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TBS Winter Night School

Greek Grammar II

Monday nights

Starts January 12, 2015

Course: Grk 224

Professor: Dr. Joel Barker

Tuition: \$720; \$200 Audit
4 credit hours

Book of Acts

Wednesday nights

Starts January 14, 2015

Course: Acts 103, 123

Professor: Rev. Kirk Wellum

Tuition: \$660 Undergrad; \$720 Grad
\$100 Audit
3 credit hours

Missions World Religions

Monday nights

Starts January 12, 2015

Course: MissWR 403, 423

Professor: Dr. Tony M. Costa

Tuition: \$720; \$200 Audit
3 credit hours

New Age Spirituality & The Occult Engaging in Spiritual Warfare

Thursday nights

Starts January 15, 2015

Course: Cults 403, 423

Professor: Dr. Tony M. Costa

Tuition: \$660 Undergrad; \$720 Grad
\$200 Audit
3 credit hours

New Testament Bible Survey

Tuesday nights

Starts January 13, 2015

Course: BibSv 303, 323

Professor: Dr. Steve West

Tuition: \$660 Undergrad; \$720 Grad
\$100 Audit
3 credit hours

*Theological education
that transforms!*



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ISSN 1918-9826

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FSC
LOGO

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TO SUBSCRIBE... Canadian/US/Foreign \$15/yr. Make cheques payable to "SGF Canada" and send with name and mailing address to: SGF (Barnabas subscription), 48 Glamis Crt, Hamilton, ON L9C 6B3 Canada. Bulk/church subscriptions: 10 copies per issue, \$75/year. **BARNABAS** is the quarterly magazine of the Sovereign Grace Fellowship of Canada. www.sgfcanda.com

Printed in Canada by Britannia Printers.



APC BOOKROOM: Roland and Susan Seiler; (right) African pastors buying biblical resources at one of the APCs

AFRICAN PASTORS' CONFERENCES

FIEL CONFERENCE IN MOZAMBIQUE

WHEN WE LIVED in Nampula, Mozambique, each year we looked forward to the annual FIEL Pastors' Conference. Before the conference, Roland and I would help transform the SIL centre into a conference venue for nearly 300 pastors and their wives. Pastors would arrive from all over the country to hear 3 days of biblical preaching and have the opportunity to buy good Christian books in Portuguese. Over the years, the conference grew so large that the organizers started using a huge tent. After the conference, Dr. Charles Woodrow would teach a theology course for a week for interested pastors.

We often invited the pastors of the church we attended in Nampula to come to FIEL, but no one seemed to have much interest. We prayed that God would work in their hearts, but we never saw any change in their lives. In the end, we left the church despondent, wondering what would become of the members in a church where no one believed the truth that Christ came to save sinners, but by grace alone and not by works. It has been three years since we last attended a FIEL Conference so when we received an e-mail from Dr. Woodrow, we were amazed to read what he wrote:

I was overwhelmed at the sudden and remarkable participation of your former church in the FIEL ministries, and at the fact that they walked away with the top score in the seminar, and that someone of Pr. Fazenda's stature would be a proponent of the doctrines under discussion and the calls for reformation that were made by many of the participants during the week. It seems to me that something behind the scenes must have been happening in the Igreja Evangelica de Cristo—prayers that have been made over the years and seeds that were sown by you and Sr. Rodrigues...—have recently begun to bring results that are notable even to someone as far removed from the church as I am.

We praise God for this remarkable answer to prayer. God is at work, and we give thanks that he is changing hearts. We pray that he will transform this church into one that honours Christ.

AFRICAN PASTORS' CONFERENCES IN SOUTH AFRICA...AND BEYOND

During the second FIEL conference, one of the speakers was Erroll Hulse. Erroll was born and raised in South Africa but has lived in the UK for many years. When he saw firsthand what was taking place in Nampula, he met with Conrad Mbewe from Lusaka, Zambia, and Irving Steggles, the chairman of

the board of London Theological Seminary. Together they began to form a plan to reproduce a type of FIEL in South Africa and call it "African Pastors' Conferences." Erroll worked through *Reformation Today* to inspire churches and individuals in the UK to help fund the cost of supplying Reformed publications for each conference.

Then began the work of approaching Reformed publishers for discounted books. The publishers gave generous discounts and even some free books. On arrival in Durban, South Africa, the books are trucked to Gauteng province and are stored in a converted garage belonging to a couple living in Midrand. This home has become the administrative hub of book distribution for conferences planned throughout the provinces of South Africa and southern African countries.

TRAVELLING CONFERENCE

In South Africa, many pastors in townships, rural areas and cities are in desperate need of training, many having little knowledge of the Bible and no training at all. The teaching in the churches is often syncretistic, including ancestor veneration, "miracles," superstition and preaching about health and wealth, to the exclusion of the gospel. Sadly, these churches have large followings of people who are mainly poor and easily misled, often contributing the little they have to the wealth of some unscrupulous pastors. Other pastors are just ignorant of biblical truth and genuinely want to know it.

The idea was to take the conferences to the pastors and make it easy for them to attend. Conference venues were set up by contacting host churches in several provinces and local organizers invited local pastors from any denomination to attend a one- or two-day conference—the only qualification being that the pastor must believe the Bible is the Word of God. The host church would be responsible to house and feed the attendees. Venues and organizers began to be available throughout the nation.

When the call came to help pastors in neighbouring countries, APC took speakers and books to Lesotho, Swaziland, Botswana, Zambia, Zimbabwe and Malawi, where they were met with great enthusiasm. This year books and speakers were flown into Kenya and Uganda for the first time.

Where do APC conference speakers come from? The majority are Reformed pastors from Zambia, with great abilities to explain the truths of Scripture simply and a good knowledge of the spiritual state of southern Africa. To date, fourteen Zambian pastors have ministered through the APC. This is what Conrad Mbewe said about the importance of Reformed African speakers:

The advantage of having Reformed African speakers, as opposed to pastors from abroad, is that they uniquely understand the African culture. This enables them to correctly apply the Scriptures in practical, effective terms relevant to their audience. The speakers also provide models showing that biblical preaching is not a product of Western culture, but of Christian culture.

APC SOFTWARE PROGRAM

When Roland and I settled in Johannesburg and began attending Birchleigh Baptist Church, we were thrilled to learn that we were now members of a church that was the administrative hub of African Pastors' Conferences. A small crew of 3 people import books from the UK, catalogue, mark and box books for upcoming conferences, sell to pastors who attend, give out gift books and attendance certificates and return unsold books to the warehouse. The main difficulty in the bookroom was a lack of adequate software to organize and keep track of books and sales. Roland began to work with the APC group and developed a very successful software program, making it possible for more conferences to take place and for more accurate records to be kept.

LIGHT SHINES INTO DARKNESS

There have been so many stories of men who have heard God's Word and have responded to the Spirit of God.

In Ficksburg, Free State, South Africa, the conference this year was held in a Pentecostal church, the Fire Revival Fellowship Center. The church building is made of corrugated iron with two small windows and two doors. The theme of the conference was "Preaching Christ Crucified." The speakers were Pastors Kabwe and Banda, both from Zambia. As in many churches, false teaching is rife, and there is syncretism of African tribal culture and beliefs with Christianity. TV programmes which are charismatic, evangelistic and sensational are popular. But, when the conference started, the talks were received with excitement and an evident thirst for biblical truth. Clearly, some of the pastors had never heard the true biblical gospel and were possibly not Christian, yet were pastoring congregations. The APC team received many requests for future conferences.

