



UPLOOK

APRIL 1992

THE SHADOWS ARE GONE
IN THE CRUCIBLE
THAT OLD TEXT AGAIN
So What?



EDITORIAL

So What?

J. B. Nicholson, Jr.

Like kudzu, the oriental vine creeping its way across the landscape of the southeastern U. S., statistics are crawling into every area of our lives. Nothing seems beyond reach. And it seems nothing can stop the thing.

By definition, *statistics* deal with political facts and figures on the *status* of the *state*. Now statistics can refer to anything—even the Church. In many places, it has become the basis of ecclesiastical decision-making. What has happened?

It was not so long ago that the measure of an assembly was its spiritual temperature. What was the tone of their worship? The fervor of their prayers? Their knowledge of the Word? Their zeal for souls? I don't recall the size of their building, budget, or congregation, or the effectiveness of their telemarketing coming into the conversation.

In most of the country, when you enter a city, you see a sign that records the population of the area. Recently I was in Colorado. On their signs, they record the *elevation*. O that we would again become more concerned about the elevation of our assemblies than their population!

We would do well to examine the way the Lord assessed an assembly. We need not guess. The Revelation gives us His appraisal of seven.

There is no mention of numbers, nor methods, nor what the community thinks of them. There is commendation for faithfulness to responsibilities, hatred for the things He hates, endurance in difficulty, purity of doctrine, tenderhearted service, suffering for righteousness, and identifying with His name in the day of His rejection.

There is also chastening: for having divorced labor from love; for following Balaam in cultural, religious, and social compromise; for following Jezebel in the corrupting of divine order and divine truth; for allowing, by neglect, the assembly to become so weak that it is in danger of dying; and for becoming so confident in their own resources that they felt little practical need of the ministry of Christ in the assembly.

If, on the other hand, we were to use a statistical method to assess the churches of Asia Minor, Laodicea might have come out quite well. But the voice of the Master had been stifled; His presence was no longer sought—it seems no one noticed

He was missing! Their goods had wooed them from heaven's gold. Their *haute couture* had spoiled them for the simple, white, linen garments of heaven's priests. And like a man growing slowly blind, they had learned to adjust by squinting at life. Any hope? Some suggest we measure the problem quantitatively.

I confess my lack of confidence in statistical analysis. How does it help me to know that the majority of churches in America are relatively small? Should I conclude that churches in America are small because a) the West is a tough part of the world to grow a church, or b) we're not working very hard at it because the octopus-world has us in its embrace, or c) God intended assemblies to remain at this manageable size (like the Lord getting the multitude to sit down in fifties and hundreds), or d) true Christianity always has been a little flock? Could it be that our statistician friends are no closer to the truth after they have gathered their numbers than before?

Would Philip have left Samaria with its mighty stirring to meet the Ethiopian if he was using statistics? Would Paul have enjoined the assembly at Corinth to stand against the lax moral standards of the city; to separate themselves from ecclesiastical compromise; to clearly define the distinctions between the man and woman in church order—knowing these issues would undercut the popularity of the Corinthian church in the community? Did he suggest an assessment of the pagan expectations for the assembly and then redesign it to make them feel comfortable there? For a man with such a consuming desire to see souls saved, he never suggested the introduction of Greek drama to enhance their outreach.

Stats are plastic; you can bend them into amazing conclusions. When I hear them used to assess the condition of the church, I'm not impressed. My reaction is "So what?" I identify with Charles Dickens's David Copperfield: "Mrs. Crupp had indignantly assured him that there wasn't room to swing a cat there; but, as Mr. Dick justly observed . . . , 'You know, Trotwood, I don't want to swing a cat. I never do swing a cat. Therefore, what does that signify to me?'"

Like statistics in the church, very little.

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PALOS HILLS CONFERENCE

The Spring Bible Conference at Palos Hills, IL is to be held April 24-26. Speakers expected: William MacDonald, Sam Mikhail, and Alan Parks. For further information:

Robert Fiebig
7661 Sequoia Dr.
Palos Heights, IL 60403
(708) 448-2552

HOW TO LIVE IN A SECULAR WORLD

This is the theme for the Waterloo, IA Conference April 24-26, with Rob Lindsted.

Doug Dunkerton
516 Martin Rd.
Waterloo, IA 50701
(319) 234-6343

S. E. WISCONSIN MINI-CONFERENCE

The S. E. Wisconsin assemblies plan to hold a one-day conference on April 25 in Wauwatosa. Contact:

Wauwatosa Chapel
2200 N. 67 St.
Wauwatosa, WI 53213
(414) 567-8464

LIMON, COLORADO ANNUAL CONFERENCE

April 25-26, Carroll Van Ryn and Ben Parmer will share the ministry. Brother Welcome Detweiler was to have also been there, but we have just heard that the Lord has taken him Home. Accommodations and meals will be provided. Contact:

Limon Bible Chapel
Box 59
Limon, CO 80828
(719) 775-9788 or 346-8547

PROPHETIC HIGHLIGHTS

In the will of the Lord, the Christians meeting at Mountain Ridge Bible Chapel will host a prophetic conference May 2. The meetings will be from 10:00 A.M. to 4:00 P.M. The speaker is Robert Linsted of Wichita, Kansas. He intends to deal with "*Prophetic Highlights in View of Current Events*." Contact:

MRBC
763 Mountain Avenue,
Berkeley Heights, NJ 07922

LADIES' MISSIONARY CONFERENCE

Oakwood Bible Chapel and Turner Road Chapel will sponsor the 15th Annual Ladies' Missionary Conference to be held May 2. Speakers will include Peggy Burdick, Sharon Clarke, Hillary Rennie, and Helen Palmer. For information, call:

Helen Rennie
(519) 969-6914

VIA 1992: THE MAGAZINE WITH A MESSAGE

The 1992 edition of *Via* is here. Over 300,000 copies were printed; distribution has already topped the 200,000 mark. This 24-page Gospel magazine is sent freely to any who will prayerfully distribute them to the lost. Nicely packaged, *Via* presents the ageless story of Christ's redemption for sinful man.

Cardboard display racks are also available upon request. When ordering, include your phone number and street address. Contact:

Via Magazine

Box 551
Portage la Prairie, MB
R1N 3B9
Phone (204) 857-8435
Fax (204) 857-7728

NORTHWEST WORKERS' CONFERENCE

"Assembly workers, elders, missionaries, evangelists and all interested in the Lord's work," reads the invitation to the Annual Northwest Workers' Conference. Held at Lakeside Bible Camp on beautiful Whidbey Island not far from Seattle, WA, the dates this year are May 6-9. For information and registration, contact:

Dan Covert
15120 45th Place W.
Lynnwood, WA 98037

IT'S A ROYAL LIFE

Brother Harold Preston tells us that Royal Life Publications is considering republishing the meditations of the late Daniel Smith (1907-1988) of Vancouver. These meditations were previously printed in four volumes entitled *Worship and Remembrance*. Royal Life handles all of brother Dan's books.

His biography, first published as *Missionary in the Orient*, and later as *Pilgrim of the Heavenly Way*, has gone through many editions. It is first-rate and highly encouraging. Another of his valuable works is his study on the Minor Prophets, too long out of print, called *Seers of Israel*. For a list of titles available, write:

Royal Life Publications
P. O. Box 23227
Lexington, KY 40523
(606) 272-8094

FRONT LINES

PUSH IN PENNSYLVANIA

Grace Chapel, Gilbertsville, PA, is planning five days of evangelistic meetings with Randy Amos, of Rochester, NY, May 30-June 3. The assembly purposes to reach families in the Boyertown-Gilbertsville area. With this in mind, they plan a day of evangelistic visitation on May 30. They also plan to have evangelistic visitation from June 1-3. "We are inviting young and old to help us in the Gospel. Come and join with us for this day of evangelism." Randy Amos will also hold a seminar on *Methods of Open Air Evangelism*. Overnight accommodations can be provided if you will be traveling from a distance. Contact:

David Dunlap
1520 Heather Place
Pottstown, PA 19464
(214) 367-2632

GET SERIOUS IN STUDY

Frank Haggerty (missionary to Boliva) will again take the lead in the Bible Study Week at Greenwood Hills, June 15-19, 1992. Those who shared in the 1991 Bible Study with brother Haggerty, when he considered "Rediscovered and Recovered New Testament Principles," will remember well his ability to teach, challenge, and encourage.

The sessions will be held at Greenwood Hills, Fayetteville, PA. For more information, call: (908) 449-8880.

GERALD & MARILYN BOISVERT

The Christians meeting at Thorold South Gospel Chapel, Thorold, Ontario, have commended Gerald and Marilyn to the work of the Lord in Quebec and other areas of French

speaking Canada. Previously commended in 1989 to work in French Guiana, they completed French studies, but were denied visas.

CRAIG & CORINA SAWORD

The Christians meeting at Arlington Gospel Hall, Arlington Washington have commended Craig and Corina to the work of the Lord in El Salvador. Craig lived with his parents in El Salvador and worked with his father on that mission field.

DIANE RICHARDS

Since the homecall of her husband, Steve Richards, our sister continues her work, and is waiting on God for direction in the evangelistic work among Muslims. Presently Diane manages the Missionary Home in Glen Ellyn, Illinois. In the past 26 years, she and Steve have been deeply involved in the work in Turkey, Germany, and the U. S. Steve was called to higher service in October 1991. Diane is commended to the work of the Lord by the Christians meeting at South Bay Bible Chapel, Rodondo Beach, CA.

PROBING PROVERBS

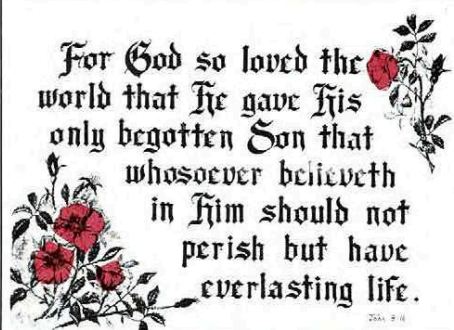
A Subject/Word Index of Proverbs is being offered at \$1.00 by *Spread the Word*. This 45-page index lists over 3,000 references to nearly 350 subjects and words found in the book of Proverbs. Crossed-referenced to the Strong's Concordance—this handy index will prove to be a true friend as you study the Word.

Spread The Word, Inc.
2721 Oberlin Drive
York, Pa. 17404

SOWING GOOD SEED

There are no strings attached when you receive the beautifully done poster as a simple gift from *Seed Sowers*.

Seed Sowers is a group of Christians who have for years freely distributed God's Word. Working in fellowship with assemblies of Christians gathered to the name of the Lord Jesus Christ, and eschewing denominational ties. "With the realization that many in the



world are not living with the prospect and assurance of being in Heaven after they die, we are distributing John 3:16 posters in order to inform people of God's way of salvation."

SEED SOWERS

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Manitoba R1N 3C2

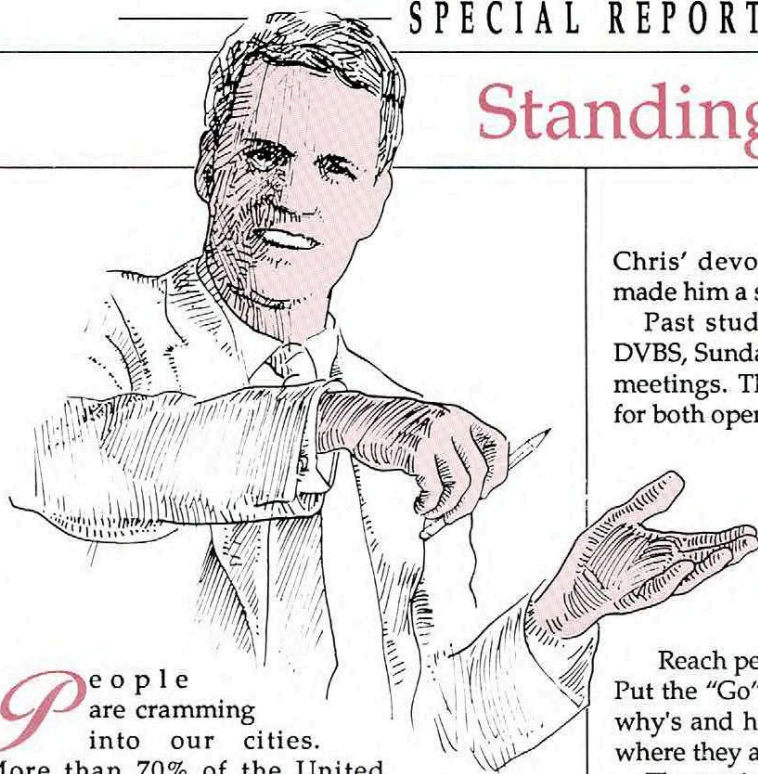
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Charles & Elizabeth McKinnie
P O Box 518
Pittsboro, NC 27312-0518

Alma Turnbull
79 Beck Dr.
Markham, ON L3P 5J1

Standing in the Gap



People are cramming into our cities.

