

UPLOOK

MARCH 1995



**BEHIND
the MASK**



Behind the Mask

*You all know
that beloved
verse,
"Exhort one
another
weekly." But
of course
that's not
what it says.
It's easy for
someone to
put on a
happy face at
our local
assembly
when
we ask how
they are. The
question is:
How are they
Monday
morning?*

Twenty years ago, I was having some meetings in a town on the Canadian prairies. After each session, as I greeted the Christians, I was disturbed to see a man, probably in his early seventies, guffawing and back-slapping his way through the crowd. The topic for the week was a solemn one, and his behavior, in my mind, was entirely out of place.

Don't get me wrong. I think I have a sense of humor and like a good laugh. "A merry heart doeth good like a medicine" (Prov. 17:22). But this seemed so inappropriate. I read the Christians' faces as disapproving, too. Every night it was the same thing.

On Thursday morning, I received a phone call at the house where I was staying. It was the Jokemeister. I was preparing for the meeting that evening, and the last thing I needed was my joke-for-the-day. I confess I was quite abrupt. But no joke was forthcoming. What was it he wanted?

"How'd you like to have lunch with me?" he queried.

(I thought to myself, This is the golden opportunity to speak to this brother about his flippant attitude.) "I think that would be fine," I answered.

"Twelve o'clock, then?"

"Sure. I'll be ready." I still feel the residue of shame rising in my heart as I think of what I *really* meant by that last sentence.

At twelve o'clock sharp, a big boat of a Mercury, several years old, rolled up in front of the house. As I climbed in beside my host for the afternoon, he greeted me and then said, "Before lunch, if it's alright with you, I'd like you to meet my family."

"I'd like that."

"My wife died a few years ago," he said, his eyes misting. "It hasn't been easy."

I slipped my sword partway back into its sheath and thought I would wait for a more appropriate moment to, uh, deal with him.

We were heading out to the country, and soon pulled into the yard of a ramshackle farmhouse. There I met his daughter who was

trying to hold the place together, pay the bills, raise the kids. It looked like she was losing ground. Her husband had walked out on her.

As I sat in the kitchen with the two of them, she poured her broken heart out on the table. I tried to say something to her about the Lord being our helper. I'm not sure it did much good, but it was certainly not the time to set her father straight about his superficial attitude. I pushed the sword all the way back into its scabbard. The jokes? He was just trying to make it through the day.

Our next stop was a nursing home in town. His younger son lived here, if "lived" is an appropriate word. He sat, limp, strapped into a wheelchair positioned in the afternoon sunshine. He had to be dressed, fed, propped up for the day, changed, and put to bed. There was little response, if any, as his father spoke some tender words into his ear.

We didn't see his elder son, a prodigal. He had been incarcerated for writing bad checks repeatedly on his father's account. From what I could tell, he had been the greatest heartache of the three. But I could also tell the father kept looking down the road toward the far country, waiting.

Surreptitiously I slipped the sword out the window as we headed for lunch at a local diner. I presume it lies rusted under its twentieth winter blanket. I am not interested in finding it. I have no use for it.

How many hurting Christians put on their mask with their Sunday-go-to-meeting clothes each week? I do not know for sure, but my surmise is that the number is burgeoning. As our society unravels around us, it bears its sad influence into our families. Spurgeon's advice to his students looking for job security was to go in for ministering to broken hearts. They would never be out of a job, he told them. How true that is today.

We'll probably never see behind the masks if we only ask perfunctorily, "How are you?" as we slip past on our way to the Sunday morning coffee break.

"Encourage one another *daily*."

U

UPLOOK

(USPS 620-640)

Founded in 1927 as *Look on the Fields*,
is published eleven times per year by



GOSPEL FOLIO PRESS
P. O. Box 2041
Grand Rapids, MI 49501-2041

POSTMASTER:

Send address changes to:

UPLOOK

P. O. Box 2041

Grand Rapids, MI 49501-2041

Founding Publisher

WILLIAM J. PELL

Editor

J. B. NICHOLSON, JR.

Managing Editor

SCOTT A. TUCKER

Circulation Manager

PAUL GOODSON

UPLOOK magazine is intended to encourage the people of God in fidelity to His Word, fervency in intercessory prayer, labors more abundant and love to the Lord. Believing in the practical Headship of Christ and the local autonomy of each assembly, this is not intended to be an official organ of any group or federation of local churches. The editor and authors take responsibility for materials published. For any blessing which accrues from this publication, to God be the glory.

UPLOOK is copyrighted solely for the purpose of maintaining the integrity of the material. It is not intended to limit the proper use of articles contained in the magazine. Please include the words: "UPLOOK magazine, by permission" on photocopies made for personal use. For large quantities or other purposes, contact UPLOOK.

Please enclose a self-addressed, stamped envelope with all unsolicited material.

ISSN #1055-2642

Printed in the U. S. A.

© Copyright 1993 Gospel Folio Press

Contents

Volume 62 Number 2

FEATURES

PHILOXENIA <i>Jim Cormack</i>	4
YOUR BROTHER (Poem) <i>Theodore C. Williams</i>	5
A REMARKABLE PROVIDENCE <i>Evelyn Johnson</i>	11
HUBBLE TROUBLE <i>Doug Kazen</i>	15
TURNING PROMISES INTO FACTS <i>Northcote Deck</i>	17
THE TWO MEALS <i>H. C. Hewlett</i>	19
PROVOKING CHRISTIANS <i>J. B. Nicholson, Jr.</i>	25
A ROYAL CEMETERY <i>William Rodgers</i>	29

DEPARTMENTS

EDITORIAL	2
FRONT LINES	6
WHAT'S GOING ON?	13
HEROES	21
BOUQUET OF BLESSINGS	27
LOOK AT BOOKS	28

Gospel Folio Press is a tax-exempt corporation looking to the Lord to provide for the needs of this ministry. This magazine is sent freely to those who request it, but evidently is not freely produced. Donations should be made payable to "UPLOOK" and sent to:

U.S. donors:

Canadian donors:

P.O. Box 2041
Grand Rapids, MI
49501-2041

P. O. Box 427
St. Catharines, ON
L2R 6V9

Contributions may also be made using your *Visa* or *Mastercard*. When you write, please include your card number and expiry date and the amount in US currency that you wish to donate.

Receipts are issued for all donations received and are valid for tax purposes in the United States and Canada.

Be sure to enclose your former address label when sending a change of address. Please let us know of changes six weeks in advance.

Philoxenia

In this wilderness world, we can provide oases for life's weary travelers. And growing there, drawing its resources from the river of God, is this fragrant but delicate plant.

No, its not an exotic flower, although it is not common and its beauty and fragrance are a delight to those who find it. It is also one of the things in which God takes a great delight.

Philoxenia means "love to strangers" and is translated as "hospitality" in the New Testament. The word is only found, of course, in the New Testament, but its practice is found throughout the Old. Its meaning can also encompass love for those who are not strangers, but that is not its main thrust, and it is in relation to strangers that you will find the direct connection with the Old Testament. So then, the concept we are considering is that of caring for the needs of others, especially strangers.

It is interesting to note that the first instance of hospitality in Scripture (Gen. 14:18) involves the person of Melchizedek, one who is utilized as a graphic picture of Christ. Abraham, returning exhausted from the battle of the northern kings, is met by Melchizedek who sustains him with bread and wine. He also prepares him for the upcoming summit with the king of Sodom by fortifying his soul, reminding him that he is the man who depends on "the most high God, possessor of heaven and earth."

The next incidence is found in chapter 18 when Abraham sees three strangers approaching. His immediate reaction is to run and invite them to his tent for rest and refreshment. As the story progresses, we find that two of the three people are angels in human form and the third is none other than the Son of God. So from the beginning of the Scripture record, we find that God has identified Himself with hospitality.

From then until the giving of the Law to Israel, hospitality to strangers and visitors seems to have been a point of honor.

When the Law was given, hospitality, or love to strangers as it is called, became a legal and moral—if not a sacred—obligation for the Israelites. God lays the foundation for this in



Exodus 22:21 and 23:9 where He says, "Thou shalt not oppress a stranger; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt."

Empathy is the word that comes to mind here. Defined as "the power to enter into the feeling or spirit of others," it would seem to describe the concept of true hospitality, "for ye know the heart of a stranger." It is not just the mechanical supplying of someone's need, but feeling, and by that experiencing, the need of others.

These verses deal in a negative way in that they say, "Thou shalt not vex or oppress," but they lay the foundation for what is to follow in Leviticus 19:34, "But the stranger that dwelleth with you shall be unto you as one born among you and thou shalt love him as thyself for ye were strangers in the land of Egypt: I am the Lord your God." We find, then, two reasons for showing hospitality, "because ye were strangers," and "I am the

Lord your God."

It is not given to all to experience being a stranger in a strange land, but the other reason is inescapable, "I am the Lord your God." It seems that God wishes to express Himself through hospitality, especially to His people. This is further emphasized in Deuteronomy 10:18-19 "(God) loveth the stranger, in giving him food and raiment. Love ye therefore the stranger."

Love for the stranger was also part of worship. Deuteronomy 26:12-13 states: "When thou hast made an end of tithing...and hast given it unto...the stranger ...then shalt thou say before the Lord..."

Within our church fellowship, we often have opportunity to show hospitality, in the care of visiting speakers, for example. This in itself can be a tremendous blessing to you and your children as they grow up in a home where such ministrations are performed. Preachers are ordinary people and usually eat ordinary food. The only extra thing they usually need is a few quiet moments to rest and prepare for their next meeting.

It may be that your assembly has some students who attend. They will surely appreciate a home-cooked meal as will the single people. Next time you prepare your Sunday dinner, make a little extra in case the Lord sends a visitor to your care that morning. If it happens to be a local speaker that day, why not invite the family who do most of the hosting and give them a rest. True, there is extra work and expense, but the rewards are great. Some have entertained angels unawares (Heb. 13:2). A cup of cold water will have its reward (Mt. 10:41-42).

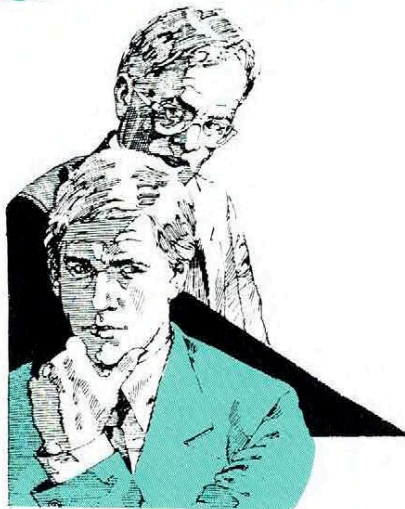
The final reference we have to hospitality is indeed final. Matthew 25:34-46 reads, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." And so from start to finish, God puts His stamp of approval on hospitality. Therefore we neglect to do it at our own loss. Don't forget it is stated to be a requirement for those who would be elders in the church (1 Tim. 3:2; Titus 1:8) and also for those who would be considered for financial support, should the need arise (1 Tim. 5:10).

Let us then begin to express this love that the Lord has for others so that He will have the glory. "...that they may see your good works, and glorify your Father which is in heaven" (Mt. 5:16).

Enjoy the fragrance!

U

Your Brother



When your heart with joy o'erflowing
Sings a thankful prayer,
In your joy, O let your brother
With you share.

When the harvest sheaves ingathered
Fill your barn with store,
To your God and to your brother
Give the more.

If your soul, with power uplifted,
Yearns for glorious deed,
Give your strength to serve your brother
In his need.

Have you borne a secret sorrow
In your lonely breast?
Take to you a sorrowing brother
For a guest.

Share with him your bread of blessing,
Sorrow's burden share;
When your heart enfolds a brother,
God is there.

—Theodore C. Williams

Front Lines

MISSOURI CONFERENCE

The Brookville Christian Assembly (Brookville, MO) will be holding a conference March 19-26 with Randy Amos (NY) and Henry Sardina (MO).

