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SUMMER 2010

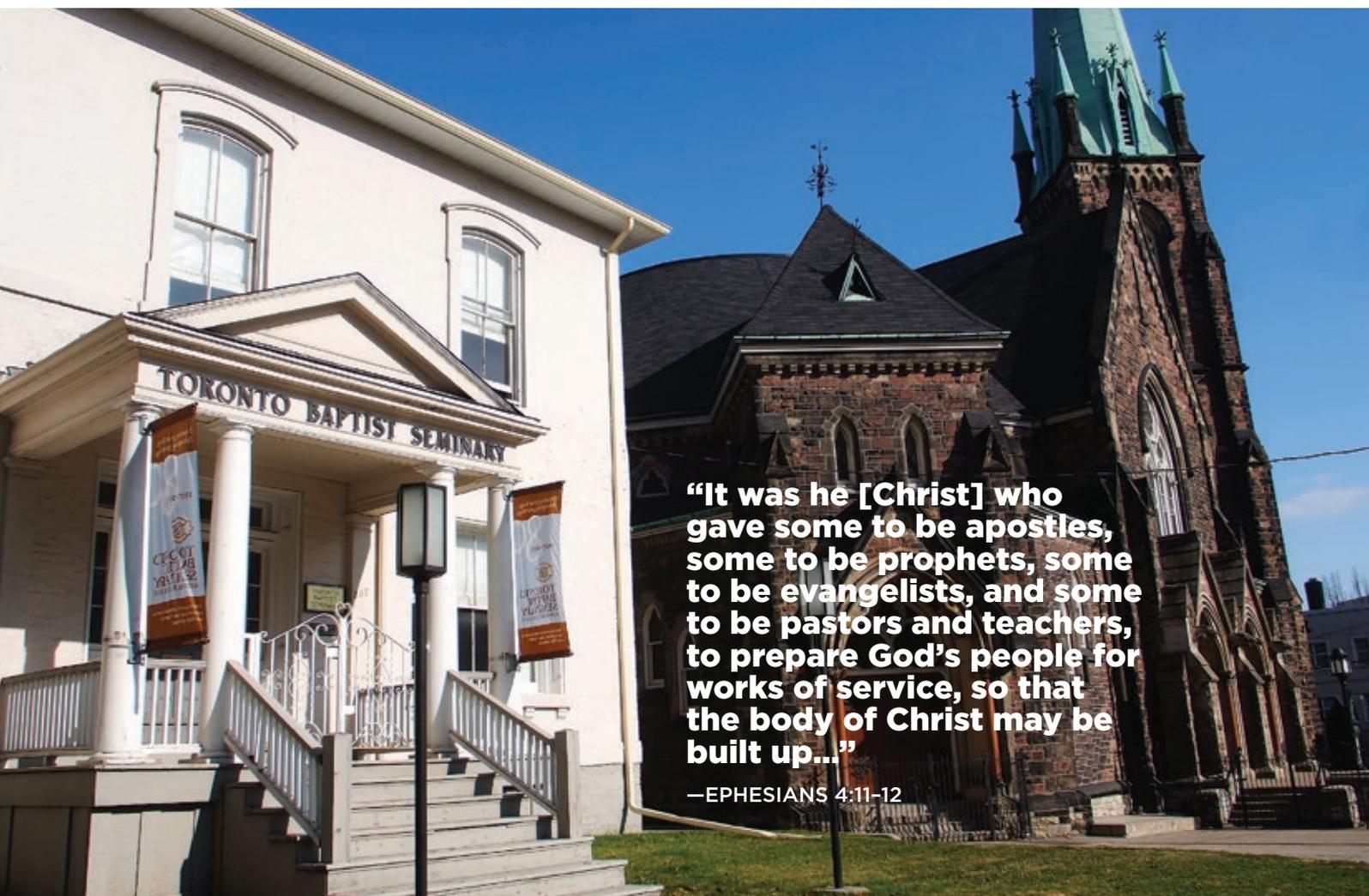


SPECIAL FEATURE

THE HEART OF MISSIONS

RECAPTURING GOD'S VISION TO GLORIFY
HIMSELF THROUGH THE LOCAL CHURCH
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COME STUDY AT TBS



“It was he [Christ] who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up...”

—EPHESIANS 4:11-12



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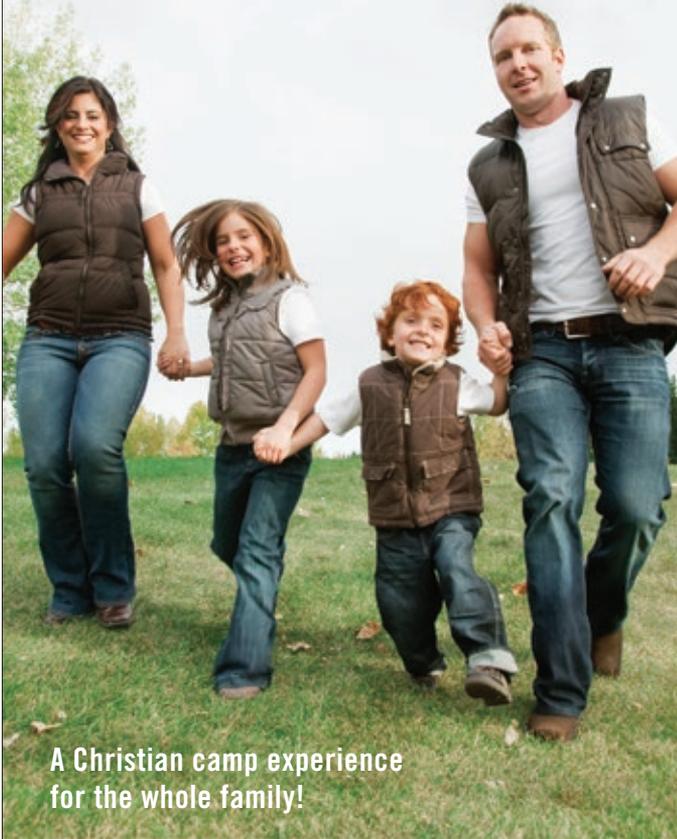
MANAGING EDITOR & ART DIRECTOR Janice Van Eck
EDITOR-AT-LARGE David Robinson
SGF COORDINATOR Mark Hudson
CONTRIBUTORS Jennifer Dam, Jodi Dam, Haniel Davy, Michelle Davy, Danielle Evans, Pamela Fellows, Roger Fellows, Michael Haykin, Jeremy Johnston, Bob Penhearow, Brian Robinson, Morven Shearer, Gerda Van Eck
PROOFREADING Karen van Zanden

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SGF NEWS

AN EXPANDING MINISTRY

BY BOB PENHEAROW // Carey Outreach Ministries (COM) continues to expand as the Lord continues to open a number of exciting doors this year.

EXPANDING FROM ILOILO TO LEYTE, PHILIPPINES

Carey is expanding its base in the central Philippines. Since 2001, Carey has served a forty-church network under the supervision of Warlito Monsalud, president of the Conservative Bible Believers Ministers Fellowship in Iloilo. This Bible institute has approximately 210 students drawn from a number of islands. Once Perry Edwards has concluded his teaching in Iloilo, he will travel to Leyte in response to a cry for theological training expressed by Pastor Seth Lagunda. Pastor Lagunda leads a network of thirty churches.

EXPANDING FROM CAIRO TO MALAWI, EGYPT

Carey is also growing in Egypt. We currently train spiritual leaders in our Cairo Bible Institute under the network leadership of Pastor Jamal. Pastor Jamal is responsible for a network of twenty-five churches called "Grace Churches." Cairo is the largest city in the continent of Africa, and one of the most significant cities in the Arab-speaking world. Our prayer is to train indigenous leaders to reach beyond the borders of Egypt, right across the Arab-speaking world.

Carey is also expanding to Malawi, central Egypt. This expansion is in response to an invitation from Pastor Francis Wadia Samuel, who is the Malawi district minister representing fifty-nine churches with a membership of 10,000. This Presbyterian network is one of the largest in Egypt. We are thankful to brother Bechara Karkafi, our Carey agent, for this significant contact.

EXPANDING IN THE FAR EAST

By invitation, Carey will be exploring theological education with another network in the Far East. This is an exciting opportunity to serve those who lack fundamental tools to minister the gospel of Christ. May we go joyfully with servant hands and feet.

Please pray for the health, safety and effectiveness of our lecturers, as they travel to distant lands "training spiritual leaders that shape the church and influence the nations."