More than 70% of the United States' population is urban. How will the Church reach this population with the Gospel? *"How, then, shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?"*

Chris Schroeder has done extensive open-air Gospel work in the streets of Chicago, New York City, Los Angeles, San Francisco, and elsewhere. Since his early experiences with Open-Air Campaigners, he has developed a seminar designed to equip Christians to do open-air evangelism.

The Ezekiel Project Seminar taught by Chris Schroeder is slated for:

July 27—31, 1992

**Location: Grace Chapel
Tenaflly, New Jersey.**

This seminar is not for the fainthearted. It will be 5 full days, 8 to 12 hours per day. There will be extensive classroom lectures. Then what is learned is taken to the streets of New York City.

Open-air evangelism is one of the widest doors open to the Gospel-minded Christian. Here in North America we do not begin to use this avenue of gospel activity as we should. We hear believers say, "I would love to get out there, if you would only show me how." If this is a quotation from your mouth, then we have a suggestion. Get with Chris Schroeder for some hands-on training.

Chris' devotedness, gift, and experience have made him a safe guide.

Past students have employed their skills in DVBS, Sunday School classes, and young people's meetings. This seminar has helped evangelists for both open-air and indoor preaching.

How do we reach those that will never step into a church meeting place? The goal of the Ezekiel Project is to help train, disciple, and nurture those burdened to effectively "do the work of an evangelist."

Reach people where they work, live, and play. Put the "Go" back into the Gospel by learning the why's and how's of reaching these precious folks where they are.

The seminar comes highly recommended:

"The Ezekiel Project takes timid disciples and transforms them into bold open-air preachers. I heartily recommend the training to assemblies and individuals who have a heart for souls but need help in fearlessly proclaiming the Gospel."

—William MacDonald, author of the *Believers' Bible Commentary*

"The vision for evangelism which Chris Schroeder brings to this seminar, The Ezekiel Project, is worth the investment by itself. You'll learn faith and endurance, and to conquer the fear of man. You'll see the power of God manifested in students' lives. A person can grow more in the Christian character in 5 minutes while preaching in the open-air than a month of Sundays just sitting in a pew."

—Jim McCarthy Instructor, Discipleship Intern Training Program and Director, Good News for Catholics, Inc.

For pertinent information on housing logistics and the cost of the seminar materials, contact:

The Ezekiel Project Attention: Chris Schroeder
P.O. Box 46123
Mt. Clemens, MI 48046-3123
Phone (313) 954-9123

"And I sought for a man among them, that should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it; but I found none."

WHAT'S GOING ON?

News from Around the Globe

INSTITUTE FOR CREATION RESEARCH WINS A BIG ONE

A federal lawsuit brought by the Institute for Creation Research, El Cajon, CA, against the California Department of Education has been settled. U.S. District Court Judge Rudi Brewster issued a declaratory judgment stipulating restoration of full state approval to ICR's Graduate School and providing future protection for all private Christian schools against State interference with curricula and course contents.

ICR said the amount awarded them will cover most of the legal costs incurred in filing and carrying forth the lawsuit. There is a feature article on the case in the March issue of *Acts & Facts* (ICR's monthly paper).

NEW AGE BUSTERS

Here are a few sources of information on the New Age Movement:

New Age: Pathway to Paradise (video), Christian Information Bureau, P. O. Box 7349, Bend, OR 97708.

The New Age Masquerade, on how the New Age Movement is getting into the public schools, Eric Buehrer, Wolgemuth & Hyatt Publishers.

Your Child and The New Age, (a book giving excellent summary material), Berit Kjos, Victor Books.

—Milk & Honey

TWELVE STEPS WHERE?

"One of Nashville's fastest growing spiritual movements is not a church, does not meet for worship on Sundays, and does

not seek support for its tenants in the Bible. But an estimated 45,000 people in Middle Tennessee (in 500 meetings weekly) are seeking spiritual awakening and solutions to personal crisis—something traditionally sought in a church—by attending a Twelve Step program, most famously, "Alcoholics Anonymous." In some regions of the United States, notably parts of the West Coast, Twelve Step meetings have emerged as a kind of parachurch for people who don't want institutional religion." —*The Tennessean*

AIDS: SNEAKY PROBLEM

Public-health officials and private AIDS physicians around the country are struck by the presence of three clinical subpopulations: Catholic priests; married sodomite men who do not want their spouses to know they are antibody-positive; and single, active bisexuals. In the words of one such official, "I and most of the public health directors I've talked to about this subject estimate that in our communities at least a third of Catholic priests under forty-five are homosexuals, and most are sexually active."

—*The Atlantic Monthly*

VACUUM IN THE FORMER SOVIET UNION

Even through the darkest days of state-imposed atheism, a kind of underground Slavic mysticism has flourished in Russia. Now this bottled-up spiritism is boiling over into daily life. Professor Sergei Plekhanov at Moscow's U.S.A.

and Canada Institute calls it "a values vacuum" in the former Soviet Union. And into the vacuum are pouring a bewildering array of spiritual options. Neofascist newspapers are appearing, making a bid to answer the yearning for discipline of a formerly regimented people. Horoscopes flourish in daily publications. A 10-day "Bio-Energetics" course at a municipal center has 60 on its waiting list despite its 650-ruble tuition (nearly twice the monthly salary of an average Muscovite). The curriculum includes "The Development of Extra-Sensory Abilities," "Telepathic Influence at a Distance," and "Work with Phantoms." Trained physicist Michael Shezbakov, 27, devotes himself to Lifespring, a system of New Age beliefs. He says it has meant new belief in reincarnation and immortality.

—*Wall Street Journal*

EVANGELICAL SCHOOLS, ARE YOUR NAMES WRITTEN THERE?

Impact (March 1992) magazine has issued a list of all the colleges and seminaries (so far as they know) that incorporate a literal six-day creation and the worldwide cataclysmic deluge in all their curricula, rejecting evolution and the standard evolutionary framework of geological ages. Some colleges were conspicuous by their absence, such as Fuller Theological and Wheaton College.

Impact can be ordered from:

ICR
P.O. Box 2667
El Cajon, CA 92021

WHAT'S GOING ON?

CATHOLIC DEBATES

In January, brother Dave Hunt debated in Indiana with two leading Catholic apologists. The first was with attorney Keith Fournier, director of Pat Robertson's American Center for Law and Justice, and author of *Evangelical Catholics* (Thomas Nelson). The title of that debate was *Roman Catholicism: Is It Evangelical?* Three days later, Hunt debated Gerry Metatics, a former evangelical pastor who converted to Rome in 1986 and who has since become a leading apologist for Catholicism. The title of that debate was: *Roman Catholicism: Is It "Another Gospel"?* Audio cassettes of the two debates (3 hours each) are available by writing:

The Berean Call
P. O. Box 7019
Bend, OR 97708

The Berean Call also offers *Foundations of Adventism*. In this album of six audio tapes, J. Mark Martin, a former Adventist pastor measures Adventist doctrines against the plumb line of Scripture.

THE KREMLIN & THE VATICAN

Gorbachev, in his new *Post* column, writes: "Now it can be said that everything which took place in Eastern Europe in recent years would have been impossible without the Pope's efforts and the enormous role, including the political, which he played in the world arena.

—*San Francisco Chronicle*

OH, REALLY?

The Jesus Seminar, a group of "Bible scholars" who are continuing their seven-year crusade against fundamentalism, recently proclaimed that it was the

early church—not our Lord—that emphasized the second coming of Christ. "It is a distortion of Scripture to read (the Bible) as a book of the future," Professor Marcus Borg stated. "It has a profoundly disturbing effect, and leads to the image of God as judge and emphasizes us as getting ready for judgment. It takes us away from the world." Indeed!

BOOK SALES, OR MARKETING IN SOULS?

The two major cover articles (13 pages) in the February 1992 *Bookstore Journal*, the "Official Publication of the Christian Booksellers Association," urged members to cultivate Catholic customers as "brothers and sisters in Christ." Tragically, this will prevent the Gospel from being given to Catholics.

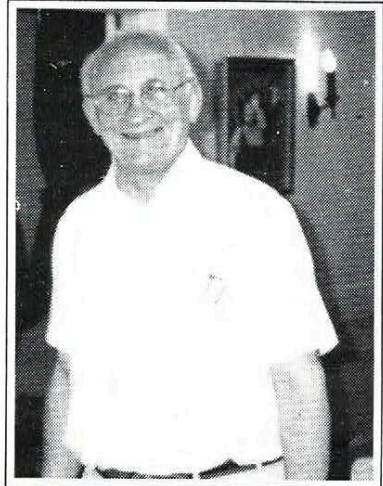
Among the lead article's many untruths, author Peter Kreeft claimed: "Catholics (don't pray to saints, they) only ask saints to pray for them—just as we ask the living to pray for us" (p. 30) That's false—and, as a Catholic, Kreeft knows it. Consider the Pope's prayer for the "Marian Year" (1988). John Paul II doesn't ask Mary to *pray* for Catholics, he asks her to *do* what only God can do: to comfort, guide, strengthen, and protect "the whole of humanity . . ." His prayer ends: "Sustain us, O Virgin Mary, on our journey of faith and OBTAIN FOR US THE GRACE OF ETERNAL SALVATION" (emphasis added).

There are hundreds of prayers to Mary, such as: "In thy hands I place my eternal salvation and to thee do I entrust my soul . . . For, if thou protect me, dear Mother, I fear nothing; not from my sins, because thou wilt

obtain for me the pardon of them . . . nor even from Jesus, my Judge Himself, because by one prayer from thee He will be appeased . . ." What blasphemy! *Bookstore Journal*, tell the truth!

ENCOURAGING OPPORTUNITIES IN RUSSIA

You may be interested in knowing that David Gooding and John Lennox are at the moment having 1/4 and 1/2 page articles published every week in the leading weekly newspaper in Russia with 2.2 million circulation and an estimated reader-



ship of 10 million. This is an undreamed of opportunity! They have also just submitted an evangelistic message to the paper with the largest weekly circulation in the world of 25 million with a conservative estimate of around 100 million readers. This will appear on Russian Easter Sunday, April 26th. Please pray that many will respond and write for a copy of the Gospel of John and David Gooding's booklet "Christianity: Opium or Truth?" *Pravda* and *Izvestia* blanket the former Soviet Union and much of the old Eastern Bloc countries.



HEROES

Leonard Strong

John A. Bjorlie

Why would the twelve-year-old son of a Church of England clergyman join the British Navy? Of course, this was a different time, and people seemed to be constituted of sterner stuff. And besides, what twelve-year-old wouldn't be filled with romantic notions of sailing the high seas? Leonard Strong (1797-1874) soon found out what it was like. This fearless young man served as a midshipman in the French and American wars. Many times his ship saw battle.