ADOPT A CONFERENCE PROGRAM

Conrad Mbewe has recently gone online to request American churches to adopt a conference:

I would like to encourage you and your church to help support the APCs. We are asking churches, as well as individuals, to choose a specific conference to support. The supporting church or individual will be sent information about that conference so that they can pray for their conference. Those attending the conference will be told about who is sponsoring and praying for their conference.

Pray for these conferences that reach hundreds of pastors across the southern region of Africa. Pray that the pastors would remember the teaching, read the books and, by the work of the Holy Spirit, their ministries would change. See www.africanpastorsconferences.org for more information. Be encouraged that God who began a good work in each pastor will be faithful to complete it.—*Roland and Susan Seiler*

UPCOMING EVENTS

DECEMBER 1, 2014

GRACE PASTORS FELLOWSHIP

Speaker: Gang Wang
Topic: Once saved, always saved? (Hebrews 6)
Time: 10 a.m. – 12:30 p.m.
Held at Thistleton Baptist Church, Toronto, ON
coordinator@sgfcanada.com

details and registration information.
Held at Grace Bible Church, Cambridge, ON
www.gbccambridge.com

JANUARY 12, 2015

TBS WINTER NIGHT SCHOOL

Various courses available. See ad in this issue or visit TBS website. Application info and more details available online.
Held at Toronto Baptist Seminary, Toronto, ON
www.tbs.edu

MAY 1-2, 2015

SGF LADIES RETREAT

Speaker: Janice Dyck
Save the date! You won't want to miss this great opportunity for fellowship and study. Theme and details to come.
Held at Redeemer University, Ancaster, ON
www.sgfcanada.com

JANUARY 17-18, 2015

SARNIA'S 30TH ANNIVERSARY WEEKEND

Speaker: Michael Haykin
Sat. 9 a.m.–noon: No other foundation: An overview of the early church, 100–300
Also, special celebrations at our Sunday services.
Held at Sovereign Grace Community Church, Sarnia, ON
www.sgccsarnia.com

MAY 1, 2015

TBS GRADUATION

Join the TBS class of 2015 as they celebrate the completion of their studies!
Held at Jarvis Street Baptist Church, Toronto, ON
www.tbs.edu

FEBRUARY 7, 2015

COURAGEOUS 2015: YOUNG ADULT RETREAT

Speakers: Rick Reed & David Robinson
Theme: Courage in the face of challenges, with examples from the life of Dietrich Bonhoeffer.
Cost: \$20/person
Time: 9:30 a.m. – 8 p.m.
Young adults: join us for a day of fellowship, worship, being in the Word, a volleyball tournament, food, prayer. Bring your Bibles & gym clothes. Check website for more

AUGUST 22-28, 2015

CAREY CONFERENCE

Speaker: Geoffrey Thomas
Save the date! You won't want to miss this great opportunity for fellowship, teaching and a family camp experience. More details to come closer to the date.
Held at Braeside Camp, Paris, ON
www.careyconference.net

PLANNING OR HOSTING AN EVENT? LET BARNABAS KNOW. EMAIL JANICEVANECK@ROGERS.COM

NEWSBYTES

+ Sovereign Grace Community Church, Sarnia, ON
SGCC will celebrate their 30th anniversary on January 17-18, 2015, with a special weekend with Michael Haykin, including a Saturday morning seminar on Early Church History. Join them if you can—Michael knows how to make this time period come alive!. We rejoice with SGCC on this milestone!



+ Churchill Baptist Church, Tottenham, ON

This past spring the churches in our area (Tottenham) hosted their annual chili cooking challenge. The pastors of local churches are invited to cook and submit their favourite chili to be judged by those present. This year our pastor, Marino Vereecke, lost the top spot by just 1 vote. To show our appreciation for Marino's effort, we presented him with a medal of appreciation during our potluck. This medal was made out of kidney beans. We had an official ceremony with Marino's wife, Deborah, presenting the medal. We raised the Canadian flag and sang the national anthem. What makes this the more interesting is that Deborah did not vote for Marino's chili. With her support Marino would have received the top spot!—*Harry deGeus*

+ Carey Outreach Ministries, Guelph, ON

This fall, Carey Outreach Ministries organized almost twenty weeks of courses in six countries, covering Systematic Theology, Romans, Old Testament Theology, Spirituality, Early Church History, Leadership, Pneumatology and Daniel. We thank the Lord for the 10 pastors/professors who were able to deliver these courses and for the commitment of their churches to backing this ministry. We look forward to 2015 and seeing how God will open opportunities for continuing to equip the leaders of his church throughout the world.

Do you have news to share (even a "newsbyte") of what God is doing in your church?

Please email your news item to janicevaneck@rogers.com so we can pray for, praise God with you and encourage others by publishing it in the next issue of *Barnabas*.

KEEPING OUR TONGUES



BY MARK HUDSON >> Can you remember a time when you were sorry about something you said the moment the words left your mouth? If you could, you would have reached out and taken your words back before they ever reached their intended target. But, it was too late. The damage was done, and not surprisingly, you didn't feel nearly as good as you thought you would, back when the words were originally forming in your mind. The remark might have been clever and witty, or sarcastic and cutting, or delivered in anger or frustration. Sometimes, your comment might even have been well thought out beforehand and—with its execution perfectly timed—delivered in a way that achieved the greatest possible impact. However, whether premeditated or spontaneous, your thoughts have been expressed and there was no real "taking it back." Perhaps you followed up with a quick apology, even a sincere one, though it seemed to do little to offset the hurt that was caused. At one time or another, "Me and my big mouth!" is an appropriate self-judgement for all of us.

The Bible has a lot to say about the effects of our words, either positive or negative. We can use them to encourage and be a blessing or to discourage and, to put it bluntly, be a curse. James tells us that there exists a great paradox in how we use our tongue in speech. "With it [our tongue] we bless our Lord and Father, and with it we curse people who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers, these things ought not to be so" (James 3:9-10).

The tongue is often noted as the human means by which we create trouble, both for ourselves and for others. The solution, according to Solomon, lies succinctly in his little proverb, "Whoever keeps his mouth and his tongue keeps himself out of trouble" (Proverbs 21:23). "To keep" in this context refers to controlling and maintaining a careful watch over what emerges from our mouths. Paul identifies what is expected from us in terms of the use of our tongue, "Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person" (Colossians 4:6). What we say should be full of grace and be used to flavour and preserve the well-being of others. From experience, however, we all know this is easier said than done.

One of the main reasons for our difficulty in this area is that the tongue simply expresses what has already formulated in our minds. Words give expression to our thoughts and often reveal details of our true feelings, attitudes and understanding. Taming the tongue begins with the taming of the mind and the heart. Paul gives us our goal in this area as well: "Brothers, do not be children in your thinking. Be infants in evil, but in your thinking be mature" (1 Corinthians 14:20). We are to bring even our thoughts into captivity in Christ by the power of the Holy Spirit. The more the heart and mind submit to these imperatives in a sound Christian walk, the less the tongue will wag out of control. "Be swift to hear and slow to speak" is always a good motto for any day of the year! **B**

Words give expression to our thoughts and often reveal details of our true feelings, attitudes and understanding. Taming the tongue begins with the taming of the mind and the heart.

ARE YOU SAVED?

