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**NEW CHURCH +
CAREY FOLLOW-UP**
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**GOD'S
HIGHWAY**
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BARNABAS

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FALL 2009

SPECIAL FEATURE

HOPE IN THE WORST OF TIMES

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OVERWHELMED?
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US A PLACE TO
START. PAGE 6

JANUARY 2010 COURSES



APOLOGETICS: CHRISTIAN FAITH AND CONTEMPORARY CULTURE

PROFESSOR

Dr. Stephen Wellum

DATES

January 4-7, 2010

Monday to Thursday, 8:30 a.m. to 4 p.m.

COURSE

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TUITION

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\$600 (Graduate)



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PROFESSOR

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DATES

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COURSE

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TUITION

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\$600 (Graduate)

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EDITORIAL

"All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation" (2 Corinthians 5:18–19).

With the amount of information transmitted or received by the average person through the Internet, email, text messaging, instant messaging, social networking on Twitter, Facebook or Myspace, along with Blogs and Wikis, it is clear that everyone has something to say, and apparently, there is always someone ready to listen. Opinions, with and without substance, are expressed, issues thrashed out, situations analyzed, plans and theories synthesized, relationships made and broken, often without ever coming face to face with a single human being. Underlying this digital assault, we firmly believe that the world would be a better place if more people would just listen to "Me"!

Isn't it interesting to note that Christians have, since the day of Pentecost, believed the world would indeed be a better place if more people would just listen to what they had to say? The gospel message of salvation in Christ is, without a doubt, the single most important message the world needs to hear. A certain segment of the trillions of bits of data that float about in cyberspace certainly have their place of importance, but all of it fades to eternal insignificance in light of the good news about being raised from the spiritual graveyard to an eternal life walking with our Lord.

WE ARE FIRST-HAND, LIVING WITNESSES OF THE FACT THAT GOD SAVES SINNERS.

Christianity is, of course, more than just information, regardless of the format in which it is presented. Christianity is about relationships, primarily the personal relationship God establishes between an individual human being and himself. How does the world hear of such a thing even being a possibility? An age old, yet effective, method of seeing souls won to Jesus Christ, is for a son or daughter of God—one who has personally experienced the transforming power of the grace and mercy of God—to witness to another soul about what God has done. It is not hypothetical or imaginary, it's real and it's personal. We are first-hand, living witnesses of the fact that God saves sinners.

The apostle Paul often spent months in a city disputing and debating and arguing and reasoning and pleading with men and women about the state of their souls as he urged them to be reconciled to God by the blood of the Lord Jesus. Many believed, but many also persecuted him in a number of ways. They mocked him, they chased him out of town, they stoned him, they beat him and they slandered him. Yet, in the midst of all the persecution, God showed how his amazing grace was sufficient, and he enabled Paul, and the other believers, to hope in God, even at the worst of times.

We have a message to bring to the world—to the farthest ends of the earth and in our own backyard. The message of salvation and forgiveness is for all people and for all times. Let us strive, in the power of Jesus Christ, to both tell it and live it, regardless of opposition, always hoping in God to bring about a great harvest of souls! **B**

Mark Hudson
SGF Coordinator
coordinator@sgfcanada.com



CAREY 2009: Thabiti and Kristie Anyabwile with their son, Titus.

POST-CONFERENCE REPORT

ANOTHER GREAT CAREY

THE 2009 Canadian Carey Family Conference was a wonderful time of ministry, warm Christian fellowship and family enjoyment! Almost 400 registrants, representing thirty-six different churches, gathered at Braeside Camp in Paris, Ontario, from August 22 to 28 this summer. Most attendees took advantage of onsite accommodations, half of them campers, the others staying in the forty cottages made available this year. God blessed us with kids—during the weekday morning sessions 170 children aged 4 to 19 received biblical instruction! A record number of meals were served by the Braeside staff in the camp dining hall as well.

Thabiti Anyabwile, our plenary speaker from Grand Cayman (accompanied by his wife, Kristie, and three children, Afiya, Eden and Titus), preached five richly pastoral messages from the gospel of Matthew in a series called "Questions for Jesus." During the Thursday evening session, Pastor Anyabwile wove his testimony through the message, outlining how God had worked in his life rescuing him from Islam and bringing him to trust in Christ alone. A number of Carey families appreciated the opportunity to host the Anyabwiles for lunch and dinner through the conference week, greatly enjoying fellowship with them.

SGF pastors preached the weekend and morning sessions, thoughtfully dealing with practical topics in a series entitled "Foundations for the Family." The inaugural Friday morning panel discussion went very well as the conference speakers dealt informally with questions related to the week's sessions. The different perspective brought by each participant, and the interplay between them, was both interesting and beneficial.

If you weren't able to attend the conference or wish to listen again to something you heard—or know someone who might benefit from the messages preached—all twelve sessions are freely available for download at www.carey-conference.net.

Next year's Carey Conference is scheduled for August 21–27, 2010. Stuart Olyott, a frequent conference speaker and faithful expositor from the United Kingdom, will be our evening speaker. As plans for the 2010 conference develop, further details will be available on the Carey website. Be sure to mark your calendars and reserve the week for another superb conference in 2010!—Harry Droogendyk

SGF NEWS

WELCOMING A NEW CHURCH

SOVEREIGN GRACE FAMILY CHURCH, BELLEVILLE

We have discovered there are many ways the Lord can plant a church. At present there are four new churches underway that are connected to SGF churches; each one has a unique history and pattern of development. A small group of believers in Belleville felt urged by the Spirit to consider beginning a new work, and they sought out the SGF for support, confirmation and direction. The fifteen charter members have taken the name **Sovereign Grace Family Church**, and they plan to have their first official service October 4, 2009. **Faith Baptist Church**, pastored by Brian Robinson, has taken on the responsibility of spiritual oversight and logistical support of this new work. Representatives from each church have met and details are being worked out as to how prayer and practical support can best be applied. There is tremendous excitement in both congregations as they prayerfully and joyfully consider the ways their ministries may intertwine in the weeks and months ahead. They hope to have a pulpit exchange and perhaps a baptism or two in the near future. It was tremendously encouraging to receive a letter from SGFC requesting membership in the SGF. May the Lord be honoured and his people greatly blessed by this new contact!—MH

ATT: YA'S & C&C'S

Grace Bible Church in Cambridge is once again hosting its biannual **David Brainerd College and Career Retreat** November 6-7, 2009. On Friday evening, Bruce Arthur will bring a message on "The perseverance of the saints." On Saturday, Pastor David Robinson will bring three sessions in a series called, "Certainty in a world of uncertainty": Waging war against sin; courage in community; a tree firmly planted in truth. The afternoon will be spent playing indoor volleyball and/or board games. The cost is \$25 per person for the weekend for all food, drinks and snacks. This is a great opportunity to get to know people from other churches and to get some encouragement from the Word. *Please register by October 28, 2009, by sending an email to: janicevaneck@rogers.com.—JVE*

SGF GENERAL ASSEMBLY

Join with members from other SGF churches as we gather for the annual SGF General Assembly at Trinity Baptist Church, Burlington, ON., on November 20-21, 2009. Enjoy fellowship, hear reports from other churches and ministries and share in the Word. Register online at www.sgfcanda.com

UPCOMING EVENTS

OCTOBER 16, 2009

SINGLES' NIGHT

Speaker: John Bell

Time: 7 to 10 p.m.