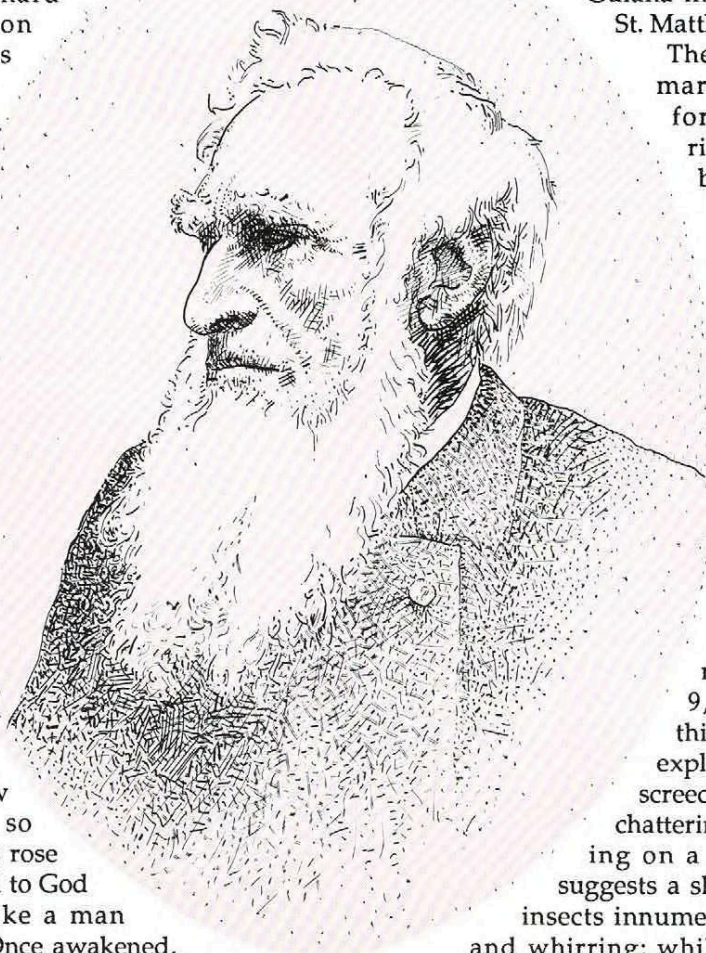
We make a mistake if we think that men like Leonard Strong, who have seen death up close, have become too calloused, too hard. But while on duty in the West Indies, he almost drowned when his shore-going boat upset in a squall. During the rescue, this hard-bitten sailor saw that maybe he wasn't so tough after all. His sins rose before him, and he cried to God for mercy. He was like a man pulled out of a coma. Once awakened, he resolved to serve God. He left the Navy and enrolled at Oxford in 1823. Evidently he thought that to be ordained as a minister would be a safe start on the voyage for heaven. In his time at Oxford, he saw the truth of the Gospel and was definitely converted. Now his ambition was to be a missionary. It may be at this time that Strong first met Anthony Norris Groves, who would also be-

come a pioneer missionary. Strong left Oxford without taking a degree. Although he was ordained in the Church of England as curate of Ross-on-Wye, he did not stay there long. He went out to the area where God first awakened him during his naval service in the West Indies, to British Guiana in 1826, as rector of St. Matthew's, Demerara.

The coastland is flat, marshy and well forested. The three rivers, the Essequibo, Demerara, and Berbice and their innumerable tributaries make it "the land of the waters." The heavy seasonal rains must be seen to be believed.

Farther inland there are stretches of savanna merging into the mountainous area, with ranges which rise 9,000 feet. Parts of this area are still unexplored. "Parrots are screeching, monkeys are chattering, cigales are piping on a high note which suggests a shrill steam whistle, insects innumerable are chirping and whirring; while, at times, there comes a noise like a muffled crash of thunder, which tells that some ancient giant of the woods has fallen at last . . .

"There are myriads of butterflies on wings of crimson and gold, darting hummingbirds, with ruby or emerald breasts gleaming in the sunlight; fireflies which come out at dark, and flit to and fro with their soft twinkling lights in the warm night



HEROES

air that is heavy with the breath of flowers."

These inland foothills are the source of forest products and minerals. In the savannas and part of the coastal plain, sugar cane was the principal product. Here slaves labored and deplorable stories are told of the fate of those hapless Africans.

Slavery was not outlawed until 1834, so Leonard Strong witnessed the atrocities of the

trade. Rendle Short tells of the slaves' lot on the sugar and cotton plantations in British Guiana: "They lived in filthy huts like kennels. They had no furniture except an iron pot and one blanket per person. Their food was salt fish and vegetables. At six every morning the slave-drivers turned them out with the whip to work till six in the evening, or sometimes longer. They had no

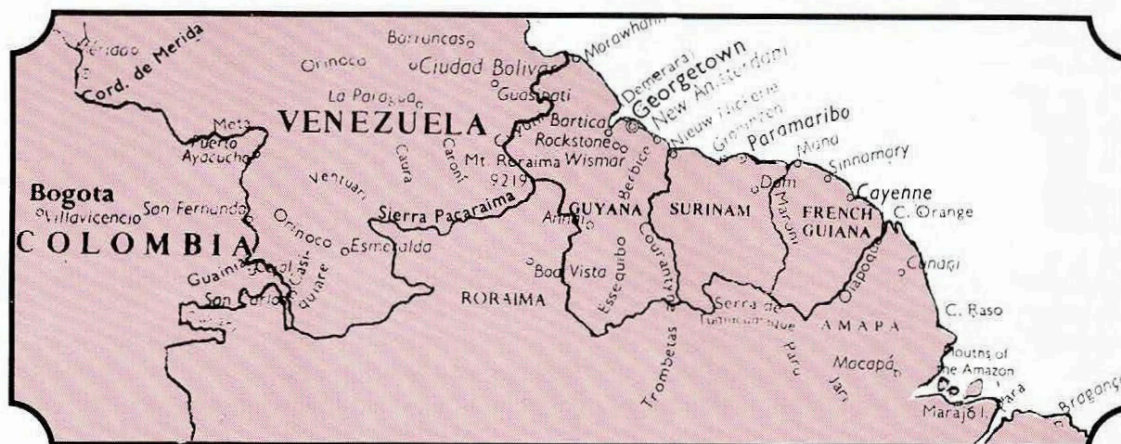
A Touch of History

When the second Dutch War started in 1665, Lord Willoughby, who was then the English governor of Barbados, invaded Guiana and held a small part of the coast for a short time. Over the next two centuries, parts of the three territories of the Guianas changed hands, from Dutch to British and back again and occasionally to or from French hands. It was not until 1831 that British Guiana became a reasonably stable colony. Slavery was abolished in 1834, inviting hostilities from the landowners and plantation owners.

The population is mixed. Amerindians occupy the forests and savannas, but there are many Africans, East Indians, and Asiatics, whose ancestors came as indentured laborers when slavery was abolished.

Originally, concern was felt only for the European settlers, and in 1688, the Dutch Reformed Church appointed a minister at Essequibo. Subsequently the Anglican Church, the Scottish Presbyterian Church, and others, also established churches.

The first missionaries to evangelize the native peoples were Moravians, who came in 1735 at the invitation of a Berbice planter, who was concerned about the spiritual needs of his slaves. In 1808, missionaries of the London Missionary Society began work among the slaves. Later the Church Missionary Society, and the Society for Negro Conversion sent workers. A large number of Chinese were brought to a knowledge of Christ through the C.M.S. The Society for the Propagation of the Gospel has long worked in the forests of Guyana and Brett's book, *Mission Work in Guiana*, tells of their labor among the Indian tribes and canoe voyages on the rivers and *itabbas* (passages from river to river) of the Essequibo district and tramps through the tropical forests and swamps. The dangers in those days were from pumas and jaguars by land and alligators and carnadi (anacondas) by water.



HEROES

rights and no redress. For every infraction of a command they were brutally beaten. If they died of the punishment, no one cared. Their moral life was low and degraded, but in this respect their white masters were little better. Their religion was much like that of the heathen African of today. Obeahism (African sorcery and ritual magic) played a large part in it . . . Such a welter of misery and degradation it would have been hard to find elsewhere in the world."

Strong devoted himself to work among the slaves, braving the wrath of the planters, who were so enraged they threatened to shoot him. Because of his work among the slaves, he was forced by the planters to leave his position and to move to Peter's Hall and Georgetown, where he began his work again. Disillusioned by the pride and *apartheid* which confronted him, Strong began to question the scriptural authority for an established church. While examining the Scriptures, he saw practical truths about worship and service that he could not reconcile with his position in the Church of England. In 1827, he made a costly decision to give up his lucrative living, (about £800 per annum), and to meet for simple worship with the several hundred new converts.

Venturing out in dependence, God's hand was with Strong from the beginning. Meetings were held in a large shed used for drying coffee and as many as 2,000 attended. An assembly commenced at Peter's Hall in 1827 and another at Georgetown in 1840. Strong's life and labors provided a pattern for the missionary effort which spread through the West Indies, where a vigorous work continues to the present day.

When news eventually reached believers in Britain and Europe, Strong's story confirmed what had previously seemed for many to be only a theory. No one could imagine how a lone missionary like Strong could have been materially maintained with no set salary and no organizational backing for so many years. It was in 1842 that George Muller heard of him and was able to provide some help. Here was a missionary work-

ing on scriptural principles whom Muller was delighted to support with gifts from the funds of the Scriptural Knowledge Institution.

Strong's furlough in England made interest in British Guiana deepen. Muller recorded in his Narrative that on August, 31, 1843, Mr. and Mrs. Barrington of Bristol sailed with Strong for Demerara.

Eleven months later, one of the pillars of the congregation at Bethesda followed; fifty-two-year-old Mr. Mordal, a father of a large family. Mordal died of fever on January 9, 1845, only three months after arriving.

Mr. Strong left Demerara for good in 1848 or 1849. He settled at Torquay, on the south coast of England where his ministry was valued. He wrote several beautiful tracts and books, including one on Daniel. He was a welcome speaker at the meetings held in London on prophecy, and was one of the first writers in the well-known missionary periodical, *Echoes of Service*. The cries of perishing souls in the regions beyond seemed to

ring in his ears and burn in his heart. A gifted and gracious man, he was greatly beloved. He died in London in 1874, aged 77, but was buried in Torquay, where he had lived and labored faithfully since leaving the West Indies.



Such a welter of
misery and
degradation it
would have been
hard to find
elsewhere in the
world.



Much of the material for this article has been taken from the following sources:

Brethren: The Story of a Great Recovery
by David J. Beattie, pp. 316-317
Chief Men Among the Brethren
compiled by Hy. Pickering, pp. 22-23
A Modern Experiment in Apostolic Missions
by Rendle Short, p. 40
The Origins of the Brethren
by Harold H. Rowdon, pp. 185-187
That the World May Know, Vol. 2
by Fredk. A. Tatford, pp. 265-271

PIONEERS WORTHY OF THE NAME

Among those who went out to engage in evangelistic work in British Guiana was John Meyer of Switzerland. In 1840, Meyer arrived with his wife at Demerara to devote himself principally to the Arawaki. A pioneer inured to hardship, he concentrated on the Capoey Lake area, taking long journeys up and down the various rivers, reaching large numbers of Indians. By God's grace, assemblies began at Develot and Weiroony Creek.

At the end of 1843, he moved to the Essequibo coast with the intention of seeking out Indian tribes. He penetrated inland and lived for a time (with his wife and small children) among the Indians in the jungle at a place called Kumaka. There he reduced their language to writing, composed hymns, and translated portions of Scripture which he printed on a portable press.

When Meyer settled at Tapacoma on the Berbice River, as soon as a company of Indians gathered, he was frustrated by a clergyman who persuaded them to desert his meetings. However, having acquired the language, he moved farther upriver. He arrived at a settlement called Coomaka, just as the Indians were gathered for a feast. The arrival of a white man was an astonishment to them, but this was increased when he addressed them in their own language and told them he was a messenger of the great God whom they worshipped. He went on to explain the Gospel. They welcomed him to live among them.

After a time, he secured a canoe to visit settlements along the river. At one of these, a sorcerer, who had great influence among the people, was converted. This created a great stir and led to the conversion of many others. His canoe journeys alone were arduous and dangerous, because of the many snakes and alligators. It also involved separation from his wife who, on one occasion, lay at death's door with only an Indian woman to look after her. The continual strain began to tell upon him and, after working in the wet to repair his boat one day, he was seized with fever and died within a few days. He was buried by his beloved Indians, according to their custom, in the center of his house.