For more information on Carey Outreach Ministries, see www.careyoutreach.org.

COME ON OUT TO CAREY 2010

Bill James will be the special evening speaker for the SGF's annual Canadian Carey Family Conference in August—speaking on the theme, “The heart of the apostle Paul.”

Pastor James lives in Leamington Spa, England, where he pastors Emmanuel Evangelical Church (www.emmanuel-church.org.uk). His wife, Sharon, is a well-known author, and he has two teenage children, Peter and Lydia.

Pastor James did his theological training at Toronto Baptist Seminary in the early 90s and so is known to some in the SGF family. Bill's passion for the gospel and missions is contagious, and we are excited to have him join us for Carey 2010 to expound the Word of God. He will be looking at various aspects



of the apostle Paul's heart as it was captured by the grace of God, became passionate to be like Christ and ambitious for God's kingdom, knew strength in weakness and was confident in the hope of glory.

We also look forward to Carey's morning sessions on themes from Proverbs, including the fear of the Lord, our speech, money, friendship and purity.

See the website for more details: www.careyconference.net.

UPDATE ON FAITH BAPTIST CHURCH

This May as the members of Faith Baptist Church (FBC), Scarborough, ON, assembled for their annual business meeting, they were able to look back over a very successful year as the Lord their God blessed them in so many wonderful ways. God put it in the heart of his people to give generously and as a result they were able to paint the sanctuary, making it clean and attractive, as well as install an updated sound system. They also rejoiced that they could double their giving to the missionaries they support in five different countries.

FBC is pleased to announce the coming of Paul and Jennifer Legace, and little Viola, to our congregation. Paul is a student at Toronto Baptist Seminary and will be assisting Pastor Brian Robinson with the work of the congregation. The congregation also approved of a plurality of elders and chose Gary Thompson and Glen Gleaves to fulfill the office of elders. FBC also has a missionary to the Muslims in their area in Stephen Atkins, who has been led by the Spirit to be knowledgeable and active in that area of ministry. The congregation has increased in numbers, for which they give the glory to Christ, while realizing there is still much to pray over and much yet to accomplish. They are thankful to their sister churches for keeping them, and the work in east end Toronto, in prayer.

—Brian Robinson (www.faitb-baptist.ca)

UPCOMING EVENTS

JULY 10, 2010

SGF ANNUAL BEACH VOLLEYBALL TOURNAMENT

Day out for College & Careers and Young People.
Held at Port Burwell Provincial Park, Lake Erie
j.ainkster@gmail.com

JULY 17-18, 2010

GBC MISSIONS WEEKEND

Saturday: 4 p.m.
Have questions about evangelizing Muslims? Come ask the “Imaam”
Plus: International dinner
Sunday speakers:
Bob Penhearow (10:30 a.m.)
Peter Pikkert (6 p.m.)
Held at Grace Bible Church, Cambridge, ON
www.gbccambridge.com

AUGUST 21-27, 2010

CAREY CONFERENCE 2010

Evening sessions: “The heart of the apostle Paul” with Bill James
Morning sessions: “Walking wisely—insights from Proverbs” (SGF pastors)
“The Carey” is the annual SGF family conference where people from many churches gather for great teaching, fellowship, sports, music, etc.
Held at Braeside Camp, Paris, ON
For details/registration:
www.careyconference.net

SEPTEMBER 17-18, 2010

SOLA SCRIPTURA'S TORONTO CONFERENCE

Theme: The doctrine of the church
Speakers: Michael Haykin, Derek Thomas, John Crotts
Held at Covenant Reformed Church, 265 Albion Road, Etobicoke, ON
For full details, see
www.sola-scriptura.ca

SEPTEMBER 24-25, 2010

TORONTO BAPTIST CONFERENCE

Theme: “A heart for God in 2010: Issues in spirituality today”
Speakers: Michael Haykin, Kirk Wellum, Tony Costa, Stephen Wellum, Glendon Thompson
Hosted by TBS and JSBC
Held at Jarvis Street Baptist Church, Toronto, ON
For full details, go to
www.tbs.edu

OCTOBER 16-17, 2010

TRINITY BAPTIST CHURCH ANNIVERSARY

Speaker: Bill Hughes
Held at Trinity Baptist Church, Burlington, ON
trinity-baptist-church.com

OCTOBER 28-30, 2010

FYFE STUDY CENTRE COURSE

Course: Handling the Word
Professor: Kirk Wellum
Fyfe Study Centre at SGCC
For more details, see
sovereigngracesarnia.com/fyfe

NOVEMBER 5-6, 2010

DAVID BRAINERD COLLEGE & CAREER RETREAT

Speakers: TBA
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Held at Grace Bible Church, Cambridge, ON
janicevaneck@rogers.com

NOVEMBER 6, 2010

THE VOYAGE THAT SHOOK THE WORLD

Movie night and discussion presented by Creation Ministries.
Time: 7 p.m.
Held at Trinity Baptist Church, Burlington, ON
trinity-baptist-church.com

ORGANIZING AN EVENT? LET BARNABAS KNOW.
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THE HEART OF

Recapturing God's vision for the LOCAL CHURCH as it embraces and engages in wholehearted, life-transforming missions for the glory of God. *By Bob Penhearow*

WE NEED A CLEAR VISION OF OUR MISSION-HEARTED GOD

Biblical theology is about God's glorious mission plan to a fallen humanity (Genesis 3:15). God himself marches through redemptive history from creation to consummation saving a people unto himself. The apostle Paul, writing to the church at Ephesus, points out that each member of the sacred Trinity is wholeheartedly engaged in missions. Paul reveals that our mission-hearted Father planned and purposed missions by choosing and predestinating his elect for adoption even before the foundation of the world (Ephesians 1:3–6). Paul moves on to show that Jesus, the glorious mission-hearted second Person of the Trinity, willingly sacrificed himself on the altar of the cruel cross for those whom the Father had elected. Jesus redeemed his people by his own precious blood to secure their eternal forgiveness (Ephesians 1:7). Paul progresses to point out that the Holy Spirit—the gracious mission hound of heaven—is also involved. The Holy Spirit tracks down the elect through time and space and applies the marvellous, redeeming work of the Son to those whom the Father has elected. The Holy Spirit regenerates us (John 3:5–6) and seals us for that great and glorious day of redemption (Ephesians 1:13–14). Our triune God is a mission-hearted God.

Noteworthy, at the close of the Gospels, we hear the command of our resurrected, mission-hearted King ringing in our ears to go forth to the ends of the earth to make disciples. To encourage us, as we obediently go forth in global missions, there is a wonderful promise running hard on our heels: “Go therefore and make disciples of all nations.... And behold, I am with you always, to the end of the age” (Matthew 28:19–20).

WE NEED A CLEAR VISION OF THE PURPOSE OF OUR MISSIONARY ENDEAVOURS

Having established that God is a mission-hearted God, we need to ask the question,

“What is the purpose of missions?” If we took a poll, we would have numerous insightful responses. However, there is one primary, overriding purpose that is so often overlooked or forgotten in churches and mission organizations today. God's glory—and nothing less—is the purpose of all our missionary endeavours. God's glory must be the driving force of missions and must remain at the centre of all our missionary undertakings. In fact, the entire created realm exists for God and for God's glory alone (Psalm 19:1; 1 Corinthians 10:31).

God's glory is clearly evidenced in the life and missionary service of the apostle Paul. The apostle demonstrates his passion for God's glory by being compelled and propelled across the Roman world enthusiastically engaged in missions. Paul was no “ivory tower” theologian or “couch potato” Christian. It was for God's glory that Paul tirelessly engaged in front-line, hands-on, life and death ministry. For God's glory, Paul was found in the trenches, labouring shoulder to shoulder with church leaders. For God's glory, Paul was heavily invested in the thrills and spills of ministry and willingly bore the scars—emotional and physical—to prove it. It is for God's glory that the gospel is established and sinners are saved. It is for God's glory that we too share the gospel—with our family, our friends and our neighbours. It is for God's glory that Christ-exalting churches are established. It is for God's glory that men and women willingly leave homes, family and country to reach across the globe to be channels of gospel blessing. It is for God's glory that saints past and present have been jailed, tortured and even burnt alive, rather than compromise the gospel or deny the lordship of Christ. Here, then, is the launching pad for all missions, the great and glorious motivation of missions and the heartbeat of missions: it is no less than the glory of God. It is all for God. It is all for God's glory, his glory alone! As the Reformers cried, “*Soli Deo Gloria*” (“To God alone be glory”).