All singles older than high school age welcome!

Grace Fellowship Church, Toronto, ON

www.gfcto.com

OCTOBER 17-18, 2009

TBC ANNIVERSARY SERVICE

Speaker: Paul Martin

Trinity Baptist Church, Burlington, ON.

www.trinity-baptist-church.com

OCTOBER 22-24, 2009

NEW TESTAMENT INTRODUCTION COURSE

Professor: Allen Mickle

Includes a survey of each NT book, highlighting major theological themes and an analysis of their place in God's revelation.

Fyfe Study Centre, Sarnia

www.sovereigngrace.sarnia.com/fyfe

OCTOBER 26, 2009

TORONTO PASTORS FELLOWSHIP (TPF)

Speaker: Brian Robinson

Topic: The pastor as preacher (10 a.m.)

Richview Baptist Church, ON
torontopastors.org

OCTOBER 30-31, 2009

ADDICTIONS: A BANQUET IN THE GRAVE

Speaker: Dr. Edward Welch

A practical theology of addiction that can help you understand and help those who seem caught in an endless cycle of "sickness, recovery and relapse."

Hosted by Bethany Christian Reformed Church, Fenwick, ON
www.BethanyCRC.ca

NOVEMBER 6-7, 2009

DAVID BRAINERD COLLEGE & CAREER RETREAT

Speakers: Bruce Arthur and David Robinson

Cost: \$25/person

A weekend of ministry, sports and fellowship.

Held at Grace Bible Church, Cambridge, ON.

janicevaneck@rogers.com

NOVEMBER 13-14, 2009

SOLA SCRIPTURA'S LONDON CONFERENCE

The Last Days

Featured speakers: Joseph Pipa, Kirk Wellum, Richard Ganz, Michael A.G. Haykin and Heinz Dschankilic.

Cost: \$50/person

Held at Hillside Church, London, ON.

www.sola-scriptura.ca

NOVEMBER 16, 2009

TORONTO PASTORS FELLOWSHIP

Speaker: Mark Spansel

Topic: The pastor as sufferer (10 a.m.)

torontopastors.org

NOVEMBER 20-21, 2009

SGF GENERAL ASSEMBLY

Hosted by Trinity Baptist Church, Burlington, ON.

www.sgfcanda.com

DECEMBER 7, 2009

TORONTO PASTORS FELLOWSHIP

Speaker: Tim Kerr

Topic: The pastor as counsellor (10 a.m.)

torontopastors.org

JANUARY 17, 2010

SGCC 25TH ANNIVERSARY

Speaker: Kirk Wellum

Sovereign Grace Community Church, Sarnia, ON.

www.sovereigngracesarnia.com

ORGANIZING AN EVENT? LET BARNABAS KNOW.

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HOPE IN THE WORST OF TIMES

BY PAUL MARTIN

It was one of those days. For whatever reason I seemed to have woken up on “the wrong side of the bed.” Susan and I were not operating on the same page. Family harmony wasn’t happening. The dog was in the way.

As the day progressed, so did my anger and frustration. We were running late for an appointment and someone forgot something in the house. Turn off the car. Storm in the front door. Run down the basement stairs...well, almost. It was more like, take a flying leap from the top of the stairs and end up in a heap with a near-broken ankle on the basement floor crying like whipped puppy.

It was a bad day. Not only did everything seem to be going wrong but most of my problems were the result of my own sin and, worst of all, I knew it.

Most of us have had days like that. Hopefully we have not had too many. The circumstances are always different, but with the same core ingredients—horrible circumstances at least partly created by our own sin and failings. Thus, not only do we feel rotten about what is happening to us, but we have the added grief of knowing most of it is our fault!

Old King David had a day like this, and I am guessing it was ten times worse than anything you have experienced.

David had committed adultery with Bathsheba. He then began a Jack Bauer-worthy secret operation to hide his sin. That began with sending the violated Bathsheba home, but wouldn’t you know it, she was pregnant with David’s child from their single encounter. That sent the secret ops into high gear.

The king arranged to have Uriah sent home from fighting his battle, hoping that Uriah (and everybody else) would assume a proper origin of the child. Whether Uriah was on to something or extremely loyal to his fellow soldiers, he would not go see his wife. Not even when “under the influence.”

In desperation David wrote a murder order for Uriah and sent it by that poor soldier to Joab. Joab didn’t seem to flinch at the com-

mand and put Uriah at the front of a Pickett’s Charge and backed off to let him die at the hands of his enemies.

Once exposed, this series of events led God to say the following: “Now therefore the sword shall never depart from your house, because you have despised me and have taken the wife of Uriah the Hittite to be your wife” (2 Samuel 12:10).

Years came and went. Problems rose and subsided. David went on with the Lord. Yet trouble brewed.

A man guilty of sexual sin does not have a lot of moral ground to stand on when others fall into the same. Maybe that is why David stayed silent when his son raped his daughter. A man guilty of murder may not feel he has a lot to say to another murderer. Maybe that is why David said nothing when one of his sons killed the rapist son. But all that silence from the king allowed evil to ferment in the kingdom.

It came to a head on the day Absalom, the brother-murdering bold son of David, raised up an insurrection against his dad. The news came fast and furious that son was going to attack father. Friends for decades betrayed the king and sided with the son. Loyal citizens abandoned their ruler. David gathered up all who were devoted to him and ran away.

It was a bad day. And much of it was his fault. In eleven years he had gone from a powerful king of a unified, prosperous nation, back to hiding in the caves. These were the worst of times.

How do you respond in times like these? Do you get sullen, depressed and desperate? Do you hunker down and try harder? Give up? Sit in a heap on the basement floor in tears? Or do you hope?