Paul's letter to the Ephesians explains salvation **BY ROGER FELLOWS**

For it is by grace you have been saved, through faith – and this is not from yourselves, it is the gift of God—not by works, so that no one can boast. For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do (Ephesians 2:8–10)

Paul assures the Ephesian Christians in these verses that they are saved. What does that mean? To be saved is to be rescued from danger. It assumes that the one saved was in some peril before they were saved. In the spiritual sense, *from what* are we saved? The answer is simple—from our sinful condition. The apostle goes on to speak of the former condition of the Ephesians: they were separated from Christ; they were alienated from the commonwealth of Israel; they were strangers to the covenants of promise; they had no hope and were without God (verse 12). In verse 1, he describes them as having been “dead in trespasses and sins.” That is a dreadful state to be in, but wonderfully and mercifully they were saved from that condition. How did all that come about? Let's consider this and see how it applies to us:

1. They were saved by grace (verse 8).

Grace is God's undeserved kindness, his unmerited favour. There is no other way to be saved. We are not saved because we deserve it. We are not saved by our own efforts. We can never be saved by our good works. On our own, we would not even seek to be saved. Imagine a woman drowning in a lake. She cannot swim and has no hope of making it to shore. A lifeguard dives into the water, swims out to her and hauls her to safety. Will she boast of having saved herself? Of course not, and no more can we boast of having saved ourselves from sin. God, in his mercy, saw our hopeless condition and saved us.

His grace had its origin before we were born. As Paul points out in Ephesians 1:4, “God chose us in Christ before the foundation of the world.” Clearly, we had nothing to do with that, but God had a marvellous plan of salvation. It involved not only choosing us to be saved, but also providing the means by which we are saved: the death



of the Lord Jesus Christ. Saving people from drowning or from a burning building involves the efforts of those who save them; often very dangerous and brave efforts, but God's salvation must have a just basis. The reason for this is that God cannot ignore sin. His justice demands that when his laws are broken, the offenders must be punished. The punishment is not a slap on the wrist, but an eternity in hell. Dreadful as that is, it is what the Bible teaches (see Revelation 20:11–15). If we were to be punished for our sins, we would be lost forever. But the glorious news of the gospel is that Jesus took the punishment that we deserve and bore it for us. He was punished in our place. That is grace indeed.

2. They were saved through faith (verse 8).

Grace does not contradict this. God saves us, but we are not entirely passive—God doesn't believe for us—we must believe, even though it is only as God enables us to believe. What must we believe? The truths of the gospel. We must believe that we are sinners by nature as well by practice. We must especially believe in the Lord Jesus Christ—that he is God, yet humbled himself to become a man so that he could die.

We must believe that he died on the cross to purchase our salvation. We may not understand all the fine points of theology concerning redemption, but we must at least believe that salvation involved Jesus' death and resurrection, and that there is forgiveness for us through his work on the cross.

When we believe, we are saved from the guilt of our sins and no longer fear the torments of hell. Like Christian in John Bunyan's *Pilgrim's Progress*, the burden falls from off our backs and we are free from condemnation. What a wonderful relief that is! Of course, if we have no sense of our sin, we won't know the joy and relief of forgiveness.

We are also saved from the *power* of sin. We will not be perfect in this life, but we are delivered from sin's oppression and dominion (Romans 6:14). In eternity we shall be saved from the very *presence* of sin—we shall be perfect.

3. They were saved for good works (verse 10).

Some get a little confused here. Paul has stressed that we are not saved *by* good works, but we are saved *to do* good works. It is an important distinction. God wants a holy people—those who walk in obedience, but we can never do those good works unless we are saved. First, we must be saved by grace, then we receive a new nature and thereafter live holy lives, that is, we perform good works. The good works do not in any way earn salvation or merit a place in heaven—they are the result of God's working in us by his Holy Spirit, and they are the evidence of God working in us.

Sadly, there are many who claim to be saved, whose lives are no different from what they were before they professed faith. The writer of Hebrews assures us that “without holiness no one will see the Lord” (Hebrews 12:14). No one can see our faith to know whether we are saved, but they can see, and must see our holy lives as evidence of our salvation.

Are you saved? If you are, rejoice in the grace that has saved you. We need to be grateful people, and we also need to be ready to tell others that the Lord has saved us. If you are not saved, you are in great danger, far greater than the danger posed by a burning building or a perilous current. You need to see your sin, repent and seek the Lord. Don't delay—seek him today. **B**



THIRSTING FOR MORE

What do you long for in life? Where are these longings met? Here, JEREMY JOHNSTON brings us face to face with the thirst-quenching realities of intimacy with God by his Spirit. And, the need—again and again—for our soul’s satisfaction to be met in God.

We all know dryness and thirst. We also know the relief and satisfaction that comes when our thirst is quenched by pure, clean water. Water is the essential ingredient for our physical life. Our need for water is ever-present and inescapable; physicians state that a person can survive a mere three days without water. Medical experts also note that mental performance and physical coordination are impaired by only a one percent drop in hydration. Over sixty percent of the human body is made up of water. In other words, we need water in our bodies, and we need it all of the time. We need it for hydration, we need it for hygiene, we need it for growing food and we need it for building shelter. We need water. God designed the universe so that the very fabric of

life requires water to exist. It is no surprise, then, that the Bible uses our thirst for water as a means to illustrate—in a powerful and visceral way—our thirst for God. The psalmist writes, “O God, you are my God; earnestly I seek you; my soul thirsts for you; my flesh faints for you, as in a dry and weary land where there is no water” (Psalm 63:1). Only pure, clean water can truly satisfy our bodily thirst, and only God himself can satisfy our soul’s thirst for him. Again the psalmist writes, “As a deer pants for flowing streams, so pants my soul for you, O God. My soul thirsts for God, for the living God. When shall I come

and appear before God?” (Psalm 42:1–2). What we need is his holy presence to rain down on our dry, parched souls. But, too often, Christians and non-Christians alike, persist in looking elsewhere to satisfy our longing for purpose and pleasure that only our Creator can provide. In all the wrong “places and faces,” we seek a satisfaction that will never come outside of the Lord Jesus Christ.

So come to Jesus and satisfy your thirst. This is exactly what Jesus said to the Samaritan woman at the well (John 4:1–45). She thirsted for water that would satisfy her body for the moment, hour or day. But Jesus

knew she longed for more. He tells her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.” Like many instances in the gospel of John, Jesus uses “everyday needs” to illustrate humanity’s ultimate and surpassing need for satisfaction in God; for example, we need healing from sin-sickness (John 5), we need bread for our soul-hunger (John 6), we need sight for our spiritual blindness (John 9), we need a Shepherd to guide us (John 10), we even need new life—resurrection from our spiritual deadness (John 11). Yet out of all these comparisons, “living water” is one of the most powerful metaphors for our need for Christ. But what exactly is the living water Jesus promises to give to all who ask?

Thirsting for “living water”

In the Gospel of John, we are told that the “living water” that Jesus offers the Samaritan woman is not a literal well-spring of unending water to quench her bodily thirst; rather,

Jesus meant the Holy Spirit welling up within the soul of true believers (John 7:37–39). One of the primary functions of the Holy Spirit is to bring us into fellowship with Jesus Christ (John 14:16–18). Similarly, the apostle John writes in 1 John 4:13, “By this we know that we abide in him and he in us, because he has given us of his Spirit.” We were made to be in fellowship with God, to drink deeply of his wonderful love and to bask in his beauty.