The Bible Truth Fellowship (Washington, MO) will be hosting a Bible Conference March 27-31. Speaker (D.V.) will be Randy Amos (NY). All the saints in St. Louis and the Missouri area are encouraged to attend. Contact:

Henry Sardina
(314) 583-4101
Elwood Grob
(314) 484-3647

DALLAS AREA BIBLE CONFERENCE

Wheatland Bible Chapel (Duncanville, TX) will once again be the host for the Annual Spring Conference April 7-9, 1995. J. Boyd Nicholson (ON) and Larry Batts (NC) will be the speakers. Contact:

Bob Muldoon
(214) 270-5646

MISSIONARY CONFERENCE

The Chicagoland Missionary Class will be hosting a Missionary Conference on April 8. For more information, contact:

Rob Marshall
1014 Webster Lane
Schaumburg, IL 60193-3427
(708) 529-6675

EASTER CONFERENCE

The Marple Christian Assembly (Media, PA) invites the Lord's people to their Annual Easter Conference, April 14-16, 1995. Speakers expected: Roy Hill (UK), Don Norbie (CO), Clark

McClelland (ME), and David Robins (ON). Contact:

James Martindale
(610) 273-3985

EASTER IN BC

The Vancouver Easter Conference will be held April 14-16 at the Granville Chapel (Vancouver, BC). Dr. John Lennox (UK) and Larry Batts (NC) will be the speakers. Further information available. Contact:

Norman Chandler
(604) 271-1083

MANITOBA IN THE SPRING

The Arlington Street Gospel Chapel (Winnipeg, MB) will be hosting their Annual Easter Conference April 14-16. Speakers expected are John Bjorlie (MI) and Joe Reese (ON). Contact:

Arlington Street Gospel Chapel
603 Arlington Street
Winnipeg, MB R3G 1Z6

SPRING IN THE COUNTRY

The Person of Christ will be the topic for the Spring Bible Conference at Countryside Bible Chapel (Winnebago, IL). The conference will be held April 14-16, 1995, with Jim McKendrick (MI) the expected speaker. Some accommodations are available. Contact:

Jerre Wright
(815) 335-7353

HE AROSE!

Victoria Gospel Chapel (Victoria, BC) will host an Easter Conference from April 14-16. Speakers are John Phillips (TN) and James T. Naismith (ON). Special ministry meetings will be held

with brother Phillips from April 9-13, prior to the conference, and with brother Naismith from April 17-23, following the conference. For more information, contact:

David Miller
1262 Rockland Ave
Victoria, BC V8V 3J2
(604) 385-4084

MINI-CONFERENCE

The Wauwatosa Community Chapel (Wauwatosa, WI) will be hosting a Spring Mini-Conference on April 22, 1995. Speaker expected will be Jim McKendrick (MI). The theme for this year's conference will be *Occupy Until I Come*. Contact:

Wauwatosa Community Chapel
2200 North 67 Street
Wauwatosa, WI 53213
(414) 771-1030

COLORADO CONFERENCE

The dates for the Annual Bible Conference in Limon, CO, are April 22-23, 1995, D.V. Speakers expected are: Elliot Van Ryn (FL), Dan Lindsted (KS), and Ben Parmer (CO). Accommodations and meals are provided. Contact:

Limon Bible Chapel
P.O. Box 1208
Limon, CO 80828
(719) 775-9788
(719) 346-8547

FOUR TIMES THE BLESSING

The Christians of Oak Ridge Bible Chapel (Milan, Rock Island, Quad Cities, IL, and Davenport, IA) are hosting a Bible conference on April 22-23. John Heller (OK) will be ministering from the

Word. Meals and overnight accommodations. Contact:

Oak Ridge Bible Chapel
P.O. Box 644
2716 W. First Street
Milan, IL 61264

SPRINGING AGAIN

The Palos Hills Christian Assembly (Palos Hills, IL) announces their Annual Spring Conference, April 28-30. Speakers expected are J. Boyd Nicholson (ON), Neil Dougal (MA), and Jim McKendrick (MI). For further information, contact:

Robert Fiebig
7661 Sequoia Drive
Palos Heights, IL 60463
(708) 448-2552

A COMFORTING RETREAT

The 3rd Annual Barnabas Retreat will be held at the Kamloops Gospel Chapel (Kamloops, BC) on the weekend of April 28-30. The purpose of the retreat is for the encouraging and equipping of believers for evangelism, both on the individual and corporate level.

There will be the usual mix of plenary and workshop sessions. For food and billeting purposes, it is advised that you register early! The cost is \$25.00 for individuals and \$35.00 for couples. Contact:

Craig Funston
c/o Kamloops Gospel Chapel
1365 Tranquille Road
Kamloops, BC V2B 3K5
(604) 376-7705 or
(604) 578-7707

NOT ASHAMED OF THE GOSPEL

The young people at High Point Bible Chapel in Davenport,

IA (formerly Harrison Gospel Chapel) are, D.V., going to hold their 5th Annual Spring Youth Conference April 28-30. John Jims (IL) and Jason Fredenburg (IA) will be the speakers for the conference aimed at youth in 7th through 12th grades.

This year's conference will be a gospel outreach, so please bring your unsaved friends. For registration information and location of the conference, contact:

Jim Iverson
3114 West 66th Street
Davenport, IA 52806
(319) 391-1803

EVANGELISM SEMINAR

A one-day seminar dealing with the subject of personal evangelism will be held April 29 at the Rutherford Bible Chapel (NJ). Workshop leaders and speakers include Gerard Dematteo, Ed Gray, Charlie Meyers, Henry Sanchez, and John Theis.

More information is available: Mark Swaim (201) 947-8740 or Chas. Henderson (201) 628-7123

A MISSIONARY FOR BREAKFAST

The assemblies of Southern Ontario are planning to hold the Second Annual Missionary Breakfast in St. Catharines, ON, on Saturday, April 29, 1995, at 8:30 AM.

A number of missionary reports will be given and special music will be provided by Neville and Mona Ecclestone of Toronto.

The buffet breakfast will be held at the Parkway Inn, 327 Ontario Street. Tickets are \$12.00 (Canadian). For more informa-

tion and to purchase tickets, contact:

Bill Allison
3199 Sovereign Road
Burlington, ON L7M 2W1
(905) 336-8101

LADIES CONFERENCE

The 18th Annual Ladies' Missionary Conference will be held May 6 at the Turner Road Chapel (Windsor, ON). Speakers expected are Elyse Arndt and Gloria Fama. Registration will begin at 9:30 AM. Contact:

Joyce Armstrong
(519) 969-6435

ALL SUFFICIENT!

The Third Annual Ontario Workers' & Elders' Conference is scheduled for May 9-11, 1995. The Markham Bible Chapel (Markham, ON) will be hosting the conference.

Registration will begin on the evening of May 8. Boyd Nicholson (ON) and David Adams (ON) will be the speakers. This year's theme will be *Christ—All Sufficient*. Contact:

Ontario Workers' &
Elders' Conference
P.O. Box 26044
RPO King St.
Oshawa, ON L1H 8R4

CALIFORNIA IN THE SPRING

Claremont Bible Chapel (Claremont, CA) will be hosting their 4th Annual Spring Conference on May 12-14, 1995. Speakers expected are Graham Stokes (BC) and J. B. Nicholson (MI). Contact:

Henry Kamena
1400 West 13th Street
Upland, CA 91786
(909) 985-0437

NORTHWEST WORKERS' CONFERENCE

The annual Northwest Workers' Conference will be held at Lakeside Bible Camp (Clinton, WA on Whidbey Island) from May 16-19. This year the speaker expected will be David Adams (ON) who will be ministering on the theme: *Stewardship*. For information, contact:

Dean Mills (206) 874-9862 or
(206) 927-7999

Craig Funston (604) 578-7707 or
(604) 376-7705

STUDY PROGRAM

An intensive Bible study program has begun one Saturday each month at the Believers' Bible Chapel in Leroy, OH. The session begins at 9:45 AM and ends at 3:30 PM. The next session will be held March 25, 1995, and Herman Luhm (WV) will be speaking on the topic: *The Farewell Ministry of the Master*.

Cleveland east area:

Art Auld (216) 992-3800

Pennsylvania/New York area:

Doug Tryon (814) 899-0063

Cleveland west/Michigan:

Guy Mehling (216) 835-2127

SHILOH 95

The Verdugo Pines Bible Camp (Wrightwood, CA) will be the host for a Young Adults Conference May 5-7. Speakers expected are Jamie Hull (CO) and Ed Williams (NJ). The theme for the conference will be taken from Philippians 3:10—*"That I May Know Him."* For more information, contact:

Stephanie Stratton
9312 Rancho Street
Alta Loma, CA 91737
(909) 987-6421

HOW FAR WILL YOU GO?

Jack Heseltine (OR) and Doug Kazen (WA) will be the speakers at Meadow Ridge Bible Chapel's (West Fargo, ND) 1995 Memorial Weekend Bible Conference. The conference will be held May 26-29, 1995. Contact:

Myron and Kathy Martinson
R. R. 2 - Box 197
Moorhead, MN 56560
(218) 233-9790

INDIAN CONFERENCE

The Indian Brethren Fellowship will be hosting their Annual Conference this year at the Nazarene College, Mt. Vernon, OH from July 1-4. This year's theme is *The All Sufficiency of Christ*. Speakers expected (D.V.): J. Boyd Nicholson (ON), Ross Rainey (MI), Tony Martin (ON), and guest speakers from India. For more information, contact:

Thomas Chacko
(203) 261-7806

IN THE CLOUDS

The 1995 Skyland Bible Conference will be held July 1-7 at the spacious accommodations of The Castle in the Clouds atop of Lookout Mountain, GA. This year J. Philip Morgan (FL) and John Phillips (TN) will be ministering the Word. To register, contact:

Skyland Bible Conference
P.O. Box 754
Jamestown, NC 27282
Before June 30:
(919) 454-4927
After June 30
(706) 820-1560

BEGINNINGS IN NEW JERSEY

An assembly of believers is gathering in the Hamilton Town-

ship (Trenton), New Jersey area for doctrine, fellowship, Breaking of Bread, and prayer. Those interested in helping establish and continue this work, contact:

Hamilton Bible Fellowship
c/o Thomas Freeman
5 Snowball Lane
Hamilton, NJ 08619
(609) 890-8280

GETTING SOME FRESH AIR

Are you interested in being part of an open air campaign in Philadelphia, PA? Keith Keyser is interested in organizing a group which would present the gospel 1 or 2 times a month in Philadelphia. For more information, contact:

Keith Keyser
(610) 582-8797

ON ENEMY GROUND

John Bjorlie has been preaching the gospel on college campuses throughout Michigan and other states in the country. He has recently organized a schedule for campus work in Michigan, and would like to hear from you if you would be interested in helping with this work. Perhaps during your Spring Break you could give a hand in the month of April? Contact:

John Bjorlie
(616) 456-9166

ON SHORE HEAVEN

The Lord called James (Jay) G. Walden, 80, to Himself on January 10, 1995, two weeks after suffering a stroke while in his home. He had some response the day before his death, but then he went quickly home to the One he loved and served for almost 60 years. Jay was known, loved, and



appreciated by hundreds, not only in the Minneapolis-St. Paul area where he and his wife Vivian lived all their lives, but truly around the world by young and old, both in Christian and business circles.

Many of all ages were started along in exercising their spiritual gifts by Jay's friendly and persistent requests. He would encourage them in their walk for the Lord at every opportunity; few could resist his warm and happy personality, so would respond and then receive the blessing from the Lord that would follow his "assignments." His favorite was to ask people to learn portions of God's Word. His own habit of learning and reciting Scripture gave impetus to even the most reluctant. One day a young man and his fiancée came to the hospital to see Jay. When he walked into the room, he began to weep, as he said, "Oh, my dear friend Jay." He walked over to the bed, his hand on Jay and said, with tears running down his face, "Jay, I'm going to quote project #1 that you gave

me to memorize." While continuing to weep he recited Psalm 1 word perfect. When he finished he said, "I'm sure he heard me."

His life was one of consistent testimony, giving out the Word of God, discipling both young and older ones. He gave out hundreds of copies of "God's Answers to Man's Questions." At every filling station, the one who serviced the car, and at every restaurant, the one who served him would receive a copy. When he offered a waitress one, he would say, "I have a very good book for you to read, but before I give it to you, I want you to raise your right hand and repeat after me, 'I promise to read this book.'" His shepherd heart showed mercy not only to those in the assembly, but to all he contacted. He was always ready to serve others, even when it was not comfortable or convenient for him. The many who knew him will miss him, and his practice of encouragement very much.