Conversely, churches, mission organizations, publishing houses, seminaries and any other parachurch organization that exists primarily to establish its own agenda, to further its own reputation, is on dangerous and slippery ground. In fact, if they exist for anything less than God's glory alone, their demise is sealed. They will become a man-centred machine, pragmatic and self-serving. Success for them is measured by the health of their balance sheet or the size of their enterprise. Sadly, there are many such organizations that have lost sight of God's glory. Friends, we desperately need to reclaim God's glory as the beginning and end of missions. As Jude 25 clearly articulates: “to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.”

WE NEED A CLEAR VISION OF THE ROLE OF THE LOCAL CHURCH IN MISSIONS

Historically, some mission organizations have unwittingly marginalized the vital role of the local church and, thereby, unintentionally undermined entire church networks. We need to return again to the apostle Paul to glean missiological principles for the role of the local church.

Consider the events in Paul's life that launched him into international missions. First, Paul was called and commissioned by God himself, not a seminary or mission agency (Acts 9:15). Without this inner conviction, when the chips are down, no one can stand under the grueling pressures of front-line ministry.

Second, the call of God was accompanied by gifts from God to fulfill that call. Before Paul was publically commissioned at Antioch, he was given opportunity to prove himself by demonstrating his teaching and preaching gifts for an entire year (Acts 11:26). It is crucial that the body of Christ be given time to discern the gifts that Christ, the Head of the church, has be-



MISSIONS

stowed upon his servants. In addition, time was given for Paul to prove his character and conduct before the entire church. It was to proven men such as Paul and Barnabas that the church at Antioch entrusted financial resources to help those in Judea (Acts 11:29–30). Character is absolutely essential for effective ministry. Without spiritual character, hypocrisy will permeate all we do and say. People need to see truth fleshed out in the character of those planning to serve in this area. It is noteworthy that Paul takes time to expound on character traits when guiding Timothy and the elders at Ephesus as to qualifications for spiritual leadership (1 Timothy 3:1–7).

Third, the local church, having tested Paul's gifts and character, heard the voice of the Holy Spirit. Only then does the local church set Paul apart and send him out to do the work God has called him to:

While they were worshipping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." Then after fasting and praying they laid their hands on them and sent them off. So, being sent out by the Holy Spirit..." (Acts 13:2–4).

With the church's approval, Paul is sent to blaze a trail across the Roman world for the glory of God. Paul was certainly no lone ranger! The entire church of Antioch was behind his endeavours. Do you recall what Paul did when he completed a mission trip? He glorified his mission-hearted God as he reported to his sending church at Antioch what God had done (Acts 14:26–28). In summation, the Holy Spirit delights to work in and through the local church for the calling, equipping, sending and reporting process of missions.

Mission agencies, seminaries and other parachurch organizations are not to be self-serving, independent entities, but rather are to see themselves as servants to God's institution—the local church. The local

church must never be bypassed, marginalized or supplanted. The mission agency is but a tool, a channel to help the local church facilitate missions and ministry. Great wisdom is needed in this symbiotic venture.

WE NEED A CLEAR VISION CONCERNING MISSIOLOGICAL STRATEGY

We need to recapture the apostolic vision of church planting. Paul's methodology was not mission stations administrated and controlled by foreign missionaries but rather the establishing of indigenous, autonomous, local churches. What was Paul's "strategic plan"? It was the establishing of self-governing, self-propagating and self-financing local churches.

1. Self-governing churches

Wherever Paul planted a church he was zealous to train capable, God-fearing, Christ exalting, indigenous leaders. We see this clearly in Acts 14:23: "And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed."

Self-governing churches are central to Paul's missiological strategy. In his letter to Titus he instructs Titus to appoint elders, indigenous leaders, in every city in Crete (Titus 1:5). Each church, then, is to be self-governing. Churches are not to come under the authority of a foreign mission agency or mission station. There is no place for "the Westerner" to rule over indigenous peoples, but rather indigenous leaders should be diligently sought out and trained. Once indigenous leaders are in place, the missionary should step down and step out.

2. Self-propagating churches

Paul crossed the Roman world in three sweeping missionary journeys. He first went to the Jews in the synagogue and then to the Gentiles in the public square. By God's grace, Paul established indigenous churches that in turn planted other

indigenous churches. Churches planting churches is God's method.

3. Self-financing churches

Whenever possible, churches should be self-financing. Certainly there will be times in the foundational stages of a new church that may require outside human and financial resources. This may be the mother church helping a daughter work or a cooperative venture of many churches rallying to assist a new church. There may be other times when a local church falls into hard times and may need temporary financial assistance. However, the long-term goal is self-financing churches.

The local church is responsible to provide for its own pastor and care for his needs (1 Timothy 5:17–18). A local church may provide assistance to other churches should an emergency occur (2 Corinthians 8:1–6). The local church may provide financial assistance to missionaries whom they know and trust (Philippians 4:18). However, missions that financially support indigenous leaders may inadvertently end up controlling them. There needs to be great care taken so that good intentions are not abused and that Western support does not rob indigenous people of the privilege and responsibility of supporting their own pastors.

SOME CHALLENGING QUESTIONS

Is the glory of God at the heart of all we do individually, in our local church and in the missions that we support? Are we earnestly praying for, training and sending out church planters? Are the missions that we support serving indigenous peoples or unintentionally ruling over them? Are seminaries working in concert with the local church? Friends, let us walk carefully, ensuring that God has all the glory as we labour through the local church to the ends of the earth! May our mission-hearted God enable us all to be a mission-hearted people! **B**

—Bob Penhearow is president of Carey Outreach Ministries (www.careyoutreach.org).

A land in need of light

Resurrecting the message of Jesus Christ in Turkey

BY HANIEL AND MICHELLE DAVY

The Hagia Sophia (*at right*), layered in religious artwork and controversy, is a picture of the spiritual state in Turkey. Originally built as a church in 360 A.D., it was overtaken in 1453 by Muslims, who covered the Christian artwork with plaster and erected minarets, turning the church into a mosque. But centuries later, the building has been reclaimed by the government as a historic site. As the building is restored, patches of the Islamic cover-up are being peeled away to unveil the glorious truth of Christ painted on those ancient walls.

Paul and Barnabas first brought the gospel to Turkey. Paul travelled through it on all of his missionary journeys, planting churches and encouraging believers along the way. Many of the first Christian churches, including the seven in Revelation, were in Turkey.

But soon, that foundation was shaken by theological infighting between churches, and political tensions. The Byzantine Empire, which had been the bastion of Christianity for over 1,000 years, became weak and fragmented. Muslim Ottoman Turks took this opportunity to conquer the region of Anatolia (modern day Turkey), and captured Constantinople (Istanbul) in 1453. For six centuries, the Ottoman Empire ruled Turkey, and it became the chief protagonist and propagator of Islam.

Since the empire's demise in 1923, Turkey has officially been declared a secular state,



but Islam still remains the majority religion. In a land of 72 million people, 99.8% are Muslims. This leaves, at most, a few thousand evangelical Christians. *Operation World* states that Turkey is the largest unreached nation in the world.

But in this dry and barren land, we find great encouragement in the words of Christ, "With man, this is impossible, but with God all things are possible" (Matthew 19:26). His mighty arm is at work, bringing about salvation. One such testimony lies in the south of Turkey, in a city called Antalya.

ANTALYA

Drawn by its coastal and mountainous beauty, thousands of Turks and foreigners move to Antalya annually, making it one of the fastest growing cities in Turkey. When James and Renata Bultema moved there in 1996, their goal was to plant a church—the first one in this city of nearly one million people.

As James walked through the old city, he found a piece of property for sale and began thinking about building a church on it. When he met with a municipal official and asked about building a church, the official simply laughed.

James recalls, "So I said to him, 'You know what we need.

If a church building won't work, what do you advise we do?' He sat back in his chair and thought for a moment, and then said, 'Why don't you build a cultural centre, a Christian cultural centre? That way, you can use it for your services on Sunday, and during the week you can use it for other cultural activities.' When he said that, I thought, 'That's it!'" Under Turkish law, there is a category for "cultural centres," but there isn't one for churches. Turks are therefore very reluctant to go to house church gatherings. The legality of the centre was of utmost importance because it would allow Turks to gather freely, without suspicion, and to come and inquire about Christianity.

THE ST. PAUL CULTURAL CENTER

The vision was cast and by the fall of 1999, the St. Paul Cultural Center (SPCC) was complete. At the opening, three mayors were present to cut the ribbon, and about 400 locals. Since then, the centre has had tens of thousands of visitors, and given away thousands of Bibles—including one to the prime minister!