Sin sends us out into the desert; sin separates us from the overflowing fount of joy and leaves us thirsting. Although as human beings we do not seek after God, we are restless in our longing for the satisfaction we were made to have. But this is precisely what Jesus can and will give to us: “If anyone thirsts,” Jesus says, “let him come to me and drink. Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water’” (John 7:37–38). Jesus offers a restored and superior intimacy with God, through the cross and empty tomb, and by means of the Spirit, our “living water.” This is why Jesus

also tells the Samaritan woman that through his “living water,” no one will need a physical temple in Jerusalem to meet with God (John 4:21). He will abide with us, within us, filling our need for him and satisfying our deep longings and our thirsty souls. David writes, “in your presence there is fullness of joy; at your right hand are pleasures forevermore” (Psalm 16:11). Fullness of joy! Pleasures forevermore!

Thirsting for water that satisfies

Donald Whitney writes, “God did not make us to be content in our natural condition.” We were made to delight in our Creator. One of the ways we delight in our Creator is to enjoy the many blessings and delightful pleasures he provides in this life. Even for Christians, however, it is easy to get distracted by the good things God brings into our life, and to substitute the gifts of God in place of the “Gift of God.” When that happens, the insatiable dryness takes over as we seek to douse our thirst for God with the insufficient pleasures of this world. But C.S. Lewis reminds us that

earthly pleasures were never meant to satisfy it, but only to arouse it, to suggest the real thing. If that is so, I must take care, on the one hand, never to despise, or to be unthankful for, these earthly blessings, and on the other, never to mistake them for the something else of which they are only a kind of copy, or echo, or mirage. I must keep alive in myself the desire for my true country.

The Samaritan woman, who Jesus meets at the well, had five successive husbands and was living with a sixth man (John 4:18). She was attempting to quench her thirst for God with something other than God. She

mistook the earthly pleasures of companionship and marriage for the “real thing”—the Bridegroom—for whom she ultimately yearned. Too often even Christians seek satisfaction elsewhere. John Piper writes,

You may move through sexual partners, like [the Samaritan woman] did, or through friends, or jobs, or churches, or hobbies, or hairstyles, or wardrobes, or cars, or locations. Never able to settle with a kind of deeply contented identity in Christ, satisfied daily with the ever-springing water of his fellowship.

All of the true pleasures of life are mere echoes and shadowy reflections of the soul-satisfying fount of joy found only in our Trinitarian God. But, we often focus on only the echo, the shadow, and it is not enough—these things cannot satisfy our deepest longing. When we drink of these inadequate substitutes, we know nothing but drought, aridness and thirst. “Satisfy us in the morning with your steadfast love,” writes the psalmist, “that we may rejoice and be glad all our days” (Psalm 90:14). Only in him can we find true satisfaction.

The paradox of a satisfied longing

Jesus says “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied” (Matthew 5:6). If God satisfies, then why do we still thirst? Sometimes Christians waver in their faith because they wonder why they have a remaining and deep longing for God. Shouldn’t I be satisfied in Christ? Why do I still have longings? But Charles Spurgeon reminds us that “it proves a renewed nature when you long after God; it is a work of grace in your soul.” God is real to you and he is indeed at work in your soul if you keep longing for him. This is the paradox of satisfaction in

Christ. Donald Whitney presents it this way: “we thirst for God because we are satisfied with God.” The more we are “full” of him, the more we want more of him. We are finite creatures seeking to grasp an infinite God. Our “God void” will never be full because it is always expanding to make more room for more of God. And so, we have all eternity to drink of him, to be satisfied by him forever, and we have all eternity to thirst evermore for more of him. In other words, when we “taste and see that the Lord is

months are often filled with dehydrated children and adults. So too are churches often filled with dehydrated souls. We are so busy “doing” the work of the kingdom that we neglect the King himself and our need for him. Although we may neglect our bodily thirst for a short time, more often we neglect the Spirit for much longer—even though the Spirit is more vital. “It is the Spirit who gives life” Jesus says; “the flesh is no help at all” (John 6:63). Dwelling on the person of Jesus Christ, de-

...we often focus on only the echo, the shadow, and it is not enough—these things cannot satisfy our deepest longing

good,” the more we want to taste and see (Psalm 34:8).

Jonathan Edwards writes, “The more [a Christian] experiences, and the more he knows this excellent, unparalleled, exquisite, and satisfying sweetness, the more earnestly he will hunger and thirst for more.” The pleasure of being satisfied in Christ is enhanced by thirsting for more of him. Water is most enjoyable when we are thirsty. Water satisfies again and again because we thirst again and again. John Piper notes that this is exactly how God designed us; God doesn’t want “self-sufficient saints” who no longer need more of him. Instead, God promises to put within us “a spring of water welling up to eternal life.” Piper adds, “a spring satisfies thirst, not by removing a need you have for water, but by being there to give you water whenever you get thirsty. Again and again and again.”

Thirsting for water that sustains

When we are busy working or playing in the hot sun, it is easy to forget to drink water. Emergency rooms during summer

lighting in his righteousness, seeking his face through prayer and the Scriptures—through all these things we are brought nearer to the fount of living water. As Francis Schaeffer writes in *True Spirituality*, we must be “cast up into the moment-by-moment communion, personal communion, with God himself, and letting Christ’s truth flow through me through the agency of the Holy Spirit.” Similarly, Jesus says to the Samaritan woman that God is seeking true worshippers for himself, not people who go through the motions of religious behaviour; God wants to slake thirsty souls who want to meet with him often, and to know him personally (John 4:23–24). So, like water, Christians need to drink daily and personally of the Spirit of God.

Again, Francis Schaeffer provides wisdom on the Spirit’s role in our lives and ministries: he simply asks, “Do we function with or without the Spirit?” In a letter to his wife Edith, he writes,

Supposing we had awakened today to find everything concerning the Holy Spirit and prayer removed

from the Bible... What difference would it make practically between the way we work yesterday and the way we work today, and tomorrow? What difference would it make in the majority of Christians' practical work and plans? Aren't most plans laid out ahead of time? Isn't much work done by human talent, energy and clever ideas? Where does the supernatural power of God have a real place?

We need the intimate and sustaining role of the Spirit in our lives. This is why Paul challenges the Galatians to "keep in step with the Spirit" (Galatians 5:25). Frequently we want to run ahead or sometimes fall behind his leading, his timing and his work in our lives. But when we do, we run dry. Paul asks, "Having begun by the Spirit, are you now being perfected by the flesh?" (Galatians 3:3). Paul is essentially asking, "If you are a Christian, are you seeking to sustain your faith by your own means?" Has the cistern of your soul run dry? Are you irrigating your life and labours with the sweat of your brow rather than the well-spring of the Spirit? Then drink in the life-sustaining waters of the Holy Spirit... daily, hour-by-hour. Ask him to rain down on you, to spring up within you.

A.W. Tozer exhorts us to "get acquainted with the Holy Ghost and then begin to cultivate his presence. When you wake in the morning, in place of burying your head behind the newspaper [or iPad, or BlackBerry], couldn't you get in just a few thoughts of God while you eat your grapefruit?" Life without the Spirit is like life without water.