We know what David did, because he wrote a song about it all. Psalm 3 begins with the inscription: “A Psalm of David, when he fled from Absalom his son.” Here is the man after God’s own heart engaging God in the worst of times. Remarkably, his words are not full of complaint or whining or despair. David expresses his hope, his firm confidence in God. And frankly, we need to learn to do the same when in similar circumstances. So, how do we hope in God in the worst of times?



STATE YOUR PROBLEM

David states his problems to God without exaggeration or denial. He has lots of enemies. He has lots of *new* enemies. And he has lots of former friends who have written him off.

*O LORD, how many are my foes!
Many are rising against me;
many are saying of my soul,
there is no salvation for him in God (Psalm 3:1–2).*

If you have lived long enough, you can probably relate. You have had your own share of troubles, whether that was betrayal, a swelling tide of enemies, getting mocked by your foes or even attacked by your own family members. And you have likely had to eat the just desserts of your own sins on top of that.

If your life has been more pure, then you've gotten it from the other side ["all who desire to live a godly life in Christ Jesus will be persecuted" (2 Timothy 3:12)] and been betrayed, lied about or hurt by some other means. Either way, all of us have known the temptation to lose hope in the midst of our troubles. But there is hope for us if we learn to stay focused.

STATE YOUR REALITY

It was Dr. Martyn Lloyd-Jones who first brought to my attention the concept that many of our problems are created from *listening to* ourselves rather than *talking to* ourselves. His point (taken from the Psalms by the way) was that we need to learn to preach truth to our hearts. Too often we run away into our own little world of make-believe and plot revenge or replay arguments or fantasize about happier things or wildly exaggerate our issues. If human hearts are deceptive, we can be pretty sure that processing problems in the confines of our own cranium is a recipe for unreliable self-illusion. We need truth—strong, unwavering, lie-correcting truth. And we need to preach that truth to our own souls.

*But you, O LORD, are a shield about me,
my glory, and the lifter of my head.
I cried aloud to the Lord,
and he answered me from his holy hill (Psalm 3:3–4).*

David tells his own soul what is true about himself. I am protected, accepted and heard. He affirms God is *protecting* him by this phrase "a shield about me." How interesting that a seasoned soldier chose to write "about" instead of "in front of" me. God is better than a metal shield. He encompasses his children all around!

The sinner David also rejoices in God's *acceptance* of him. This is remarkable. At the very time he is "getting what he deserved" for all his moral failures and lies, he affirms that God accepts him. That is

We need truth—strong, unwavering, lie-correcting truth. And we need to preach that truth to our own souls.

what you do with your kids sometimes, isn't it? They come to you downcast about their sin, and you put a finger under that little chin and lift their eyes to your loving eyes... you accept them. So God accepts David.

The Lord also *hears* David, and for folks wading through the worst of times, that is good news indeed! David cried. God answered.

But all of this begs the question, Where does David get off having such confidence? Is this just some delusional, televangelist positive-thinking drivel? Shouldn't David be beating himself up? How dare he make such bold claims?

There is only one answer. God had made him a promise. Even when the bad news of a "sword never departing" was being given, so was the gospel promise: "You shall not die" (2 Samuel 12:13)...and

DAVID BRAINERD COLLEGE & CAREER RETREAT

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November 6–7, 2009

GRACE BIBLE CHURCH

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Friday, November 6, at 7:30 p.m.

The perseverance of the saints
with **BRUCE ARTHUR**, Campbell Baptist Church

Saturday, November 7, 10:00 a.m. to 8:30 p.m.

Certainty in a world of uncertainty

with **DAVID ROBINSON**, Pastor of Grace Bible Church

Morning sessions

1. Waging war against sin
2. Courage in community

Evening session

3. A tree firmly planted in truth

Cost: \$25/person/weekend or \$20 for Sat. only

- Drinks, snacks and meals are provided.
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my lovingkindness (Hebrew: *chesed*) will not depart from you” (Isaiah 54:10, NIV). In other words, David is basing his confidence on revealed truth. As horrible as was his current situation and as culpable as he was for creating it, this is his reality: protected, accepted and heard.

STATE YOUR RESPONSE

The leading cause of insomnia in North America is stress. We don’t sleep well when we are anxious.

*I lay down and slept;
I woke again, for the Lord sustained me.
I will not be afraid of many thousands of people
who have set themselves against me all around.*

*Arise, O Lord!
Save me, O my God!
For you strike all my enemies on the cheek;
you break the teeth of the wicked.*

*Salvation belongs to the Lord;
your blessing be on your people! (Psalm 3:5–8)*

David slept. I have known folks who have stayed up for days fretting over their calamities. Here is David on the run from his murderous son sleeping in some wilderness cave like an old dog. And

**Those sure
promises
state that the
Christian’s
reality is
protected,
accepted
and heard...
take comfort**

his quiet rest is not a result of bodyguards but his confidence in the promise. Truth *comforts*.

It also imparts *peace*. David’s enemies are increasing hourly, yet he does not fear “many thousands of people” since the One God is with him.

And truth grants *courage*. He is not huddled in a field, sweating, heart palpitating, and vomiting as he considers how outmanned and out-resourced he is. He courageously entrusts himself to the One who saves.

Well, you might say, that is all fine and dandy for David. But I am just little old me, not some king! These things don’t apply to me. My situation is different.

Is there a way for you to hope in God in the worst of times? You bet. For the greater David, our Lord Jesus also crossed the Kidron one night. He too wept on the Mount of Olives. He too stated his problem to his Father [“Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done” (Luke 22:42)]. He too was betrayed by one as close as a son. He too was mocked by men. And he too kept entrusting himself to him who judges justly... until they killed him on Calvary. And this death was for you, sacrificing himself in your place, bearing your sins in his body on the tree to purchase with his blood a people for God. A people to whom he has made promises based on his cross-work.

Those sure promises state that the Christian’s reality is protected, accepted and heard. Thus, our response in the worst of times is to take comfort, know peace and act with prayerful courage. God is for us.

How do you hope in the worst of times? Look to the cross, Christian! And see there a shielding, head-lifting, listening, enemy-striking, salvation-owning, fear-crushing God. And put your hope in him. **B**

WHERE ARE YOU GOING?

Isaiah 35 shows us the highway that leads to life **BY ROGER FELLOWS**

Where are you heading? Isaiah speaks of a highway (35:8). When you see a highway, it is natural to ask, “Where does it go?”

Another good question to ask is, “Who is on it?” We occasionally drive through Toronto in the middle of the night: we are amazed at the volume of traffic, and ask, “Where are all these people going?”

