truth. God himself gives you his word: "I have this against you, that you have abandoned me."

*"The church that stands
in repentance
and lets God be God
is the church of the
Apostles
and Luther."*

"Remember then from what you have fallen, and repent." This call and nothing else drove Luther to his Reformation. "Remember from what you have fallen, and repent," was the demand he made to the Catholic Church. You should burn, and you are cold; you should keep watch, and are dozing; you should be hungry, and are full; you should believe, and are fearful; you should hope, and you strive for power; you should love, and can not see beyond yourself; you should let Christ be Lord and you talk too much to hear him speak; you should perform miracles in him, and you don't even do the most common, everyday things. Remember from what you have fallen, and repent.

The church of the Reformation is the church of those who have opened themselves to this call for repentance and are willing at this point to let God be God. It knows that he who stands should take heed lest he fall; that is, that he can take no pride in his standing. Our church stands in God's word, and in his word we stand convicted. The church that stands in repentance and lets God be God is the church of the Apostles and Luther.

IT IS GOD THAT JUSTIFIETH

Charles Haddon Spurgeon

A wonderful thing it is, this being justified, or made just. If we had never broken the laws of God we should not have needed it, for we should have been just in ourselves. He who has all his life done the things which he ought to have done, and has never done anything which he ought not to have done, is justified by the law. But you, dear reader, are not of that sort, I am quite sure. You have too much honesty to pretend to be without sin, and therefore you need to be justified.

Now, if you justify yourself, you will simply be a self-deceiver. Therefore do not attempt it. It is never worth while.

If you ask your fellow mortals to justify you, what can they do? You can make some of them speak well of you for sixpence, and others will backbite you for less than that. Their judgment is not worth much. Our text says, "It is God that justifieth," [Rom 8:33] and this is a deal more to the point. It is an astonishing fact, and one that we ought to consider with care. Come and see. In the first place, nobody else but God would ever have thought of justifying those who are guilty. They have lived in open rebellion; they have done evil with both hands; they have gone from bad to worse; they have turned back to sin even after they have smarted for it, and have therefore for a while been forced to leave it. They have broken the law, and trampled on the gospel. They have refused proclamations of mercy, and have persisted in ungodliness. How can they be forgiven and justified? Their fellow men, despairing of them say, "They are hopeless cases." Even Christians look upon them with sorrow rather than

hope. But not so their God.

None but God would ever have thought of justifying me. I am a wonder to myself. I doubt not that grace is equally seen in others. Look at Saul of Tarsus, who foamed at the mouth, against God's servants. Like a hungry wolf, he worried the lambs and the sheep right and left; and yet God struck him down on the road to Damascus, and changed his heart, and so fully justified him that ere long, this man became the greatest preacher of justification by faith that ever lived. Paul must often have marveled that he was justified by faith in Christ Jesus; for he was once a determined stickler for salvation by the works of the law.

*"He casts our sins
behind His back,...
He says
that though they be
sought for,
they shall not
be found."*

None but God would have ever thought of justifying such a man as Saul the persecutor; but the Lord God is glorious in grace. But, even if anybody had thought of justifying the ungodly, none but God could have done. It is quite impossible for any person to forgive offenses which have not been

committed against himself. A person has greatly injured you; you forgive him, and I hope you will; but no third person can forgive him apart from you. If the wrong is done to you, the pardon must come from you. If we have sinned against God, it is in God's power to forgive; for the sin is against Himself. That is why David says in the fifty-first psalm: "Against thee, thee only, have I sinned, and done this evil in thy sight" [v.4]; for then God, against whom the offense is committed, can put the offense away.

Do not let us be led aside by priests, who would have us confess to them; they have no warrant in the Word of God for their pretensions. But even if they were ordained to pronounce absolution in God's name, it must still be better to go ourselves to the great Lord through Jesus Christ, the Mediator, and seek and find pardon at His hand; since we are sure that this is the right way. Proxy religion involves too great a risk; you had better see to your soul's matters yourself, and leave them in no man's hands.