Upon hearing of Jay's home-call, William MacDonald wrote, "I confess that my emotions are mixed at the moment. I feel a personal sense of desolation and loss. Jay was my loyal friend, my brother beloved, my partner in the work of the Lord. There aren't many like him. I wish I could go to heaven with as many souls won to Jesus as he did. What a welcoming committee at the gates of glory! I can picture the Lord Jesus placing His nail-scarred hands on Jay's shoulder and saying, 'Well done, Jay. Enter into the joy of your Lord.'"

Please continue to pray for Jay's wife Vivian, his children Mary Ott and Stephen Walden.

Stuart McDowell Wilson, born December 21, 1905, in Kearny, NJ, was born again at the age of 16 and remained faithful and true to the Saviour until the end. He served faithfully as an elder at the Maplewood Bible Chapel in St. Louis, MO, for many years. He retired to Wilmington, NC, in 1980. There he attended the Wilmington Bible Chapel, where he was loved and respected for his witness for Christ.

Please pray for his wife Marion, Nancy and Robert Irwin (daughter), John Wilson (son), and Mary and Bill King (daughter) during this time of bereavement.

COMMENDATIONS

The believers at the Fleming Chapel (Roanoke, VA) have recently commended *Dennis and Grace Medeiros* to the work of the Lord in Hawaii. Dennis has been led of the Lord to work among the assemblies in Hawaii. The saints would appreciate the prayers of the Lord's people on their behalf.

The brethren of the Jonquiere Assembly (Jonquiere, QE), as well as brethren from other assemblies, have commended *Errol and Lyne Savard* to the Lord's work in that area. The assembly seeks to help guide them in the area where the Lord would have



them serve him among His people. They are a young couple with three children, and would value your prayers.

The Jonquiere Assembly (QE) has also commended *Denis and Donna Simard* to the Lord's work. They have been involved in the activities of the Jonquiere Assembly since 1994, and have been particularly helpful in gospel outreach, follow-up work, the youth group of the assembly, and with an outreach to students of the local college.

PRAISE!!

We're always glad to receive a praiseworthy note. The believers at the Summerside Bible Chapel (PEI) were encouraged recently when a few souls were saved during two weeks of gospel meetings. Speakers Frank Burgess (MO) and Bruce Langevin (PEI) gave a clear presentation of the gospel each night. As a result of the professions, a new believer's Bible Class has been started on Thursday nights. Please pray that the Word of God would produce fruit in the lives of those who have been recently saved.

A side note—a brother who has known the Lord for a few years has been accepted into fellowship also as a result of these gospel meetings. Rejoice!

MORE PRAISE!!

The Renfrew Chapel (Renfrew, ON) had an excellent opportunity in September, 1994. The International Plowing Match came to Pembroke, ON, and with it some 135,000 people. Gospel Folio Press printed an attractive

4-color gospel tract to be handed out at the event. Ten young people of the assembly handed out approximately 10,000 tracts. The tracts were generally well received. Several believers stopped to encourage the outreach, which was a tremendous opportunity in which the young people could be involved. Pray that the Lord would be pleased to use these "gospel messengers" in the lives of those who received them.

ADDRESS CHANGES

The Grace Gospel Chapel which has been meeting at 3459 Chapel Drive, Richmond, VA, has recently sold the property with plans of building a new building in the spring. Beginning February 26, the assembly is meeting in temporary facilities at:

Grace Gospel Chapel
9413 Hull Street Road
Richmond, VA 23235
(804) 745-2567

The South Emporia Bible Chapel (Wichita, KS) has recently sold their building and has moved into the building from the group who bought theirs. The new address is:

P.O. Box 9323
Wichita, KS 67277

IS IT OK WITH YOU?

A small group of believers in Lawton, OK, have begun meeting together according to New Testament principles. Anyone traveling in the area, or who lives in the area and is interested in meeting with this group should contact:

Steve Meharg
(405) 353-6718
The believers meet at:

4615 SW K Avenue
Lawton, OK 73505

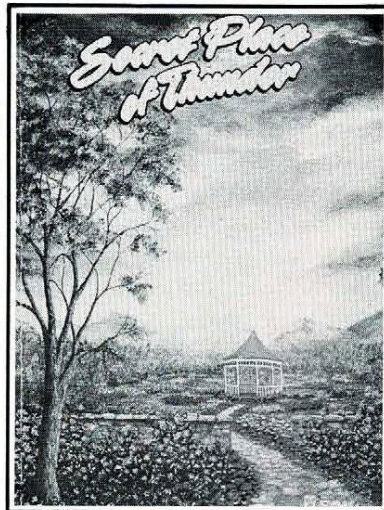
BIBLE & LIFE

The booklets "In Defense of Doctrine: Discerning Truth from Error," "The Headcovering: Evangelical Scholars Take a New Look," and "The Headcovering: A Historical Perspective" as well as the "Bible & Life Newsletter" and other booklets which promote biblical doctrine and New Testament assembly principles are available free. Contact:

Bible & Life
c/o David Dunlap
1520 Heather Place
Pottstown, PA 19464
(610) 970-2317

POETRY

Mabel (Spicer) Mole, who passed into the presence of the Lord on July 14, 1993, has had her poetry published recently by her husband. The book entitled,



Secret Place of Thunder is available by contacting:

Mr. James Mole
R. R. 1—PO Box 38
Houghton, NY 14744



A Remarkable Providence

"Unto Thee, O God, do we give thanks," writes the psalmist, then adds one reason for his thankful spirit: "for that Thy name is near Thy wondrous works declare" (75:1). How encouraging to see God at work in our lives and say, "Isn't that just like Him!"

Evelyn Johnson first noticed it a year previously. There was a problem in her throat—hoarseness and difficulty in swallowing, and at the same time there was a pronounced weakness in her right leg. Not to worry; perhaps if she waited, it would go away. When it didn't, she went to the doctor, fearing that there might be a growth in her throat. Extensive tests revealed nothing. But the condition persisted, so she went to an eye, nose, and throat specialist. He said that there was a muscle in the throat that wouldn't close, and mentioned something about an esophageal reflex. When muscle weakness increased, Evelyn decided to try a physical therapist. X rays of the lower

back revealed nothing and treatments were unavailing. The therapist threw up her hands in frustration. Perhaps a chiropractor would help, so Evelyn went to a dear Christian friend. After more X rays and six treatments, he admitted he was puzzled. Her condition was obviously worsening.

Her doctor next suggested a neurologist. There was the possibility that there was a tumor at the base of the brain. So he called for an MRI test. This was a bit fearsome because the muscle in her throat did not close properly and she might choke when she was lying flat with her head enclosed. The results were negative. A spinal tap was next. It disclosed nothing. Nerve conduction tests were nega-



Christmas Reflect

POP • OPEN

**Thanks
for your
Support**

"...Thanks to God! He gives us the victory through ... Jesus Christ." 1 Corinthians 15:57

Father, thank you for giving me the desire to keep going when it feels like my problems will crush me.

POP • OPEN

tive. But when the doctor did a muscle conduction test, "the needle practically jumped out of the machine." The neurologist was zeroing in on a diagnosis. After studying the tests at length, he called Evelyn and her husband, Milt, to come to his office for a consultation. As graciously as he could, he told them he believed that she had Lou Gehrig's disease.

Evelyn remembered the name, Lou Gehrig. He was the famous first baseman for the New York Yankees. Records show that he played 2130 consecutive ball games, compiled a .340 lifetime batting mark and hit 493 home runs. He was stricken with a form of spinal paralysis called amyotrophic lateral sclerosis, which eventually led to his death. Ever since then, A L S has been known as Lou Gehrig's disease.

Later, the Johnson's son, training to be a nurse, filled them in on some of the details of the disease. It usually affects men over 40, causing a breakdown of the cells of the spinal cord, which, in turn, leads to loss of muscle function. Muscles that control breathing and swallowing can be gradually affected. The cause is unknown and there is no known cure. The disease can take its course for 10 years.

The diagnosis would ordinarily have been shattering. True, after they reached the car, they had a time of weeping together. But Evelyn and Milt had a hidden resource—the Lord. Years ago they had both trusted Christ as their Lord and Saviour. Since 1978 they had carried on a Bible correspondence course ministry for prisoners. They were not strangers to the trials of life. Three years previously, Evelyn had had cancer surgery that, as she said, "caused her to soar on wings of prayer." They were both strong Christians, like trees planted by rivers of water. Their roots were deep in God. When the storm came, they stood firm because their lives were built on the Rock of Ages.

Before going home from the doctor's office, Evelyn said she would like to go to the local K-Mart to buy a gift for a friend. Typical of her—she was always thinking of others, not of herself. Before going in the store, they sat in the car and made a covenant with the Lord and with one another that they would not yield to depression or despair. They realized that they might be on an emotional roller coaster at times, but "they made a conscious decision that, with God's help, they would not allow depression to take possession of them and overwhelm them."

When their mission at K-Mart was accomplished,

they emerged from the store and were immediately met by a Salvation Army bell-ringer. He handed them a small card folder with Christmas greetings on the cover. When they popped it open, they read:

"...thanks be to God! He gives us the victory through Jesus Christ" (1 Cor. 15:57).

Father, thank You for giving me the desire to keep going when it looks like my problems will crush me.

It was a personal message from the Lord just for them. There was no question about it. It flooded their souls with peace and comfort.

Indeed, it was a marvelous divine providence. Think of the following: After receiving such heavy news, Evelyn was strangely prompted to go to a department store. This was most unusual for someone who had just received such an unwelcome diagnosis. It was the first year either Evelyn or Milt had known the Salvation Army to pass out these cards to passersby in their area. There were dozens of cards with different messages from which the bell-ringer could have chosen. Why did he pick that particular one?

A few days later, a family friend went to another bell-ringer to see if he could get another card just like the one Evelyn had received. The Salvation Army man let him take a whole box and look through it. The friend offered to make a donation for every card he popped open. He was especially looking for a card with a teddy bear on the cover. There were plenty of teddy bear cards, but none with the same message. He almost ran out of money but he could not find a duplicate.

This same friend contacted the local Salvation Army, but they too were unable to provide another just like it.

The bell-ringer was the right person at the right time in the right place, and he handed just the right message to Milt and Evelyn.

Chance or coincidence? Milt and Evelyn knew better. They knew it was the care of the tender Shepherd to whom they had entrusted their souls many years earlier. Milt's comment was, "They tell me that the day of miracles is over. No way!" And Evelyn's comfort is Romans 8:28: "All things work together for good to them that love God, to them who are the called according to His purpose."

U

What's Going On?

COHENS OFF LIMITS

Israeli rabbis ruled that a couple's 1982 marriage is illegal because of a sin committed by the wife's family some 2,500 years ago, news outlets in Israel reported. Shoshana Hadad and Masoud Cohen, parents of a 4-year-old child, also could face criminal charges of misleading the rabbi who married them, the Religious Affairs Ministry said.

According to a historic rumor, a Tunisian immigrant ancestor of Hadad's illegally married a divorcee about 580 BC. The transgression sullied the entire family, with daughters for generations forbidden to marry a Cohen. Cohens are considered descendants of the original Jewish temple priests and are expected to follow certain laws in family matters. —*Gospel Herald*

GLOBAL MISSION

Evangelist Billy Graham will be preaching the gospel in the Caribbean island of Puerto Rico from March 16-18, 1995. What makes this different from any other crusade he has held in any number of cities and countries across the globe?

It is estimated that more than 165 countries with a combined total of approximately 4 billion

people will be tuned in, thanks to modern technology. Global Mission hopes to utilize hundreds of satellite venues, interpreters for more than 40 languages who will be interpreting the message live from Puerto Rico, with an additional 200-300 interpreters strategically placed in regions around the world.

At least 90 countries are preparing to carry one of the evening messages on national television networks during Easter week or soon afterwards.

It is estimated that nearly one million Christians around the world have been trained in personal evangelism in order to lead those who are desirous of coming to Christ for salvation. —*Decision*

DRAWING A LINE IN THE SAND

Jordan's King Hussein is taking a get-tough stance with Israel due in part to pressure from fellow Arabs for the peace deal he signed with Israel.

Jordan is working with Palestinians, Syrians, and Lebanese to pressure Israel to withdraw its soldiers from land won in the 1967 Arab-Israeli war.

