

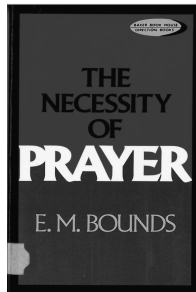
Saying of Thomas Watson

'If God be our God, He will give us peace in trouble. When there is a storm without, He will make peace within. The world can create trouble in peace, but God can create peace in trouble.

Take and Read

From Our Library

Some Christians insist that 19th-century American pastor Edward M. Bounds offered a more profound understanding of prayer for modern believers than any other contemporary religious thinker. This classic book on personal communication with God--first published in 1929, after his death, from the voluminous writings he left behind--explores how only prayer that truly comes from the spirit brings faith to Christian lives. He writes, "the Christian soldier, if he fight to win, must pray much." Bounds' book, however, is not simply a list of prayers for one to work through, but also a discourse on the very nature of prayer. He connects the nature of prayer to other features of the Christian life, such as faith, trust, reverence, patience, hope, desire, character, conduct, obedience and faithfulness. Bounds' passion for prayer--which compelled him to write nine books on the topic--shines through in this work, and cannot but help motivate those who read it to also see the necessity of prayer. As God's house is a house where the business of praying is carried on, so is it a place where the business of making praying people out of prayerless people is done. Edward M. Bounds' practice of prayer and writings upon the topic are like a hearty furnace, stoked and glowing brightly red. Now, others may gather around the luminance of that fire and warm themselves in the glow. The warmth which has spread to millions continues to produce heat and volcanic change. Perfect for individual study, this book is sure to change the way one prays.



Reviews

This is one of the greatest works of a truly profound author. This volume challenges mediocrity in the Christian life at its very core. The reader will come away from it with the certainty that he has sat at the feet of one who has frequented the very throne of God. The reader will also sense a Divine pull on the deepest recesses of his heart, as the author describes the kind of intimacy with God we all long for.—John Pasquet

For More information contact Andre' Camilleri on 79333304

"...in all these things we are more than conquerors through him who loved us" Romans 8:37.

Pastor: Paul Mizzi
Postal Address: P.O. Box 9 Luqa Malta
E-mail Address: knisjaevangelika@yahoo.com
Website: www.tecmalta.org



Reading from A.W. Tozer

Do we really long for our Lord to come?

For the Son of man shall come in the glory of his Father with his angels... (Mt.16:27).

The joyful and personal element in what we call the "blessed hope," the return of Christ to earth, seems to be altogether missing in our day. If the tender yearning is gone from the advent hope there must be reasons for it, and I think I know what they are.

One is simply that popular fundamentalist theology has emphasized the utility of the cross rather than the beauty of the One who died on it. The saved man's relation to Christ has been made contractual instead of personal. The "work" of Christ has been stressed until it has eclipsed the person of Christ, and what He did for me seems to be more important than what He is to me!

Redemption is seen as an across-the-counter transaction which we "accept," and the whole thing lacks emotional content. We must love someone very much to stay awake and long for his coming, and that may explain the absence of power in the advent hope even among those who still believe in it.

History reveals that times of suffering for the Church have also been times of looking upward. Tribulation has always sobered God's people and encouraged them to look for and yearn after the return of their Lord. God will wean us from the earth some way - the easy way if possible, the hard way if necessary!

Catechism Corner

Question 80 What is the Lord's Supper?

The Lord's Supper is an ordinance of the New Testament, instituted by Jesus Christ; wherein, by giving and receiving bread and wine, according to his appointment, his death is shown forth, (1Corinthians 11:23-26) and the worthy receivers are, not after a corporeal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace. (1Corinthians 10:16)

Question 81 What is required to the worthy receiving of the Lord's Supper?