George Muller heard of the labors of Strong and Meyer in British Guiana, and from 1842 sent financial help, though Meyer was evidently of the rugged, independent type which finds it difficult to accept help. Meyer died of fever in 1847, but his work was carried on by others, among them a German who had been converted in British Guiana. Meyer was undoubtedly an individualist, but he was a most devoted and self-sacrificing pioneer whose example fired others.

His service was brief, for he died of malaria in 1847. He was followed by Henry Taylor, who continued the work among the Indians until his death in 1923. His son, Gregson Taylor, also labored faithfully among them, and assemblies were formed at Ebony and Mattara. There are still many unreached tribes in the interior. Their evangelization presents problems for the missionary—isolation, loneliness, and considerable stress. Some of the dark forests have never been explored.

—excerpted from *That the World May Know*, Volume 2



Worth Reading

This list does not pretend to be an exhaustive index to good biographies. But they are books worth finding, reading, and recommending. The Bible tells us, "He that walks with wise men shall be wise, but the companion of fools shall be destroyed." The closest we may ever get to many wise men is to hold in our hands the printed records of their lives. We admit that is far inferior to actually knowing, listening to, and working beside men and women of God. While realizing the faults and shortcomings of biographies, we also know that past generations enjoyed the ministries of great men of God, who are really worth knowing. These are well-written, edifying books, as well as standard works. There are many great men about whom there is no adequate biography, and there are doubtless many excellent biographies not listed because we are unaware of them or have not been able to obtain or read them. But there are enough here to keep a serious reader busy for a long time. Most of these books are out of print, but may be gotten secondhand or from libraries.



Alexander, Charles M. 1876-1920

Charles M. Alexander, by Helen C. Alexander & J. Kennedy MacLean

Baxter, Richard 1615-1691

Autobiography (several editions)

Life and Times of Richard Baxter, by William Orme

Bliss, Philip P. 1838-1876

Memoirs of Philip P. Bliss, by D. W. Whittle

Bray, Billy 1794-1868

The King's Son, or a Memoir of Billy Bray, by F.W. Bourne

Brealey, George 1823-1888

Always Abounding: George Brealey, Evangelist of the Blackdown Hills, by W. J. H. Brealey

Bunyan, John 1628-1688

John Bunyan, by John Brow

John Bunyan, by Stephen kens

Chapman, Robert Cleaver 1803-1902

WORTH READING

Brother Indeed, by Frank Holmes
Robert Cleaver Chapman of Barnstaple, by W. H. Bennet
Crosby, Fanny 1820-1915
Fanny Crosby's Story of 94 Years, by S. Trevena Jackson
Darby, John Nelson 1800-1882
John Nelson Darby, by W. G. Turner
Edwards, Jonathan 1703-1758
Life of President Edwards, by Sereno Edwards Dwight (Vol. I of Edwards' Works in ten volumes)
Finney, Charles G. 1792-1875
Memoirs of Charles G. Finney, by himself
Grimshaw, William 1709-1763
William Grimshaw, by Frank Baker
Hadley, Samuel H. 1842-1906
Down in Water Street, by himself
S. H. Hadley of Water Street, by J. Wilbur Chapman
Harris, Howell 1714-1773
The Early Life of Howell Harris, by Richard Bennett, translated by Gomer M. Roberts
Life of Howell Harris, by Hugh J. Hughes
Havergal, Francis Ridley 1836-1879
Frances Ridley Havergal: a Saint of God, by T. H. Darlow
Ironside, Harry 1876-1951
Ordained of the Lord, by E. Schuyler English
Luther, Martin 1483-1546
The Life of Luther, written by himself, collected and arranged by M. Michelet, translated by William Hazlitt
Marks, David 1805-1845
Memoirs of the Life of David Marks, by Mrs. Marilla Marks
Marshall, Alexander 1846-1928
Alexander Marshall (Pioneer series), by John Hawthorn
McAuley, Jerry 1839-1884
Jerry McAuley, edited by R. M. Offord
Jerry McAuley and His Mission, by Arthur Bonner
McKendrick, James 1859-?
Seen and Heard, by himself (The Pioneer Series)
Moody, D. L. 1837-1899
The Life of Dwight L. Moody, by William R. Moody
D. L. Moody and His Work, by W. H. Daniels
Moorhouse, Henry 1840-1880
Henry Moorhouse, the English Evangelist, by John MacPherson
Muller, George 1805-1898
Autobiography of George Muller, compiled by G. Fred. Bergin
George Muller of Bristol, by A. T. Pierson

Newton, John 1725-1807
Authentic Narrative of Remarkable and Interesting Particulars in the Life of John Newton, by himself
North, Brownlow 1810-1875
Brownlow North, by K. Moody-Stuart
Rea, David 1845-1916
David Rea, His Life and Labours, by Tom Rea
Riley, W. B. 1861-1947
The Dynamic of a Dream, by Marie Acomb Riley
Sankey, Ira D. 1840-1908
My Life and Sacred Songs, by himself
Savonarola, Girolamo 1452-1498
Life and Times of Girolamo Savonarola, by Pasquale Villari, translated by Linda Villari
Smith, Gipsy 1860-1947
Gipsy Smith: His Life and Work, by himself
Sixty Years an Evangelist, by Harold Murray
Spurgeon, C. H. 1834-1892
C. H. Spurgeon's Autobiography, compiled by his wife and his private secretary (2 volumes)
Sunday, Billy 1862-1935
The Real Billy Sunday, by Elijah P. Brown
Billy Sunday, by William T. Ellis
Torrey, R. A. 1856-1928
Torrey and Alexander, by George T. B. Davis
Torrey and Alexander, by J. Kennedy MacLean
Reuben Archer Torrey, by Robert Harkness
R. A. Torrey, by Rogert Martin
Tyndale, William 1490?-1536
William Tyndale, by R. Demaus
Vassar, John 1813-1878
Uncle John Vassar, by T. E. Vassar
Weaver, Richard
Richard Weaver
Wesley, John 1703-1791
The Life of John Wesley, by John Whitehead (2 volumes)
The Life of John Wesley, by John Telford
The Life and Times of John Wesley, by Luke Tyerman (3 volumes)
Wesley, Charles 1714-1788
Journal of Charles Wesley, edited by T. Jackson
Memoirs of Charles Wesley, by Thomas Jackson
Whitefield, George 1714-1770
George Whitefield's Journals (Banner of Truth edition is best)
The Life of George Whitefield, by Luke Tyerman (2 volumes)
Wycliffe, John 1320?-1384
John Wycliffe and His English Precursors, by Gotthard Lechler, translated by Peter Lorimer

Sorrow & Gladness

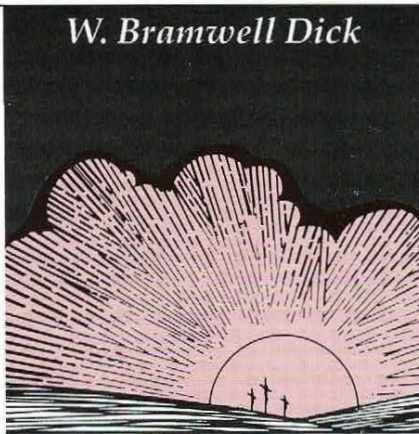
W. Bramwell Dick

*H*ow deeply touching are the words of our Lord Jesus: "My soul is exceeding sorrowful" (Matt. 26:38). We do well to meditate upon them, because while our hearts overflow with praise as we recall what He has done, our spirits are subdued; and while we exult in all the blessing that He has secured for us, we are humbled as we remember what it cost Him. We approach this hallowed spot with unshod feet and with reverent hearts. Leaving the upper room, the blessed Lord, accompanied by the eleven, went to Gethsemane. There He said, "Sit ye *here*, while I go and pray *yonder*" (v. 36). That was a spot beyond their reach, beyond their understanding. Then He took three who seemed to be a little nearer than the others, but to them He said, "Tarry ye *here* . . . and He went a *little farther*" (vv. 38-39). They had reached the utmost limit, just as we do when we meditate upon His sorrow, and we seem to hear a voice saying, "Hitherto shalt thou come, *but no farther*."

We are reminded, are we not, of the beautiful picture in Genesis 22 where Abraham went to offer up Isaac? On the third day, he "saw the place afar off," and "said unto his young men, Abide ye *here* . . . while I and the lad will go *yonder* . . . And they went both of them together" (vv. 4-7). Then came Isaac's question and the father's answer, and once more we read: "So they went both of them together" (vv. 7-8).

In the garden, the Father and the Son "went both of Them together." The Son was "exceeding sorrowful," and if the disciples so little entered into it that they slept, the Father knew it. But oh, His love! If, in the perfection of His holiness, He shrank from the cup, in the perfection of His obedience He took it, and, at the cross, in the perfection of His love He "drained the last dark drop."

Precious Saviour, we worship Thee! Sorrowing saint, are you crushed and overwhelmed with grief? He was "exceeding sorrowful." Is the cup that has been pressed to your lips bitter? Never



could a cup be as bitter as that which the Father placed in His hand. Today you have at your service the everything-that-you-need in Him who for your sake was "exceeding sorrowful."

In Psalm 21:6, we see the answer: "Thou hast made Him *exceeding* glad with Thy countenance." We follow Him from the garden of Gethsemane through "death's dark vale," on to resurrection triumph. We look up to the throne of God and see Him there with "a crown of pure gold on His head" (v. 3), and with "honor and majesty laid upon Him" (v. 5). We see Him set there to be "blessings forever" (v. 6, marg.). All this is the result of His having been "exceeding sorrowful," and, as He surveys it, He is "exceeding glad." "Weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5). His night of weeping has ended, and He has entered upon the morning of everlasting joy.

We could have no part in His sorrow. Alone He had to bear that, and, blessed be His name, He *did* bear it. It is our happy privilege, however, to be sharers of His joy. How He delights to share that with us! Yet His joy is always the greatest. If we find joy in being gathered together around Him, and we feel like the disciples of whom it is recorded, "Then were the disciples glad, when they saw the Lord" (John 20:20), His joy in having us near Him is even greater. If our joy will be unspeakable when He comes for us and takes us to be with Him in the Father's House, His joy will be infinitely greater. He shall present us "faultless before the presence of His glory with *exceeding* joy" (Jude 24). The Father has so ordered things that "in all things He might have the preeminence" (Col. 1:18). He was pre-eminent in sorrow in the garden and on the cross, even as in His pathway He was "a Man of sorrows, and acquainted with grief" (Isa. 53:3). He is preeminent in the gladness that fills His heart today. He will be preeminent in the joy that shall be His in the coming day of glory.

In the Crucible

H. M. Freligh

There are few men who have the record that is ascribed to Job, a "perfect and an upright man, one that feareth God, and turneth away from evil" (1:8; 2:3). Job's life proved this testimony true. We would expect such a man to have an unclouded sky. But few men have suffered as Job did.

Job is introduced to us as a man of renown, wealth, and uprightness. With what amazement, then, do we behold the disasters that befell him. Even the elements—fire and tornado—seem to conspire against him. Yet, when the curtain falls on this first scene, no word of complaint passes his lips. He accepts this as from God. "In all this Job sinned not, nor charged God foolishly."

When the curtain lifts again, Job is not only penniless, he has lost his health. A degrading and loathsome oriental disease is burning like fire in his marrow. Dumb with anguish, he sits on a heap of ashes and scrapes the oozing corruption off with a piece of broken pottery. Even the loving solicitations of his bosom companion are denied him, for his wife seems more disgusted than pitiful. She would rather see him dead than in his present repulsive condition.

In the meantime, we have been introduced to two court scenes in heaven. Satan has long been observing this servant of God, and now suggests that affliction will reveal Job's true heart; that he is serving God only because he is being paid for it. God lengthens the leash and allows the dragon to devour, touching everything Job has, except his body. In the second scene, still persistent and still eager for his prey, Satan suggests that physical affliction will extract from Job the predicted renunciation. This time permission is granted for any affliction except the taking of Job's life.