The motto of the SPCC is, "For the good of Antalya, and the glory of God." The local Turkish community has em-

braced the centre because it has poured itself into the community. Operating a café, providing free English conversation classes, day programs for moms and kids, distributing food and clothing to the poor, renting its facilities for cultural events—these are just a few activities that go on at the centre "for the good of Antalya."

The greatest gift that the SPCC has to offer, however, is in facilitating the growth of the Turkish church in Antalya. Prior to the centre being built, Christians in Antalya numbered about 15. Last year, Ramazan Arkhan, pastor of Antalya Bible Church reported having baptized 193 people at the SPCC thus far! The sweet sound of Turkish believers singing praises to our God, echoing through the narrow streets of the old city fulfills the latter refrain of the motto: "for the glory of God."

These are exciting times! At the request of believers in two nearby cities, plans are coming together to replicate this model. We will be teaming up with the Bultemas in this mission. We are thrilled to be linking arms with several SGF churches in this endeavour, and feel privileged to be involved in this work.

Like the Hagia Sophia, Islam is slowly being chipped away to reveal the beautiful salvation of Christ. It is our prayer that this land will once again be a bastion of Christianity and that countless lives will be transformed by Christ. Join us in praying that through the ministry of the SPCC, the light of Christ will break through, and the truth will be unveiled once again. **B**

See page 14 for our feature interview with the Davys.

You can read more about the SPCC at stpaulcc-turkey.com or go to www.teamworld.org and click on "TEAMHorizon Video – Turkey."

STRANGERS ON EARTH

In the world (not of it) and having an impact **BY ROGER FELLOWS**

My wife and I were in Venice in May. We were amazed at the crowds. In the busiest spots there were tens of thousands. We could hardly move without brushing against people; yet we were strangers among the throng. There was not a single person we knew there, and there was nobody who knew us. A stranger is someone unacquainted with a situation or people in that environment. The psalmist said, “I am a stranger on the earth” (Psalm 119:19). Peter in his first letter addresses the believers as “strangers in the world” (1 Peter 1:1). Do you often feel like a stranger?

John says that “the world does not know us” (1 John 3:1). To be sure the world knows a great deal about us in terms of information, but in the Bible the word “know” is often used in the sense of intimacy and love. The world, by and large, is not interested in who we are or what we believe. Earlier in his epistle, John says that we are not to love the world because of its hostility toward God (1 John 2:15–17). So, this disinterested attitude works both ways—the world doesn’t care for the believer, and the believer doesn’t care for the world. Of course, we are not talking about the world as God’s creation or a geographical area, but as a system that is opposed to God.

So, if we are strangers in this world, how does that affect our behaviour? If we are not to love the world and, elsewhere, are urged to be separate from it (2 Corinthians 6:17), does that mean we should isolate ourselves from it? The Lord Jesus, in his high priestly prayer, asked his heavenly Father not to take the disciples out of the world, but to protect them from the evil in the world (John 17:15). Paul expressed similar sentiments in addressing the Corinthian believers. There was a serious case of immorality among them. He urged separation from that kind of person, but he explained that that does not mean they should try to isolate themselves from the evil in the world. “In that case you would have to leave the world” (1 Corinthians 5:10). We can never avoid evil associations in this world, because we are surrounded by unbelievers. Some have tried to obtain purity

by isolation from the world. Some have become hermits; others have entered monasteries or convents, but history has proved that so often these situations have led to unmentionable evil. Isolation is not biblical, and it is not usually helpful. We are social creatures and need contact with others. More than that, we are to witness to people in the world. So how are we to relate to this world and its inhabitants? Let me suggest some guidelines for our behaviour.

For one thing, we should avoid entering into situations or relationships that would compromise our faith. This may not fit in exactly with some people’s view of the Lord’s return, but it is a helpful principle to ask ourselves whether, if the Lord returned at any given moment, we would be happy to be found in a particular place or involved in a particular activity.

On the other hand, we should seek to enter into relationships that will give us opportunities to witness. It would be wonderful if people were regularly knocking on our doors asking, “What must I do to be saved?” Sadly, for most of us, this is not the case. So, if people don’t come to us, we must go to them. Many Christians, especially if they are not in the workforce, have little contact with unbelievers other than at the supermarket checkout, and even there self-checkout points can reduce that contact. We need to find innovative ways to reach the world. At our pastors’ fellowship there was a retired missionary who was regular in attendance, but I realized one day that I had not seen him for some time. I bumped into him somewhere else and remarked that I had missed him at the pastors’ fellowship. He said he really missed those meetings, but had been convicted that he was having very little contact with unbelievers, so he had joined a bowling club, the time for which conflicted with the other meeting. He was thrilled because he has just seen his first fruit, as someone had been converted through this outreach.

There may be times when we can witness



quickly and boldly to people, but it usually takes time to get to know them before we can speak freely. We need to show interest in our colleagues and neighbours so that we can gain their confidence in order to speak of the Lord. This is often referred to as “friendship evangelism.” It is a good approach, but there is always the danger that we can get so comfortable with people that we don’t want to “spoil the relationship” by raising issues such as sin and repentance.

We have to walk a fine line between isolation from the world and identification with it—we must be distinguishable from the mass of unbelieving humanity. One thing that can help us is to remember that our true citizenship is in heaven (Philippians 3:20). That is not to say that we ignore our earthly citizenship—we are to give to Caesar what is Caesar’s (Matthew 22:21), but the consciousness that we belong to another kingdom where we will live eternally, will help us to put things in perspective. Certainly if we are to have an effective witness, we must demonstrate that our faith is worth having. We must show people that our Christian beliefs change for the better the way we perform in our jobs, our homes and our communities. Those around us will probably think we are odd, but if they see that our lives are worthwhile and productive, they are likely to listen to what we have to say about eternal matters.

May God help us to be, though strangers, believers who make a spiritual impact on those around us. **B**

LAUGHTER IS GOOD MEDICINE



BY MARK HUDSON // God, in his infinite wisdom, has created in us the ability to laugh. It isn't limited by age, gender, IQ, economic status, body shape, culture or other factors. How *much* we laugh can certainly vary, but the *capacity* to laugh seems to be universal. For those of us with a low humour

threshold (we tend to laugh easily and at the most obscure and bizarre things) we revel in the joy that often goes hand in hand with laughter. Sometimes we, like Abraham's wife Sarah, laugh because some experience has filled us with joy. She gave birth to a son at an age when it was humanly impossible to do so and cried out, "God has made me laugh and all who hear will laugh with me" (Genesis 21:6, NKJV). She could not restrain herself, and the joy of the event emerged as pure laughter. Often we laugh because of the things we see. Recently, I encountered a garage full of Saint Bernard pups that were scattered around chewing, chasing and wrestling each other. The moment I stepped through the door, however, all activity stopped and ten furry little faces instantly turned in my direction. Probably equating my arrival with the possibility of food, they all attempted to simultaneously run to me, tripping, colliding and bouncing in a slap stick demonstration of learning to walk, run and summersault all at the same time. Laughter seemed the only appropriate response.

Any of our five senses can lead us to laugh. We hear stories from friends, family members or even strangers that tickle us in some way. It can be a quiet chuckle because we found it mildly amusing or a gut wrenching laugh that seems to take over our entire being. Isn't it interesting that we don't all laugh at the same things? It's really not any different from the fact that we are not all interested or excited about the same foods, or the same books, or the same activities. Our interests vary as do our senses of humour. In the end, however, we will all laugh given the appropriate stimulus, and we then discover the truth of Scripture, "A cheerful heart is good medicine" (Proverbs 17:22, NIV), and we experience a deep sense of well being when it is over.

We need, of course, to be on the lookout for inappropriate things that possess a mere façade of humour. Paul warns the Ephesians about this by teaching "Nor should there be obscenity, foolish talk or coarse joking, which are out of place" (Ephesians 5:4, NIV). We know there are stories and situations that do not please God and are not to be laughed at. Off-colour anecdotes, jokes and comments are to be avoided, in both the telling and the hearing. As well, we need to avoid taking cheap shots at others and then covering it with the lame excuse, "Hey, I was only joking." "Like a madman who throws firebrands, arrows, and death is the man who deceives his neighbour and says, 'I am only joking!'" (Proverbs 26:18–19, ESV). There is humour that we *know* is not for us and it requires grace not to laugh when it crosses our path. Pray for a discerning heart and mind so that our laughter itself will be a giving of thanks to God for decent humour in our world! **B**

Our interests vary as do our senses of humour. In the end, however, we will all laugh given the appropriate stimulus, and we then discover the truth of Scripture, "A cheerful heart is good medicine."