A recent Gallup poll conducted for the *Jerusalem Post* cites that 57% of Israelis would oppose a full withdrawal from the Golan Heights, even in exchange for full peace with Syria.

MORE PAIN IN JAPAN

Japanese business executives are hoping to unlock the secrets of *ki*, or "life force," from Kozo

Nishino, a Tokyo-based author of nine books on the subject. Recipients of *ki* are sometimes sent flying against walls, writhing, and yelping in pain. Proponents say *ki* improves their health and business prospects. Sony researchers are studying the "force," and 10 firms are paying for *ki* research at a Tokyo university.

Pray for the Lord's servants in Japan as they seek to make the *Life* force known to this idolatrous and superstitious nation.

—*Pulse*

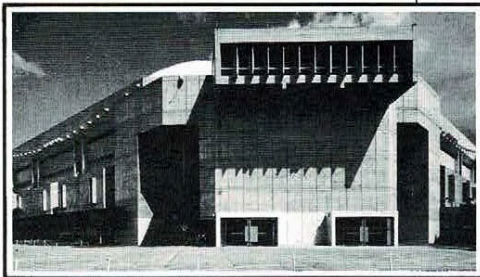
SERVING MISSIONARIES

Fred and Jenny Kosin (SC) have been involved in a ministry of visiting foreign missionaries around the world. The Kosins have traveled extensively as a result, and in the will of the Lord plan to visit India and the Persian Gulf countries in the month of May to support and encourage the missionaries and national workers in that region. The Kosins would appreciate your prayers for this effort.

MORE THAN GOLD

On July 17, 1994, the World Cup Soccer Tournament officially ended, but the results from DIME's publication, *Up for the Cup*, continue to pour in. More than 1500 correspondence courses have been requested.

DIME also plans an evangelistic booklet entitled, *More Than Gold* for the 1996 Olympics to be held in Atlanta, GA. Please pray, as the publication plans are underway, that the Lord will use His Word through these correspondence courses.



Hubble Trouble

"He made the stars also"—the ultimate understatement. Yet the God who flung the galaxies into space is also the One who inhabits the hearts of the humble. We are happy for everything scientists learn about the creation, but it is nothing compared to knowing the Creator.

A few years ago, the US government authorized the expenditure of billions of dollars in public funds to build and put in space the most spectacular telescope ever devised. But, alas, it didn't work. The first trouble with Hubble was that it was out of focus.

What Hubble's builders did not realize was that the mission of the telescope was even more out of focus than the instrument itself. Beyond all else, this vast project—this huge expenditure—was sent aloft to answer three great questions:

How was the universe made?

When was the universe created?

What is it made of?

These are questions that haunt the intellect of man. For at the root of them lies the question of God: who He is, and man's relationship to Him. In fact, in a recent book, Joseph Silk, University of California astronomer, has put the whole issue in perspective. He says these are "ultimate questions about the creation of the universe, our place in it, and indeed, the existence of God."

But what the great intellectuals of our day forget is that the wisdom of man is foolishness with God. God laughs at man's foremost reach to grasp by reason the very truth that his own faithlessness denies. For God had long since provided—at no expense to the US Treasury—straightforward answers to the very questions Hubble was sent aloft to find.

1. *When was the universe created?*—"In the beginning..." (Gen. 1:1). Man needs to read and believe (there is the key) only the first three words of the Bible to get the answer to his first multibillion dollar question.

2. *How was the universe created?*—"God created (made out of nothing) the heavens and the earth." The second multi-billion dollar question also is fully answered; and we are still in the first sentence of God's message to man!

3. *What is it made of?*—Hubble was sent up there to confirm ideas the best minds had formed as to the composition of the universe. You see, man thinks he knows the total mass of the universe. But when he gathers up all the materials he knows of, their combined mass is much less than is required to explain the gravitational forces in the universe. Hence they conclude, there must be other material man is unaware of, that comprise much of the universe. But one of the messages Hubble has sent back is that man's ideas about the "miss-



ing mass" are all wrong. The "dark matter" of man's theories doesn't exist! There must be something else. But God says that eyes have not seen, nor ears heard, nor has it even come into man's imagination, the things that God has prepared for them that love Him (1 Cor. 2:9). No wonder there are components the astronomers cannot identify!

The simple reality is that the humblest Christian has gained by faith (that is: unquestioning belief in what God says) a more profound knowledge of the universe than the greatest human minds have gained after emptying the US Treasury.

But double trouble came down from Hubble—because the answers this corrected telescope are now sending home are destroying the pet theories of those that sent it up.

There is man's theory about when it all began. Eight to twelve billion years ago, they say. God simply tells us He created it in the beginning. That is all we need to know; in

fact, so long as we are in this life where our ability to absorb tangible reality is limited to the physical tools of measurement we can comprehend, that is all we can know. But humans who do not believe God aspire to be gods themselves. It is a basic teaching of New Age philosophy that men are, or can become, gods. So, they must fill in this great gap in their knowledge. If—the mind reasons—God has not told us when He created the universe, but if we can pin this time down for ourselves, does that not help to make us equal with God Himself? So, several theo-

As always, the biblical record stands true.

ries and hypothetical means of measurement were devised, to enable mankind to calculate the age of the universe. The basic assumption has been that, originally, all mass of which the universe is composed was in one place. The combined energy of this accumulation

was greater than could be contained in it. So, the theory goes, there was a "Big Bang" that sent all components flying outward ever since in all directions. If that outward motion has been at constant speed and if we can now measure the velocity of the components outward from the center, then—the theory goes—we can calculate backward and determine the age of the universe.

Now, there are all sorts of things potentially wrong with this notion—problems the cosmic scientists choose to ignore. For example, who says that finite tools of measurement apply in the celestia? Certainly God never told us that. Moreover, are must not assume that time and the speed of light are constant.

Nevertheless, the human who walks by reason and not by faith must make such questionable assumptions upon which to base his theories. So, Hubble was sent up partly to prove that the Big Bang idea was correct. Now Hubble has responded—and the response has shattered man's theory. For, using man's methods of measurement, it must now be concluded that many heavenly bodies which are basic

components of the universe are older than the universe itself. That is impossible in earthly terms. Man's theory collapses. God laughs at the creature's "wisdom."

And what about mass and matter? What and where is all the stuff the intellectuals think the universe is largely composed of, but have never been able to identify? So we get another theory from the great minds of time: It is Dark Matter; a great amount of sub-molecular particles randomly scattered throughout interstellar space. Hubble will find it. Hubbel will identify it! But now there is more trouble with Hubbel. Hubble says it is not there. Dark Matter doesn't exist. Another precious theory, which, could it be proved, would expand man's knowledge toward godlike proportions, lies in ashes.

Man gropes on in his darkness. God laughs, for the answer was long since given (see Eph. 1:23). The Church fills Him and He fills all in all. This is one of the most glorious and most startling truths of the Christian faith. But of course, the Hubble and theories of man can never comprehend God. So, while God fills all, Hubble sees nothing; because God is seen at present only in and through His Son, Jesus Christ. Unless one knows Him, one cannot know God. And the Hubble crowd obviously put their faith in their instrument—not in the Saviour. So they come up empty-handed once again.

It is not God's wish that His creatures should be kept ignorant. In fact, God has given man the ability to reason, explore, remember, and learn. And, God has given to us facts which are keys to true wisdom. It all begins with knowing Him. He has told us all we need to be made wise unto salvation. It is from our Creator we hear the lament: "O that they were wise; that they understood this; that they would consider their latter end!" Indeed, a reverential respect for God is the beginning of true wisdom.

Hubble has turned some of man's pet theories to rubble. As always, the biblical record stands true. Every theory is wrong if it contradicts the Word of God. Surveying the wreckage of human theory that Hubble has wrought, astrophysicist Robert Jastrow, of Mount Wilson Observatory, recently wrote: "It seems as though science will never be able to raise the curtain of the mystery of creation." How right Mr. Jastrow is, and yet how wrong. Science can never raise that curtain; but God has long since raised it for us in His eternal Word.

U

Turning Promises Into Facts

*It is one of
God's
certainties
that the
great
wonderland
of grace
and of glory
and of God
can only be
possessed by
a life of
faith.*

Christianity is a life rather than a mere profession, a life to be lived daily in Christ by the power of the Holy Spirit. But if it is to really yield "the peaceable fruit of righteousness," there is a certain definite reaction of the soul which must be realized and consciously practiced. I refer to the habit of daily definite acts of faith, so necessary throughout the believer's life.

It may be humbling to the flesh, but it is one of God's certainties that the great wonderland of grace and of glory and of God can only be possessed by a life of faith. And a life of faith implies a series of conscious, definite, repeated daily acts of faith, by which we take God at His word, believe His promises, claim them for our own in spite of feelings or appearances, and so turn them into present blessed facts.

It has been beautifully said that every true believer walks continually through life on a pathway paved with the promises of God. And these promises are the most far-reaching and particular and comprehensive it is possible to imagine, so that wonderful possibilities

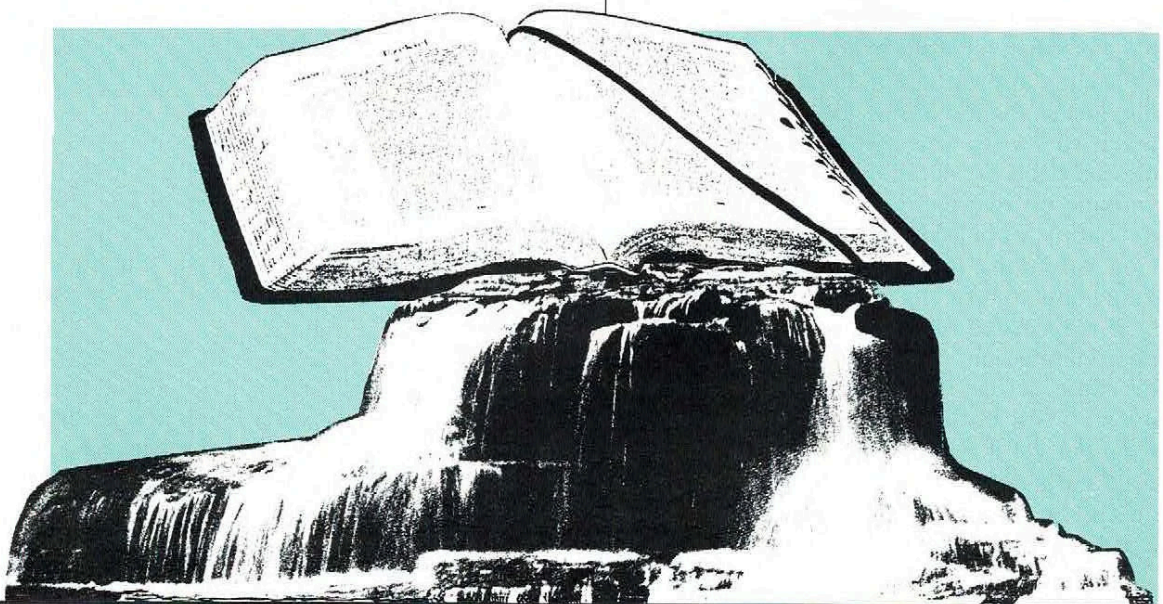
are open to each of God's pilgrims.

Now from time immemorial the foot, the human foot, has been the most ancient and significant standard of measurement. And for us wayfarers who today walk the celestial pathway, the believer's foot may be just as definite a measure of spiritual things.

It is said of William Penn that his integrity so won the confidence of the Indians that they offered to give him all the land his foot could cover in a day. So he set off one day and walked nearly thirty miles, encircling and so gaining possession of the whole area that Philadelphia now occupies. One of the Indians shrewdly said to him: "The paleface has made a very long walk today!"

And God? Why, God has promised to each of us the very same! Shall we not take Him at His word? As to Israel, so He says to us: "Every place (and so every promise) that the sole of your foot shall tread upon, that have I given unto you" (Josh. 1:3).

So a human foot, measuring, taking possession of God's promises by faith, has possibilities which are quite incalculable. Yet in spite of this spiritual pathway of promises,



many true believers continue to be spiritual paupers, to the scorn and derision of the world.