Can it be that God would allow such afflictions to fall on His servant merely to give the lie to Satan? We cannot believe it. After the first two chapters, Satan is not once mentioned. He has simply been a tool in God's hand to do more than Satan ever realized. It was not the refuting of Satan but the "end of the Lord" that divine Providence had in mind. The fires of persecution may have been ignited by Satan, but

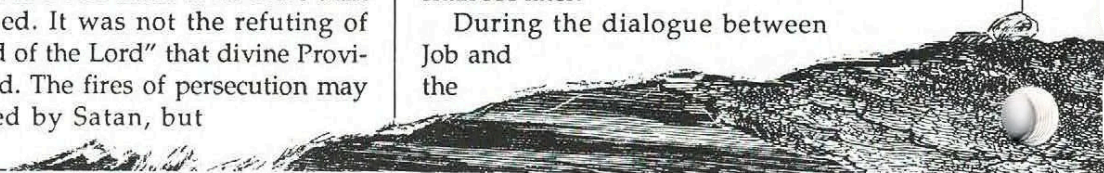
sovereign wisdom and love sat at the crucible awaiting the unclouded reflection of the divine face in the purged gold of Job's life.

Now there were three men who were particular friends of Job. Job's own reputation was so noteworthy and his disasters so great that they soon heard of his tragedy. But when they got within sight of the miserable spectacle who had once been their renowned friend, they were so dumbfounded that they could do nothing but sit with closed lips for seven days. During that time, however, they had opportunity to think. Each had brought his preconceived idea as to the cause of affliction. This idea was a yardstick by which they measured every act of Providence and every circumstance of human existence.

The three friends attempted not so much to comfort as to cure Job, but they signally failed to do either. No one knew this better than Job. Their solution of the problem takes the easy course of ascribing all evil to the sin of the sufferer as its cause. God is holy and righteous; God punishes sin. Consequently all calamity is, in their eyes, punishment brought on by sin. It is true that God is holy, and it is also true that He punishes sin, but it is not true that all evil is punishment. Sin causes suffering, but suffering is not always caused by sin. Job knew that no sin of his had brought on these tragedies. He knew, moreover, that the wicked do not always receive due punishment, at least in this life. With his more sound knowledge of human existence, he easily is able to refute the arguments of his friends, and to pronounce their comfort vain (21:34). But his own problem is still unsolved. Why does he, a righteous man, suffer in this way? Where is the God of justice in whom he has believed?

The clouds of perplexity are ultimately driven from his darkened sky, and with this there comes to us all light on the problem that has engaged philosophers and puzzled Christians. This we shall see later.

During the dialogue between Job and the



IN THE CRUCIBLE

three comforters, a young man has been sitting by listening. He is now introduced to us. His speech has a necessary and important place in the drama. It summarizes what both Job and his friends have been saying, and it prepares the way for the coming of God in the whirlwind. It seems strange that some writers have discredited this young man and his speech, especially since God does not do so. Elihu is not included with the three comforters when God requires them to go and ask Job to pray for them. His speech contributes a new element to the discussion.

Elihu brings out into clear shining vision, what the friends only hinted at, the hints also being obscured by the passionate trend of their argument. His main contribution to the progressive solution of the problem of suffering lies in his emphasis on the fact that God is disciplining his children and leading them upward to a higher, nobler life. The gist of the whole may, however, be described as an attempted vindication of God, as at the same time a

just and master-
ful ruler of the
world, who
is great
and glo-
rious

above man's power to comprehend, and who sends affliction upon his own people as a chastisement or as a means of purification or as a divine warning against sin. The stress laid upon affliction as discipline is Elihu's chief contribution.

Whatever Job has or has not done, Elihu is determined to ascribe righteousness, perfect knowledge and might to God (36:3-5). He closes his speech by again ascribing these three attributes to God (37:23). Job has ascribed power to God, but he had failed to ascribe the other two attributes. Elihu makes a true indictment when he says, "Therefore doth Job open his mouth in vanity; he multiplieth words without knowledge" (35:16).

Having corralled Job, Elihu now crowds him into the chute. He has pointed out to him his error in justifying himself rather than God. Now he brings him face to face with a choice. "Take

heed, regard not iniquity: for this hast thou chosen rather than affliction . . . God doeth loftily in His power: who is a teacher like unto



IN THE CRUCIBLE

power: who is a teacher like unto Him?" (36:21-22). Which shall it be, Job? Will you submit to affliction as coming from a just and wise God, or will you add rebellion to your sin? (34:37).

Like a diver who pauses before he takes his final plunge, Job listens. His ear is open to hear the next speaker, none other than God Himself.

It is noteworthy that when God speaks to Job, He makes no reference to the unjust and even harsh things Job had said about Him. He does not belittle Himself to argue with Job or vindicate His place as moral Governor. Neither does He crush Job with stern denunciations. He asks Job a series of questions that bring the wayward rebel to a humble and willing acknowledgment of his folly.

Job knew enough about his own troubles. God turned his eyes to things outside himself. "The call to view nature drew Job out of himself and away from his troubles," writes Peloubet.

What is God like? The book of Job tells us. He is not like the arbitrary tyrant that Job was inclined to think. He is not like the rigorous ruler of righteousness, meting out immediate penalty, that the three comforters made of Him. He is even more than Elihu knew him to be. And he certainly is not the impotent king that Satan's speeches would lead us to believe. He is just, He is wise, He is all-powerful—this the book of Job reveals. But it reveals something far more, and better. He is loving. Had we only God's revelation in nature, we would see mainly His attribute of power. God has given us a fuller revelation than this. It is through His dealing with mankind and, in particular, with a man like Job, that His most constraining attributes shine forth—pity, mercy, and love.

This book, then, not only justifies the ways of God in His dealings with man, but it also reveals God Himself. He controls Satan. Satan can proceed no further than God allows. Consequently he is introduced in the first two chapters, is made to fulfill God's purpose in Job's life, and then passes off the scene, and is not heard from again.

The three comforters display human knowledge, but they leave us on the lower plane. When we are through with their discussion, we have no light other than we had before they began. They might as well have kept still as far as helping Job is concerned. Truly the help of man has failed you, Job. You must look to a higher source.

What is God like? Calvary tells us as foreshadowed in the book of Job. "The real contents of the

book of Job is the mystery of the cross: the cross on Golgotha is the solution of the enigma of every cross; and the book of Job is a prophecy of this ultimate solution," writes Dilitzsch.

The vision of God's mediatorial work—later more fully unveiled through Christ's death—did not remain an objective fact with Job. It brought him into the surrender of that monster self to the work of the cross, into identification with that cross, and into appropriation of its benefits.

What is God like? God is love. This revelation of God's love is one of the most magnificent in the entire book. It predicts the coming of the beloved Son, and assures all sinners of expiation provided by God Himself through the cross. It tells humanity that God loves, and love gives.

No man can stand at Golgotha and remain the same. The vision received there not only changes his character; it also does something more. It changes his outlook and conduct. It sends him forth from this hub to the remotest rim of earth. It sent Job forth, and the first ones he found were the three who had unjustly and bitterly condemned him. We hear Job praying for them. Can this be the man who had so stoutly maintained his integrity, and declared he would never acknowledge they were right in their criticisms? Can this be the victim who had paid them back with the same acrimony they had given? What had brought about this change? Job had been in the presence of God. There he had seen the cure for his innate loathsomeness. He goes forth to pray for those who have spitefully used him. The Lord turned Job's captivity when he prayed for his friends for this was the final and evident proof that Job abhorred self, and had left it on the cross.

There is only one Gospel. God has declared it in many ways. In the book of Job, He declared it through His dealings with this man who represents all Adam's race. Those who cling to their own righteousness and works walk the way of Cain. Those who, like Job, renounce self, find the narrow pass into the road that leads to the cross, the cross that reveals "the end of the Lord," the cross that is the full, final, complete, and eternal expression of all that God is and wants to be to the ostracized and suffering seed of earth. The book of Job is fundamental. It is doctrinal. It leads us to Calvary, and then leads us forth.

And from here we take up our cross with you, Job, and follow Him.



Miserable Comforters

Eliphaz is a man who has never seen suffering and want. Though his original motive may have been to comfort, he cannot comfort Job because he has never been where Job now is. Eliphaz has one main source of information: he has had a "spiritual experience," has seen a vision (4:15-17). This gives him not only a tone of authority, but also makes him opinionated. One of the most difficult creatures in the world to live with is the man who is always so cocksure of his own religious status and interpretation that he can rectify the life of everyone else. He knows nothing about comprehending "with all saints." His vision is quite sufficient to carry him through. Eliphaz takes a patronizing attitude as he closes his first speech (5:27), and assures Job that since he has "searched it, so it is; hear it, and know thou it for thy good." Like some solicitous parent, he holds Job's nose, forcing him to open his mouth that he may pour his all-cure medicine down the parched throat.

Eliphaz is adroit and wise in his approach to this wounded animal, but he has a very sarcastic tongue that is all the more cutting because it is so refined. Like a rapier, it thrusts its way through to Job's heart. "Should a wise man," he asks in his second speech, "make answer with vain knowledge, and fill himself with the east wind?" And one can well imagine that the word "wise" is spoken with a sardonic sneer.

In his last speech, Eliphaz casts aside his usual poise and mature propriety, and comes out with what he really thinks of Job. He flatly accuses him of injustices to the poor and needy (22:5-9) flagrantly practiced by Job because he thought God was too far off to know (22:12-14). Not one of these accusations can be substantiated. They are made because of Eliphaz's preconceived thesis: since calamity comes only as a judgment for sin on the culprit, Job must be a sinner suffering punishment. Is it any wonder that he cannot help Job?

Bildad too has his source of information—tradition and history. "For inquire, I pray thee, of the former age, and apply thyself to that which their fathers have searched out" (8:8). He is more direct in his approach, saying brusquely, "How long wilt thou speak these things? And how long shall the words of thy mouth be like a mighty wind?" (8:2). His thesis likewise is that the godless suffer openly, and now. "So are the paths of all that forget God; and the hope of the godless man shall perish" (8:13). With graphic and almost gruesome details he pictures the fate of the wicked in chapter eighteen. This is like rubbing salt into Job's lacerated soul. It neither describes his condition, nor meets his need.

And what about young Zophar? Ridout writes: "His address . . . is more intense, lacking in the dignity of Eliphaz and in the argumentative ability of Bildad. He may be said to make up in vehemence what he lacks in reason, and this leads him into harshness and brutal rudeness ill calculated to soothe the sore spirit of the sufferer."

This robust youth descends upon Job like a whirlwind. "Should not the multitude of words be answered? And should a man full of talk be justified? Should thy boastings make men hold their peace? And when thou mockest, shall no man make thee ashamed?" (11:2-3). His source of information is within himself. He needs neither a vision nor tradition, for he is quite self-sufficient. "Therefore do my thoughts give answer to me" (20:2). He contributes nothing new to the discussion. Like Bildad, he pictures in his last speech the foreboding "portion of a wicked man from God" (20:29). He wishes that God would reveal to Job the thing that he, Zophar, is so sure Job needs to know; but since God does not do so, he takes this prerogative upon himself, and pronounces a harsher indictment than Job has yet heard. "But oh that God would speak, and open his lips against thee, and that he would show thee the secrets of wisdom. For he is manifold in understanding. Know therefore that God exacteth of thee less than thine iniquity deserveth" (11:5-6). We do not wonder that Job, goaded by this surprising effrontery, retorts sarcastically, "No doubt but ye are the people, and wisdom shall die with you" (12:2).

—H. M. Frelich

The Shadows are Gone

Tom Westwood

*J*ohn 20 is the resurrection chapter. The darkness of Calvary is gone, the battle against sin, against Satan, and against death has been fought to the finish, and the risen Lord stands upon the battlefield in the undisputed might of resurrection. The Sabbath is past, and all that was connected with the dim shadows of the Old Testament has given way to the brilliance of the sunrise of a new day—the first day of the week.

There are four dark shadows that have lain with appalling might across the pages of human history. These are dispelled at once in the sunrise glory of the resurrected Lord in this chapter. The shadows are these: our sorrows; our fears; our sins, and our doubts.

First there is the question of our sorrows. Perhaps never in the world's history has there been such a weight of sorrow laid upon individual hearts of so many millions of people across this old earth as at this present hour. And one of the greatest sorrows that can enter the life is that of bereavement. When death's cruel hand reaches into the circle of our human affection, snatches from us one who is dear to us, it is then, I believe, we understand the consummate of human woe. This is precisely what happened to Mary Magdalene.