The context of Isaiah 35 is the Assyrian invasion. Assyria was the superpower of the day. They had conquered one kingdom after another. Even the northern kingdom of Israel had succumbed. Judah was now threatened and would seem to have little chance of victory. The nation would later be conquered by the Babylonians. As hopeless as the situation seemed, this chapter came as a word of encouragement under a number of pictures, such as the desert blossoming and the healing of the sick. These are beautiful pictures that speak of the changes that come in the lives of those who experience God’s grace. However, it is the highway that will occupy our attention in this article. Note several things about this highway.

1. *It is a well-prepared highway* (35:8). Every country has its roads, but in many cases, especially in Third World nations, they are just dirt roads with little preparation or maintenance. In heavy rains they are washed out and become almost impassible. The word “highway” is what it says – a high way, a raised up road that is specially constructed and that will not be washed out. Our highway is prepared by the Lord himself for his people to travel on. We don’t choose our own route, but God shows us the way we should go.

2. *It is a holy highway* (35:8). It is called “the Way of Holiness.” That is not just a name on a street sign, but it describes the character of the road and those who travel on it. There is no alternative route. We are to strive “for the holiness without which no one will see the Lord” (Hebrews 12:14). We are not saved by holiness, but neither are we saved without it. Holy living is the evidence of those who truly know the Lord.

3. *It is a restricted highway* (35:8). In the spring, when the frost is coming out of the ground, some roads are reserved for

vehicles under a certain weight, to reduce wear on the surface. Some lanes in highways are reserved for buses or vehicles with two or more passengers. This highway is reserved for God’s people. The unclean are excluded. In the Old Testament, Israelites were sometimes excluded from worship if they were ceremonially unclean, perhaps because they had touched a dead body. The uncleanness here is moral uncleanness. It is another way of saying that those whose lives are not holy cannot

walk on this road. You may profess to be a Christian, but if your life does not match your profession, you will not find yourself on this highway. Fools also have no place here. Many times in the Old Testament, wisdom and foolishness are not a matter of the intellect but of the heart. A fool is one who has never seen that the fear of the Lord is the beginning of wisdom.

4. *It is a safe highway* (35:9). There will be no lions or ferocious beasts there. The devil is likened to a lion (1 Peter 5:8). Isaiah is not saying there will be no dangers in the Christian life but that spiritually God’s people are safe. John Bunyan in *Pilgrim’s Progress* portrayed it well. As Christian arrived at the Palace Beautiful he was confronted by lions on either side of the path. Naturally he was scared; however, the porter came out from the palace and told him not to be afraid, because the lions were chained. As long as he kept in the middle of the path he would be safe. We may suffer all kinds of hardships and persecution, but nothing can separate us from the love of God in Christ (Romans 8:39).

5. *It is a highway of redemption* (35:9–10). If our trust is in Jesus Christ, we are the redeemed of the Lord—his ransomed people. Christ has set us free from sin’s guilt and power by his own precious blood. No one else walks this highway—only Christians, those redeemed by the blood of the Lamb. Are you one of them? We may with the best of intentions walk a path we think will lead to heaven, but neither our sincerity or good works will bring us to the desired destina-



tion: it is only Christ’s redeeming work that will put us on the right road.

6. *It is a joyful highway* (35:10). The route resounds with the songs of pilgrims. When we think of our salvation and especially of our Saviour, shouldn’t it generate joy and singing? Often we seem to find more pleasure in earthly things than in the things of God. Shame on us! We need to fix our eyes on Jesus (Hebrews 12:2). We are joyful because of our salvation but also because of our destination.

7. *It is a highway with a destination* (35:10). We are heading to Zion. Every male Jew was expected to go to Jerusalem (Zion), three times a year for the main feasts. We have no earthly Zion to travel to, but a far better place—the heavenly Jerusalem. That is our destination as individuals and as churches. Pilgrims travelling to Israel liked to travel together for safety, because of robbers, and as we travel toward the promised land we need to be together as God’s people. We need to maintain love and unity. We need each other. We shouldn’t neglect to meet together and to pray together. Whatever trials we face in this life, we can encourage one another. We can especially encourage each other with the prospect of arriving at the celestial city, where we shall see Jesus face to face and be with him forever.

Are you on this highway? Have you begun this pilgrimage? If not, you need to come to the Lord, confess your sins and seek his forgiveness and salvation. Then remain steadfast as you journey toward Zion. **B**

MAKING A DIFFERENCE



BY MARK HUDSON // One of the highlights of turning sixteen is the exhilaration that comes from driving the family car for the very first time. In a single moment the new driver experiences a fascinating mix of adrenaline, independence and terror. It's the same for mom or dad, one of whom is usually a front seat supervisor, trying not to appear nervous, even though the first vehicle coming their way is a garbage truck bigger than the garage. Society has determined, however, that the young driver has reached an age of responsibility and can be trusted to learn the complicated set of skills required to operate a motorized vehicle. Voting in Canada requires eighteen years of life experience and, fortunately for some, no test is required to qualify to have an opinion in the polling booth. As a student the minimum wage is \$8.90 an hour though, at age eighteen, it sky-rockets to \$9.50, a major watershed moment in the real-life world of growing financial needs.

Though it can vary in degree with different societies, "Sorry, you're still too young!" is a barrier faced by young people everywhere. Without debating the many age-related issues about which teens and parents disagree, young people find they are often quite restricted when it comes to doing things they feel will have long-term significance and real meaning, both personal and public. The world is waiting for them to become more mature, more responsible and more grown-up. Isn't it amazing, then, to know that God is pleased to use young people to do vital, life-changing, world-altering, kingdom work? Young Christians are called and equipped to serve the Lord in ways that bring honour to him and eternal good to people.

When the concept of serving God by serving others becomes a reality to any believer, a transformation of priorities begins to take place. The needs of others become more important than personal needs. Jesus served, and he was King of kings and Lord of lords; he certainly expects the same from his people. Young people can serve in many ways: helping the elderly, shovelling a driveway, making a meal, helping with or teaching younger children, setting up chairs, being faithful at youth meetings, being attentive in the service. And all this can be done cheerfully, because, at the heart of it all, they are really serving their Lord and Saviour Jesus Christ.

There is no age restriction at the throne of grace, and the prayers of young believers are heard and answered just like those of the oldest saint. The Bible is not too complicated for a young mind, guided by the Spirit of God, to understand. Teens can witness to other teens in ways adults can't. They often share many of the struggles faced by their peers; they've asked the same questions and felt their fear of an uncertain future. Teens can be a shining light in this dark world as they tell others of the wonders of God and how he works in a *real* way in their lives. The gospel of salvation can be shared with friends and family as teens speak up for their Lord.