They pathetically remind one of the original owners of Mount Morgan, in Queensland, who toiled for years on its barren slopes, eking out a miserable living, never knowing that underfoot was one of the richest mountains of gold the world has known. Here was wealth, vast, unimagined, but unrealized, unpossessed. Yet every believer has, in the wealth of God's promises, a spiritual Mount Morgan under his very feet, only waiting to be recognized and claimed, and so appropriated.

The heart of the matter may be best explained by the old illustration of walking on two feet. In all our spiritual progress, there are two elements in each act of faith—first asking, and then taking from God. Thus, if a child asks me for a present, and I hold out a shilling, it is no use for the child to go on asking any more. The shilling is already proffered. The child must now take in order to possess it.

Even so, many believers are good at asking, but fail to take, to appropriate. They go on praying, and praying, and praying for some blessing God is wanting to get them to receive. They are, as it were, hopping around on one foot, praying, and praying, and praying. But hopping is a laborious mode of progress, never intended by God, and so is such praying.

For, strange as it may seem, there is a time not to pray, a time when prayer can do no more. "Get thee up! Wherefore liest thou upon thy face?" was God's command to Joshua (Josh. 7:10). What? Not pray? No, not when it is time to act.

Taking, appropriating, must be the sequel to asking, just as the left foot follows the right. So we shall learn to "walk and not faint," and acquire the blessed habit of "obtaining promises." Are you daily walking on two feet spiritually? Have you learned the happy art of asking and then taking the treasures God is longing to pour out? If so, then you really know how to turn His promises into present facts.

It is recorded of Hudson Taylor, that one day in deep depression, during his daily Scripture reading he came across the statement, "My cup runneth over." "Yes, Lord, if Thou dost say so, it must be true, but yet it really is very far from running over, for there is not enough money for the missionaries."

And he read again, "My cup runneth over." "Yes, Lord, Thou sayest it, but there are dissensions

among some of the missionaries." But again, "My cup runneth over," and still other very real burdens and difficulties came to mind.

"But, Lord, Thou art eternal, and Thy Word is eternally true. So, in spite of appearances, it must be true just now for me—'my cup runneth over.' I do now believe it and count it true, and thank Thee for it."

So by God's grace, that burdened, heroic missionary was enabled, in a time of great difficulty, to rest upon that gracious statement and promise of God, and to appropriate it as true for him just then. So he "obtained" (Heb. 11:33) that promise, and turned it into a present happy fact by a definite act of faith.

And the effect was very much more than the subjective effect of cheering his own heart. For God very soon showed him that it was literally true by dissolving the difficulties in His own wonderful way, so well known to us in the mission field. That, to me, is a perfect instance of turning a promise into a present fact by an act of faith, by a man who had learned to walk on both feet, by praying and believing, by asking and then taking.

And it is a habit one can most humbly and thankfully recommend after some years of experience as most practical and profitable—indeed as being often the only pathway open to the burdened believer. How very often in years past in the conflict of the mission field, spiritual defeat has only been changed into victory by a deliberate taking hold in faith, and by holding on in spite of feelings, to some promise of God till He had intervened and given deliverance.

And when a promise is so realized by an act of faith, I like to think of the joy it gives Him, and I seem to see the blessed Master turn His gracious face as of old, to ask again, "Who touched Me?" "Somebody touched Me." And there is love, not censure in His look, love and gladness at His child's boldness and confidence in Him. For it is just that very act, that touching in faith, that touches the Saviour's heart as well as His garment, and opens His hand of bounty.

Oh, often put out, even tremblingly, thy hand of faith, and touch, and so take! This is the happy life of faith. May our hearts be stirred to deliberately set ourselves to turn God's promises into present facts. Gracious Lord, increase our faith. Enlarge our expectations. Teach us to ask, and touch, and take.



The Two Meals

Three and a half years after his first appearance before Ahab, there came the day when Elijah stood on Mount Carmel, vindicated as the Lord's prophet by the fire which fell from heaven upon his sacrifice. It was a notable triumph. Few scenes have been as thrilling as

that enacted on the mountain, with one man against eight hundred and fifty.

So manifold were the blessings of God that day that we might well expect the narrative to continue with further triumphs wrought by a prophet greatly cheered in heart. But the notorious Jezebel, who was responsible for so much of Israel's idolatry and corruption, added to her crimes by sending to Elijah the dire threat: "So let the gods do to me, and more also, if I make not thy life as the life of one of them

by tomorrow about this time" (1 Ki. 19:2).

The threat bore the stamp of urgency, and when it reached Elijah, it found him overwrought by his exacting experience on Carmel, weary in body, and depressed in spirit. Apparently he expected a greater response from the people than was manifest, and he was greatly downcast. Perturbed by Jezebel's message, he fled through the territory of Ahab and on through Judah till he came to Beersheba, a hundred miles to the south.

Elijah left his servant there and pressed on alone, but when only a day's journey from Beersheba, he felt he could travel no further, and so he sat under a juniper tree (or, the

broom, a desert shrub common in that district, growing to a height of about ten feet). Under its shade, the very man whom God purposed to translate without death prayed that he might die.

Was this the man who had stood so nobly on Carmel? Could such brief time permit such change?

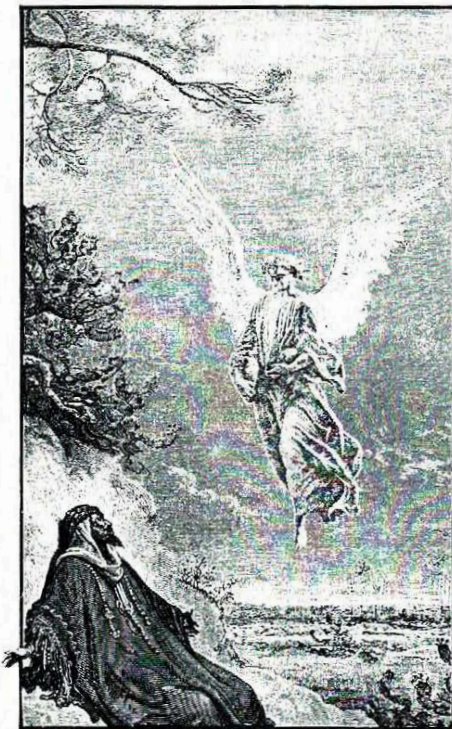
He was alone, and yet we feel our kinship with him. There have been times when we have ministered to others the certainty of the divine promises but failed to drink of their cheer ourselves. Though perhaps unseen by others, we have fled from opportunity and duty, and have sat where he sat, and like him have prayed in bitterness of soul. It was a veteran toiler of the mission field who once wrote, "There is a juniper tree just outside every mission station."

His complaints hushed in a merciful sleep, Elijah lay far from the haunts of men, but he was not forgotten. There came One who bore the august title of "the Angel of Jehovah," an expression used always in the Old Testament in the singular number and borne by one Being alone. We recognize in the Angel none other than our Lord Christ, appearing in angelic guise long before His incarnation.

In all His ministry, whether in Old Testament days, in the days of His flesh, or in His ascension glory, He is the same in heart. "His compassions fail not. They are new every morning" (Lam. 3:22-23). He knows our frame; He remembers that we are dust.

He knew the frailty of His weary servant under the tree and came to him with a gentleness which only such need could draw forth. On Carmel, "the fire of the Lord fell," but under the juniper tree there was a nearness not known on Carmel. On the mount was the devouring fire; in the wilderness was the very touch of the Angel's hand. No word of rebuke was heard. That would come on the proper occasion at Horeb, but here was "love that would not let him go."

"And he looked, and behold, there was a



Elijah fed by
the Angel
by Gustave
Doré

cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee" (1 Ki. 19:6,7). Elijah saw all that the journey demanded placed at his head, and ready for his use. There was no lavish banquet to intrigue the natural eye, yet that food sustained him as no other could have done.

The lesson is not hard to find. In the cake baked on the coals is prefigured One who would know the fire, who would be the bread of God to all who would believe. He was the Bread from heaven, but that men should eat of Him necessitated His death on the Cross, when He should feel the fierceness of the fire of judgment for their sins. His sufferings are over, but He remains "the cake baked of the coals," the food of all who walk the heavenward way.

With the cake there was the cruse of water, fit emblem of the Spirit. As the cruse was associated with the cake, so the giving of the Spirit was the result of the death and resurrection of the Lord Jesus. Not till His atoning work was complete, and He had taken His place on high, was the Spirit poured out upon His people on earth. In wondrous grace, all who believe on Christ have been made to eat of the living bread, and "to drink into one Spirit" (1 Cor. 12:13).

Why did the angel give Elijah two meals? Seeing that the food was of such quality, would not one have sufficed? Here again, we see the lovingkindness of the Lord. The first meal looked backward and dealt with the ravages of the strenuous past. The second looked forward and strengthened Elijah for the future. The Angel thus showed His appreciation both of that which had been, in the weariness of the flight, and of that which was to be, in the arduous toil of the journey to Horeb.

This principle of the two meals is seen in John 20 in the appearance of the Lord to His own after His resurrection. He greeted them with His "Peace be unto you," which looked backward, and comforted them after the bitterness of their experience during the three days of the cross and entombment. Then He showed the ground and reason of their peace in the print of the nails in His hands, and the spear wound in His side. All the sorrow of the past, all their perplexity, all their sense of shame at their forsaking Him was swallowed up in the revelation of those wounds. This word of peace was the first meal.

Then later, as He looked down the years of their service, yes, and of their suffering, and gave them His commission, "So send I you," He repeated His "Peace be unto you," and thus strengthened them for all that lay ahead. This was the second meal.

The same thing is seen in the words of comfort in Hebrews 4:16. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Mercy and grace are here very closely allied in their meaning, but the difference in the two may be illustrated thus. It is the close of the day, and the believer kneels before the Lord and tells Him of all that has transpired through its hours, and of all the weakness and failure. When all is spread humbly before His gaze, He gives His mercy, and all is dealt with. This is the first meal.

But the heart looks up again to Him and tells of the burden that must be taken up once more, the cares of the new day, and the same inadequacy in self to meet them. Then He gives His grace, His all-sufficient grace, to help in the time of need. This is the second meal.

"And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God" (1 Ki. 19:8). The voice had spoken, "The journey is too great for thee." Ahead lay the long days and nights, and the prophet must be sustained to endure them.

The journey is always too great for us, be it the whole way homeward, or just one day's march. Without this heavenly food we will falter and fall, yet the voice of our Lord bids us arise and eat. If we look, we too shall see "a cake baked on the coals, and a cruse of water." With the vision of faith, we shall see One who endured the Cross and rose again, and we shall find the living water in the One who was sent down by the exalted Christ to indwell us.

With such supply, we may press on wherever the journey may lead, not in our own strength, for such we shall not have on earth, but "in the strength of that meat." So shall we prove the truth of that precious word, "My grace is sufficient for thee, for my strength is made perfect in weakness."

How dear He should be to our hearts—He who is "Jesus Christ the same yesterday, and today, and forever." When we fail, He fails not, but abides with us still. He is the God of the hills of triumph; is He not also the God of the valleys of weakness?





J. B. Watson

"A flowing river cuts out a bed for itself," wrote Robert Rendall, Watson's biographer. So it was with his ministry.

Joseph Barnes Watson (1884-1955) came from the sheep-herding hills and marshy flats of Cumberland, Scotland. There, in the village of Wigton, the gospel entered the home of John and Jane Watson. Their marriage was another proof that opposites attract. Jane was a calm, cautious homemaker, while John had a heavy dose of that impetuous, loud, jovial impulse that kept village life interesting. John left school for work when only nine years old, and only in adulthood learned how to read from his wife. But those disadvantages did not slow his fervor. Preaching in cottages and in the market place, he helped the local chapter of the Y.M.C.A. (which at that time was an aggressive evangelistic organization), and also joined hands with a simple gathering of believers.

After Wigton, the young family moved to Workington, where John and Jane Watson joined themselves to an assembly. There, the curious young Joseph observed God's people gathering in simple New Testament fashion.

Speaking about those hallowed sessions spent around the simple memorials of our Lord's death, Watson later said, "These are minutes when the soul realizes the presence of the Lord in a measure beyond all other hours. Then it is that the love of Christ melts our hearts and causes our eyes to overflow. Then it is

that we look at the Man of Calvary. Then it is that we stoop to kiss the Conqueror's feet. Then it is that we see afresh the wounded hands, feet, and side, and say with Thomas, 'My Lord and my God!'"