It is required of them who would worthily partake of the Lord's Supper, that they examine themselves of their knowledge to discern the Lord's body, (1Corinthians 11:28,29) of their faith to feed upon him, (2Corinthians 13:5) of their repentance, (1Corinthians 11:31) love, (1Corinthians 11:18-20) and new obedience, (1Corinthians 5:8) lest coming unworthily, they eat and drink judgment to themselves. (1Corinthians 11:27-29)

Question 82 What is meant by the words, "until he come," which are used by the apostle Paul in reference to the Lord's Supper?

They plainly teach us that our Lord Jesus Christ will come a second time; which is the joy and hope of all believers. (Acts 1:11; 1Thessalonians 4:16)

A Devotion from the Puritans

Shoes for the journey.

"And your feet shod with the preparation of the gospel of peace" (Eph.6:15).

All of you that take the name of Christ, you are urged to put on these shoes of preparation, and to keep them on. In this way you will be ready at all times to follow the call of God's providence, though it should lead you into a suffering condition. Consider these two motives:

First, suffering work may overtake you suddenly, before you are aware of it. Therefore see that you are shod. Sometimes orders come to soldiers for a sudden march; they may not have as much as an hour's warning. They must be gone as soon as the drum beats.

So, as a Christian, you may be called before you are aware, into the field either to suffer for God or from God...God can soon change the scene in which you live, the public affairs and the conditions. Maybe, at present the authorities smile on the Church of God; but within a while it may frown, and the storm of persecution arise. There was a time when the churches had 'rest throughout all Judea' (Acts 9:31). It was a blessed time. But how long did it last? Alas! not long. Soon 'Herod the king stretched forth his hands to vex certain of the church.' In this persecution James the brother of John lost his life by Herod's cruel sword.

Second: if your feet are not shod with a preparation to suffer for Christ here on earth, your head cannot be crowned in heaven. Now mark the following words: 'If so be that we suffer with him, that we may be also glorified together' (Rom.8:17).

- William Gurnall, *The Christian in Complete Armour*, Vol.1, pp.573-575.

The Fruit of the Spirit: Joy

Joy is a delight of the mind, arising from the consideration of a present or assured approaching possession of a future good. When it is moderate, it is called *gladness*; when raised on a sudden to the highest degree, it is then *exultation* or *transport*; when we limit our desires by our possessions, it is *contentment*; when our desires are raised high, and yet accomplished, this is called *satisfaction*; when our joy is derived from some comical occasion or amusement, it is *mirth*; if it arise from considerable opposition that is vanquished in the pursuit of the good we desire, it is then called *triumph*; when joy has so long possessed the mind that it is settled into a temper, we call it *cheerfulness*; when we rejoice upon the amount of any good which others obtain, it may be called *sympathy*, or *congratulation*.

This is *natural* joy; but there is a *moral* joy, which is self-approbation, or that which arises from the performance of any good actions; this is called *peace*, or serenity of conscience; if the action is honourable, and the joy rise high, it may be called *glory*.

There is also a *spiritual* joy, which Galatians 5:22 calls a "fruit of the Spirit." It is also called "the joy of faith" (Phil.1:25), and "the rejoicing of hope" (Heb.3:6). As Christians we are called to rejoice in God himself (Psalms 43:4; Isa.61:10) and in our Saviour Christ Jesus (Phil.3:3; 1 Pt.1:8). In our joyous relationship with the Triune God, we also have the privilege to rejoice in God's promises to us (Psalms 119:162), together with the administration of the gospel and its ordinances (Psalms 89:15). As God's people we also rejoice in the prosperity of the interest of Christ (Acts 15:3; Rev.11:15,17) and also in the happiness of a future state in heaven (Rom.5:2; Matt.25:21).

Our Christian joy should be constant (Phil.4:4) and unspeakable (1 Pt.1:8). It is such a great blessing from our Father that it is unknown to unbelievers (1 Cor.2:14). It is a permanent joy, the gift of Christ to his own (John 16:22). In all this it becomes apparent that Christian joy is not gaiety without gloom, but the victory of faith.