The Lord had one day come, like sunshine, into her darkness. He had set her free from the cruel bondage of sin and Satan, had delivered her from the devil's snare, and had loosed her as a prisoner from a dungeon. Out of her were cast seven demons (Luke 8:2). Her heart had been filled with joy and gladness unspeakable, and she had followed her Lord with that devoted attachment with which an affectionate slave waits upon his adored master. Her very life consisted now in

paying homage, and honor, and service to the One who had brought about her miraculous deliverance.

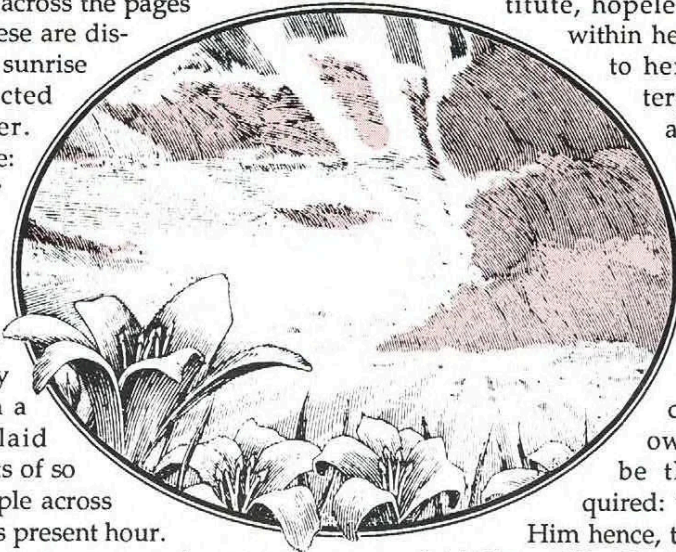
Then, suddenly, into the sunshine of her gladness, an exceedingly black cloud had come. Her day had been turned into night, her joy into sorrow. In that dark hour on Calvary's mountain when Jesus, her Saviour, had been nailed to a gibbet and had bowed His head in death, the light of her life had gone out. Now she lingered in the cold night shadows of the garden, bereaved, destitute, hopeless, her heart like lead within her breast. Earth's garden to her had become a cemetery, desolate, friendless, and dark as the tomb itself.

She stood in the night of her desolation and loneliness when suddenly she heard a footstep behind her. She turned to face the Person who came through the shadows, and, thinking Him to be the gardener, she inquired: "Sir, if Thou hast borne Him hence, tell me where Thou hast

laid Him and I will take Him away."

Notice she uses no proper name—she just speaks of "Him." To her heart, His Name is unnecessary. There is no other! Only one Person fills all her thoughts. She has lost "Him" in death, and her soul is bereaved in the desolation of despair. Then she hears the music of her own name from this unknown stranger. Just one word—"Mary." Suddenly her tears are dried at their fountainhead; her Master has risen from the dead; this is He! Her sorrow takes the wings of the morning—it is gone! Thus this first dark shadow, the shadow of sorrow is dispelled by the presence of the risen Christ.

Are you under such a cloud today? I would direct your heart to the risen Christ, whose imperishable words come like balm to the wounded



THE SHADOWS ARE GONE

spirit; "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." If your faith is in Christ your Saviour, you are indissolubly linked with the Person on the other side of death, the mighty Conqueror of that dread foe. Yes, Jesus is a Friend indeed who sticks closer than a brother! A brother may be separated from me in death, but nothing shall separate us from the love of Christ. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me" (Ps. 23:4).

The second great shadow that lies across human life is the presence of *fear*. Here were the humble followers of Christ assembled. They had journeyed with Him those past three years along the country lanes of Israel; had sailed the turbulent waters of Galilee in His company; had seen Him dispense blessings by the way, and had built their hopes upon His ascension to power in His earthly kingdom. But the cruel hand of rejection had cast Him forth, and spiked Him to a cruel cross on Calvary's brow. He was dead.

Suddenly, a report was brought to these disciples by Mary Magdalene that He was risen from the dead! But their half-hearted faith failed to grasp it. Now they were gathered together to grieve over their tragic loss in an upper room in the city of Jerusalem. They had bolted the doors and locked themselves within the chamber of their disappointed hopes. Such lovable men they were, too: Simon Peter; John, the evangelist; Matthew, the one-time tax-gatherer; and probably a few faithful women who had attached themselves to Christ. There they were, huddled together like frightened animals cornered by a relentless foe, their hearts filled with fear. Suddenly a Person appeared in their midst. He said: "Peace unto you." It was their Lord! They were hearing the voice of the One who had slain their foe. He was telling them now that the

field was His, that they were safely sheltered by the power of His might.

Yes, Jesus, the risen Saviour, was greater than all their fears! Perhaps your heart is disturbed today with fear and misgiving. The little ship of life for you is being tossed upon the turbulent waves of adverse circumstances, and you wonder about tomorrow. The thought of impending calamities fills you with fear. May I remind you that the Lord Jesus is alive! He who went to the Cross to die for you is alive today. His voice echoes across this old world: "Peace unto you."

To the believing sinner, God's word is this, "Being justified by faith, we have *peace* with God through our Lord Jesus Christ" (Rom. 5:1); and to

His own beloved people, who are troubled by the avalanche of fear, "*Peace* I leave

with you, My peace I give unto you: not as the world giveth,

give I unto you. Let not your heart be troubled, neither let it be afraid"

(John 14:27). Yes, the risen Christ is greater than all my sorrows; He is greater than all my fears, for perfect love casts out fear! The Lord Jesus loves us perfectly! Why should we be afraid?

The next mountain of difficulty that comes before us is in

John 20:23. It is the question of our

sins. But the risen Christ is the great answer to that question also. Paul tells us, "He was delivered for our offenses and raised again for our justification" (Rom. 4:25). The fact that the Lord Jesus is risen from the dead is the demonstration that redemption has been accomplished, and that the Lord Himself has paid all our debts at Golgotha. "He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." "Jehovah laid on Him the iniquity of us all." (Isa. 53:5-6). "The blood of Jesus Christ, God's Son, cleanses us from all sin" (1 John 1:7). Christ risen is the proof and attestation that the work of redemption is complete, that you and I have nothing to do but to accept it as God's way of salvation. "Through this man,"—this risen Man—"is

"He was risen from the dead! But their half-hearted faith failed to grasp it."

THE SHADOWS ARE GONE

preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which you could not be justified by the law of Moses" (Acts 13:38-39). "He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts 17:31). So we see that the risen Christ is first of all greater than all our sorrows, greater than all our fears, and greater than all our sins. "He is able to save to the uttermost them that come unto God by Him." In John 20:23, the Lord sends His followers to proclaim the Gospel of the remission of sins.

The last great question-mark presented to us in this wonderful chapter, John 20, is the question of our doubts, and these seem to find their way into the hearts of all of us sometimes. We are living in a day when Satan is seeking to cast doubt upon the "faith once delivered to the saints." That is why I am so glad we have the story of Thomas in

John 20. Like ourselves sometimes, he was a doubter, and the Lord chose a wonderful way to dispel his doubts. He showed him His hands and His side. Now I am not suggesting that we can see with human eyes the marks of the love of our Saviour upon His Adorable Person, but I do want to suggest that, if we will only go back to a realization that the nail prints in His hands, the spear wound in His side, are ever the tokens to our hearts of His love for us, our doubts will soon go. "I lay down my life for the sheep," He said; then "I give unto my sheep eternal life and they shall never perish." The One who died for you on Calvary's tree is never going to let you slip out of His hand. If you are His, you are His forever for He is the author of eternal salvation. No room for doubts there! Our salvation depends upon His mighty hand and not upon our feeble efforts at all.

If Jesus did not rise—
Then faith must mount on broken wings;
Then hope no more immortal springs;
Then love must lose her mighty urge;
Life prove a phantom, death a dirge—
If Jesus did not rise.

If Jesus did not rise—
'Twere foolishness the cross to bear;
He died in vain who suffered there;
What matter if we laugh or cry,
Be good or evil, live or die—
If Jesus didn't rise.

If Jesus did not rise—
But it is true, and Christ is risen!
And mortals from their darkened prison
Of sin and death with Him may rise!
Worthwhile the struggle, sure the prize,
Since Christ, the Victor, rose! — *Author Unknown*



Patient Endurance

Robert Falcon Scott, who died in an ill-fated expedition to the South Pole in 1912, wrote the following in his diary: "Had we lived, I should have had a tale to tell of the hardihood, endurance, and courage of my companions which would have stirred the heart of every Englishman. These rough notes and our dead bodies must tell the tale." But through the ages there has been a mighty company of valiant-hearted souls, pioneers who blazed a trail for God around the world. They too were marked by "hardihood, endurance, and courage" of the highest order. But there are more than rough notes and dead bodies to tell the tale. God is keeping the record. Soon these hidden, humble, unknown saints will shine as the stars in glory.

The following item appeared in the *Nashville Banner*, June 19, 1956:

PORTER, Oklahoma [AP]—Mrs. Ella Craig, age 81, hasn't missed Sunday School in 1,040 Sundays—a perfect record for 20 years.

1. Doesn't Mrs. Craig ever have company on Sunday to keep her away?

2. Doesn't she ever go anywhere on Saturday night and get up tired Sunday morning?

3. Doesn't she ever have headaches, colds, nervous spells, tired feelings, sudden calls out of town, business trips, or Sunday picnics?

4. Doesn't she have any friends at all—friends who invite her for a weekend trip to the seashore or mountains?

5. Doesn't it ever rain or snow on Sunday mornings?

6. Doesn't she ever get her feelings hurt by somebody in the church?

7. Doesn't she ever get mad at the preacher?

What's the matter with Mrs. Craig?

*I'll not willingly offend,
Nor be easily offended;
What's amiss I'll strive to mend,
And endure what can't be mended.*

—Isaac Watts

The misfortunes hardest to endure are those which never happen. —James R. Lowell

He conquers who endures.

—Persius

My name, from the palms of His hands,
Eternity will not erase:

Impressed on His heart it remains,

In marks of indelible grace:

And we to the end shall endure,

As sure as the earnest is given;

More happy, but not more secure,

The souls of the blessed in heaven.

—A. M. Toplady

"We are bound to thank God always for you, brethren . . . So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations which ye endure." (2 Thess. 1:3-4)

To endure "as seeing Him who is invisible" is the very essence of faith. It gives courage, steadfastness, and assurance as to the future.

—W. E. Vine

" . . . Let us run with patience (endurance) the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured . . ."

(Heb. 12:1-3)

"His mercy endureth forever." (Ps. 136:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26) . Do you suppose the point is that "His mercy endureth forever"?



*On Christ salvation rests secure;
The Rock of Ages must endure;
Nor can that faith be overthrown
Which rests upon the Living Stone.*

—Thomas Kelly

Silence in the midst of sorrow is strong, and patient endurance is godlike.

—H.W. Longfellow

Although there is much in life to be enjoyed, there is also much to be endured.

—Anon.



LOOK AT BOOKS

Books To Help You Grow

Jim McKendrick

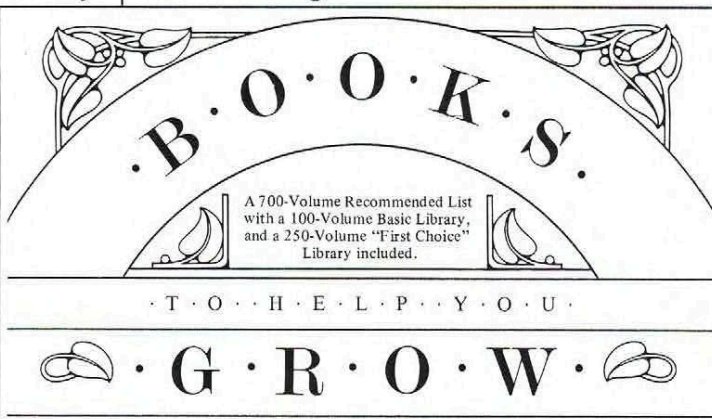
A young believer, encouraged by some well-meaning older person, makes a trip to the local Christian bookstore. On a fine Saturday morning, he opens the door to what he expects to be a real adventure. He has in his pocket some hard-earned money and is ready to part with it for the learning he will find in the books he purchases. But upon entering, he is greeted with an array of gifts, videos, cards, music, and other assorted merchandise. He finally makes his way to the back of the store and finds the book department.