SHAKESPEARE'S WORLD(VIEW)



"God shall be my hope, my stay, my guide, and lantern to my feet"—*Henry VI, Part 2* (II.iii)

BY JEREMY JOHNSTON // Was William Shakespeare a Christian? The truth is we don't know much about him at all. What we do know is that his

poetry and plays are among the most celebrated works of literature in the world. Despite the facts that his plays are over 400 years old, his language challenging and his historical and literary allusions often obscure, Shakespeare remains a vital part of our culture.

Should Christians pay attention to Shakespeare? One reason to do so is that Shakespeare's plays are beautiful poetry—and since creativity and beauty are attributes of God, Christians should be interested in all things of beauty. A second reason is that Shakespeare is part of the culture we are trying to reach with the gospel—his plays are taught in nearly every school in Canada, and his works are still performed in nearly every region across the country. Like the apostle Paul preaching on Mars Hill in Athens, we can refer to one of "your own poets" when presenting the gospel (Acts 17:28).

The value of Shakespeare for Christians, however, goes deeper than its beauty or cultural relevance. Biblical themes abound in Shakespeare's plays, from salvation to providence to grace. Many Christians are surprised to discover that "grace working in a fallen world" is a main theme in Shakespeare's plays.

"O, if men were to be saved by merit, what hole in hell were hot enough for him?"—*Henry IV, Part 1* (I.ii)

"A double blessing is a double grace"—*Hamlet* (I.iii)

Upon the stage, man's rebellious nature is pitted against God's sovereignty. What unfolds is the working out of grace, providence and sometimes tragedy. Ironically, post-modern relativists would fit nicely into one of Shakespeare's plays...not as a hero, however, but as a villain! From Lady Macbeth to *Hamlet's* Claudius, Shakespeare's villains all try to redefine the universe and reduce God to their own image. But there is no more room for *relativism* in Shakespeare's world than there is in God's world.

"In the great hand of God I stand"—*Macbeth* (II.iii)

"But He, that hath the steerage of my course, direct my sail!"—*Romeo and Juliet* (I.iv).

William Shakespeare was a gifted writer, not only in his ability to beautifully craft the English language, but also because of his ability to accurately observe, understand and describe reality. He was a keen observer of God's creation, and he reflected God's world when creating his own for the stage. Shakespeare's world is a fallen world, a world where "we are sinners all" [*Henry VI, Part 2* (III.iii)]. Granted, Elizabethan England was a Christianized culture, but the Christian elements in Shakespeare's plays are more than mere window dressings. The events in his plays unfold in a world baptized by the Christian imagination and shaped by mercy and grace, and in a universe ruled by a sovereign God. So dust off your annotated Shakespeare or catch a play at the Stratford Festival this summer, and be blessed by England's greatest bard. **B**

A DEVOTIONAL STUDY to spur each other on

HABAKKUK

BY BRIAN ROBINSON // Habakkuk is one of the minor prophets with a major concern. Little is known of the prophet himself except that he was a contemporary of Jeremiah and prophesied after the famous battle of Carchemish (605 B.C.), which saw the rise of Babylon. But Habakkuk's concern is with his own nation: Judah. Judah's apostasy and increasing idolatry, coupled with all manner of evil has raised questions in Habakkuk's mind as to where the God of Israel is in all of this wickedness. Why does God seem to tolerate wrong? Why doesn't God act and revive his people and set righteous rulers on the throne? In his odyssey to find answers, Habakkuk moves, as Dr. Lloyd-Jones points out, "From fear to faith!" Let us join Habakkuk in his quest to understand God's works of providence.

READING 1

Habakkuk 1:1-4

Habakkuk is clearly a man like Lot. His righteous soul is daily vexed by the wickedness he sees around him. His complaint is that God seems indifferent to what Habakkuk, himself, sees is wrong. He has a series of questions for God: "Why, do you not listen?"; "Why do you tolerate wrong?"; "Why do you not save?"; and "Why do you make me look at injustice?"

DISCUSSION What do you think of Habakkuk's complaint? Do his questions resonate in your own hearts as you think of things that have happened to you or others? Discuss these together. Do these complaints sound a little self-righteous, as if Habakkuk is more concerned about the evil in Judah than God is?

SPURRED ON As you read this passage, does the wickedness you see in our world fill you with fear and foreboding? Do you think the antidote for fear can be found in Habakkuk?

READING 2

Habakkuk 1:5-12

Wouldn't it be wonderful if God answered our concerns like he did Habakkuk? The answer, of course, is that God has. Every problem that we have has an answer in the Bible, and, further, in these last days, God has "spoken to us by his Son" (Hebrews 1:2). But the answer that Habakkuk received was shocking. God reveals that he is not indifferent to the "violence" and "injustice" in Israel, and he is going to act, but not the way Habakkuk thought, with, perhaps, a revival and placing good kings on the throne. No, God is going to bring the "ruthless" Babylonians who know not God nor give glory to God, and who God acknowledges are "guilty men, whose own strength is their god" (1:11).

DISCUSSION In the West we have long prayed for revival, but things seem to be getting worse. Are we seeing the decline of Christendom in the West, with the rise of Islam and the coming of Sharia law? Discuss instances when you asked God for a blessing and received an answer that was totally unexpected. When you first came to Christ, did things get better, or, sometimes, did it get harder? Share with each other some of these difficulties.

SPURRED ON As you meditate on these verses, remind each other that God can and does use wicked instruments, but, in doing so, he remains truly holy and just (1:12).

READING 3

Habakkuk 1:12-2:1

Notice that Habakkuk begins by acknowledging what he knows to be true of God. In his prayer, he admits that God is just and holy, and he submits to God's providence, that the "Rock" of Israel has "ordained them [the Babylonians] to punish" (1:12). But Habakkuk still has questions. God, he confesses, is "too pure to look on evil" (1:13), so now he wonders how God can "tolerate the treacherous... [when] the wicked swallow up those more righteous than themselves" (1:13). Yes, Judah has its flaws and faults, but there is still the knowledge of the living God, and the fires still burn in the temple. We may be bad, Habakkuk intimates, but, in his mind, those Babylonian idolaters are more wicked than anything in Judah.

DISCUSSION Why do bad things happen to good people? Is Habakkuk nevertheless being truly fair. Have not all sinned and are righteously subject to judgement? How do you feel when bad things happen to you? Discuss ways that you have viewed some sins as worse or less worse than others.

SPURRED ON When God answers prayer in unexpected ways, what are some of the things you know to be true about God that you can remind one another of? Talk about these truths together.

READING 4

Habakkuk 2:2-3:19

The Lord again answers Habakkuk in chapter two. He pronounces five woes on the wicked and those who do evil. Notice that the Babylonians are not mentioned by name. Yes, the five woes apply to the Babylonians, but they also apply to all the wicked. Moreover, God concludes by saying, "But the Lord is in his holy temple; let all the earth be silent before him" (2:20). Not just the Babylonians, or the terrorist, but *everyone* must be silent, for all have sinned and fall short of the glory of God. Yet, note that God *does* differentiate between "his redeemed" and the world. In 2:4 God gives this ray of hope: that his righteous ones will "live by faith." Thus, while God's ways seem mysterious to us, and the pain is real and often seems unfair, those who trust the Lord will continue trusting even when they cannot fully understand God's ways.

DISCUSSION What does it mean to live by faith in a sinful and fallen world where evil seems so strong? Habakkuk mentions six ways that the just live by faith: [1] they believe God's message (2:2); [2] they stand in fear and awe of God (3:2); [3] they take heart in the thought of God's mercy (3:2); [4] they realize living by faith means trusting God will be victorious (3:16); [5] they wait for God to judge in his own time (3:16); [6] they live rejoicing every day in Christ their King (3:17-18). Discuss how these six things can help you move from fear to faith in a particular situation.

SPURRED ON Encourage one another to sing Habakkuk's song even in the darkest hour. **B**

SUGGESTED RESOURCES • D. Martyn Lloyd-Jones, *From fear to faith* (Inter-Varsity Press, 2009); John D. Currid, *Expectant prophet* (EP Books, 2009).