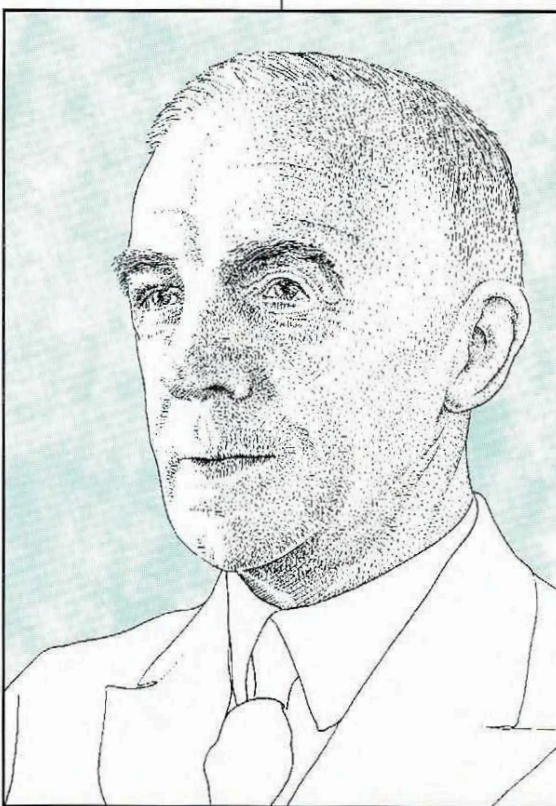
It was not the sophistication of the surroundings or the attendees that left such impressions. The saints were respectful, but not ornate. There were no multimedia special effects to induce an attitude of worship. But as a musical Scottish tongue raised the hymn, and the congregation joined in, the honest observer could only say that those people said and sang truths which they personally had seen and heard.

Another lasting impression on young Joseph was the direct approach in communicating Scripture. As in military life, the maxim is: "an order that can be misunderstood will be." So, in telling the truths of God,

J. B. Watson did not allow his hearers any loopholes. His father dreaded the obscure sermon. Once in a Bible study, after a tedious discussion of a single verse, John felt that the study was less than unfruitful and quietly suggested that they move on to the next verse. "But John," one of the learned brethren protested, "we've not exhausted this one yet."

"Nay," answered John, "But thoo's exhausted me."

Those youthful impressions were strong. But people do not enter into the kingdom of God on



impressions. Joseph was climbing his way up the academic ladder, excelling in the physical sciences, showing a deft hand as an illustrator, and then in the off hours achieving some local reknown in the Workington Cricket Club as a promising left-handed batsman. Still, between his athletics and temporal attainments, the nineteen-year-old attended a Sunday School where a faithful old warrior named Jacob Dixon trained his crosshairs on the wavering young man. Jacob tracked his prey down at John Watson's workshop in Workington in April of 1903. There he pointed Joseph to John 20:31, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." It was a bullseye.

Brother Dixon was not like Mephibosheth's nurse who dropped the child. In the years that followed, before and after Joseph's move to London in 1905, brother Dixon had a dominant influence. Dixon was the tutor who showed him the practices of a consistent Christian life.

After Joseph moved to London to become a Government clerk in the customs office, he kept a careful diary. "*Jos. B. Watson, born:—September 26th, 1884—Born again, April 25th, 1903,*" he wrote, then at the head of the first page, in his tidy writing style:

"Day the manna fell"

Diary of Scriptural Studies, Spiritual Thoughts, and Gospel Outlines, 1905.

Motto for the year:—"Enoch walked with God"
(Gen. 5:24)

Joseph's spiritual progress is outlined in this journal. Though not without initial crisis in his Christian life, the studious young man at the clerk's desk was himself a warrior in the making. He reminds us of Dwight Eisenhower, who, before World War II worked on the staff of General Douglas MacArthur. Steadily rising in the ranks, as we know, Eisenhower went on to command the allied invasion of Europe. General MacArthur was visibly miffed that he had been passed up for that job, and derisively said that Eisenhower was "the best clerk I ever had." But Eisenhower was unable to take this as a complement, and retorted that under MacArthur he "had studied theatrics."

Joseph saw God's hand in his daily employment, and by night either went out to preach himself, listened to Bible teaching, or studied in private.

To the end, J. B. Watson maintained a keen inter-

est in the gospel, and complained about those who seemed satisfied to hold polite, but poorly attended, gospel meetings. In his July 31 journal entry for 1905, Watson wrote: "Every assembly should be a center from which radiates an active living testimony to the saving power of Christ...The snug gospel meetings where we sing pretty hymns and listen to a popular preacher from a distance have none of the true ring of testimonies for Christ. We get much too narrowed into ourselves and our own comforts, we forget too often in our own safety that all around us are thousands—teeming thousands—going heedless to endless woe...We need to bestir ourselves and no longer sit in our comfortable seats, praying God to condone our laziness by sending sinners in to the message, but be up and with holy zeal carry out the message of life to the sinner. What saith the Scripture? 'Go ye into all the world and preach the gospel to every creature.' 'Go ye into the highways and hedges and compel them to come in.' 'Go, work in My vineyard.' 'He that goeth forth, and weepeth, bearing precious seed shall doubtless come again rejoicing.' 'A sower went forth to sow.'"

Within a few years, he was well-known in London as an effective preacher. His biographer, Robert Rendall, said of his ministry, "A flowing river cuts out a bed for itself." By 1908, his gift as a Bible teacher was becoming evident. That year he gave a lecture series on the difficult topic of "the Levitical Offerings."

In 1910, Joseph Watson was joined in marriage to Miss Caroline Jeffery. Their home was a proof that the church still has its Priscillas and Aquilas, and their natural children (two sons and two daughters) were also among their numerous spiritual children.

The Watsons settled on the east side of London, and in 1911, Watson joined hands with two other able workers in an evangelistic work in Leytonstone. Leyton had been the work place of such notables as Lord Radstock, William Groves (known as "Happy Bill") and Gipsy Smith. About thirty believers from area assemblies joined together and began meeting at Green Grove Hall. Robert Rendal writes about the assembly that was raised up there: "In ten years the company had increased to some 114 persons in regular fellowship. Although he had many openings for ministry in other London districts—which he filled as occasion offered—he firmly believed that those who ministeed the Word in what he used to call a

peripatetic ministry should do some solid work in their own assembly, as this would keep their ministry in touch with reality. He not only believed this, but practiced it, and so came to learn from personal experience the problems and joys that are associated with the congregational life of a local church."

A close co-laborer of forty years in the work said that Watson felt his first duty to the assembly at Leytonstone, then to the greater London area, and then to a wider sphere. Evidently he had seen more than one roving expert who reminded him of Solomon's proverb: "As a bird that wandereth from her nest, so is a man that wandereth from his place" (Prov. 27:8).

Eventually Watson would travel as far as Africa in his teaching ministry, but he remained like the skylark of Wordsworth's poem,

*That soar but never roam,
True to the kindred points of heaven and home.*

In the work at Leytonstone, he was often called on as a conciliator. One journal entry says, "Assembly mending. We were helped in bringing the differing parties to one mind. Got home at 1 A.M." How

difficult it was for a preacher like Watson to hold his tongue we can only imagine. If he had wanted to, he could sharpen his tongue to a keen razor edge and then cut a man to ribbons with it. Once, at the London docks, he saw a cruel man abusing a carriage horse. He intervened to apply what the English call "a proper dressing down." After Watson had put his verbal rapier back in the scabbard, the driver stood motionless with his whip hanging limp at his side and exclaimed, "Lor', guv'nor, and yer ain't used one swear word!"

Watson was an intense man, with fiery eyes. But this incident with the horse driver was not his normal mode of expression.

When John R. Watson wrote about his late father, his language is so effusive that we have to wonder if such a man could have ever lived in this century. Every one of us can pray that we will so live Christ before our spouses and children that they will feel the same way about us. J. B. Watson was the hero of his home, who set aside his Saturday afternoons for his family. He lived a busy life; at his prime he was speaking 200 times a year, besides working five and

Slow to Speak

J. B. Watson

Practical James has little time for mere talkers. He asks rather for listeners and doers, because he who is a good listener is likely to prove a good doer, whereas a talker's accomplishments too frequently end there.

There are states of mind in which it is impossible to speak aright. In anger or temper, for instance. Who ever blessed his hearers by what he uttered in a heated moment? Moses was hot and angry when the wild words which cost him exclusion from the Land fell from his lips. What good thing did Jonah say in his anger, about the sparing of Nineveh? The best thing about the chapter is that he stops talking and gives God the last word. A man cannot pray when he is nursing anger or a grudge, hence the exhortation to brethren who lead in prayer to lift up holy hands without wrath and doubting. Be slow to speak at all times, but especially when you are in a temper. Bit and bridle then, or your tongue will run away with you. And bitter words make deep wounds.

A moment of quick, natural enthusiasm is a dangerous time to speak. "What a splendid idea!" said Nathan when David told him of his plan to build God a house. It did seem so; but next morning the prophet had to eat his words, for he had spoken without the mind of the Lord. He was not the first to be misled by a seemingly grand idea, or the last. Keep in mind James' few salty words when inclined to enthuse over some new proposal: "slow to speak."

a half days a week as a customs officer, and an early riser besides. But he was not too busy to play a prank on his youngsters, inspect their school work, or teach them a poem. When he prepared to preach, he would sometimes consult his youthful board of advisers, and then at the preaching place his delighted children would hear their father insert into his message the very words of advice given him from his children. No one else in the auditorium would know why the speaker would flash a smile just at that point.

But every message he preached was not a sensation. As his journal entry for January 8, 1925, reads, "Late through train delay: spoke on 1 Samuel 7. A poor affair. I was 'off' after the rush from train to meeting. On reaching home conducted the funeral of the domestic cat—a sad day!"

Watson continued to work in customs right through the difficult and stressful years of the war. In the evenings, he would move about the dangerous streets on his pastoral errands. Then in November of 1945, after 40 years and nine months as a civil servant, Watson retired.

Watson's enduring contribution to us is his writing and editorial work with *the Witness* magazine. In the 1870s, Donald Ross began a magazine which became *The Witness*. J. R. Caldwell was the next editor who made it a recognized forum for sound teaching. After him, Henry Pickering took it on, and in 1941, Pickering passed on the editorship to J. B. Watson with the advice, "When considering articles, remember those rows of miners' cottages!" For instance, he was the editor of the excellent *The Church—A Symposium of Principles and Practice*, which includes articles by other able men such as W. E. Vine. But Watson was first a preacher, and secondarily a scribe. Watson's speaking is reflected in his writing—direct, clear, and giving great attention to the details of Scripture. Whether speaking in the open air at Hyde Park, or addressing 2,000 in the Spurgeon Tabernacle at the Sunday School Teacher's Convention, he was consistently on the mark. One friend said, "His addresses, brilliant models of the preacher's craft, were delicately chiselled in thought and phrase. Not for him the slipshod preparation of heart and mind."

**His addresses,
brilliant models of
the preacher's craft,
were delicately
chiselled in
thought and phrase**

In the months before his homegoing, Watson's health curtailed his preaching. Writing to a friend, he confided that this was a great trial. "Rutherford wrote in the time of his imprisonment of the trial of his 'Dumb Sabbaths': I am tasting the same experience. I think of myself as like the priest Zachariah, dumb but still able to use the writing tablet.

*"I know that trials work for ends too high for sense to trace,
That oft in dark attire He sends His ministers of grace."*

Watson's long friend, Ransome Cooper, visited him in the hospital and heard his last words. Ransome was reading to him about the translation of Mr. Valiant-for-Truth in the *Pilgrim's Progress*. "I read out slowly and distinctly the words, 'Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you.' Feebly but clearly he repeated, 'Not one thing hath failed.' Then I read

from Bunyan, from the paper marking the verse, 'I am going to my Father's; and though with great difficulty I am got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am.'

"So I left him: but the memory remained with me of the triumphant words that follow in that little extract from Bunyan: 'My marks and scars I carry with me, to be a witness for me that I have fought His battles Who now will be my Rewarder...So he passed over and all the trumpets sounded for him on the other side.'"