He then faces the next obstacle. Who are these authors? What do they believe? The prices are such that he surely doesn't want to make a mistake. The store clerk gives vague and unhelpful answers to his questions and our young believer finally leaves the store with no books (fortunately) and many unanswered questions. If he is like most, he never returns. Over 90% of professing Christians in the United States do not go to a Christian Bookstore—ever! Yet we have the largest range of good books in any language on earth today and the United States has one of the highest standards of living, with more income to spend on non-essentials than almost any other country in the world.

Now the preceding is not an indictment of all bookstores. There are many fine Christian bookstores with knowledgeable salespeople. I know, for I worked in one of the finest in the country, and there are many like it. But there is too large a segment of Christian bookstores who fit the above description, and this is why this column is written. We want to help believers make wise choices in the books they read. There is only one thing worse than a bad book on the market and that is if it gets read. It is important for all of us to read good books so that we can grow in our Christian lives.

I would like each of you to have in your hands a little booklet produced by Gospel Folio Press. It is called "Books to Help You Grow." It is a bibliography of 700 books that have been recommended by some very trusted people of a past and pre-

sent generation. This list was first compiled in 1962 by brethren James Gunn, Peter J. Pell, F. W. Schwartz, and T. E. Wilson. A few years ago, this list was found in a drawer at Gospel Folio Press, mimeographed on some legal-sized papers. Jabe Nicholson showed it to men like Bill MacDonald, Boyd Nicholson, and Liddon Sheridan, who added some of the newer books that they have found helpful. Some books were subtracted which no longer addressed current concerns. A



good portion of the books, while out of print, may eventually be found or reprinted.

It was done in a booklet form which is easy to put in your pocket and take with you to the bookstore. It also has space in which you can check off those books which are already on your bookshelf so you won't purchase duplicate titles.

Another feature of this booklet is a listing of a 100-volume basic library and a 250-volume "first choice" library, so the beginner can purchase the books that will be most helpful at the beginning of a life-long adventure into the world of books.

We are talking about a price that most elders, who are interested in helping young people in this way, can have a few copies around to give away to those who are interested.

Many of the books that you will see in this column will be from this list and in the next months this book will be the basis of the books reviewed. In this way, anyone can walk confidently into any bookstore and purchase books that will do you good and will help you grow.

Every Day Reading Plan

Section 17: Job— There was a Man . . . There was a Day

May 1	Job 1:1-22	There was a day!
May 2	Job 2:1-13	Heaven's council meeting & Job's personal affliction
May 3	Job 3:1-26	Job breaks the silence, Job curses his day
May 4	Job 4:1-5:27	Eliphaz' lecture
May 5	Job 6:1-7:21	Job asks, Oh that my grief were thoroughly weighed
May 6	Job 8:1-22	Bildad takes his turn
May 7	Job 9:1-10:22	Job lets Bildad know, Neither is there any Daysman
May 8	Job 11:1-20	Zophar steps in
May 9	Job 12:1-13:28	Job answers, Though He slay me, yet will I trust Him!
May 10	Job 14:1-22	If a man die, shall he live again?
May 11	Job 15:1-35	Eliphaz makes his second argument
May 12	Job 16:1-17:16	Job answers, Miserable comforters are ye all!
May 13	Job 18:1-21	Bildad makes his second appeal
May 14	Job 19:1-29	Job answers, I know that my Redeemer liveth!
May 15	Job 20:1-29	Zophar's second and last speech
May 16	Job 21:1-34	Job answers Zophar, Then comfort ye me in vain?
May 17	Job 22:1-30	Eliphaz makes a third, final and exasperated speech
May 18	Job 23:1-24:25	Job tells Eliphaz, I shall come forth as gold!
May 19	Job 25:1-6	Bildad's last pitiful stand
May 20	Job 26:1-14	Job's monologues, Hell is naked before Him
May 21	Job 27:1-23	Job continues, The Almighty hath vexed my soul
May 22	Job 28:1-28	Surely there is a vein for silver, and a place for gold
May 23	Job 29:1-30:31	Job's parable, My harp is turned to mourning
May 24	Job 31:1-40	Job answers the accusation of moral impurity
May 25	Job 32:1-33:33	Elihu has waited like a wineskin ready to burst
May 26	Job 34:1-37	Furthermore Elihu answered and said
May 27	Job 35:1-16	Elihu spake moreover and said
May 28	Job 36:1-37:24	Elihu also proceeded
May 29	Job 38:1-39:30	The Lord answered Job out of a whirlwind
May 30	Job 40:1-41:34	Moreover the Lord answered Job
May 31	Job 42:1-17	God restores more than He took away

Job

Job 1:1 gives us a portrait of one of the great men of all time, sketched by God Himself. In Job's private life, he was perfect; as to others, upright; as to God, he was reverent; as to evil, separate.

The modern equivalent to Job's holdings is quite impressive. Those who worship at the shrine of achievement do well to learn at Job's footstool. Job lost all those things the world worships. He lost his business, his children, his health, his wife's affection, and finally the respect of his "friends." Yet he never lost the true source of all blessings—God Himself.

The book opens to us the true contest of life, a cosmic struggle for the souls of men. Job was *the object of heaven's interest*. The Lord could say to Satan, "Hast thou considered My servant Job . . . ?" He was also *the target of satanic attack*. Satan would respond, "Hast not Thou made an hedge about him?" How did Satan know? Because he had sought to break through that hedge! Job was a pawn as far as Satan was concerned; he was after God (1:11)!

This book does not really answer the question, "Why do the godly suffer?" It is often still a mystery. But there is one thing we *can* know: God is trustworthy. We can echo Job's words, "Though He slay me, yet will I trust Him."

Some of Job's remarks seem bitter, but remember: We enjoy blessings of revelation that Job could only see afar off; we can read ahead to the final happy chapter; and Job was in the crucible—we are only spectators.

Most of the book of Job is written in poetic verse. Hebrew rhythm is not achieved by repetition of similar sounds, as in rhymed verse, nor by rhythmic accent as in blank verse, but rather by the repetition of ideas, called parallelism. Doubtless, God ordained such poetry so that no matter what language it is translated into, the beauty of the poetic form is maintained.

Job was an actual, historic person: "There was a man . . ." (see Ezek. 14:20; Jas. 5:11). The events of the book are historic as well: "There was a day . . ." The time of Job's life appears to have been after the flood, for it is mentioned (Job 22:15-17). But we assume that Job lived

before the nation of Israel was formed, for it is not mentioned.

Despite their differences, Eliphaz, Bildad, and Zophar all agreed on one thing—Job was a hypocrite. He must be bad, otherwise, according to them, God would be unjust. They spoke about God, but they did not speak to God. But once Job had answered each accusation, his heart would gravitate toward God in prayer.

Though he was enduring excruciating agonies, he knew that his "friends" had erred. Job felt they had been wrong to think it unjust of God to afflict a righteous man. To each argument, Job made a reply, but these were only viewed as self-vindication. To the unbiased mind, Job handily refutes the theories of the three, but the real problem of why the righteous are afflicted remains.

Eliphaz, a *spiritualist*, his confidence rested on experience. In Job 4:12-16, he related a ghost story which surely convinces us that Eliphaz was on the inside track. Eliphaz said many true and eloquent things, but after all is said, Eliphaz remained hard and cruel.

Bildad was a *traditionalist*, thinking that history held the key. In Job 8:8-10, he said, "Enquire . . . of the former age, and prepare thyself to the search of their fathers."

Zophar was the *legalist*. His religious dogmatism assumed to know what God would do in every case. The most shallow, the least appealing, he is the first one silenced.

The Lord raises many questions which He does not answer. Note that many of His questions begin with "Who?" These direct us to a personal Creator. So God does not feel obliged to explain all, but He does give to the anguished spirit such a sense of the Divine greatness that questioning ceases in the peace of submission.

Eleven Lectures on the Book of Job, W. Kelly
Job and His Friends (Miscellaneous Writings), C. H. Mackintosh
The Book of Job, Samuel Ridout
Job, G. Campbell Morgan
Studies in the Book of Job, James Gunn

The Refiner's Fire

PROLOGUE (Chapters 1 & 2)

THERE WAS A MAN (1:1-5)

Job before the Testing
1. His Character (v. 1)
2. His Family (v. 2)
3. His Possessions and Reputation (v. 3)
4. His Faithful Spiritual Exercise (vv. 4-5)

THERE WAS A DAY
(Part One—1:6-22)
God's Challenge to Satan
(1:6-12)
Job's Trial & Trust
(1:13-22)

THERE WAS A DAY
(Part Two—2:1-10)
Satan's Challenge to God
(2:1-6)
Job's Trial & Trust
(2:7-10)

JOB'S THREE FRIENDS (2:11-13)

1. At least they came.
2. They spoke *to* him, not *about* him.
3. They *kept quiet* 7 days.
4. It was in their heart to mourn with and comfort him.

A STORY in FOUR PARTS (Chapters 3-42:6)

JOB'S LAMENT (ch. 3)

1. Why was I born?
(1-10)
2. Why haven't I died?
(11-19)
3. Why am I still alive?
(20-26)

THE 3 FRIENDS TALK (chs. 4-31)

ROUND ONE (chs. 4-14)

Eliphaz (chs. 4-5) & Job's Response (chs. 6-7)
Bildad (ch. 8) & Job's Response (chs. 9-10)
Zophar (ch. 11) & Job's Response (chs. 12-14)

ROUND TWO (chs. 15-21)

Eliphaz (ch. 15) & Job's Response (chs. 16-17)
Bildad (ch. 18) & Job's Response (chs. 19)
Zophar (ch. 20) & Job's Response (chs. 21)

ROUND THREE (chs. 22-31)

Eliphaz (ch. 22) & Job's Response (chs. 23-24)
Bildad (ch. 25) & Job's Response (chs. 26-31)

ELIHU ARBITRATES (chs. 32-37)

With the 3 Friends
(32:6-22)
With Job (ch. 33)
With the 3 Friends
(ch. 34)
With Job (ch. 35-37)



THE CRESCENDO: The REVEALING of JEHOVAH (chs. 38:1-42:6)

God Speaks (chs. 38:1-40:2) & Job Responds (40:3-5)
God Speaks (chs. 40:6-41:34) & Job Responds (42:1-6)

EPILOGUE (Chapter 42:7-17)

The Wrath of the Lord against Job's Friends (42:7-9)
The Friends' Sacrifice & Job's Prayer
The Blessing of the Lord upon Job (42:10-17)



The Old Text Again

J. T. Mawson

Some time ago in a dream of the night, I thought that I was visiting some Yorkshire villages, distributing gospel tracts and talking with the people in their homes.

At the door of one of these cottages there stood a group of women chatting in the glorious sunshine of a summer afternoon. I gave a book to each of them, and stayed awhile to speak of God and their souls and eternity. They listened quietly until I quoted to them those splendid words, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Then one of them laughed scornfully and said, "The old text again." Her companions joined in the laughter, and I awoke with the derisive sounds ringing in my ears.

Then I thought to myself: Yes, that is the way that the most wonderful announcement from God, brought into this world by the most glorious Person who ever came into it, is being treated by many to whom it was brought. It is an oft-told story, "the old text," and treated as a fable. But why should it be treated with contempt or indifference? Are the messengers in any way to blame for this? It would be well if this question were seriously and prayerfully considered by all who aspire to tell this good news to others.

We must not cease to tell it because men cease to be interested in it, for it is God's message to them—a message of deliverance for the perishing

and of life for the dead. We, who have believed it, must proclaim it constantly and earnestly, for it is God's best for men at their worst, their only hope for this life and the next. But as we tell it,

we must be in the spirit of it. Ten thousand times better that we hold our peace than that we take up these glowing words as though they were ordinary, or speak of them without the soul being profoundly moved. It is right to be careful in our doctrine, but our danger lies more in being correct and cold. When the love of God to a guilty world is our theme, it must burn in our souls as a fire. This state of heart can only be produced by musing in the presence of God: "While I mused the fire burned: my heart was hot within me: then spake I with my tongue" (Ps. 39:3).