The world is full of restrictions for all kinds of reasons. Christian young people can rejoice in the fact that, even within these fences, the Lord will bless them and use them to build his kingdom. **B**

Teens can witness to other teens in ways adults can't. They often share many of the struggles faced by their peers...

USE YOUR IMAGINATION



BY JEREMY JOHNSTON // Listening to John Lennon's 1971 song, "Imagine," causes most people to liken "imagination" with mere "wishful thinking." But in truth, "imagination" is part of God's character, which he gives to humanity to help us understand true reality, including his own character and his dealings with humanity. In Scripture, God describes himself using imaginative language; he is depicted as a Father, King, Brother, Husband, Lover, Friend, but he is not *literally* any of these things. He is Spirit and does not have a body, yet he is described as having a face, ears, eyes, nostrils, mouth, hands, arms, fingers, shoulders, back and feet; he sits, stands, marches, rides, shoots arrows and his voice is like thunder. Through metaphor and poetic imagery—understood by a sanctified imagination—finite minds begin to comprehend their infinite and unfathomable Creator. Through imaginative means, God reveals himself.

Imagination helps us understand the full spectrum of God's world—both the material and the nonmaterial aspects of creation. The created universe is more than molecules and cells, chemical reactions and calculations. Imagination aids our ability to know and appreciate the intangible aspects of reality: aspects like love, courage, friendship, sacrifice, honour, glory...even "angels and principalities." By exercising a sanctified imagination, Christians can counter the narrowing perspectives of our culture's scientific worldview, a worldview that claims "what is nonmaterial is immaterial."

A sanctified imagination also enables Christians to understand the mysteries of the gospel, mysteries that are often spoken of poetically. The Gospels give countless examples where listeners of Jesus misunderstood the message because of narrow and pragmatic mindsets. When Jesus warned of the "leaven of the Pharisees," the disciples asked, "Where's the bread?" (Matthew 16:5-7). Too often we skim over word pictures painted by Jesus without imagining the full impact of what the Word is conveying. The Golden Rule, "Love your neighbour as yourself," is given poetically. In order to love our neighbour, we must imagine we were walking in his shoes. We must also imagine what Christ would do in our situation. For example, husbands are to love their wives the way Christ loves the church...imagine.

Lastly, we are to use our imaginations to communicate God's glory anew. Francis Schaeffer writes, "The Christian is the one whose imagination should fly beyond the stars." God is too wonderful to be praised with worn out clichés; the imagination is needed to communicate the glory of God to each new generation and culture. In his essay "God is not boring," John Piper writes,

Imagination is like a muscle. It grows stronger when you flex it...Imagination is also contagious...So I suggest that you hang out with people (mainly dead poets) who are full of imagination. Then labour to say an old truth in awakening ways. God is worthy. "Oh sing to the Lord a new song"—or picture, or poem, or figure of speech.

Let us be diligent in fostering sanctified imaginations, in order to know God, to know reality and to make him known in the world, here and now. Read a poem, write a poem...imagine. **B**

A DEVOTIONAL STUDY to spur each other on

ROMANS 8

BY PERRY EDWARDS // Romans 8 is a very rich and practical chapter for the Christian. Its teaching lies at the very heart of the Christian life and, if properly understood and applied, will bring much joy and freedom to your daily living. Some of the truths in this chapter require explanation that goes beyond the ability of this devotional to provide. I would encourage you to read the chapter several times, use the following questions to stimulate thought and study a good commentary to help give further explanation of the text. Above all, ask God to give you insight as you study.

READING 1

Romans 8:1-4

DISCUSSION According to verses 1 and 2, what two great blessings do Christians have in Christ? In what way is the Christian no longer under condemnation? In what ways has he or she been set free? According to verse 3, why is the law powerless to save from sin (Romans 3:20; 5:20; 7:7-12)? Because the law is unable to justify the sinner, what did God do to provide justification for his people? Notice that it is through Christ's death that you are justified and it is through the power of the indwelling Spirit that you are sanctified.

SPURRED ON Spend time thanking God for sending Jesus to die on the cross. Because of his death, the guilty verdict has been lifted from your life and you are declared innocent of all charges against you. Thank him for the indwelling Spirit who has delivered you from the power of sin and death.

READING 2

Romans 8:5-11

DISCUSSION From verses 5-8 note the importance of the mind in the Christian life. Make two lists: In the first, write down the desires of the sinful nature (flesh); in the second, write down the desires of the Spirit (1 Corinthians 6:9-11; Galatians 5:19-23; Ephesians 5:3-5). Think about what it means to be controlled by the Holy Spirit and what it means to be controlled by the sinful nature. Why is it so important to have the Holy Spirit dwelling within your heart?

SPURRED ON Determine that with God's help you will spend time every day filling your mind with his Word. Ask him to help you think about those things that please him.

READING 3

Romans 8:12-17

DISCUSSION What are the results of living according to the sinful nature (verses 6,7,8,13,15)? What are the results of living according to the Spirit (verses 6,11,13,14,15,16)? Verses 15 and 16 emphasize the familial relationship that Christians have with God. Make a list of the privileges you enjoy because God is your father and you are his child. How do you know that you are a child of God? Read verse 17: What does it mean to share in the sufferings of Christ?

SPURRED ON Take time to thank God that he is your Father and is concerned with every detail of your life. Bring all your concerns to him knowing that he cares for you more deeply than a human father could ever care for his own child.

READING 4

Romans 8:18-27

DISCUSSION Hendrikson refers to this section as: "The three groanings." In verses 19-22 we see the creation groaning. In verses 23 and 25 we see our own groaning as Christians, and in verses 26 and 27 we see the Spirit's groaning. What does verse 21 mean when it refers to liberation of creation? What suffering do we share with creation (verses 23-25)? What is the hope of God's people? In what ways does the Holy Spirit help us when we pray (verses 26-27)? In what ways does he intercede on our behalf?

SPURRED ON Praise God that we have a sure hope in the future resurrection. Although we groan under suffering in this world, we have the assurance that one day we and the world will be made new. Spend time praising God for the future hope you have in Christ. Take your eyes off your present sufferings and look to the future glory that awaits you.

READING 5

Romans 8:28-30

DISCUSSION Read verse 28 and think about the ways that the sovereignty of God is manifested in the world. List the ways that it is manifested in the natural world, national affairs, history and the personal lives of individual people.