Only God can justify the ungodly; but He can do it to perfection. He casts our sins behind His back, He blots them out; He says that though they be sought for, they shall not be found. With no other reason for it but His own infinite goodness, He has prepared a glorious way by which He can make scarlet sins as white as snow, and remove our transgressions from us as far as the east is from the west. He says, "I will not remember your sins." [Jer 31:34; Heb 8:12, 10:17.] He goes the length of making an end of sin. One of the old called out in amazement, "Who is a God like unto thee, that

pardoneth iniquity and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy." [Micah 7:18.] I venture to say that a sinner justified by God stands on even surer footing than a righteous man justified by his workd, if such there be.

We could never be surer that we had done enough works; conscience would always be uneasy lest, after all, we should come short, and we could only have the trembling verdict of a fallible judgment to rely upon; but when God himself justifies, and the Holy Spirit bears witness thereto by

giving us peace with God, why then we feel that the matter is sure and settled, and we enter into rest. No tongue can tell the depth of that calm which comes over the soul which has received the peace of God which passeth all understanding. Friend, do seek it AT ONCE. [From *All of Grace*, pp. 18-25.]

Giants of the Faith

Dwight Lyman Moody [1837-99] born in Massachusetts, could scarcely read or write. Yet he travelled one million miles and addressed 100 million people (750,000 personally) for Christ!



LOVE, THE MOTIVE POWER FOR SERVICE

D.L. Moody

If we love a person we will not be pointing out his failings all the time. It is said, "Many rules of eloquence have been set forth, but, strange, to say, the first and most essential of all has been overlooked, namely, love." To address men well they must be loved much. Whatever they may be, be they ever so guilty, or indifferent, or ungrateful, or however deeply sunk in crime, before all, and above all, they must be loved. Love is the sap of the gospel, the secret of lively and effectual preaching, the magic power of eloquence. An Arab proverb runs thus — "The neck is bent by the sword, but heart is only bent by heart."

Some years ago I read a book that did me a great deal of good. It was entitled, "The Training of the Twelve." The writer said that Christ spent most of His time during the three years He was engaged publicly about His Father's business in training twelve men. The training He gave them was very different from the training of the schools at the present day. The world teaches men that they must seek to be great; Christ taught that His disciples must be little; that in honor they must prefer one another; that they are not to be puffed up, not to harbor feelings of envy, but to be full of meekness and gentleness, and lowliness of heart.

When an eminent painter was requested to paint Alexander the Great so as to give a perfect likeness of the Macedonian conqueror, he felt a difficulty. Alexander, in his wars, had been struck by a sword, and across his forehead was an immense scar. The painter said: "If I retain the scar, it will be an offense to the admirers of the monarch, and if I omit it, it will fail to be a perfect likeness. What shall I do?" He hit upon a happy expedient; he represented the Emperor leaning on his elbow, with his forefinger upon his brow, accidentally, as it seemed, covering the scar upon his forehead. Might not we represent each other

with the finger of charity upon the scar, instead of representing the scar deeper and blacker than it really is? Christians may learn even from heathendom a lesson of charity, of human kindness and of love.

This spirit of seeking to be the greatest has nearly ruined the Church of God at different times in its history. If the Church had not been Divine it would have gone to pieces long ago. There is hardly any movement of reform today that has not been in danger of being thwarted and destroyed through this miserable spirit of ambition and self-seeking. May God enable us to get above this, to cast away our conceit and pride, and take Christ as our teacher, that He may show us in what spirit His work ought to be done.

I am getting sick and tired of hearing the word, *duty, duty*. You hear so many talk about it being their duty to do this and do that. My experience is that such Christians have very little success. Is there not a much higher platform than that of mere duty? Can we not engage in the service of Christ because we

love Him? When that is the constraining power it is so easy to work. It is not hard for a mother to watch over a sick child. She does not look upon it as any hardship. You never hear Paul talking about what a hard time he had in his Master's service. He was constrained by love to Christ, and by the love of Christ to him. He counted it a joy to labor, and even to suffer, for his blessed Master.

Perhaps you say I ought not to talk against duty; because a good deal of work could not be done at all if it were not done from a sense of duty. But I want you to see what a poor, low motive that is, and how you may reach a higher plane of service.