“Though dead, they speak”—A series on EARLY CANADIAN BAPTISTS

R.A. FYFE: A CANADIAN BAPTIST HERO (PART ONE)



BY MICHAEL A.G. HAYKIN // Canadians, it has been said, do not relish heroes. Quite differently from those peoples who have played major roles in shaping our national character—the French, British and Americans—our history has given us a predilection for the ordinary. We have never had such

hero-producing events as a revolution or a national revival. Great Britain, France and the United States have all experienced the former and the larger-than-life figures those revolutions produced. The nearest we have come to such have been the rebellions of 1837, which, as Charles Taylor has noted, “are notable mainly for their ineptitude.” Nor has there ever been a national revival. Both the British Isles and America have known the blessing of such, while France experienced the extraordinary impact of the gospel during the period of the Reformation, when the Reformed faith grew from a handful of believers in the early 1520s to two million or so by the late 1560s. To be sure, we have had local revivals like the one in Newfoundland between 1766 and 1773, or that in the Ottawa Valley in the mid-1830s. The closest we have come to anything on a much larger scale was when the Maritimes were radically transformed through the preaching of Henry Alline (1748–1784).

Yet, as Taylor also observes, it is clear that “we have produced some remarkable people whose qualities often verge on the heroic.” In the history of the Baptist community in Ontario during the second half of the nineteenth century, this is most definitely the case. There we find such remarkable men as William Fraser—whom we looked at in the last issue of *Barnabas*—Daniel McPhail (1811–1874), Robert Alexander Fyfe (1816–1878) and D.A. MacGregor (1847–1890), who exercised an enormous impact upon their denomination. Let’s think briefly about one of these men: Fyfe, a Scottish Canadian from the Ottawa Valley.

Fyfe’s early years

Robert Fyfe was born in Laprairie, Quebec, in 1816, the son of Scottish immigrants who had emigrated from Dundee seven years earlier. When exactly Fyfe was converted is not known. Later in life, Fyfe said little about the details surrounding his conversion. He was subsequently baptized in the St. Lawrence River on April 27, 1835, by John Gilmour (1792–1869), another important figure in early Baptist history in Ontario.

Conscious of a call to vocational ministry, Fyfe went to study at the Hamilton Literary and Theological Institution in New York, then situated between Albany and Buffalo. He returned to Ontario soon after his graduation in 1842 and pastored initially in Perth, then later in Toronto at March Street Baptist Church from 1844 to 1848. Originally organized in 1818, March Street was the first Baptist work in Toronto, then called York. After a period of ministry in the United States, Fyfe returned to Toronto in 1855 to again take up the pastorate of the congregation he had pastored in the 1840s. In the time he had been gone, the church had relocated to Bond Street and was now known as Bond Street Baptist Church. (This is the present-day Jarvis Street Baptist Church congregation.)

An Ontario Baptist leader

During this second Toronto pastorate, Fyfe emerged as one of the key leaders of the Baptist community in Ontario. In 1859, for instance, he assumed the ownership of the *Christian Messenger*, the main Baptist newspaper of Ontario. The following year he renamed it as *The Canadian Baptist*, and used its columns to disseminate and persuade others of his vision of the Baptist cause and its future in Ontario.

For instance, in the December 15, 1859, issue of the *Christian Messenger*, Fyfe was critical of the remarkable English Baptist C.H. Spurgeon (1834–1892) for embracing open communion, that is, allowing those who were considered unbaptized believers to partake of the Lord’s Supper. The Ontario Baptist community had long been divided by disputes over this issue, and these disputes, at times quite acerbic, had done much to hinder growth. Spurgeon was having a growing influence upon the North American Baptist scene, and Fyfe, a closed communionist who held that only baptized believers should partake of the Lord’s Supper, was possibly fearful that Spurgeon’s views might lead to greater fissiparousness among Baptists in Ontario. Thus, he did not hesitate to argue that the “unscripturalness” of Spurgeon’s view virtually endorsed the error of the Paedobaptist position. It is interesting to note that many years later, in 1874, while on vacation in England, Fyfe went to hear Spurgeon preach and revelled in the English Baptist’s preaching.

However, as we will see in our next installment in this series, Fyfe’s key work in Ontario lay not in his Bond Street pastorate, but in the small town of Woodstock. Stay tuned! **B**

| *mixed* MEDIA

Reviving the classics: HYMNS in a modern style

HYMNS II PAGE CXVI (2010)

Hymns II by Page CXVI is a lovely compilation of seven old hymns arranged in a modern style that remains true to the original melodies. The music is subtle and draws the listener’s attention to the rich God-glorifying lyrics. The purpose of this musical endeavour is to make hymns accessible and known again. It is a fitting release in an age in

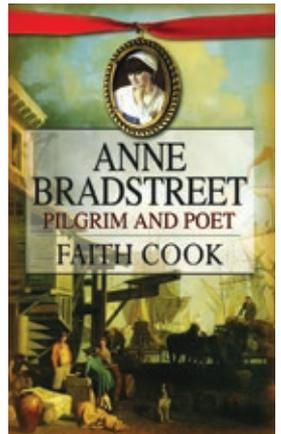
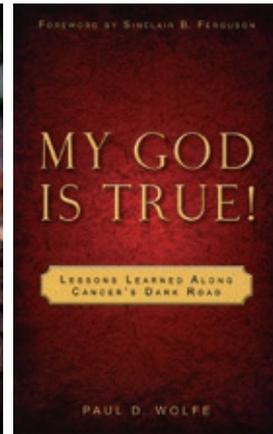
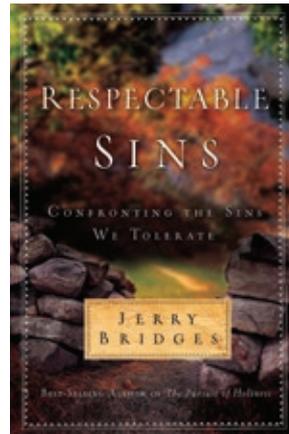
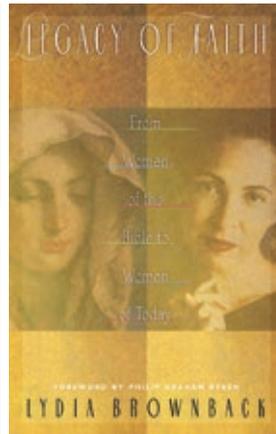
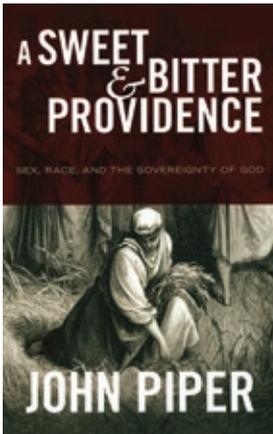


which many Christians sacrifice the substance of these timeless hymns for the style of less biblically-charged chorus songs. Along with its sister album, *Hymns I*, Page CXVI manages to fuse the substance with an alluring style. *Hymns II* is only available online: www.pagecxvi.com.

—Jennifer Dam

Are you enjoying a new CD? Share it in *Barnabas*. Send a note to: janicevaneck@rogers.com.

A QUARTERLY review OF NEW & RECENT books



A SWEET & BITTER PROVIDENCE

Sex, race, and the sovereignty of God
BY JOHN PIPER
 Crossway (2010), 160 pgs
 ISBN 978-1433514371

When the storms of life seem hopeless, it is of great comfort for the believer to rest and hope in the sovereign goodness of God. In this book, John Piper walks us through the book of Ruth. While Ruth is a precious love story, it has many implications for us today. Piper touches on themes such as biblical manhood and womanhood, interracial marriage and the glory of Christ. He beautifully pens the sovereignty of God and how Ruth “is one of the most graphic stories of how God hides his smiling face behind a frowning providence.”

Piper reminds us that trials are from the hand of God and, through the example of Naomi and Ruth, shows how God uses hardship to accomplish his redemptive purposes.

I recommend this book to all. Although it is a short book, it contains much encouragement and reminds us that God is at work for his glory and the good of his people.—Danielle Evans

LEGACY OF FAITH

From women of the Bible to women of today
BY LYDIA BROWNBACK
 P&R Publishing (2002), 240 pgs
 ISBN 978-0875520049

Some books are books you come back to again and again, and for me this is one of those

books. In a clear, biblical and encouraging way, Lydia Brownback speaks to the hearts of her readers and points them to their God. In each chapter, she focuses on a different woman from the Bible and explains the way that God was at work in their lives and circumstances. And then, by applying their story to our story, she reminds us that we love and serve that same God today—a God to be trusted. Through setting out the unchangeable truths of our sovereign God, this book realigns our thoughts and hearts, away from the things of this world, toward our higher, heavenly and true calling. (See her blog: www.purplecellar.com) —Morven Shearer

RESPECTABLE SINS

Confronting the sins we tolerate
BY JERRY BRIDGES
 NavPress (2007), 192 pgs
 ISBN 978-1600061400

This book presents a practical look at confronting the sins that are functional and popular in both non-Christian and Christian cultures. The author causes the believer to look past the realm of the popular list of sins, deeper into their own heart, to those sinful actions that are too convenient to want to give up. The reader is instilled with a biblical view of these “respectable sins”—one where the Christian is held responsible for addressing these areas of life while assuring them that Christ is all-power-

ful in his promise that, in him, believers can overcome all things. As such, this is a very powerful book that is sure to positively challenge anyone, no matter how many times they have read it before.—Jodi Dam

MY GOD IS TRUE!

