

# UPLOOK

JULY

1993



What does it mean this wood  
So stained with blood;  
This tree without a root  
That bears such fruit;

This tree without a leaf  
So leaved with grief?  
What does its height proclaim  
Whose height is shame;

Its piteous arms outspread  
Where death lies dead;  
And in the midst a heart  
Cleft wide apart?

Though blind, I cannot miss  
The meaning this;  
My sin's stupendous price—  
His sacrifice! —*Author Unknown*

## WHERE IS CALVARY?



## WHERE IS CALVARY?

**T**HERE HAS BEEN considerable debate over the years concerning the actual site of Golgotha, Skull Hill. It would seem that the Lord, knowing the tendency of the human heart to adore just about anything but what it should rightly adore, has kept its location uncertain.

The "traditional site," which various religious groups shamelessly use to their monetary advantage, is located in the "Church of the Holy Sepulcher." This property was purchased by Helena, mother of Constantine, in 335 AD. Those who hold to this location have yet to prove the following to my satisfaction:

1. That it was outside the city wall. In order for their theory to work, the wall must make an elbow inward, weakening the defense and following an unlikely topography, skirting the Tyropean Valley instead of keeping the high ground, from which the enemy would find it easy to attack the city.

2. That in fulfillment of the Levitical requirement, the Great Sacrifice was offered on the north side of the altar. In fact, this is almost straight *west* of the temple, whereas the so-called Gordon's Calvary is on the north.

3. That in fulfillment of Genesis 22, "in the mount of the Lord"—Mount Moriah—it was to be seen. Surely it was no accident that the Lord brought Abraham past a score of mountains to this one. The Church of the Holy Sepulcher is not on Moriah, but the skull-shaped hill outside the Damascus Gate is. In fact, Moriah is a ridge with three peaks: the southern peak (the threshing-floor of Ornan) where the temple was built for the Jews; the central peak where the Antonia fortress was built for the Romans, and the northern peak where the Jews and the Romans united to execute the Son of God. But *we* were there, too. We were all there. The whole universe was gathered there that day—Jews and Gentiles, angels and demons, God and the arch-fiend. And in the midst, that solitary Figure on which your eternity and mine hung. "There they crucified Him."

Likely, the drama of Genesis 22 did not occur at the place where, a thousand years later, the temple would be built. It seems to me more likely that the sacrifice of Isaac took place at the north end of the mountain, away

from the peering eyes of the inhabitants of the town of Salem where Melchizedek was king.

You would expect a grateful father to call the place "The Lord *has* provided." But Abraham rejoiced to see Messiah's day, and called it "The Lord *will* provide." How appropriate then that the Father and the Son should go "both of them together" up the same hill.

4. That any major thoroughfare passed by the traditional site. To points west, the road left the city by the Jaffa Gate hard by Herod's palace and traversed the north end of the Hinnom Valley before crossing the foothills into the Aijalon Valley that led to the coast. To points north, the Nablus Road left by the Damascus Gate and passed by the Skull (referred to in Jewish tradition as the city's place of execution).

For those who have been there and compared the sites, J. Howard Kitchen says it well: "Many visitors naturally revere the Church of the Holy Sepulcher as the traditional site . . . Others will generally turn with some relief from this dark, forbidding pile of buildings, hung with countless lamps, crowded with sacred sites, and heavy with incense, to that hill outside the city wall, and to the tomb in the garden where there is no dome but the blue sky, and no music but the song of birds and the sound of the wind in the trees."

The geographical spot may be uncertain, but there is one thing that is sure. Calvary is man's only hope. And God has seen to it that no pilgrimage is needed to this place; it is as close as a prayer, a heart's breadth away.

Evangeline Booth wrote, "I have seen men find Him where the shepherds did—in a barn; where Paul did—on a journey; where Mary of Magdala did—in a garden; where the jailer did—in a prison. I have seen men find Him on the seas, in the forests, down in the mines, and in the most evil places outside of hell. I saw a man find Him on his knees in a tavern, with his head on the bar over which he had bartered all his life's happiness. There is no spot on earth where Christ will not come to meet us if we will only seek Him with a heart that so thirsts it will go to any length to find Him."

Where is Calvary? Wherever a sinner meets his Saviour; wherever a believer meets his Beloved. The place may be forgotten; it is the Person we need. **U**

## UPLOOK

(USPS 620-640)

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



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

POSTMASTER:  
Send address changes to:  
UPLOOK  
P. O. Box 2041  
Grand Rapids, MI 49501-2041

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

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

U.S. donors:

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

Canadian donors:

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

An official receipt for income tax purposes will be issued.

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ISSN #1055-2642

Printed in the U. S. A.