There are five undeniable truths which make up five links in the chain of salvation. Identify them. What is the difference between God's foreknowledge and his predestination? If God predetermined our destiny, what place does human choice have in salvation?

SPURRED ON Thank God that he is faithful in even the most difficult circumstances in your life. When a loved one dies, your health fails, your financial security is threatened, a friend betrays you, or your child turns away from the faith, you can trust that God is working everything together for your good and his glory. Praise him for his sovereignty and trust him to work out the details.

READING 6

Romans 8:31-39

DISCUSSION This section is the climax of the chapter—indeed, all that Paul has written up to this point has led to this glorious declaration of your security in Christ. What are the "all things" of verse 32? In what way is Christ interceding for you? Note the emphasis in verse 39 that all of this is yours because you are *in Christ*!

SPURRED ON Slowly read this section, then get down on your knees and offer up strong words of praise to God for the security that you have in Christ. Thank him that there is no person, event, circumstance, material object, angel or demon that could separate you from his love. Even death itself has been swallowed up in victory! **B**

SUGGESTED RESOURCES • John R.W. Stott, *Men Made New* (Grand Rapids: Baker, 1978); William Hendrickson, *New Testament Commentary: Romans* (Grand Rapids: Baker, 1980).

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

THE EARLIEST BAPTISTS IN ONTARIO



BY MICHAEL A.G. HAYKIN // “A dismal region of moral darkness and the shadow of death” where most families had “no books, not even a Bible,” and thus were “grossly ignorant” was the way that the American Calvinistic Baptist missionary Asahel

Morse (1771–1838) described society in Upper Canada (that is, Ontario) in the first decade of the nineteenth century. Morse’s perspective was undoubtedly shaped by the fact that he was the product of a long-line of preachers—his father had been converted under the preaching of George Whitefield—and Morse himself could never remember a time when he was unable to read.

At the outbreak of the War of 1812, Baptist life in Ontario, pioneered by men like Morse, was little more than embryonic. By that time fourteen churches had been founded, nearly all of them planted along the shores of either Lake Ontario or Lake Erie. These churches had 400 members and were linked together in two fledgling associations. The Thurlow Association, which had been formed in 1802, consisted mostly of churches between Coburg and Kingston. The Clinton Conference, formally a part of the powerful Shaftesbury Association of Vermont, New York and New Hampshire until 1819, was made up of four churches—Charlotteville (Vittoria), Townsend (Boston), Clinton (Beamsville) and Oxford (later Thames Street Baptist Church, Ingersoll). Each of the Baptist causes in these two associations was the result of extensive missionary efforts on the part of a number of American Calvinistic Baptists.

The witness of John Winterbotham

Something of the arduous efforts involved in establishing these churches can be seen in this account by John Winterbotham (d.1868) about the founding of the Baptist cause at Vittoria. Winterbotham, a Yorkshireman who had pastored in Haworth, West Yorkshire, had emigrated to Ontario in July 1842. He had subsequently become the pastor of the First Baptist Church in Brantford and the editor of *The Christian Messenger*, a forerunner of *The Canadian Baptist*. Winterbotham noted that in the 1790s the area around Vittoria was “almost an unbroken forest, having only a very

few human habitations scattered here and there in the thick woods down to the shore of Long Point Bay.” American Baptist missionaries seeking to plant Baptist works in the new country, Winterbotham continues:

...had to traverse the country all the way from Niagara River to Long Point, across swamps, over rivers and creeks, and through trackless woods, thus evincing their love for the souls of dying men. Meetings had been held...in log barns and houses, and when the weather permitted under the shade of lofty trees, whose huge branches screened the humble worshippers from the scorching rays of the sun.

Calvinism and closed communion

Theologically the two fledgling associations were Calvinistic in doctrine. The statement of faith of the Clinton church (October 17, 1807) illustrates these churches’ Reformed position. In the fourth and fifth articles it is unequivocally stated that “all that ever will be saved were chosen in Christ before the world began” and that “all whom God chose in eternity he will call in time by his efficacious grace, and qualify them for, and bring them to his kingdom of glory.”

In the American Calvinistic Baptist tradition out of which these Ontario churches sprang there was also a strong commitment to a closed communion polity. For instance, the Charlotteville statement of faith specified that “none have a right” to participate in the Lord’s Supper but those who “have been duly baptized” as believers and “received into the church.” A shared ecclesial tradition thus united these early Baptist churches, one that was rooted in Calvinistic soteriology and the practice of closed communion.

Such a common doctrinal heritage, though, does not appear to have resulted in significant numerical growth during this early period of Baptist witness in Ontario. This is a powerful reminder that Christian orthodoxy, though utterly necessary, is not sufficient for spiritual vitality: for that, there is need of the anointing work of the Holy Spirit, something we will take up in a subsequent issue. **B**

| *mixed* MEDIA

A look at things audible: 2 CDs worth a listen

SARA GROVES
TELL ME WHAT YOU KNOW
INO (2007); B000W80MP4



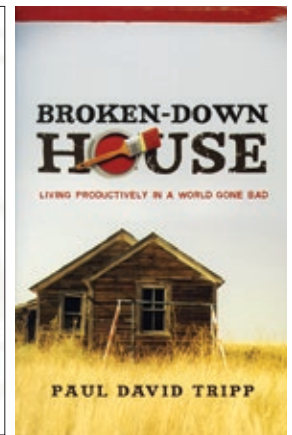
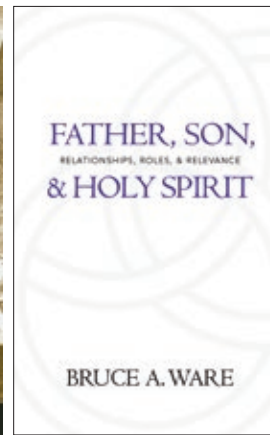
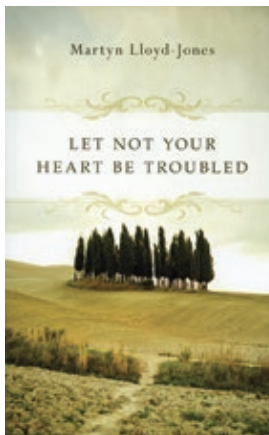
Known for her soulful, folky music borne out of godly devotion and personal experience, Sara provides more of the same on this album. In addition to songs like “I saw what I saw,” describing her missions experience and interactions with present-day “giants in the faith,” songs like “When the saints” tell of Bible heroes who have led the way and among whom she would long to stand when Christ returns. A great listen!—*Jane Cates*