Lessons learned along cancer's dark road
BY PAUL D. WOLFE
 Banner of Truth (2009), 148 pgs
 ISBN 978-1848710443

Paul Wolfe, a third year student at Westminster Seminary—newly married and planning to become a minister—was diagnosed with a potentially fatal cancer. He was just twenty-eight years old. This presented Wolfe with the prospect that nearly all his plans for the future would be taken away. As he grapples with many questions—*Who is in control of my life? Who has appointed this? Will I be healed of my cancer? Will God heal me if my faith is strong enough?*—the truths of God’s sovereignty, goodness and wisdom enable Wolfe to rejoice in heavenly promises.

He uses metaphors such as heart scan, joy scan, spiritual tests, to parallel the treatments, tests and scans his body was going through. This is not a book about the details of suffering with cancer, but lessons learned during suffering. These lessons can be applicable to any trial, making us more mindful of our heavenly destination, finding our deepest joy in heavenly promises.—Gerda Van Eck

ANNE BRADSTREET

Pilgrim and poet
BY FAITH COOK
 EP Books (2010), 192 pgs
 ISBN 9780852347140

This is a fascinating account of Anne Bradstreet who, at eighteen, along with her family and her husband Simon, set sail for the New World. She had been born into a privileged family and her father was steward to the Earl of Lincoln, a man with strong Puritan beliefs. She was educated with the Earl’s sisters and exposed to the great writings of the day.

Leaving the shores of England in 1630, these pilgrims set out to establish a colony which would be “A model of Christian charity.” For one brought up in luxury, it was a rude awakening. Faith Cook writes of the dangers and sicknesses they experienced and how Anne coped while also becoming the mother of eight children. In spite of her busyness, poetry flowed from her pen—something that was not acceptable for a woman to do in that culture and time. When her brother-in-law took her poems back to England and had them published, she became famous as America’s first published poet—an amazing feat for a woman to achieve!

The book is compelling reading. Faith Cook intersperses narrative with quotations from Anne’s verse so that one gets a true feeling of how life was lived in those early days of America’s beginnings.—Pamela Fellows

HANIEL AND MICHELLE DAVY, preparing for service in Turkey, talk to JANICE VAN ECK about their exciting news, the blessings in waiting, God's passion for his glory, marriage... and work/rest balance.



Q Haniel and Michelle, after years of preparation, 2010 looks like it is going to be a year of transition. I understand you are heading "to the field" soon. What is the status of your support?

A. Michelle: Well, I guess now is as good a time as any to share the news. We were looking forward to going in September, but we recently received news that we are pregnant and expecting our first child in December! After consulting with TEAM and our co-workers in Turkey, we've decided to wait until the baby is three months old. So, March 2010 is our new date.

A. Haniel: We have raised 65% of our monthly support and 90% of our one-time transition expenses. We still need about \$1,500 of monthly support (most important) and \$4,000 for transition expenses.

Q. You both have spent the last few years working in Cambridge and paying off school debts, etc. What are some ways that you've been thankful for this time of preparation?

A. (H) We can definitely see a few reasons why God had us wait. We both feel that we've grown in our marriage, as individuals and in our spiritual lives. Four years

ago, we didn't have a home church. Now we're part of the family at Grace Bible Church (Cambridge), being sent from it, and we wouldn't have it any other way.

A. (M) Another reason why I believe God had us wait is because of two good friends of ours—Kerem and Buse Koc. They are Turkish believers who came to study at Heritage Bible College. This was an invaluable time as, through their friendship, and a few of our own mistakes, we learned more about Turkish culture and language.

Q. Besides spending your first few years in language training, you will be adapting to a new culture, new foods, new customs, etc. When you did your internship in Turkey, Haniel, what was most challenging about the experience? Are there certain things you anticipate might be particularly difficult?

A. (H) Adapting to new customs and remembering what not to mention in public was challenging. We have had lots of practice now with our Turkish friends. The food is wonderful—it was more of a challenge reverting back to Canadian food. Working at the St. Paul Cultural Center (SPCC), there are always short-term teams from North America and Europe helping out so I didn't really get the chance to be homesick. What might be difficult at first? I'd say keeping at the grind of language learning and not getting distracted.

Q. You have had opportunities to share your plans with numerous SGF churches and I understand a number of them have come on board to provide some of your regular support. What have you learned about the SGF?

A. At the assemblies we attended, we were amazed by how connected the churches were and how well everyone knew each other—it was like a family reunion! That warmth was consistent in the churches we visited, and we've always felt welcome. The emphasis on God's grace has also been clear—not only preached from the pulpit, but also very present in the lives of believers.

Q. You are going to a place where Christians are the definite minority. I know the murders of four Christians in Malatya in 2007 sent a chill through the small Christian community in Turkey. Has there been much open hostility to believers in Antalya itself?

A. The SPCC has been intentional in ensuring that it maintains an excellent relationship with the community. For this reason, it has been embraced by the people of Antalya and government officials. Turkish Christians face the most hostility. When

they become believers, they are often disowned and threatened by their families. Also, their identity cards are changed to say "Christian" instead of "Muslim" and it becomes very challenging to find jobs.

Q. You are returning to the land of Acts—the apostle Paul himself traversed the terrain of Turkey, bringing the gospel of Christ. It is sobering to realize that such a good beginning for the early church could leave such a dismal spiritual legacy. But God is big! What texts give you hope and an anchor for this ministry?

A. Passages in which God speaks of his commitment to glorify himself among the nations, such as Psalm 46, Psalm 113 and Isaiah 52, as well as his promises that the gospel will be preached to the whole world. These remind us that God is in complete control of making his name and glory known.

Q. Having been married a few years, what are some of the challenges you've experienced and are there things we can pray for you as a couple?

A. (H) One of the biggest challenges—and blessings—has been our cross-cultural marriage. Two cultures with different values makes for a lot of extra communication!

A. (M) The biggest thing we will need prayer for as a couple is when this little one arrives. From the first year we started dating, we've done ministry side by side, sharing the work. With a third member in the family, we'll have to adjust how we do both life and ministry.

Q. Has there been a particular Scripture passage that has helped you this past year?

A. (M) After I miscarried in November, I visited a naturopath and learned that my body wasn't absorbing nutrients, and I had extremely low energy levels. I realized that I needed to slow down and have more of a work/rest rhythm. It seemed impossible until I read Psalm 127:1–2: "Unless the Lord builds the house, its builders labour in vain. Unless the Lord watches over the city, the watchmen stand guard in vain. In vain you rise early and stay up late, toiling for food to eat—for he grants sleep to those he loves" (NIV). If my life didn't have enough balance of work and rest, then I was filling it with things God didn't ask of me—I was toiling in vain. It's been wonderful to restore some balance to life, and the most wonderful gift of all is that I have finally been able to carry a healthy pregnancy! **B**

To receive the Davys' quarterly newsletter, email them at: hanield@yahoo.com.

5 TOTALLY RANDOM THINGS ABOUT THE DAVYS

- 1 Michelle dislikes seafood—except for soused herring (Dutch). Haniel likes most seafood, but *not* soused herring!
- 2 The only pets the Davys like are fish.
- 3 Favourite foods: (M) fajitas and Turkish ravioli; (H) Filipino cuisine
- 4 Michelle knew she was going to marry Haniel the first day she met him
- 5 They are big fans of the TV show *LOST*

LITTLE PILLOWS

Adapted from Frances Ridley Havergal

God's care in the darkness

"He who watches over you will not slumber" (Psalm 121:3)

Sometimes little children wake in the night, feeling lonely, and a little bit afraid. This is not because of the darkness; for if others are with them, talking and moving about, they do not mind it at all. But it is the stillness, the strange silence when everybody is fast asleep.