Thirsting for water that cleanses

Water satisfies our thirst, but it also satisfies our need for cleansing. Like David, we yearn

for a "clean heart" and to no longer be cast from the presence of the Lord; O to have "the joy of salvation" restored! (Psalm 51:10–12). It is no coincidence that Jesus meets the Samaritan woman at the well (John 4:4). She was an outcast to the Jews and even to her own people. She had multiple husbands and was presently living with a sixth man unmarried. But she was also a woman in whom God had placed a thirst for himself—"if you knew who I am you would have asked me," Jesus says. As a Samaritan she was cut off from the presence and the forgiveness of God because she was unwelcome at the Temple in Jerusalem; as a woman with a disagreeable past, she was also unwelcome at the Samaritan version of the temple on Mount Gerizim. But, like the psalmist, her "soul thirsts for God, for the living God. When shall I come and appear before God?" (Psalm 42:2). She thirsts for the soul-satisfying Bridegroom to make her "white as snow" and to present her to himself "holy and blameless" (Isaiah 1:18; Colossians 1:22).

How transformative was her

encounter with Jesus! Now that she had met the "saviour of the world" (John 4:42) she leaves her water jug behind and shares the good news (John 4:28–30). The Samaritan woman, who had deliberately avoided her neighbours because of her lifestyle and her personal "baggage," is now willing to tell everyone about her supernatural encounter with the Messiah—warts and all: "Come, see a man who told me all that I did. Can this be the Christ?" (John 4:29). Amazingly, through her testimony to her neighbours, God brought many in her village to believe in Jesus Christ (John 4:29–30; 39–42). How they too longed for cleansing and restoration with their life-giving Creator.

The "living water" offered by Jesus in the form of the Holy Spirit is a water that cleanses and purifies. Like David, in Psalm 51, the Samaritan woman needed the Spirit to "wash me thoroughly from my iniquity, and cleanse me from my sin!" (Psalm 51:2). Paul tells the Corinthians, "But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by

the Spirit of our God" (1 Corinthians 6:11). Similarly, he writes to Titus: "he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit" (Titus 3:5). We thirst for cleansing waters; we long for God to wash away our sins. We long for the "living water" not only to be cleansed "once," but also to receive continual cleansing. Like "Pig-Pen" from Charles Schultz's *Peanuts* comics, we need to be washed daily, hourly, moment-by-moment by the fresh, clean water of the Holy Spirit. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9). Like the Samaritan woman, the people who are drawn to Christ are thirsting for his cleansing water; we need to be washed inside and out, day in and day out, by the flowing fountain of the Holy Spirit.

Drink and be satisfied

Dear reader, if you are not a believer, your longings in life can only be satisfied in the person of Jesus Christ. You want more because there is more. He is more. The person of Jesus Christ is more. Jesus says, "I came that they might have life and have it more abundantly" (John 10:10). Come to him. Drink of the living water and be satisfied. Enjoy abundant life! If you are a Christian but are not experiencing soul-satisfying fellowship with him, then come to him again. We need to turn to him again, call on him again, and repent of our sins again. "If you knew me," Jesus says, "you would ask for living water." Ask and receive; drink heartily and long for more. **B**

Jeremy Johnston is a teacher, speaker and writer, contributing regularly to "the Arts" column of Barnabas magazine. He and his wife Laurie and their four children attend Pilgrim Baptist Fellowship in Ancaster, ON.



There is no water in oxygen, no water in hydrogen; it comes bubbling fresh from the imagination of the living God, rushing from under the great white throne of the glacier. The very thought of it makes one gasp with an elemental joy no metaphysician can analyze. The water itself, that dances and sings, and slakes the wonderful thirst—symbol and picture of the draught from which the woman of Samaria made her prayer to Jesus—this lovely thing itself, whose very witness is a delight to every inch of the human body in its embrace—this live thing which, if I might, I would have running through my room, yea, bubbling along my table—this water is its own self its own truth, and is therein a truth of God. Let him who would know the truth of the Maker, become sorely athirst, and drink of the brook by the way—then lift up his heart—not at that moment to the Maker of oxygen and hydrogen, but to the Inventor and Mediator of thirst and water, that man might foresee a little of what his soul might find in God."

—GEORGE MACDONALD

"The Truth," *Unspoken Sermons*, Third series

SO MANY DISTRACTIONS

Time-wasters and idleness—tackling them with “a plan” and a goal



BY SARAH VLIETSTRA >>

It's a monopolizing world that has advertisers working overtime to choke up news feeds and inboxes everywhere. Every Internet search yields a fresh crop of ads sidelining social media sites, intending to send you on a bunny trail of online window shopping. That one 10-minute online task can hijack your whole morning with a casual glance at an incredible-impossible-to-pass-up-once-in-a-lifetime flash sale, then a cross reference on a comparable website, then a quick search on Kijiji for any used options, then a review search of product and company, then—after reading the 604 comments of alternating complaints and praise, and perhaps a post on Facebook to get more input and opinion—you make it through the five-step checkout, only to realize it's an exorbitant shipping fee to Canada. So, you abandon your order and try to start your day at noon, wondering why you are so frazzled and stressed at 5 p.m. *Sound familiar?* If not, I admire your self-control.

Although this experience is a time trap for all Internet users, the online world has shaped and redefined motherhood with complexities that are not necessarily new, but repackaged, and seemingly more difficult to navigate. Before you turn the page to better reading, please consider the mothers in your life: friends, sisters, aunts, nieces that need your prayers and encouragement, and realize the devil only has a few tricks, so we can learn from each other no matter what season of life. We all can benefit from understanding the trials and pressures of our fellow believers in the body of Christ.

Although the Internet can be a time-sucking, vacuous black hole, there are some redeeming qualities. Connecting with friends and encouraging them has never been easier. So many uplifting blogs and articles are available to stretch and condition our thinking. Online shopping can save time and money (keyword is “can”). A wide range of news sources is available. But the inundation of digital information has the potential to lead to consumerism, poor time management and a cluttered, distracted mind.

A busy, distracted mind is fruitful ground for Satan. We can't make good decisions



Idleness often stems from not having a specific goal or purpose in mind. With no goal, one can be easily distracted.

because we often can't see all the options, and the right option is obscured by our own selfish rationales. Consider my abandoned online purchase: an entire morning wasted on pursuing a *perceived* need for more clothes. Life as a stay-at-home mom with two young ones is busy, but there are idle moments that I often feel entitled to. Gotquestions.org clarifies:

Idleness is not the same as rest. The Bible advises people to rest, and taking breaks from work is good. By “idle” we mean “lazy” or “doing nothing when you should be doing something.

Idleness often stems from not having a specific goal or purpose in mind. With no goal, one can be easily distracted. The book of Proverbs warns us that sloppy or careless work is akin to malicious destruction: “One who is slack in his work is brother to one who destroys” (Proverbs 18:9).

Being in the private sphere versus the public means that I can slack off when I want to, because no one is watching. I scramble to clean up and put dinner on, or shove everything in the closet before company comes over—and wonder why I find it busy being a wife and showing hospitality. To be a wife and mom is to be busy, and choosing to target idleness in our homes is probably unwise; nevertheless, setting and making goals, however small, is important and will lead to a happier more functional home and self. Meeting goals such as playing play dough with my three year old, feeding and bathing my kids and having a tidy home with dinner ready at 6 p.m. makes a full day. And, any downtime in between could be filled with a meaningful hobby, an inspiring read, or Skyping with a friend or relative.

Idleness is averted by having a plan, and accomplishing that plan feels good because we are fulfilling the role God gave us. **B**

“Though dead, they speak”—A series on EARLY FRENCH EVANGELICALS

INTRODUCING JOHN CALVIN (1509–1564)



BY MICHAEL A.G. HAYKIN >> At one point in John Calvin’s earliest publication after his conversion, the 1534 treatise *Psychopannychia*, the French theologian reflected on what life is like without a saving knowledge of the living God. While his comments are not autobiographical, they can, as

Heiko Oberman has pointed out, be interpreted as a commentary on his own life prior to his conversion.