I am thinking of going back to my home soon. I have in my mind an old, white-haired mother living on the banks of the Connecticut river, in the same little town where she has been for the last eighty years. Suppose when I return I take her some present, and when I give it to her I say: "You have been so very kind to me in the past that I thought it was my duty to bring you a present." What would she think? But

how different it would be when I give it to her because of my strong love for her. How much more she would value it. So God wants His children to serve Him for something else than mere duty. He does not want us to feel that it is a hard thing to do His will.

Take an army that fights because it is compelled to do so; they will not gain many victories. But how different when they are full of love for their country and for their commanders. Then nothing can stand before them. Do not think you can do any work for Christ and hope to succeed if you are not impelled by love.

Napoleon tried to establish a kingdom by the force of arms. So did Alexander the Great, and Caesar, and other great warriors; but they utterly failed. Jesus founded His kingdom on love, and it is going to stand. When we get on to this plane of love, then all selfish and unworthy motive will disappear, and our work will stand the fire when God shall put it to the test.

From *To The Work!* pp. 24-31.



THANK YOU



Six years ago GNCM was searching for a secretary to care for the affairs of the Sydney office. The quest came to an end when a pleasant, intelligent and unassuming lady named Heather Cooper appeared. She was chosen from among many applicants and to this day GNCM has never had a reason to regret its choice.

During the first years when GNCM was pioneering its Australian ministry, I had the privilege of sharing the office with Heather in Hornsby NSW. She soon found that her fellow labourer knew nothing of running an office and so in a short time, grasped the reins, thus saving GNCM from an early demise. Though Heather was hired for the position of office secretary, her role was nearer to that of office administrator and manager. As GNCM grew, extra skills and procedural know how was required. She mastered each in turn. Though her responsibilities increased every year for the whole of her term with us, she managed to remain delightfully civil, unerringly loyal and unfailingly competent. GNCM was founded largely by Heather Cooper's efforts. As one who served with her I salute her and wish her well as she pursues her career elsewhere. To one whose faithfulness brought help, encouragement and hope to thousands we all say, Thank You. And God Bless.

R.J. Allen



PAUL'S BOOKS

"The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and THE BOOKS, but especially the parchments" 2Tim 4:13.

We will look at his books: We do not know what the books were about; and we can only form some guess as to what the parchments were. Paul had a few books which were left, perhaps wrapped up in the cloak, and Timothy was to be careful to bring them.

Even an apostle must read. Some of our very ultra-Calvinistic brethren think that a minister who reads books and studies his sermon, must be a very deplorable specimen of a preacher. A man who comes into the pulpit, professes to take his text on the spot, and talks any quantity of nonsense, is the idol of many. If he will speak without premeditation, or pretend to do so, and never produce what they call a dish of dead men's brains — oh! that is the preacher.



How rebuked are they by the apostle! He is inspired, and yet he wants BOOKS! He has been preaching at least for thirty years, and yet he wants BOOKS! He had seen the Lord, and yet he wants BOOKS! He had had a wider experience than most men, and yet he wants BOOKS! He had been caught up into the third heaven, and had heard things which it was unlawful for a man to utter, yet he wants BOOKS! The apostle says to Timothy and so he says to every preacher, "Give thyself unto reading."

The man who never reads will never be read; he who never quotes will never be quoted. He who will not use the thoughts of other men's

C.H. Spurgeon

brains, proves that he has no brains of his own. Brethren, what is true of ministers is true of all our people. **You need to read.** Renounce as much as you will all light literature, but study as much as possible sound theological works, especially the Puritanic writers, and expositions of the Bible. We are quite persuaded that the best way for you to be spending your leisure, is to be either reading or praying. You may get much instruction from books which afterwards you may use as a true weapon in your Lord and Master's service. Paul cries, "Bring the books" — join in the cry.

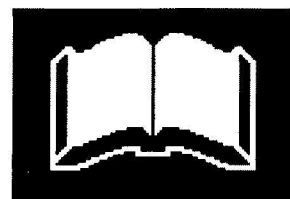
Our second remark is, that **the apostle is not ashamed to confess that he does read.** He is writing to his young son, Timothy. Now, some old preachers never like to say a thing which will let the young ones into their secrets. They suppose they must put on a very dignified air, and make a mystery of their sermonizing; but all this is alien from the spirit of truthfulness. Paul wants books, and is not ashamed to tell Timothy that he does; and Timothy may go and tell Tychicus and Titus if he likes — Paul does not care.