THE AMBASSADOR
THE THESIS
Cross Movement (2005); B0009A3ZIK



While William Branch was completing his M.Th. thesis, “Theological implications of hip-hop culture,” he also produced his second solo album, appropriately titled *The Thesis*. In it he seeks to provide a biblical and social analysis of one of the most dominating urban influences: hip-hop culture. This album is a must-have for anyone seeking a deeper understanding of what hip-hop is and can be through God’s transforming grace.—*Dayna Kapala*

A QUARTERLY review OF NEW & RECENT books



LET NOT YOUR HEART BE TROUBLED

BY MARTYN LLOYD-JONES

Crossway Books (2009), 137 pgs
ISBN 978-1433501197

Dr. Martyn Lloyd-Jones's approach to exposition of Scripture is unique. He brings to life the words of Jesus through clarity of thought and simplicity of language that excites the Christian pilgrim's mind and heart. In these eight sermons on John 14:1–12, the author encourages the Christian to recognize and face his fears and then deal with them through the unchanging truths of the gospel resulting in a "quiet heart."

The book is divided into three parts. Part one is "We must believe," part two deals with "The soul and its future," and part three, "No other way," encourages us in the great work of the Holy Spirit. Although Lloyd-Jones preached these sermons in 1951, they are still relevant today. His writing style is refreshingly conversational and easily understood. I highly recommend it.—Christine Perry

EMPTY ARMS

A mother's journey through grief to hope

BY KEREN BAKER

Evangelical Press (2009), 126 pgs
ISBN 978-0852347041

This book shares a personal account of loss mingled with practical wisdom from "a collection of lessons learnt." Baker tenderly tells the story of her journey of grief upon losing her two-year-

old daughter, Natalie. She shares honestly the struggles that God has carried them through, including such poignant moments as placing pink ribbons and roses on her daughter's casket, "I wanted to somehow make the ugliest thing a mother should never have to see possess some vestige of beauty."

The short-chapter format of *Empty Arms* makes it a perfect book for weary, grieving souls. Uplifting sections encourage parents to record memories and take positive actions in their loved one's name. Baker also deals with the differences in the way husbands, wives and siblings grieve. She strongly affirms both the love and sovereignty of God through Scripture. This book would be suitable both for those recently bereaved or further along their path, or for those who wish to have a better working understanding of how to help the bereaved.—Cynthia Dschankilic

MAN OVERBOARD!

The story of Jonah

BY SINCLAIR B. FERGUSON

Banner of Truth (2008), 98 pgs
ISBN 978-0851519821

A cursory reading of the book of Jonah might leave you feeling a little confused: here was a prophet of the Lord who ran away from God. He then spent some time in the belly of a large fish. He eventually goes to Nineveh, and they repent—and Jonah is still not happy. But there's much more to it than

that! This book will open your heart to God's heart and the ways he pursues his people with persistent grace and determination.

Pursuing themes such as disobedience, chastisement, repentance, restoration, sovereignty, evangelistic grace and selflessness, Ferguson takes you to the centre of the story—God's dealings with the heart of his prophet. Each chapter is full of searching application, insights into the promises and purposes of God—and hope (because this same God is at work in our own sinful and often messy lives). Remarkably relevant, this book is full of encouragements to obedience.—Janice Van Eck

FATHER, SON AND HOLY SPIRIT

Relationships, roles and relevance

BY BRUCE A. WARE

Crossway Books (2005), 176 pgs
ISBN 978-1581346688

The Trinity has become a truth assumed, to the detriment of the believer's walk, rather than a subject meditated upon, to the enrichment of the believer's life. Raise the doctrine in the church and many will ask "How is the Trinity relevant to me?" Admittedly, many preachers and teachers have contributed to this by handling the beauty of God's triune nature with a cold distant orthodoxy. Not so Dr. Bruce Ware. In this book, he connects the dots between doctrine and practice. Of all the books on Christian growth, this one is a must read

as it reflects the biblical emphasis that reflection on the character of God leads to a sinner's spiritual reformation.

—Glenn Tomlinson


BROKEN DOWN HOUSE

Living productively in a world gone bad

BY PAUL DAVID TRIPP

Shepherd Press (2009), 223 pgs
ISBN 978-0981540061

Tripp takes the analogy of a broken down house and applies it to the believer—one who is broken by sin, living in a broken world, and God is working on the restoration process. His key point is for us to see ourselves as we really are: a sinner and a child of grace. It's when we are deeply aware of our sin that we get excited about grace! And "only grace can give us the courage to face the enormity of our sin."

In part one, he looks at our identity, God's sovereignty, our limits, trusting in what is sure, what it means to wait on God, etc. In part two, he explains what it means to have your life anchored in a community of believers and how this call to community is "intentionally intrusive, Christ-centred, grace-driven and redemptive." He also explores what "cross-shaped love" looks like, the daily battle for truth, how our whole life is to be ministry, and how we should be concerned to leave a spiritual legacy—from a heart in awe of the glory of God and committed to living for it. A real blessing to read!—JVE 

SUSAN SEILER, a missionary serving with Wycliffe in Nampula, Mozambique, talks to JANICE VAN ECK about life, typesetting Scripture and how the Lord has been teaching her and growing her faith.

Q You and Roland have been in Mozambique since 2001. Although many of the SGF churches are your sending/supporting churches, some of our readers are new to you and your work. Could you just give a brief summary of how you and Roland came to go to Mozambique?

A. One event that stands out is that hours before we met with our prayer team to review the possibilities with Wycliffe, an e-mail arrived from the director of Mozambique pleading with us to come and fill the need for computer and printing support. Mozambique is the third poorest country in the world, a former Portuguese colony, full of landmines, and desperately trying to pull itself up from the destruction of thirty years of civil war. Wycliffe really needed our skills to help begin the work of Bible translation! That night, when we presented all the facts to our prayer group, everyone was of the same mind—Mozambique was where God was calling us to go.

Q. Presently, Roland is serving as the financial director for SIL International's Mozambique office and you are working in the SIL print centre, coordinating the printing of Bibles, books and literacy materials. Many here felt very connected to that work when they contributed to buying a gluing machine to help speed up the time-intensive process of binding books. Could you give us an update on that?

A. The gluing machine opened up whole new possibilities—we could bind sections of Scripture together in one volume! Consider the New Testament Gospels: it is now possible for us to bind all four in one volume for people to carry to church with them, while they wait for the rest of the New Testament to be translated.