MATERIALS FOR THIS ARTICLES ARE TAKEN FROM

Brethren: The Story of a Great Recovery by D. J. Beattie
J. B. Watson: A memoir and Selected Writings by R. Rendal

W. E. Vine: His Life and Ministry by Percy O. Ruoff

BOOKS BY J. B. WATSON INCLUDE:

The Sinless Saviour
On the Sermon on the Mount [with C. F. Hogg]
The Church—A Symposium of Principles and Practice
[edited by J. B. Watson]
The Promise of His Coming [with C. F. Hogg]



Provoking Christians

Paroxysmal trigeminal neuralgia is a disorder that affects the fifth cranial nerves which service the face. Acute pain radiating along the nerve causes extreme discomfort and muscle spasm. Why, then, would the author of the Hebrews use this word paroxysm in a good sense?

The word "paroxysm" is the term used in Hebrews 10:24 (*paroxusmos*) to speak of the "stimulating alongside" that should be practiced by Christians to motivate others to love and good works.

The word is utilized only one other time in the New Testament, and that in a negative sense, in Acts 15:39. There Paul and Barnabas had a sharp "contention" between them. The word is a composite of *para*, "beside" and *oxos* or *oxus*, the word for acid or sour wine vinegar, and is used to convey something sharp that causes a swift reaction.

There is no question that the Lord's people are to be *para*, alongside one another. The words "together," "one another," and "fellow" are used extensively by the New Testament writers to describe the unified and interdependent relationship Christians have.

There is also no question that believers have a marked influence on one another. We provoke (*paroxusmos*) one another alright, but is it in the negative or positive sense? Many Christians today are having their teeth set on edge as with a dose of vinegar because of the sharp and unkind words of others. Young believers are offended and disheartened by rough criticism from older members of the local assembly. Elders are demoralized by the constant carping of the flock against their shepherds. Husbands and wives needle each other at every opportunity and then wonder why their marriages are on shaky ground. Young people regularly cut one another down, discouraging their peers from going on in the life of faith. Who needs the enemy to accuse the brethren? We do the job very effectively ourselves.

Let's start provoking each other—to love and good works! Just as the excited trigeminal nerves can stimulate a reaction in the muscles alongside, so we have the ability to motivate other believers in a positive and helpful way. Love is the motive and good works are the result. Here are some sugges-



tions on how to get started in our provoking ministry.

MA BELL CAN HELP

Instead of using the telephone for gossip, how about using it to encourage other believers! Put your morning coffee break on the altar. Instead of reading the paper, drop a quarter in the pay phone (don't use the company line) and in seconds you can be in touch with a lonely shut-in or a discouraged saint. Tell them you have just a few minutes but wanted to share an encouraging verse with them. Ask them if there is something you can be praying about in their life and, if appropriate, pray with them over the phone. It may not be as good as a personal visit, but as the advertising says, "It's the next best thing to being there."

HAVE YOU HUGGED AN ELDER LATELY?

Elders today are a harried lot. Business pressures have never been as heavy. Their families, along with everyone else's, are under siege. The Christians are scattered throughout the suburban sprawl, sometimes 30 minutes or more in every direction. On top of that, people are constantly on the run, making it likely that if the elders give you a call, they will make contact with your answering machine. Many Christians don't want regular, long-term commitments in the assembly; they treat the local church as a hobby, not their life. Month-long vacations, summer cottages, weekend boating extending into the Lord's day, the TV trap, etc., all sap

the virility from the local assembly.

So provoke your elders! Don't wait for them to contact you; you contact them. Have them over (with their longsuffering wives) for a "thank-you" dinner to express your gratitude to them.

We are to pray for them, encourage them, intreat them, know them, honor them, remember them, obey them, but I'm still looking for the verse that says we can criticize them. In fact, we are not even to listen to someone else criticize them! Your response should be: "Do you have witnesses? We ought to go to this brother himself and talk about it." Then see some back-peddling!

A REAL CARD

While there are some appropriate messages now and again on commercial greeting cards, nothing is quite like a personal note. And if you have some calligraphic ability, you might try sending out a card like this each week (to a different recipient in your assembly):

*Be encouraged!
Although you may
think your ministry goes
unnoticed, it isn't.
Thank you for
(the ministry involved).
The Day shall
declare it, but we want
you to know now that
the Lord has blessed us
through you.*

A note written by the young people's group—even if it's just their names and a favorite scripture each—can brighten the week of a missionary far from home. Or a letter to out-of-town college students works wonders (especially with \$10 included

for a pizza or burger and shake).

MUSICAL MESSAGES

The world knows the value of music. It's a multi-billion dollar industry. You can send a musical telegram to your friends, sending along some insipid ditty in exchange for cash. Why not encourage others with some worthwhile music. Older folk would love an impromptu hymn sing at their house. Don't just do it at Christmas carolling time; Sunday evenings are a great time for a visit. Bring your own cookies and soft drinks so the hosts don't feel embarrassed by being caught unawares.

A cassette tape recording made at a hymn sing (with all the in-between banter) makes a great gift for someone hospitalized or far away. You aren't trying to be professional, just real.

BABYSITTING, ANYONE?

The home, as has been mentioned, is under fierce attack. Capable young people or grandmotherly types—here's an invaluable gift you can give that will cost you only a little time. Young mothers need time out; couples need time alone. It's a rat race world. Couldn't you offer to look after someone's children for an afternoon or evening so they can have some time to be refreshed? It could help many a marriage if, once a month at least, the two could sit alone together (albeit at McDonald's) and talk about life together. There are single parents, too, and families looking after seniors that need a break. What a great ministry!

THE LIST GOES ON

Obviously there are as many potential ministries like this as there are needs among God's people. For example: taking older people grocery shopping, to the bank, etc.; doing yard work for the elders so they can visit the saints, study the Word, and all the other necessary things; introducing good books and music to others (present it, gift-wrapped, with "thanks for your friendship" on the card); make a ministry list of those things done around your assembly (including who takes out the garbage and turns on the lights), then pray regularly for them—and you'll be able to say to the junior Sunday School teacher, "I pray for you on Tuesdays; anything specific I can ask for?"

So go provoke someone this week. But watch out; it's catching!

U

Open Hand, Open Heart

People may excite in themselves a glow of compassion, not by toasting their feet at the fire saying, "Lord, teach me more compassion," but by going and seeking an object that requires compassion. —Henry Ward Beecher

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not thy brother share
The strength of "two or three" in prayer?

Scatter thus your seeds of kindness
All enriching as you go—
Leave them. Trust the Harvest-Giver;
He will make each seed to grow.
So, until the happy end,
Your life shall never lack a friend.

Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. (Matthew 25:40)

He that hath pity on another man's sorrows shall be free from it himself; and he that delighteth in and scorneth the misery of another shall one time or other fall into it himself.

—Sir Walter Raleigh

Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. (Jas. 1:27)

Life has burdens that no one can escape. Christianity does not remove the load: it teaches us how best to bear the burdens that fall rightfully to us.

—Anonymous

Notwithstanding ye have done well that ye did communicate with my affliction. (Philippians 4:14)

Faith, like light, should always be simple and unbending; while love, like warmth, should beam forth on every side, and bend to every necessity of our brethren.

—Martin Luther

Never be too busy to be kind.

Learn to say kind things; no one ever resents them.

The milk of human kindness never curdles.

Pity is best taught by fellowship in woe.

—Samuel T. Coleridge

The tragedy of love is indifference.

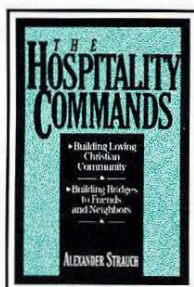
—W. Somerset Maugham

There is a quiet, little man, a vendor of fruits and vegetables, who passes my door every day. One day I picked up a small notebook near the spot where his wagon had stood. On the first page I was much surprised to find these words: "For His body's sake, which is the Church." Throughout the book were Scriptural quotations and many notations like these: "The following were absent from Sunday School last Sunday, be sure to visit them." "Ask about the sick baby." "Leave fruit for the blind lady." "Speak a word of cheer to the old crippled man." "Invite the new family to church services."

The next day I handed the book to the humble fruit peddler, with the query: "I wonder if you dropped this yesterday?" "Yes, indeed," was the answer. "It is my book of reminders, as I call it. I thank you." I told him I had glanced at the contents and expressed my surprise at their unusual character. "Well," he answered, pointing to the first page text, "this is my motive, my reason, for doing things, 'For His body's sake, which is the Church'." Then with an illuminating smile he added, "You see, it keeps my soul out of the dust."

Be My Guest

Hospitality is a biblical command. Many Christians do not realize what the New Testament teaches about hospitality and what it can do for the local church.



An overseer "must be...given to hospitality" (1 Tim. 3:2).

"Use hospitality one to another without grudging" (1 Pet. 4:9).

"Be not forgetful to entertain strangers" (Heb. 13:2).

After reading such verses, have you ever moaned and muttered, "Why don't we do more to serve one another?" Perhaps the way I have worded that question too easily invites an excuse. We already have bushels of alibis, such as, "We can't have travelers stay over at our home because the hide-a-bed is broken." Or "We can't have that family over for supper because their monstrous toddler may attack our Precious Moments figurine collection (priced at \$5,231.95)." So on second thought, let me reword the question. Not "Why don't we..." but "How can we do more to serve one another?" If you and I are willing to voice this bold query, then we might also be bold enough to read the book that pulls together the answer.

The Hospitality Commands is a compact book and study guide (only 64 pages) that confronts you with obvious biblical teaching. Alexander Strauch has marshaled the principle passages to show the importance of hospitality to any Christian fellowship: "Hospitality is a crucial element in building Christian community. Hospitality may well be the best means we have to promote close, brotherly love. It is especially important in churches where people really don't know each other or where relationships are superficial, Sunday-morning-only relationships." And what congregation has not struggled with arm's-length relationships? The society about us considers hospitality a form of entertainment, not a vital necessity.

Many homes once functioned as a kind of all-purpose hospice. In generations past, the home was a center for health care, nurturing, learning, business, and fellowship. One by one, these functions have been farmed out to state institutions, day care providers, restaurants, motels, etc., until the home is a faint image of its former self. To

keep believers from succumbing to society's mold, Strauch marshals persuasive scriptural arguments. The book nicely lays out the doctrine behind the commands in the first chapter, and then comes the obvious "therefore." The second half of the book is a hands-on manual.

Strauch has not hidden the fact that hospitality has its perils as well as its joys. Chapter 3 is entitled, "Hospitality: A Launching Pad for the Gospel." With any foray into enemy territory, there is a cost to count. Christ sent us forth as sheep in the midst of wolves: "Be ye therefore wise as serpents, and harmless as doves." How we need this exhortation in the area of hospitality. If we would survive the ordeal of battered host and hostess syndrome, we will need savvy.

*That thou mayst injure no man, dove-like be,
And serpent-like, that none may injure thee!*

Strauch has read the fear in our eyes, and tells us that the joys are on the heavy end of the scale.

This study has no shockers. We have always known that the growing, living church is active in hospitality. However, there are some things we know, but do not do. And there are some things we know in an ethereal way, but when the time comes to explain to others what the Bible actually says about the topic, then the ideas under our thinking caps escape from our mouths like a vapor, failing to translate into something tangible.

Strauch sites one veteran hostess, Helga Henry, who made it beyond the theoretical: "Christian hospitality is not a matter of choice; it is not a matter of money; it is not a matter of age, social standing, sex, or personality. Christian hospitality is a matter of obedience to God." If we have been hiding under a pile of excuses, alibis, exoneration, exemptions, and justifications, then it is time to "Arise, take up thy bed and walk." We recommend this book about hospitality, in the hopes that it will be used by God in this pick-me-up process.

"The stranger did not lodge in the street: but I opened my doors to the traveler" (Job 31:32). **U**

A Royal Cemetery

As you have walked through some ancient burial ground, and have gazed on the various memorials of those whose bodies lie moldering to dust in it, you have doubtless seen much that was of interest, and, it may be, have been not a little profited as well. Here is another graveyard to visit.

Now I want you to walk with me through a cemetery more ancient than any you have thus far visited, in the hope that you will find it both interesting and profitable.