Do you want to know what the death of the soul is? It is to be without God, to be deserted by God, to be abandoned to yourself. ... Since there is no light outside of God who lights our darkness, when he withdraws his light then our soul is certainly blind and buried in darkness; our soul is mute because it cannot confess, and call out to embrace God. The soul is deaf because it cannot hear his voice. The soul is crippled since it does not have a hold on... God...

It is not at all surprising that Calvin would have veiled his experience in this way, for of all the Reformers he was the most reluctant to discuss details of his life in works destined for public consumption. As he told Cardinal Jacopo Sadoletto (1477–1547), the leading Roman Catholic cleric in Geneva at the time of the Reformation, “I am not eager to speak about myself.” He had, as Heiko Oberman aptly puts it, a “dislike of self-disclosure.”

We possess only two major sources written by himself for details about his life before his conversion, namely, sections from his *Reply to Sadoletto* (1539), which need to be used with caution since they are not explicitly autobiographical, and those from the “Preface” to his *Commentary on the Psalms* (1557). Occasional remarks here and there in other passages in the works of Calvin, some of which are noted below, help fill in some of the gaps of his early life, as does the biography of the French Reformer by his friend and ministerial colleague, Theodore Beza (1519–1605). Beza wrote two lives of his friend and mentor. The first saw the light of day three months after Calvin’s death in 1564. The following year, one of Beza’s fellow pastors, Nicolas Colladon, published a considerably enlarged life of Calvin that built on the work of Beza but incorporated new material. Ten years later, after Colladon had left Geneva in 1571 for Lausanne, Beza issued a revision of his own biography but one that also made liberal use of the material in Colladon’s work.

“Intended...for theology”

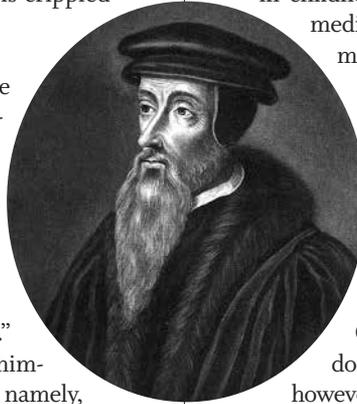
John Calvin was born on July 10, 1509, in Noyon, Picardy, in north-eastern France, to Gérard Cauvin (d.1531) and his wife Jeanne, née le Franc (d.1515), both of whom Beza described as “widely respected and in comfortable circumstances.” From a town clerk, Calvin’s father had risen to occupy the position of a financial administrator in the cathedral of Noyon. A quarrel with the cathedral authorities, however, led to his excommunication, in which state he died in 1531. Calvin’s mother, whom he does not appear to have ever mentioned in print, died when John was a young boy of six.

It may well be the case, as some historians have argued, that his mother was steeped in the medieval Roman Catholic devotion to relics, for in Calvin’s biting treatise on relics, he recalls kissing a re-

puted fragment of the hand of Anna, the mother of Mary, at the Church of Ourscamp, not far from Noyon, where his mother may have taken him. In addition to John, there were also three other brothers—an older brother Charles (d.1537), and two younger brothers, Antoine (d.1573) and François, the latter dying as a child—and two half-sisters, daughters of Gérard by his second wife.

Given Gérard’s close ties to the church, it is not surprising that he initially desired John to study for the priesthood. In fact, Gérard also directed John’s older brother Charles into the priesthood, though the latter left it in 1536. “My father,” Calvin recalled, “intended me as a young boy for theology.” So it was, in 1523, that young Calvin set off for Paris to study for a master in arts degree that would eventually lead to theological studies and the priesthood.

Due to his father’s connection with the church, Calvin was able to finance his studies from various church benefices he had been given in childhood and his early teens—one of the abuses of the medieval church. In Paris, he initially studied for three months at the Collège de la Marche, where he improved his skill in Latin under the superb tutelage of Mathurin Cordier (1479–1564). Calvin later recognized his debt to Cordier when he dedicated his commentary on Thessalonians to his old teacher:



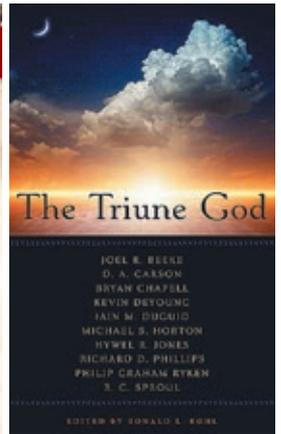
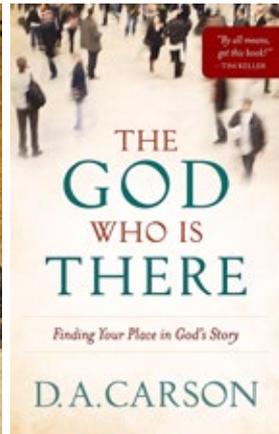
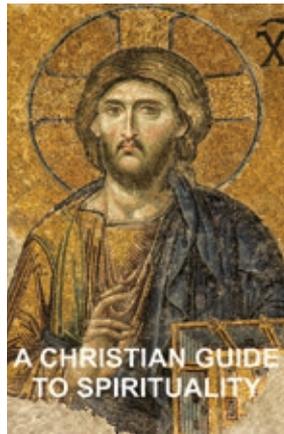
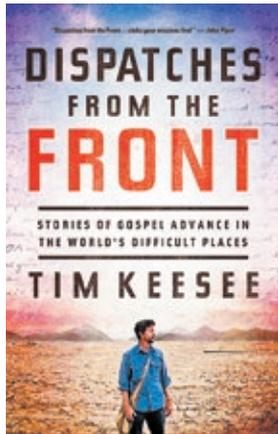
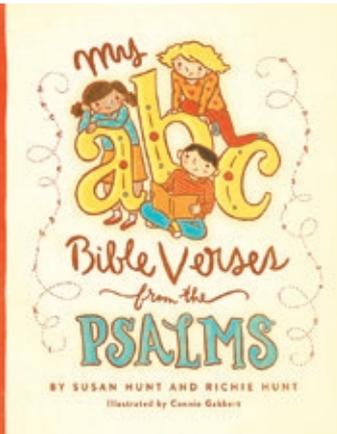
...it was under your guidance that I entered on a course of studies, and made progress at least to the extent of being some benefit to the Church of God. When my father sent me as a boy to Paris I had done only the rudiments of Latin. For a short time, however, you were an instructor sent to me by God to teach me the true method of learning, so that I might afterwards be a little more proficient. ... It was my desire to testify to posterity that, if they derive any profit from my writings, they should know that to some extent you are responsible for them.

After this brief time of what might be viewed as preparatory studies at the Collège de la Marche, Calvin went on to the formidable Collège de Montaigu. This institution, founded in 1314 and revived in the late fifteenth century after a period of decline, was well-known for both its theological conservatism and severe discipline.