5 THINGS ABOUT SUSAN

- 1 Susan is deeply in love with Roland. They celebrate their 21st anniversary this year!
- 2 Susan was an obstetrical nurse for twenty-five years, working in Toronto, Milton and Saudi Arabia.
- 3 Susan loves to sing her way through the hymnbook.
- 4 Susan longs for a relaxing drive on a flat, smooth highway.
- 5 Susan is amazed at what she sees of God's creation while snorkeling in the Indian Ocean.



Our print shop is now running at more than capacity, printing dictionaries, hymnals, Scripture portions and development booklets by the thousands. Next year we will need to move to larger facilities.

Q. What are some of the challenges of working with so many languages and translators?

A. The first challenge is learning software in order to prepare publications in both print and non-print media. Scripture typesetting is done using a series of programs written by the Canadian Bible Society and SIL. These programs are constantly being upgraded, forcing me to learn new versions almost every time I typeset Scripture.

The second challenge is vacancies that must be filled when missionaries leave the field or go on furlough. In the next month, besides my own responsibilities of typesetting eight dictionaries and managing the print shop, I will be overseeing the SIL centre's catering services while four language teams attend a three-week workshop.

Q. I understand that you've recently had to look for a new church to be a part of—that's a challenging prospect for anyone. Have you been able to find a new church home?

A. First of all, the concept of a "church home" in our context is quite different. We are specifically here to minister and not to be ministered to, so we find ourselves seeking a place where there are needs that we can meet, not necessarily where we are most comfortable. We pray that the people from our old church will still count us friends and that God will allow us to continue to have an influence on their lives. We have not yet found a new church, but we wait on the Lord to show us where he would have us worship.

Q. You were also teaching Sunday School—are you still able to be involved in that?

A. By God's grace, I am still able to be involved in teaching Sunday School in the church we left. I am able to help teach Bible truths to some fifty kids each Sunday morning. I pray with every fibre of my being that God will prepare the soil of these young hearts so that the seeds of his Word will find fertile ground to grow and produce new life in Christ.

Q. As a woman, how would you say your faith has changed since going into mission work?

A. My faith has grown through the need to trust God as I become more aware that I don't accomplish any lasting results in people's lives; God does! Why does he have me in Mozambique? Do I trust that he will accomplish whatever he wants to through my life and ministry? Do I worry about living up to the expectations of people here or at home, or do I set my eyes on the expectations of Jesus, the Author and Finisher of my faith? Have I learned contentment in whatever he supplies? Do I trust that he knows best and whatever he does is good?

The spiritual battle goes on in other areas, struggling with my own sin. A battle that must be fought with spiritual weapons, like prayer and using God's Word to read to myself, talk to myself and sing to myself.

Q. What are some of the things that the Lord has been teaching you recently?

A. I just finished a study of Psalm 23 and then read *A Shepherd Looks at the 23rd Psalm*. What an amazing Shepherd! I think this song expresses what he has done for me:

*Perverse and foolish oft I strayed,
But yet in love he sought me;
And on his shoulder gently laid,
And home rejoicing brought me....
And so through all the length of days
Thy goodness faileth never,
Good Shepherd, may I sing thy praise
Within thy house for ever!*

Q. What are some things you would say to those considering missions?

A. If God is calling you to missions: lay aside any encumbrance; endure the hardships; don't grow weary; don't lose heart; set your eyes on the Author and Perfecter of faith; and, may the joy of the Lord be your strength.

Q. When do you plan to be back in Canada?

A. Lord willing, we are coming in December 2010 and returning to Mozambique in June/July 2011. **B**

Sign up to receive the Seilers' newsletter by sending a request to susan_seiler@sil.org

LITTLE PILLOWS

Adapted from Frances Ridley Havergal

Where are your sins?

“And the Lord has laid on him the iniquity of us all” (Isaiah 53:6).

Where are your sins? Wherever they are, God’s terrible punishment must fall. Even if there were only one sin, and that one hidden away down in your heart, God’s wrath must find it out, and punish it. It could not escape.

But you know of many more than one; and God knows of more still. And so the great question for you is, “Where are they?” If he finds them on you, his wrath must fall on you. But if they are put somewhere else, you are safe, for he loves you, and only hates your sins. Where can that wonderful “somewhere else” be? This text tells you that God laid them on Jesus. Why did God’s terrible wrath fall on his beloved, holy Son? Because he had laid our sins on Jesus, and Jesus took them, and was willing to bear them, all the dreadful punishment fell on Jesus instead of us. Instead of you, dear little one!

When the great drops of blood fell down to the ground from his beloved head in Gethsemane, it was because the Lord had laid your sins on Jesus. When he hung by his pierced hands and feet upon the cross, alone in the great darkness of God’s wrath, it was because he was bearing your punishment. Your sins were laid upon him so that they might not be found upon you—for then you would have to face the punishment for them.

Satan will try to persuade you not to believe that your sins were laid upon Jesus, and will try to keep you always doubting it; but God says they were! Which will you believe?

Again look at the solemn question, “Where are your sins?” and then look at Jesus, suffering and dying for you, and answer boldly, “On Jesus! for ‘the Lord has laid on him the iniquity of us all.’” **B**

BIBLE FOCUS

Facing the lions

BY JODI DAM // The book of Daniel has several interesting stories about Daniel and his friends. One of the stories that shows God’s awesome power is the story of Daniel being thrown into the den of lions in Daniel 6. Find it in your Bible and read this story—you can get someone to read it with you if you need help—and then answer these questions.

1. What law did the administrators and satraps make to try and catch Daniel?
2. What did King Darius do wrong in this story?
3. When Daniel disobeyed the king’s law, who was he obeying?
4. Why do you think Daniel did not pray in secret even when he knew he might be caught?
5. How did God protect Daniel?

Word search

administrators
chapter six
Daniel
dawn
decree
den
God
godly
hungry
King Darius
lions
Medes
obedient
Persians
prayer
protected
punishment
repentance
safety
satraps
servant

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

DID YOU KNOW?

Lions are the largest animal in the feline species next to the tiger. Male lions can weigh between 330 and 500 pounds, while female lions can weigh between 260 and 330 pounds.



I'm 29 years old.


I am the Senior Pastor of Sarrat Bible Baptist Church,
a church in one of the poorest communities in the Philippines.

It's the church I grew up in.

I AM A COMPASSION SPONSORED CHILD.

Compassion connects you and the church in the developing world to end poverty in the life of a child. We work through the church to bring education, healthcare, social programs, and, most importantly, the eternal solution to poverty—the gospel of Jesus Christ.

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