It is the burying place at Jerusalem of the royal house of Judah; and if you ask how we are to get there, I reply that it is quite easy. We only need to open our Bibles at the Second Book of Chronicles. There we find a series of particulars, which are not elsewhere recorded, as to the place and manner of the burial of kings. This volume contains the history of these rulers; and, unlike the records usually inscribed on tombstones, which tell only what is good of the person lying beneath, we shall find that these appraise each man at his actual worth, as estimated by those left behind him.

When a king of Judah died, his subjects appear to have had it in their power to decide where and how his burial should be; and however much they may have flattered him in his lifetime, having now nothing either to fear or to hope from him, they seem to have made their real opinion very clear in each case. They proved themselves shrewd judges too, and even where they had allowed their king to lead them into wickedness while he was alive, they showed that they still knew the difference between good and evil, when it came to be a question of his funeral.

Thus it may be also with ourselves. We may have been flattered and fawned upon, until we have come to hold much too high an opinion, both of our spirituality, and of our ability. But behind all this flattery, we have been scrutinized carefully; and it would perhaps surprise some of us very much, were we to see ourselves as others see us, and to learn how well our measure has been taken.

But come along to this royal cemetery, and let us see what is to be found there. Like every other place of the kind, there are in it some positions more honorable than others; and here in the very best location of all, we

find a well-known name. It is the tomb of Hezekiah, concerning whom the record is, "They buried him in the chiefest of the sepulchres of the sons of David, and all did him honor at his death" (2 Chron. 32:33). Well they might do so, for since the days of David himself, there had been no king like him (2 Ki. 18:5). There had been good men, of course, but none of whom it could be said, as it was of him, "In every work that he began, in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered" (2 Chron. 31:21). There had been kings who sought to put down idolatry; yet the brazen serpent, which had been turned into an idol, was left alone until he destroyed it (2 Ki. 18:4); and the high places where unauthorized worship of the Lord was carried on (as distinct from those devoted to false gods), were not interfered with, until he put an end to them (2 Chron. 32:12). And there had been those, as Jehoshaphat, who desired to bring together the two parts of the divided nation; but none who made a definite effort in that direction on a scriptural basis, until Hezekiah did so in 2 Chronicles 30:1-11.

But moving onward, we notice another sepulchre, which, like Hezekiah's, is evidently that of someone held in high esteem. When we reach it, we find to our surprise that, although in the royal cemetery, it is not the tomb of a king at all, but of the high priest Jehoiada. This man, while not himself a king, might like a certain earl famous in English history, have been called a king-maker; for it was to him king Joash owed his crown; and through his instrumentality God was pleased to preserve the line of the house of David in a time of deadly peril. Of him we read, "They buried him in the city of David among the kings; because he had done good in Israel, both toward God, and toward His house" (2 Chron. 24:16).

Passing by other honored tombs, such as that of Josiah, who, we may see, lost his life

A Royal Cemetery

prematurely by meddling with strife which did not concern him (2 Chron. 35:20-25); and that of Asa, who seems to have outlived his usefulness (2 Chron. 16:12-14); we arrive at the boundary of the royal cemetery proper, though beyond it there lies an extension of the field in which it is situated. Placed away by itself in this portion, we see the sepulchre of Uzziah, the leper king, as lonely in his burial as he was during the latter years of his life. His story is that of a good man who allowed his testimony to be ruined beyond recovery in a moment of pride. Concerning him it is said, "He was marvellously helped till he was strong, but when he was strong, his heart was lifted up to his destruction." And when he died we read, "They buried him in the field of the burial of the kings, for they said, He is a leper" (2 Chron. 26:15-16, 23).

Still further away from the resting places of Judah's great ones we come on quite a group of tombs, those of the men concerning whom it is written, "They buried him in the city of David, but not in the sepulchres of the kings." Among them we find Joash, who got on well so long as he allowed himself to be guided by the good priest Jehoiada; but who showed himself in his true colors as soon as the prop was removed, and evil associates got his ear (2 Chron. 24:25).

Here too lies Ahaz, the man who sought to improve on the order of God's worship by arrangements of his own (2 Chron. 28:27, with 2 Ki. 16:10-17). And here in the uttermost corner is the neglected tomb of Jehoram, concerning whom it was written, "The people made no burning for him, like the burning of his fathers...and he departed without being desired" (2 Chron. 21:19-20). Possibly when he first ascended the throne, it might have been said of him, as it was of Saul, "On whom is all the desire of Israel, is it not on thee;" but if so, he speedily manifested himself to be a troubler of the nation, until at his end

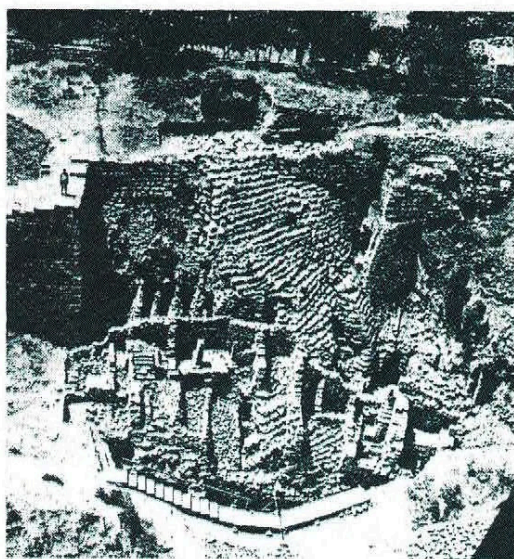
God's people were glad to be rid of him.

Before bringing our walk to a close, I would like to take you to the grave of yet another king; but you will have to travel some distance to get there; for not only must we leave the royal cemetery and its environs, but we must go outside the walls of Jerusalem itself. Moreover we shall have difficulty in discovering the exact spot, for there is no memorial stone, and the nearest indication we are given is that it lies in the place where the citizens buried their dead asses. It is the grave of Jehoiachin, and the record is to be found, not in 2 Chronicles this time, but in

Jeremiah 22:18-19, where we read, "They shall not lament for him, saying, Ah my brother...he shall be buried with the burial of an ass, drawn and cast forth, beyond the gates of Jerusalem." This was the end of a man who trampled on everyone's rights (vv. 13-17), in order to gratify his own selfish whims. Small wonder that there was no one to say, "Ah my brother," when he died.

Now let me remind you that these things have been "written for our admonition," and it rests with ourselves to profit by the

lessons which they teach. If the Lord were to remove us, would our funerals be like that of Stephen, over whom "devout men made great lamentation" (Acts 8:2); or that of Dorcas, where "all the widows stood by...weeping and showing..."? (Acts 9:39). Or would it be on the other hand with us, as with Jehoram, that our departure would be looked on as a relief by the people of God? Let us remember, too, that our record is being set down day by day, not by our fellowmen merely, but by God Himself. And ahead of us there lies, not alone the rough and ready justice which those who knew us may mete out to us on the day of our funeral, but the Judgment Seat of Christ, where we shall all be made manifest as we really are; and where the Lord will honor us, according as we have honored Him here.



U

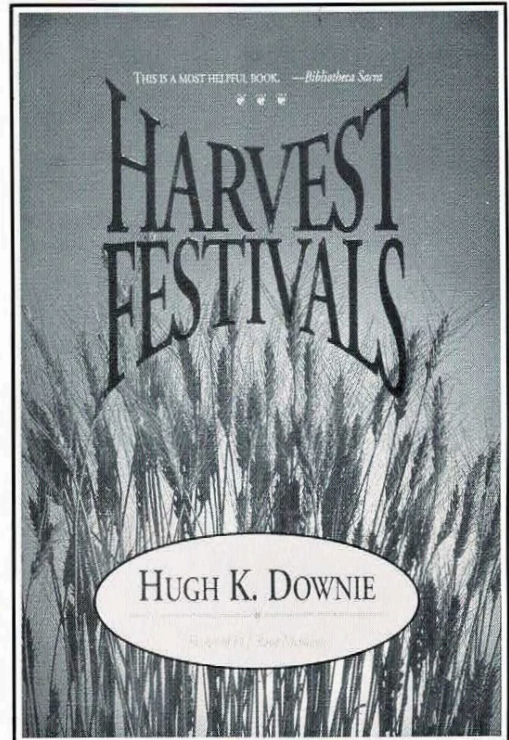
HARVEST FESTIVALS

by H. K. Downie

The typical part of the Bible is just as important as the historical, biographical, prophetic, poetical, doctrinal, or practical parts. All are necessary to a complete Bible, and the study of all is essential to a mind well stored with the truth of God. Why then, has there been such a departure from teaching the typical truth of the Word of God? Sir Robert Anderson once said, "The typology of the Old Testament is the very alphabet of the language in which the New Testament is written..." How can we expect to live New Testament truth out in our lives if we continue to be ignorant of this revelation of our God? It is incumbent on the people who claim to love God to know Him.

This book *Harvest Festivals* will help the reader understand the typical significance of the Feasts of Jehovah, while probing the further depths of the knowledge of God. This work by H. K. Downie can be considered to be a hallmark on this subject. Included in this edition is a 4-color chart of the Feasts of Jehovah and the Jewish Calendar, plus a helpful Scripture index. Every well-read believer's library should have a copy of this book in its inventory!

Paper, 159 pages, \$9.95 US.



**NOW
That
IS
AMAZING
GRACE**

**William
MacDonald**

Now That Is AMAZING GRACE!

by William MacDonald

Soon to be released from Gospel Folio Press is the first in a series of treatises called the *Pocketbook Series*. This first volume by William MacDonald deals with the subject of the grace of God and its importance in our lives. Written in the style that we have come to expect from the pen of brother Bill, this book will be easy to read while being full of depth—not in so many words, of course! The *Pocketbook Series* is designed to fit in your pocket and/or purse and is suitable for use in evangelistic outreach. Pricing and other related information available at a later date. Keep watching!

Ordering Information: ORDER BY PHONE OR BY MAIL

US Customers: Add 6% for shipping charges (min. \$2.50). Add 6% if you live in Michigan for sales tax.

Canadian Customers: Add 7% GST and 10% for shipping charges (min. \$3.50). If paying in Canadian funds, multiply total by 1.44.



GOSPEL FOLIO PRESS, P. O. Box 2041, Grand Rapids, MI 49501-2041

1-800-952-2382

1-616-456-9166

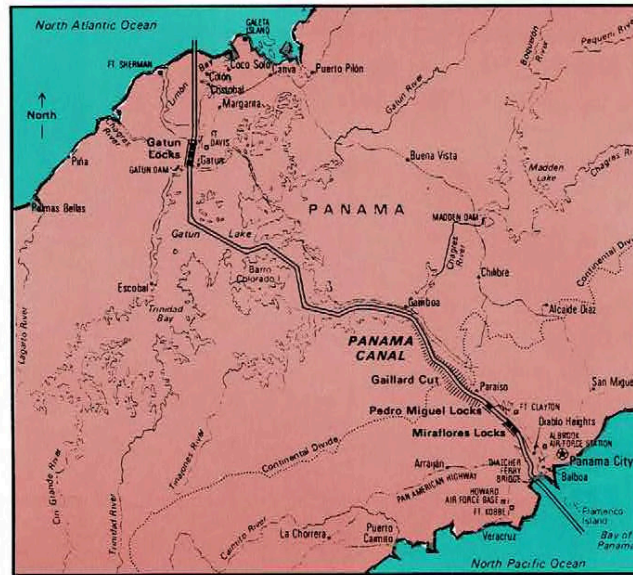
Fax 1-616-456-5522

UPLOOK

(USPS 620-640)

P. O. Box 2041

Grand Rapids, MI 49501-2041



Answering the Critics

*"The Son of Man came eating and drinking, and they say,
Behold a man gluttonous, and a winebibber, a friend of publicans and sinners.
But wisdom is justified of her children" (Mt. 11:19).*

While contending with the manifold problems of geology, supplies, climate, and disease in the building of the Panama Canal, Colonel George Washington Goethals (1858-1928) had to endure the carping criticism of countless busybodies back in the United States. They freely predicted that he would never complete his monumental task. Two civilian engineers had already resigned from overseeing what appeared to be an impossible job before Goethals was appointed by then President Theodore Roosevelt. But the resolute builder pressed steadily forward with his work and said nothing.

"Aren't you going to answer your critics?" a subordinate inquired.

"In time," Goethals replied.

"How?"

The engineer smiled. "With the canal," he replied.

It was ready ahead of schedule.