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## THE CROSS FROM GOD'S VIEWPOINT

**H**UMAN BEINGS are naturally self-centered, especially in our egocentric age. So it is no wonder if, when surveying the death of Christ, we view it from our own standpoint, instead of seeing it from Heaven's—for the glory of the God whose plan it was.

The death of Christ was an act between the Father and the Son, and while it was for man's good, never forget that it was also for God's glory. The great aim of God in Christ was not only the reconciling of the world to Himself but also the glorifying of His Name. If man could be convinced no other way, surely the cross should convince him of the following:

Through Christ's obedience and death God magnified His LAW (Isa. 42:21). The Lord Jesus kept the law of God in a world of sin, which made Him as conspicuous as a fire burning in mid ocean. Even in the midst of all the suffering He never deviated, but was obedient to the very last letter and thereby honored God's law more than it was dishonored by Adam's fall. He was even willing to hang there in agony a little longer "that the scripture might be fulfilled."

God magnified His LOVE by sending His only begotten Son to save rebellious men; and when men treated Him so wickedly, He did not withdraw the Saviour from this world, but gave Him up to death, because God had set His heart on fallen man to redeem him to Himself. It is love unchangeable, incomprehensible, and unfathomable. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 Jn. 4:10).

God magnified His JUSTICE, for when the Lord Jesus made Himself responsible for our sin, God called upon the sword to smite Him (Zech. 13:7). Justice and judgment are the foundation of God's throne (Ps. 89:14), not love and mercy, as many would have us believe. Mercy follows justice but does not exist without it. Mercy can be extended to sinners only because God's just demands were fully met.

He magnified His HOLINESS. It is true that God manifested His love to the sinner at Calvary. It is also true that He showed His hatred of sin more at the death

For ye know  
the grace of our Lord Jesus Christ, that,  
though He was rich, yet for your sakes

He became  
poor that  
ye through His  
poverty might be  
rich.

2 Cor. 8:9

of His Son than He ever will in eternal judgment. The cross shows us how awful sin must be!

He magnified His TRUTH by fulfilling all His promises and prophecies concerning Christ, so that not one failed but all are fulfilled as touching the great event; and He will yet magnify His truth by fulfilling the whole of His promises to His Son. But at the present time, the Son is waiting till the right moment comes for His enemies to be put down (Ps. 110:1). This is a promise that the Father never seems to weary of repeating (Mt. 22:44; Mk. 12:36; Lk. 20:43; Acts 2:35; Heb. 1:13; 10:13).

He magnified His WISDOM by proving to the universe His ability to deal with the question of sin in justice and yet in love and mercy. Apparently Michael the archangel did not fully understand how this was to be (Jude 9) but today it is clearly demonstrated and thereby God is magnified. The apostle Paul worshiped God for this; no one but God could have thought of such a plan (Rom. 11:33-36).

He magnified His POWER by proving to our wondering eyes that His Son could endure all the punishment that was measured out to Him as the result of sin. How great was His sustaining power, especially when we consider that He was "crucified in weakness." If the greatest manifestation of power was done in His weakness, how strong must He be!

He magnified His GRACE by condescending to touch poor fallen man and to allow His Holy Son to have the iniquity of us all laid upon Him (Isa. 53:6). "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

He magnifies His MERCY by receiving sinners on the ground of that work. Even in the intensity of His suffering, the Lord said to a criminal, who, only moments before, had been cursing Him, "Today shalt thou be with Me in paradise." Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past tracing out! (Rom. 11:33).

**U**

## FRONT LINES

### OZARK CAMPING

Ozark Family Camp at Turkey Hill Ranch Bible Camp in Freeburg, MO. Lord willing, there will be two weeks of ministry and fellowship for the whole family. The dates for the camp are July 31-August 6 and August 7-13. For more information, contact:

Ozark Family Camp  
P.O. Box 691854  
Tulsa, OK 74169-1854

### SUMMER VACATION

Plan to spend a week of your vacation at the CMML-Greenwood Hills Conference. The conference will be held July 31-August 8, 1993. Expected speakers are Jim Cochrane (Dominican Republic), Stan Warren (England), Floyd Schneider (Austria), and others. For more information, contact:

Greenwood Hills  
7062 Lincoln Highway East  
Fayetteville, PA 17222

### FAMILY CONFERENCE

West Virginia Bible Conference is held each year in scenic and breathtaking surroundings near Bluestone Lake, WV. The conference will be held this year from August 8-14. Speakers expected are: Arnot McIntee and Steve Hulshizer. For more information:

Gary Pavelko  
WV Bible Conference  
30 Tyler Street  
Westover, WV 26505

### SPREAD THE WORD

August 30-September 3, 1993,

are the dates for the *Spread the Word* Bible Conference at Greenwood Hills, PA. The theme is "The Person and Work of Christ." Speakers expected are Randy Amos (NY), Liddon Sheridan (AL), and Rex Trogdon (NC). For a conference brochure and reservation information, write:

Spread the Word, Inc.,  
2721 Oberlin Drive,  
York, PA 17404

### LABOR DAY CONFERENCE

The assemblies in the Twin Cities of Minneapolis and St. Paul will be sponsoring their annual Labor Day Conference. Speakers expected are David Reid (IL) and George Sharp (NJ). Contact:

Glen C. Ellis  
4549—5th Street, N.E.  
Columbia Heights, MN 55421  
(612) 572-1279

### LABOR DAY CONFERENCE

The Sixth Annual Labor Day Bible Conference and Retreat will be held September 3-6, 1993 at Horton Haven Christian Camp near Chapel Hill, TN. Eddie Schwartz (NC) will be the speaker. Contact:

Matt Phelan  
7526 Charlotte Road  
Nashville, TN 37209  
(615) 352-6761

### CONFERENCE IN WORCESTER

On Saturday, September 25, CMML will be hosting a conference on the theme, "The Glory Due Unto His Name—Psalm 96."

Speakers expected are: Randy Amos (NY) and J. Philip Morgan (FL). The conference will be held from 10:00 AM. to 4:00 PM at:

Bethany Gospel Chapel  
242 Clark Street  
Worcester, MA

### THE MAINE IDEA

The Spring Hill Gospel Hall (Westbrook, ME) will be hosting their Annual Bible Conference on October 9-10. Expected speakers are Roy Hill (UK) and Harold Smith (NS). Contact:

Daniel F. Chick  
95 Maple Street  
Westbrook, ME 04092

### FALL CONFERENCE

Plan ahead for a fall conference at Mt. Hermon Conference Center, located 75 miles south of San Francisco. The California Bible Conference will hold their 26th Annual Conference on October 11-15, 1993. Speakers expected: David Reed (IA) and David Adams (ON). Contact:

Henry Kamena  
1400 West 13th St., Sp. 91  
Upland, CA 91786  
(909) 985-0437

### RADIO CONFERENCE

The 34th Annual Radio Conference of the Family Bible Hour will be held on Saturday, October 30, from 10:30-4:30. Speakers expected are Gaston Jolin and Arnot McIntee. In addition, comments will be made by Ron Hughes and special singing by Neville Eccleston.

## FRONT LINES

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Lunch will be served between the morning and afternoon sessions. Plan to spend an enjoyable day with the Family Bible Hour.

Conference location:  
Renaissance Convention Center  
3045 South Creek Road  
Mississauga, ON

### GOSPEL

David Dunlap writes: "On Saturday, May 15, the believers at Grace Chapel in Gilbertsville, PA, held a day of evangelistic outreach in conjunction with special meetings with Boyd Nicholson of St. Catharines, ON. Nineteen believers from 6 different local assemblies gathered to witness for Christ and distribute flyers concerning the special meetings. We gathered at 10:00 AM and the outreach continued until 5:00 PM. During the day we heard twice from Brother Nicholson on "Our Obligation Concerning the Gospel" and "What is the Gospel?" We distributed over 400 flyers to those in the surrounding neighborhoods.

"During the meetings, we were blessed by the clear and powerful presentation of the gospel by Brother Nicholson, who was with us for 6 meetings. All the meetings were well attended, with unsaved and backslidden individuals at each service. To our knowledge, two individuals received Christ as Saviour, but only Christ can measure the spiritual value these meetings will have in the life of the assembly and for eternity. Lord willing, we expect to have Boyd Nicholson back with us next year for another series of meetings."

### RETIRING FROM ACTIVE DUTY

The saints at the North Ridge

Bible Chapel (Raleigh, NC) have notified *UPLOOK* of their intentions to withdraw the commendation of Bob Jackson on July 31, 1993. Bob served for over ten years as Chaplain to the Navy and will be retiring at month's end. Bob and his wife Nancy, expect to move to Knoxville, TN, to care for both of their mothers.

### COMMENDATION RENEWAL

The believers at the Sun Valley Bible Chapel (Lafayette, CA) have informed *UPLOOK* of the renewal and extension of the commendation given to Frank and Tammy Burgess. Frank and Tammy have been serving the Lord in Piggott, Arkansas, Frank's hometown.

They invite other assemblies which have seen their work and have been blessed through his ministry, to join them in commending them to the grace of God, by their support and prayers.

### REAL HUNGER

George Pirie, a commended worker living in Jamesburg, NJ, recently sent us a letter in which he writes, "It has been a joy to see a real hunger for, and appreciation of some in-depth Bible teaching meetings. During the month of May, I had a series of five Sundays at Valley Bible Chapel in New Jersey. On Sunday mornings we looked at John 13 and in the evenings at worship. The response was very positive. On Tuesdays, I was in Good Tidings Gospel Hall in Brooklyn N.Y., the subject being 'Spiritual Gifts.' The numbers in attendance and the response were among the best that I have seen.