French historian Richard Stauffer has noted that Calvin, during his time in Paris, must have been aware to some degree of the presence of evangelicals in France. Evangelicals were martyred in 1525—for instance, Jean Châtelain, an Augustinian monk, was burned in January at Metz, and a Franciscan who had embraced Lutheran ideas, very possibly one Pierre de Sébiville, suffered and died by burning at Grenoble—as well as in 1526—Jacques Pauvan was killed in Paris itself at the Place-de-Grève in August. And in 1524, the King of France’s sister, Marguerite d’Angoulême (1492–1549), the most powerful woman in France after the Queen Mother, published a book in which she took a decided stand for the Lutheran doctrine of justification by faith alone. But there is no evidence that at this point Calvin had even a modicum of interest in joining the cause of Reform. But, as we shall see in the next article, this would change—and that because of the grace of God. **B**

Dr. Michael A.G. Haykin is a historian, author and professor of church history and biblical spirituality at SBTS, Louisville, Kentucky.

A QUARTERLY review OF NEW & RECENT books



MY ABC BIBLE VERSES FROM THE PSALMS
BY SUSAN HUNT AND RICHIE HUNT

Crossway (2013), 64 pgs
ISBN 978-1433531071

A very good resource to augment your devotional time as a family, this book has become a favourite in our home. The authors have done a good work of sharing the character of God and pointing your child back to Christ as centre of all Scripture.

The Psalms lend themselves to memorization, so this is a helpful little book in that regard. Geared toward kids who are at the age where they're learning the alphabet, it could also be used for a wider age range. The stories are engaging and use a family setting to illustrate the principles of each Psalm. They are written in such a way that wee ones will grasp the larger concepts. There are a few short questions at the end of each story that are good jumping off points. All in all, a great little book to help plant seeds of truth in your child's heart.—MELISSA ADEM

DISPATCHES FROM THE FRONT

Stories of gospel advance in the world's difficult places

BY TIM KEESEE
Crossway (2014), 240 pgs
ISBN 978-1433540691

The book is delightful in a saving grace kind of way. Opening it, takes you on a journey with Tim Keese as he travels the world to share the gospel of Jesus Christ, supporting those in The Balkans,

China, Southeast Asia—and other nations the gospel is just beginning to reach.

Written as a journal, Keese shares the dangers of spreading the gospel, describing the risk without under- or over-stating it, with the bottom-line call from Christ to do so. Both compelling and sobering, Keese's writing subtly directs your thoughts to inquire of God as to your purpose, your mission and where and how he would like you to serve. Keese is also well read and draws from literature, history, experience and Scripture as the book develops. He humbly conveys the needs and the work being accomplished, giving all glory to Christ.

His journaling is dialog between him and God, him and you and you and God. Your heart will be stirred to serve the Lord and to share the gospel of Jesus Christ.—BARBARA SEHN

A CHRISTIAN GUIDE TO SPIRITUALITY

Foundations for disciples
BY STEPHEN W. HIEMSTRA
T2Pneuma Publishers (2014), 226 pgs
ISBN 978-0615971353

Since the 1980s, "spirituality" has become what Richard Lovelace has called "a growth industry." A helpful contribution to this "industry" is this new book by Stephen Hiemstra, who is described on the website of his publisher as "a slave of Christ, husband, father, aspiring pastor, economist, and writer." Based mainly on the very familiar

texts of the Apostles' Creed, the Lord's Prayer and the Ten Commandments, the book comprises fifty meditations that flesh out each of the phrases of these texts with rich reflections, prayers and follow-up questions. There are also fifteen other meditations that deal with basic questions about knowing God and various spiritual disciplines. The inclusion of questions at the close of each meditation will enable the work to be used in small groups that want to advance their understanding of what is biblical and reformed spirituality.

—MICHAEL A.G. HAYKIN

THE GOD WHO IS THERE

Finding your place in God's story

BY D.A. CARSON
Baker Books (2010), 240 pgs
ISBN 978-0801013720

From the prolific pen of D.A. Carson, comes a book on understanding the storyline of the Bible from Genesis to Revelation. He does all this in only fourteen chapters—advancing the storyline from Creation to the Fall, to salvation to eternal glory. Each chapter is entitled "The God who—____" telling us more about God and further explaining the plan of redemption. The first chapter is "The God who made everything" and the final chapter is "The God who triumphs."

The God who is there can be a helpful tool on several levels: (1) For the genuine seeker who wants to understand the main

themes of the Bible and the gospel; (2) For the young believer who wants a good overview of the Bible and theology; (3) For the mature believer who wants to be better grounded in his/her faith.

As the subtitle indicates, this book intends to be very personal. Thought provoking and probing questions demand a personal response. Highly recommended to be read, studied, shared and responded to.—DON THEOBALD

THE TRIUNE GOD

EDITED BY RONALD L. KOHL
P & R (2014), 335 pgs
ISBN 978-1596389816

Perhaps the most perplexing doctrine for believers is that of the Trinity. Yet, it is the foundational doctrine for Christianity and for the sinner's personal salvation and life of faith. *The Triune God* contains solid teaching that helps in both our understanding and believing.

This is a compilation of fifteen sermons by ten different authors—five on each Person of the Godhead. The editor explains, "This is not a book that attempts to define or explain the Trinity, but it is a book that enriches the Christian's love for the Triune God."

Not light nor easy reading, you will need to read thoughtfully, carefully and prayerfully with your Bible open. I assure you, it will stimulate you to grow in worship, adoration and love for God the Father, God the Son and God the Holy Spirit.—DT

GETTING USED TO “ALL THINGS NEW”



BY JEREMY JOHNSTON >> Artists rarely work in the realm of the familiar or traditional. Instead they “remix” old ideas, presenting them in new and unexpected ways. Admittedly, these “new” and “unexpected ways” can sometimes be odd. Especially within the church, new and unexpected art can sometimes evoke shock, confusion or even outrage. We are not used to “new.” Artists need to remember that *loving the people of God* is more important than making art. However, serving the church with artistic creativity is important as well. If you are an artist, how can you exercise your creativity in the church without offending the ones you mean to serve? How can you labour to use your gifts for the kingdom of God while helping the church get used to “all things new”?

First, prep people for *new*: warn them! Provide a brief rundown of your own thinking, how you wrestled with the Scriptures, how you sought the Lord’s leading while creating your art and how you want to make art for his glory and not your own. Artists sometimes forget that while working on their projects, they had ample time to “get used” to their new approaches, having already wrestled with the shock, confusion and overwhelming feelings during their own creative process. The receivers of the art, however, have not had *any* time.

Secondly, you don’t want your point to be lost among too much “new” and “unexpected” creativity; if the church is befuddled and dismayed by some newfangled artistic endeavour, they will not see or hear the message your art is intended to convey. C.S. Lewis writes, “The ‘unexpected’ tires us: it also takes us longer to understand and enjoy than the ‘expected.’” In other words, less “newness” can be more powerful and engaging than incessant novelty.

Thirdly, handle traditions with appreciation, humility and respect. Tradition is important because it gives us historical perspective on the present, and it provides us with something to build on. Remember that traditions began as new innovations, and they became traditions because they worked well. Traditions often *still* work well because they are *expected*.

Fourthly, art should always “say something” to someone. Art should not be a self-indulgent and narcissistic exploration of artistic angst. Artists can be angry and artists can be introspective. But these qualities should translate into insights for the intended audience. Here again C.S. Lewis is helpful: “all art is made to *face* the audience.” Great art can resonate powerfully with an audience. Don’t waste the opportunity to make an impact on the church by not saying anything applicable or edifying to the church-at-large.

Artists sometimes forget that while working on their projects, they had ample time to “get used” to their new approaches.