Paul herein is a picture of industry. He is in prison; he cannot preach: What will he do? As he cannot preach, he will read. So it was with the fishermen of old and their boats: the fishermen were gone out of them. What were they doing?

Mending their nets. So if providence has laid you upon a sickbed, and you cannot teach your class — if you cannot be working for God in public, mend your nets by reading. If one occupation is taken from you, take another, and let the books of the apostle read you a lesson of industry.

He says, "Especially the parchments." I think the books were Latin and Greek works, but the parchments were Oriental; and



possibly they were the parchments of Holy Scripture; or, as likely, they were his own parchments, on which were written the originals of his letters which stand in our Bible as the Epistle to the Ephesians, the Philipians, the Colossians, and so on. Now, it must be "Especially the parchments" with all our reading; let it be especially the Bible.

Do you attach no weight to this advice? This advice is more needed in England now than almost at any other time, for the number of persons who read the Bible, I believe, is becoming smaller every day. Persons read the views of their denominations as set forth in the periodicals; they read the views of their leader as set forth in his sermons or his works, but the Book, the good old Book, the divine fountain-head from which all revelation wells up — this is too often left. You may go to human puddles, until you forsake the clear crystal stream which flows from the throne of God. Read the books, by all manner of means, but especially the parchments. Search human literature, if you will, but especially stand fast by that Book which is infallible, the revelation of our Lord and Saviour Jesus Christ.

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AN INTERVIEW WITH DESMOND FORD.

Ed. Des, you recently travelled to Riverside California where you had meetings with Dr. Walter Martin. How was your trip?

DF. Over a period of four days I travelled about 1,500 miles by car. We drove to Southern California, then back and forth between Trinity Christian Centre and Dr. Walter Martin's Christian Research Institute in Irvine.

Ed. How was Dr. Martin?

DF. He has been battling with diabetes and heart disease for some time. But he always has such a grand spirit and is mentally very alert. He is a very impressive man with a microphone. I was with him on his daily one hour radio program, "The Bible answer man." I was his guest Thursday and Friday afternoons, May 25th and 26th. He sits in his armchair in his office while he's on the air. He has his legs up to help the circulation in his feet. He's very relaxed. He's not as gruff as some imagine. Actually he's very kind and humorous. Walter is author of several well known books. *THE ESSENCE OF CHRISTIANITY*. *THE KINGDOM OF THE CULTS*. — great books. He has a very competent staff of men and women at Christian Research Institute. There are

several young men there, training for their doctorates at nearby seminaries. There is a fine Christian Spirit among all the workers at CRI. I greatly enjoyed their fellowship.

Ed. Tell us about your meetings with Dr. Martin.

DF. The meetings were held over two nights at Trinity Christian Centre in Riverside California. The centre seats 350 and it was full both nights. The subject for the meetings was, "The Gospel and Seventh Day Adventism." On the first night Kenneth Samples, one of CRI's research assistants, introduced us and laid down some orderly ground rules for the meetings to proceed. Dr. Martin gave a concise review of events associated with the publishing of the Adventist book, *QUESTIONS ON DOCTRINE*. I followed with a brief presentation on the situation in Seventh Day Adventism since the historic theological summit at Glacier View in 1980. Kenneth Samples then asked us both probing questions. In conclusion, questions were taken from the audience. During the meetings Dr. Martin challenged the leadership of the SDA church to discuss controversial doctrinal issues on his radio program. This broadcast is

aired on 100 stations across America.

Ed. How would you describe the Spirit of the meetings?

DF. There are some points of doctrine which Walter and I do not agree on but there is a warm spirit of Christian fellowship between us. This carried over into the discussion about Adventism. We were able to say some very positive things but we did challenge that denomination to 'come up higher' in certain doctrinal and administrative matters. For example I quoted from the SDA journal, *Ministry*, which had a book review on *THE ADDICTIVE ORGANIZATION*. As an organization ages it often calcifies. The remaining concern becomes that of survival, which can threaten the value of the importance of people. Loyalty to the organization can become more important than *THE TRULY VITAL ISSUES*.