Everybody? No! The One who loves you best of all is watching you all the time; the One who cares for you never sleeps—"He who watches over you will not slumber." God is there all the time, never leaving you one moment alone, never going away at all. It makes no difference to him that it is very dark, "for darkness is as light to you" (Psalm 139:12). And all through the dark hours God keeps you; keeps you from everything that could hurt or even frighten you, so that you may safely and quietly take the sweet sleep he gives you.

He keeps you; only think who is your Keeper! The mighty God, who can do everything, and can see everything. Why do you ever fear with such a Keeper? It is very nice to know that "he will command his angels concerning you to guard you in all your ways" (Psalm 91:11); but it is sweeter and grander still to think that God himself keeps us. As if he wanted us to be very sure of it, and to leave us no excuse for ever being afraid anymore, he even says it three times over, "he who watches over you will not slumber." "Indeed, he who watches over Israel will neither slumber nor sleep." "The Lord watches over you." What could he say more?

Now what will you say to him if you wake in the night and feel lonely in the stillness? Will you not remember what a pillow he has given you tonight to rest upon, and say to him, "I will trust, and not be afraid"? **B**



BIBLE FOCUS

God is absolutely everywhere

BY JANICE VAN ECK // Maybe you've heard the expression, "You can run, but you can't hide!" Well, in the case of God, that statement couldn't be more true. There is nowhere we can go in the entire universe where God is not present. That is one of God's attributes—his omnipresence—that sets God apart from every other being. In the book of Psalms, David speaks about this. Read Psalm 139 and then answer these questions.

1. What kinds of things does David say God knows about us?

2. Did God know anything about us before we were born?

3. In verses 7–8, what places does David say that even there, God is?

4. In verse 17, David says that it was precious (or valuable) to him to know that God thought so much about him. He says, God's thoughts outnumber what (verse 18)?

Word search

- anxious
- awake
- body
- darkness
- dawn
- everlasting
- flee
- God
- grains
- heart
- know
- light
- offensive
- ordained
- precious
- presence
- sand
- sea
- searched
- thoughts
- wings
- womb
- word

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

DID YOU KNOW?

- › The LONGEST BEACH in the world is said to be in Cox's Bazar, Bangladesh—it is 125 km long.
- › An average beach pail holds 3,500,000,000 grains of sand (that's three billion, 500 million).

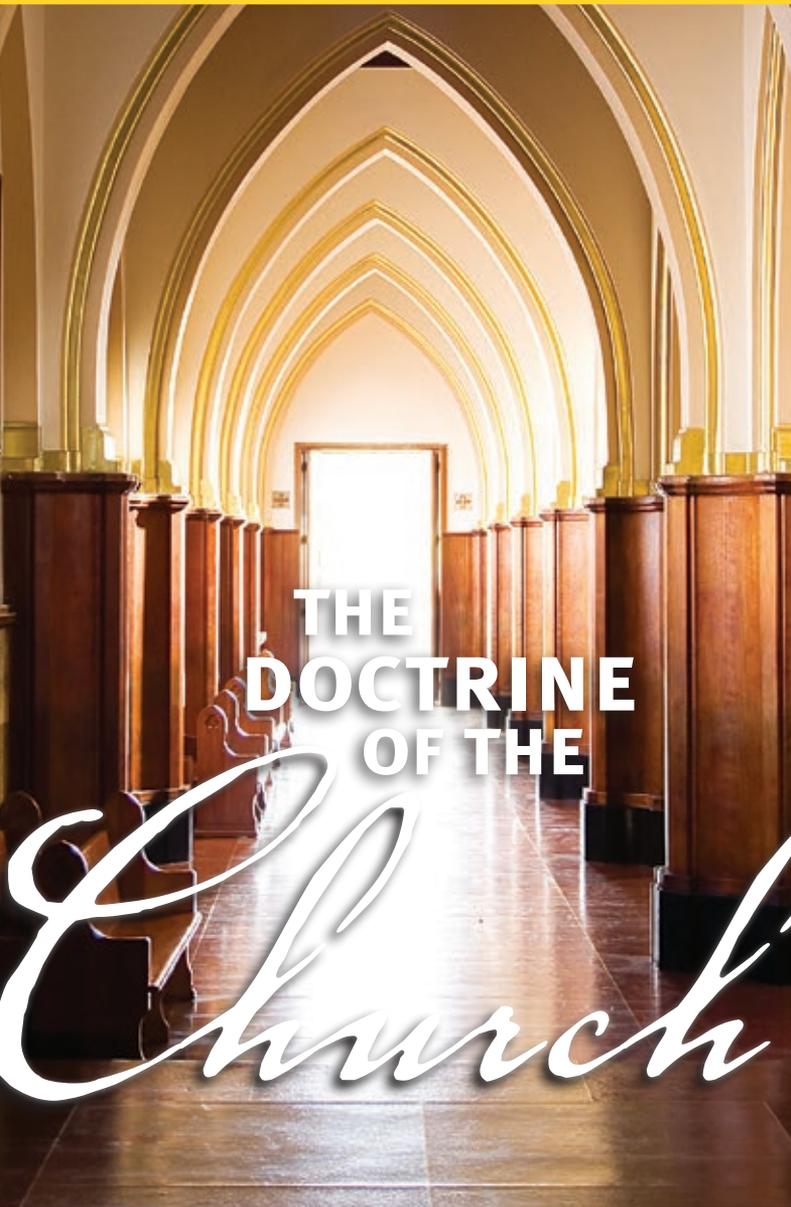
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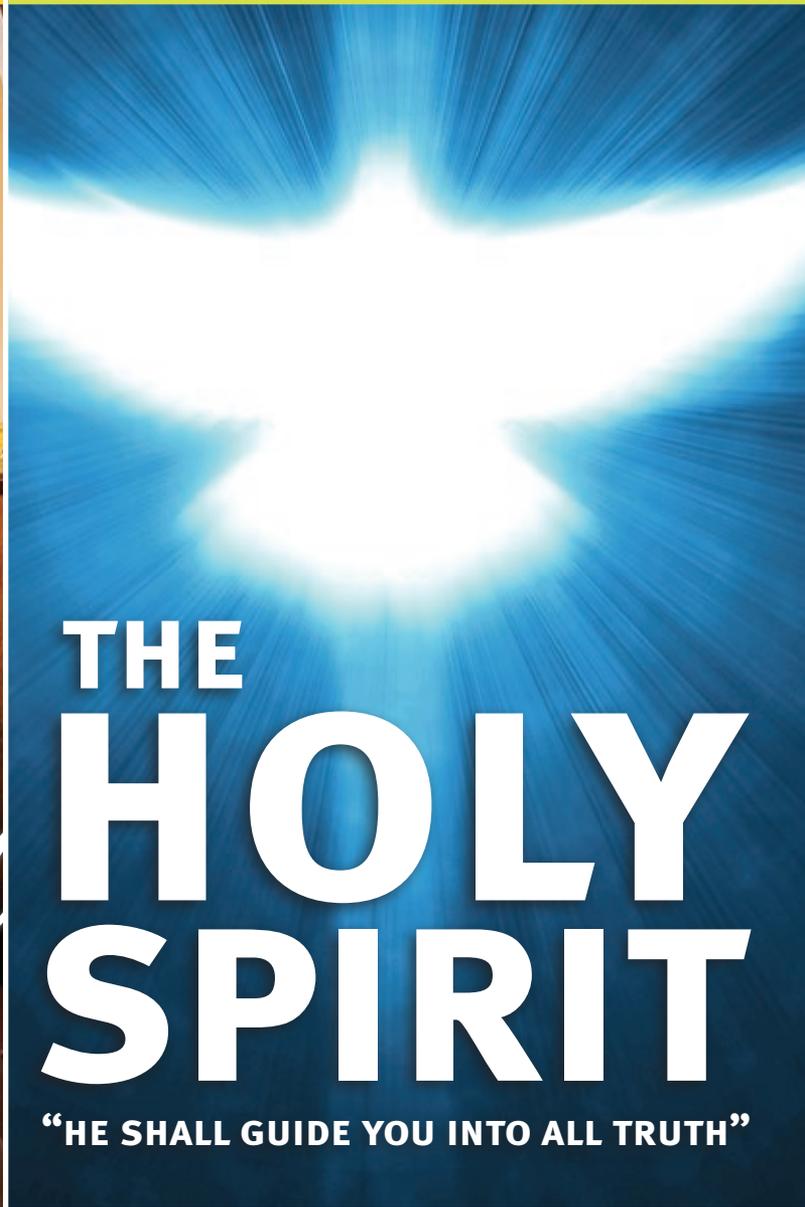
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