Fifthly, you should always exercise caution, being like the Bereans who searched the Scriptures to see if the words of Paul rang true (Acts 17:11). Test your art and your motives with much prayer, and saturate your work and your mind with much Scripture. You also need to get your elders and pastors to provide feedback and offer mature spiritual insight. Sometimes, as an artist, you may unintentionally offend by communicating something other than what you meant to convey.

Sixthly, give glory to God. He made you and endowed you with the skills and the desire to create new things. Use your gifts well for the building up of the church and the kingdom of Jesus Christ. In his name, help the church to rejoice in all things new! **B**

| mixed MEDIA

Making melody in your heart to God: GREAT NEW ALBUMS



NEON STEEPLE
CROWDER

sixstepsrecords (2014)

The David Crowder Band has changed its name—now simply “Crowder”—

and its sound with *Neon Steeple*. David Crowder takes his signature digitalized music and blends it with his Texarkana roots to produce his self-described “computer music meets porch music.” Lyric writing in Tennessee, he developed this album with meditative hymns and country influence with a remake of “Gloria” and Bill Gaither’s “Because He Lives” and guest singer Emmylou Harris. A dynamic album of “folktronica” that will resonate with “Come as You Are” and will make you move with “Hands of Love.”

—Sarah Vlietstra



YOU MAKE ME BRAVE

BETHEL MUSIC

+180 Records (2014); 2 discs

Bethel Music’s *You Make Me Brave* album is a mel-

odic treasure. The passion of worship is palpable, sincere and heartfelt through the ethereal voices of the six women. The personal love song of “We Dance” is a beautiful tribute to the Saviour. “It is Well” takes the classic hymn to new levels. Overall, the album is a welcome soundtrack for life.—SV

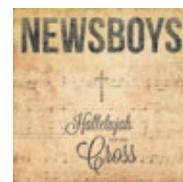


LOVE RAN RED
CHRIS TOMLIN

sixstepsrecords (2014)

A true gift to the church, Chris Tomlin once again delivers track after track

of rich worship music. His lyrics are loaded with grace and laser-focused on the cross. Some gems off this new album include “At the cross” and “Jesus loves me.” A definite must listen!—Janice Van Eck



HALLELUJAH FOR THE CROSS

NEWSBOYS

Capitol (2014)

This is a fabulous new collection of old hymns with an upbeat, worshipful mix of old and new music. Hopefully, this will reenergize the singing of some of these classics, including “It is well,” “What a friend we have in Jesus,” “All hail the power of Jesus name,” “Holy, Holy, Holy” and their hit single, “Hallelujah for the cross.” Some great arrangements to try in our churches.—JVE

LITTLE PILLOWS

Adapted from Frances Ridley Havergal

God's benefits

"Praise the Lord, my soul, and forget not all his benefits" (Psalm 103:2)

If some kind friend made you a present of eighty dollars to buy all sorts of things with, would you not feel rather hurt if they thought it necessary to say to you, "Don't forget that I gave you this"? Of course, you would not forget, you could not possibly be so ungrateful. But, what if, after all, you *had* forgotten, and had all your nice things around you without ever remembering them, would it not touch your heart if they came again and said very gently, "Do not forget"?

I don't need to tell you who and what I mean. You know! Have you been forgetting all *God's* benefits, forgetting to thank him for them, just as if they had all come of themselves? Oh, ask him now to forgive you this sin of forgetfulness, for Jesus Christ's sake! But now that he has reminded you and forgiven you, ask him for the Holy Spirit to help you remember his benefits instead of forgetting them.

"His benefits" means all the good things God has done for you, and all the good things he has given you. Try to count up "his benefits" of this one day; and then think of those of yesterday, and last week, and all the year and all your life since you were a little baby! You will soon find that there are more than you can count, and you will begin to see how very much you have to thank him for.

And then, remember his still greater benefits—the great gift of Jesus Christ himself to be your Saviour and Redeemer, and the great gift of salvation through him and all his promises!

David speaks of the "multitude of his tender mercies." Are these not true and beautiful words? Will you not turn them into a song of thanksgiving, and say, "Praise the Lord, my soul, and forget not all his benefits." **B**

BIBLE FOCUS

Books of the Old Testament

Word search

Genesis	1 Kings	Ecclesiastes	Obadiah
Exodus	2 Kings	Song of Solomon	Jonah
Leviticus	1 Chronicles	Isaiah	Micah
Numbers	2 Chronicles	Jeremiah	Nahum
Deuteronomy	Ezra	Lamentations	Habakkuk
Joshua	Nehemiah	Ezekiel	Zephaniah
Judges	Esther	Daniel	Haggai
Ruth	Job	Hosea	Zechariah
1 Samuel	Psalms	Joel	Malachi
2 Samuel	Proverbs	Amos	

S	L	G	2	H	A	I	N	A	H	P	E	Z	E	M	L
R	O	O	F	J	U	D	G	E	S	E	A	R	Z	E	H
B	N	N	G	E	N	E	S	I	S	M	2	O	V	E	A
R	U	N	G	X	O	A	2	S	A	1	H	I	F	O	B
U	M	R	U	O	E	T	I	G	X	K	T	S	O	M	A
I	B	O	K	D	F	G	E	2	E	I	D	G	R	I	K
M	E	E	A	U	R	S	D	O	C	N	E	N	E	A	K
Z	R	C	B	S	E	R	O	U	F	G	U	I	S	H	U
E	S	C	A	C	E	O	S	L	J	S	T	K	I	S	K
C	E	L	H	A	I	D	A	B	O	R	E	2	A	M	E
H	L	E	I	K	E	Z	E	Z	R	M	R	B	I	U	Z
A	C	S	G	N	I	R	J	O	P	R	O	R	H	H	R
R	I	I	N	O	H	R	O	C	2	J	N	N	C	A	F
I	N	A	I	J	A	B	N	I	A	G	O	A	A	N	2
A	O	S	N	O	I	T	A	T	N	E	M	A	L	H	C
H	R	T	M	E	2	T	H	I	S	O	Y	A	A	H	H
A	H	E	E	L	O	H	U	H	S	H	A	G	M	A	R
I	C	S	C	E	A	R	O	R	I	A	G	N	K	I	O
M	1	Z	E	I	H	S	Q	E	H	A	C	I	M	M	N
E	K	R	A	N	E	S	P	H	I	U	R	O	E	E	I
R	I	S	G	A	I	K	1	T	O	H	I	M	B	H	C
E	I	A	I	D	H	O	A	S	1	S	A	M	U	E	L
J	G	R	I	T	S	B	R	E	V	O	R	P	O	N	E
S	L	E	U	M	A	S	2	S	A	J	U	E	L	R	S
O	R	R	O	P	O	A	H	C	E	R	F	E	M	O	L

DID YOU KNOW?

» When the Hebrew Bible was first written, *there were no chapters or verses*. IN FACT, many of the early, *handwritten manuscripts* were written WITHOUT SPACES BETWEEN THE WORDS! The Bible wasn't DIVIDED INTO CHAPTERS until 1228 and into verses until 1448.



*Caring for the orphans, widows,
and the sick*

JAMES 1:27 "RELIGION THAT IS PURE AND UNDEFILED BEFORE
GOD AND THE FATHER IS THIS: TO VISIT ORPHANS AND
WIDOWS IN THEIR AFFLICTION..."

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ORPHANS



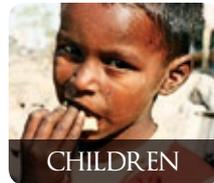
WIDOWS



MEDICAL



TRAFFICKING



CHILDREN



POVERTY

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