Three audiocassettes of the Riverside meetings are available for \$15.00 Post paid. Simply write to:- GNCM, P.O. Box 1603, Hornsby Northgate, 2077.

A TRIBUTE TO DR MARTIN

Dr Walter Martin was always so very much alive that the news of his passing seems incredible to all who knew him. He was a man of surpassing love for Christ, his Word, and his people. He manifested unswerving fidelity to the essentials of the Christian faith and showed a unique courage and ability in witnessing to that faith — not only over *The Bible Answer Man* program, but in the printed page and in personal presentations around the world. What I always appreciated about Dr. Martin, apart from his praiseworthy Christian faith, was that he was wonderfully human in the best sense and had a great sense of humor. He loved truth and those who loved the truth. We had many laughs together and, even amid some controversial discussions where we disagreed, we always maintained a happy relationship.



OF CARS AND PEOPLE



This may amaze some people but where I grew up the lads became interested in motor cars long before they became interested in girls. Of course, when our adolescent spring was eventually sprung, we soon realised that the two interests combined marvelously.

How we talked and talked about cars though. As I recall we were evenly divided between "Fords" and "Holdens".

Once we were old enough to drive, various examples of these makes began to appear at our meeting spots. The conversation on such occasions was always about cars. The virtues of Fords compared to Holdens would be debated endlessly. Each would listen dutifully to the other brag about his vehicle. Now and then, a car would suffer an insult. John's EH or Ernie's old Zephyr would be hurled into the centre of an argument. Of course, the owners of these machines had plenty to lose by having been thus slandered—even if vicariously. So inevitably, the dispute would be settled by a spine-tingling road test, enjoyed by both the observers within the vehicles in question as well as in sundry pursuit cars.

People identify strongly with things that give them prestige. Sometimes it is a motor car or a job or even political power. It might be by association with a well known personality. Just the other day, my son was playing a cassette on his

stereo. It was to my ears an unbearable din so I suggested to him that he turn it down a bit, since "it lacked any semblance of musical appeal." He was hurt by my remark. "Don't you know who that is?", he queried. "That's Bon Jovi." I could see I had offended him so I let it rest. I'm still puzzling over it though and have figured this much: Since it couldn't have been just musical appreciation, Bon Jovi must be someone who really stands tall in my son's peer group. There must be social advantages for him identifying with Bon Jovi. Some people identify with a church or a service club. Conversely, we appear to dissociate from things which reduce our standing. Did you ever take your children (when they were little) to a public place where, against your dearest hopes, they succeeded in shaming you to bits? Be honest now. When you saw from the corner of your eye, your offspring, tipping over the flower pots one by one, did it not occur to you to ignore the scene and pretend that it was no child of yours? It is natural for us to identify with what is great, grand and noble. "There am I," we say. But we eschew what is doubtful, awkward and shameful, saying, "That's certainly not me".

The Gospel turns this way of thinking upside down. In His sermon on the mount Jesus tells us that we are not what we think we are. If a girl thinks she is to be congratulated

because she is not a killer, Jesus shows that every time she has been hateful or vengeful, she has exhibited a murderous spirit. If a man thinks that he is OK because he has not been unfaithful to his wife, Jesus shows that adultery happens in the mind long before the physical deed.

Did Jesus startle us with these disclosures in order to discourage us? On the contrary, when He told us that we are not the things we say we are, and that we are the things we say we are not, He sought to help us. His revelation prepares us for the news that heaven is open to people just like us. In one of his most alluring allegories, Jesus informs us that in God's House a great banquet has been prepared. This banquet will be attended by every kind of dubious individual; by the people we pretend not to be. At this feast, God will sit down and address all present as His friends and brothers.

The Gospel of God's grace relieves us of the tiresome pressure to make believe we are not who we really are. To face the truth about ourselves and accept it is to set out on a road toward ever increasing good fortune. It is the beginning of a life free from the monotonous drudgery of self delusion.