And what a subject for our meditation: the love of God to guilty men, love that yearned for the self-willed sinner on the downward road, and sent the Only-begotten to demonstrate that love in saving power. That love sent Him into the thorny path to taste all the sorrows of it; sent Him not for honor nor the praise of men but for suffering, shame, and death.

Only in this way could love's story be told. Thus it was told fully and victoriously by Jesus on the cross, told to the everlasting defeat of the devil, told to the eternal salvation of men, told to the infinite glory of God. It is by the Holy Spirit alone that our souls can rightly follow that path of sorrow, and that way of love. He alone can conduct our thoughts to God the source of it, who

FOR
GOD
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THE
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THAT
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EVERLASTING
LIFE.

THE OLD TEXT AGAIN

"loved" and "gave." He alone can carry us along the way of it down to the death of the Only-begotten Son, when the powers of darkness were overthrown, sin's full penalty borne, and every claim of divine justice satisfied. He alone can give us a grasp of the results of this wonderful love in "everlasting life" for "whosoever believeth in Him."

The Holy Spirit alone can enable us to tell the story again as it should be told. Enticing words of man's wisdom can only spoil it, but if told "in the demonstration of the Spirit and of power," it must be effective in winning men from perdition, and bringing them to God.

No less a theme than this is given to us—the love of God, the sacrifice of His beloved Son, and everlasting life for men. It is God's message for the world, and it does not lose its value or its force because men despise it, even as they despised "His only begotten Son" when He was in the world.

May God the Holy Spirit arouse us to the incomparable blessedness of it, that we may so use "the old text" and tell the wonderful story that many who have hitherto treated it with indifference may see the truth of it alive in our hearts and believe.

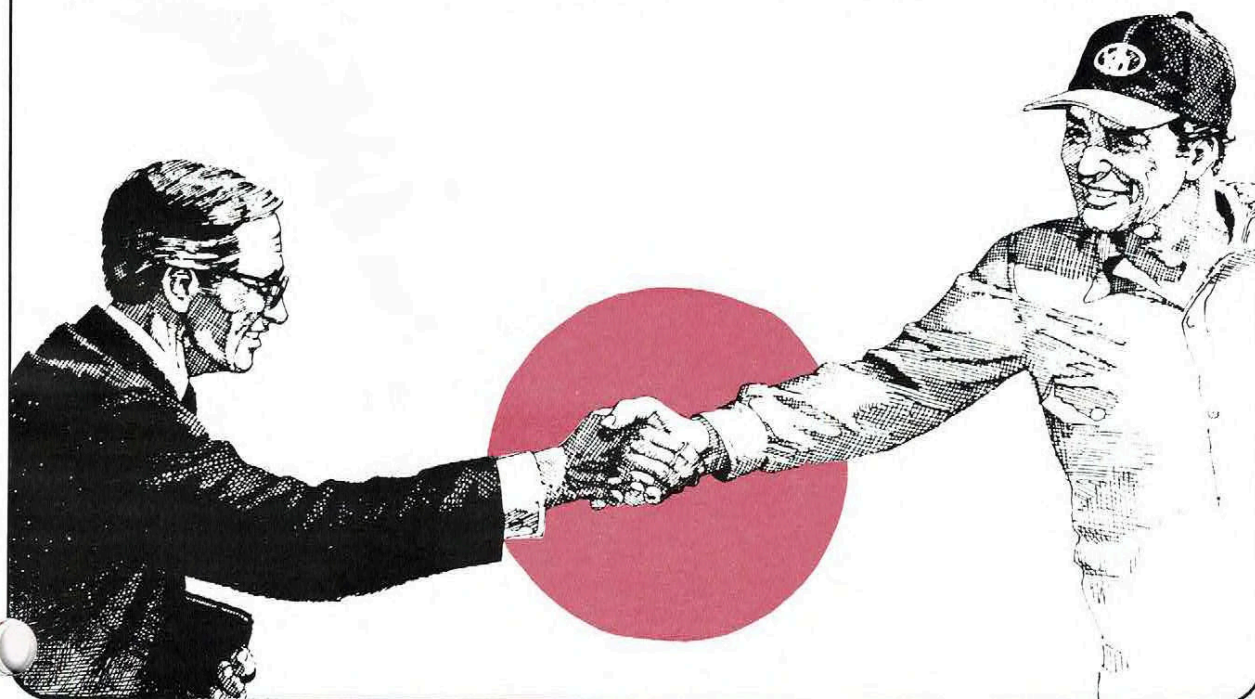
THE REUNION

—William Blane

'Twas but a wayside message,
A burning word of love,
Said while a prayer for blessing
Rose silently above;
They met and parted strangers,
Nor met on earth again,
But the sower's Master whispered,
"Thy labors are not in vain."

'Twas but a poor street preacher
On a far and foreign shore,
But he told a wondrous story,
Which he loved to linger o'er,
How long ago a stranger,
In an earnest, pleading tone,
Had dropped the word which led him
To trust in Christ alone.

'Twas but a humble deathbed,
With few around to weep,
But the spirit rose in triumph
When the pilgrim fell asleep;
And waiting there to greet him
To the blessed rest above
Was the stranger who first told him
Of the Saviour's wondrous love.



A Cheerful Giver

W. E. Vine

The two chapters, 2 Corinthians 8 and 9, contain a sevenfold description of the gifts bestowed by believers for the help of their fellow saints. That seven different terms are used here is an indication of the value which God sets upon the liberality of His saints, and of His appreciation of that which is ministered by them for His glory to assist those who need help.

This provides us with a wide view of the divine estimate of practical responses to the grace of our Lord who "though He was rich, yet for our sakes He became poor, that we through His poverty might become rich" (8:9).

The first term (*charis*) describes our giving as "grace." While it is rendered "gift" in 8:4, it is called "grace" in 8:19. Certain men were chosen to travel with "this grace," to distribute it. It is significant that *charis* also means "thanks" (e.g., 8:16 and 9:15). We may well associate thanks to God with our giving of what He bestowed upon us.

The next word is "abundance" (8:14) or *perisseuma* which denotes that which is over and above, an exceeding measure, something more than ordinary, expressive of the overflowing of the heart.

The third, *hadrotēs*, is also rendered "abundance" in 8:20. It literally denotes "fatness." The thought is that of bountiful giving, a fat offering, not mere abundance.

The fourth is *eulogia* (lit. 'benediction'), rendered "bounty" in 9:5. It signifies a blessing, and is always so rendered when used of what God gives. Taking the margin of the R.V., we read "that they would go before unto you, and make up beforehand your afore-promised blessing." The next verse has the same word: "He that soweth with blessing shall reap also with blessings." It is a stimulating thought that what we give as a bounty is a blessing to the recipient, and is so ministered by the Lord.

The fifth, *leitourgia*, is rendered "service" in 9:12, "the ministration of this service (i.e., the act of ministering the gift to the recipients) not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God." The word signifies priestly service

(see Heb. 8:6, of ministry to Him). This raises our giving to the highest level.

The sixth is *diakonia*, the usual word for service of ministry; it is rendered "ministration" in 9:13, "through the proving of you by this ministration they glorify God." The ministration here is not the act of conveying the gifts, as in verse 12, but the gifts themselves, as a service to God on behalf of the recipients. It is rendered "relief" in Acts 11:29, lit., "for ministry."

The seventh is *koinonia*, rendered "distribution" in 9:13. It signifies a having in common, partnership, communion, fellowship; here the fellowship which finds expression in meeting needs. It is rendered "contribution" in Romans 15:26. This word expresses the joyous realization of the unity of believers as those who practically enter into partnership in material things, as the outcome of fellowship with God.

Four conditions of heart are mentioned in these two chapters, as pleasing to God in this matter.

(1) *Consecration*: The saints in Macedonia preceded the actual sending of their gift by "giving their own selves to the Lord" (8:5). They were already His possession by redeeming grace, but they gave themselves to Him for the carrying out of this fellowship, thus confessing themselves as His stewards. Their example might well be followed by us in connection with all special service.

(2) *Willingness* (or readiness): "If the readiness is there, it is acceptable according as a man hath" (8:12). The word signifies more than mere willingness; it betokens eagerness. He who is ready to act for God will be eager to fulfill His will.

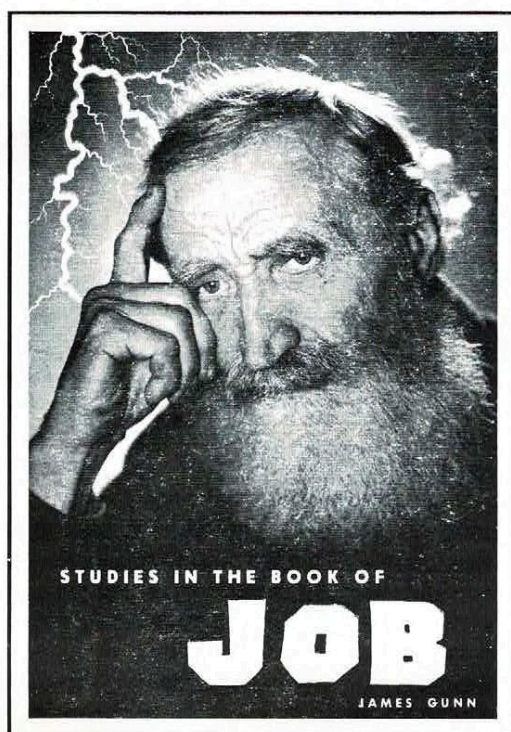
(3) *Cheerfulness*: "God loveth a cheerful giver" (9:7). The Greek word gives us our word "hilarious," indicating here that joyousness of heart which shares God's thoughts concerning the object in view.

(4) *Liberality*: This characteristic is mentioned in the phrase "the liberality of your contribution" (9:13, R.V.). The word primarily signifies "singleness." Singleness of purpose toward God in our giving cannot fail to make the giving liberal. And in this we become like Him who gave His "unspeakable Gift."



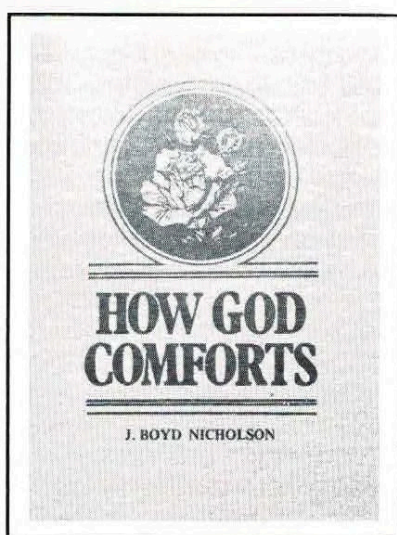
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Meltdown



A story has come to us of Oliver Cromwell who ruled England during the 1600s. They were short on money, as governments tend to be. Cromwell ordered a search over all the land for silver. They came to him, saying, "The only silver we can find are the silver statues of saints in the cathedrals."

"Then," said the serious Puritan, "we shall melt the saints down and put them into circulation!" And against all opposition, the statues were turned to silver coins.

We all need to experience a meltdown. We need to step out of our display cases, off our pedestals, and make ourselves available to be used by God.

Peter experienced this in John 21. At that early morning breakfast, Christ asked Simon Peter, "Simon, son of Jonas, lovest thou Me more than these?" Three times the question came, "Lovest thou Me?" This was embarrassing and painful because, not many days earlier, he had denied the Lord three times.

Our Lord's words were so loving and yet so direct. It melted Peter's heart. "Thou knowest all things; Thou knowest that I love Thee!" Then Jesus said to him, "Feed My sheep."

Before Peter could be put into circulation, he needed a meltdown—a literal death to his pride. You may know a lot about the Bible, but do you only have showcase Christianity? Are you doctrinally clear as crystal, but cold as ice? Then you need a meltdown by the warmth of God's love until you are willing and available to do His will.