Ron Allen

Letters

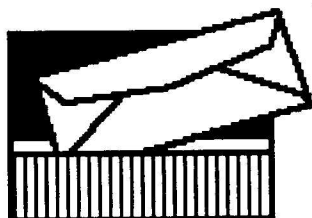
Evangelising Oz.

A most interesting and challenging article which unfortunately leaves no room for response to the average uninnovative Australian Christian. I recently heard a missionary described as a "cross cultural worker". In Australia any church member who is interested in evangelising other than other church members must also be a "cross cultural worker". What greater crossing of cultures could there be than to reach the majority of Australians who are involved in the "Club Culture" and the "Sports Culture" without having problems with an inbuilt fear of contamination by "the world". I am unable to translate Paul's and Hudson Taylor's examples to an Australian context.

D.R. Cooranbong

Ed

Perhaps some of our readers may be able to respond by addressing such subjects as the gospel with regard to "clubs, sports and contamination".



Congratulations Nov. edition Congratulation GNCM.

The magazine art work has been excellent over the past 12 months. The November edition can only be described as brilliant.

Darryl Lock is credited with the work and should be recognised as one of Australia's best in this field. I have been in the printing industry for 30 years so I know the amount of time that has been spent on it. However the artistic insight in matching the illustrations to the articles can only be described as inspired.

John C. Brisbane

Dear Editor,

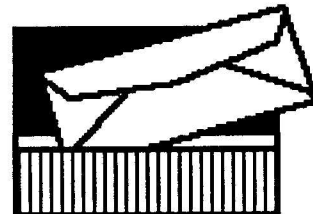
I have been reading Good News Australia for a few months now but find it very critical and negative. The article in November's issue "You Can Hope Again" is a contradiction in terms. I agree that we can not always pin-point dates and events but still David knew when the 70 years was up and some folk knew the first advent was due and saw the Messiah.

Noel Mason climbs on his pedestal and criticizes all and sundry regardless. It is easier to be critical than correct. It is no accident that Daniel's 2400 years fit very well the events alluded to but the main point is what the Cleansing of the Sanctuary entails.

The Bible is almost one third prophecy and is not just a bit of meaningless symbols and fantasies. There have been many Anti-Christ's. We need to recognize the different manifestations.

God has chosen to reveal to us how to identify these matters.

A.S. - New Zealand



KIDS



Shiend-Kartoe

Shiend Kartoe, in Bangali, means breaking in and entering a home through a hole for purposes of stealing.

In some third world countries, the walls of a home consist of just one layer of brick. These bricks are held together with wet mud while building. All one needs to break into a home is a sharp trowel. Starting between two layers of brick, you move the trowel from side to side and the loose sand begins to trickle out. After you have removed the soil from one side, it is easy to remove the sand from the other three sides. Then the brick is loose enough to be pulled out. In this way one can make a hole 3 feet wide—big enough for one to enter.

Once when I was in charge of a girls' school in Bengal we lived in a long narrow brick building. There were six rooms all in a row with a narrow hallway running

Flora Mia

the length of the building.

The girls slept in five of them and I had the end room. All the windows had iron bars on them and the door was shut with a solid bar across it. One night, one of the little girls heard a branch of a tree, near her window, being snapped. She quietly came to my room and awakened me. "There's a thief, in the yard, come to shiend-kartoe." I sent her off to bed promising to

keep watch. Slipping on a dressing gown and slippers, I stood by my open window, hanging on to the bars and looking out on the beautiful moonlight. All was still. Then I heard a crunch - Crunch - CRUNCH on the gravel outside. For a second I couldn't tell whether the footsteps were coming nearer or not. One more step and the thief stood outside looking into my window and I was looking out at him. I was so frightened I gave a loud scream. The girls heard me and they all screamed. The thief fled for his life.

The girls huddled into my room and for an hour or two we exchanged stories of 'shiend-kartoe.' Some were funny and some were sad. After that we all went off to bed and slept soundly.

And the thief came back! He made a hole 3 feet wide. But he did not enter. Do you know why? Read Psalms 34:7.