"Continue to pray that the Lord

would give us a fervency for the truth of His Word, and a real hunger for righteousness."

### INTERIOR OF BC

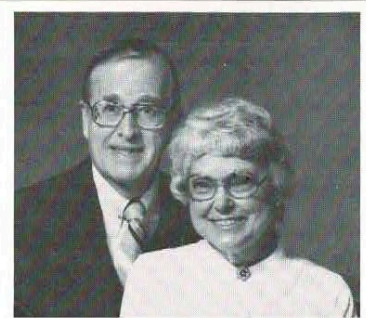
Craig Funston (BC) writes: "We are just winding up a 13-week series on biblical holiness. It has been a very challenging time in the Scripture and we trust the believers will be different because of it.

"We have been encouraged by five families that have joined the assembly since the New Year. Two of these still have unsaved spouses. Please pray for Rod L. and Tania S.

"I have been getting more involved in distributing Emmaus Courses. These are a valuable tool and I am impressed with the orthodoxy yet freshness of each course."

### HOME CALL

Mary Margaret Grob, best known as Mardy, passed into the presence of the Lord on May 24. She was saved at the age of 10 in Cleveland, OH, during gospel meetings conducted by James Spink. She was known for her cheerful attitude in serving others, never mentioning the pain and suffering she felt for many years due to her illness. Her husband, Homer, gladly credits her as the enabling factor to whatever blessing his service or ministry has been for the Lord.



*Homer & Mardy Grob*

## WHAT'S GOING ON?

### OFFICIAL GUARDIAN?

The Ministry of the Attorney General in Ontario publishes a newsletter entitled, *"The Official Guardian."* This newsletter contained an article concerning native children and family services. The reporter spoke of a conference in Thunder Bay, which centered on the theme, "The Power Within." The keynote speaker, David Henry, renowned consultant to Indian child welfare groups, emphasized that child welfare, a global issue encompassing every facet of aboriginal life, is a matter of self-government for Indians. Mr. Henry believes it is a fallacy to think that Indians running their own Children's Aid Societies will make a difference.

At the conference, he suggested some helpful points for parents to consider. Among these was, "Seriously examine all foreign institutions, including the Christian church which placed the male as the dominant figure and dogmatically maintained violence in society."

### KEEPING SCORE

Pat Robinson, president of the Christian Coalition, has recently distributed a Congressional Scorecard booklet which informs citizens of their congressional representatives' voting record on key issues relative to the family.

In a cover letter sent with the Scorecard, he states, "The Clinton Administration hopes it can radically transform this nation as quickly as possible, before the American people realize what is happening.

"To help him carry out his social revolution, President Clinton has appointed Donna Shalala, an extreme pro-abortion feminist, to head the Department of Health and Human Services.

"As the former Chancellor of the University of Wisconsin, Ms. Shalala was known by students at the University as the 'High Priestess of Political Correctness.'

"Ms. Shalala now supervises nearly half of the entire federal budget and tens of thousands of federal employees. President Clinton's new Surgeon General, Ms. Jocelyn Elders, is another pro-abortion fanatic. She once told pro-life Americans to 'get over their love affair with the fetus.'"

### A PRAYER TO REMAIN FREE

With the economy in shambles, and communists holding 70 of 76 seats in Mongolia's Parliament, the early June election for president may decide whether the country slips back into totalitarianism. The incumbent President Ochirbat is running against the editor of the Communist Party newspaper. Christians in Mongolia want to see religious freedom continue and are calling for prayer.

### ZAIRE—WASTING AWAY

One in ten children in Kinshasa, the capital of Zaire, are starving. Some children are being left to die, and families are reluctant to take in hungry or ailing relatives. The U.S. State Department conservatively es-

timates that 5.2 percent of Zaire's people—1.8 million people—are suffering from acute malnutrition. Political conflict has spawned a round of "ethnic cleansing" in the southeastern Shaba province, and a thousand Kasai people a day were fleeing into Kolwezi. African and Western officials are concerned that Zaire will rapidly disintegrate further.

### ARE YOU RELIGIOUS?

Recently, the International Social Survey Program in Chicago, a grouping of social scientists, conducted a poll of 13 predominantly Judeo-Christian countries.

—The most religious countries, in terms of belief in God, heaven, life after death, prayer, and church attendance are the U.S., Ireland, Poland, and Italy.

—In all but two of the countries surveyed, large majorities expressed belief in God. The U.S. (94%) and Ireland (92%) were at the top. The Netherlands (50%) and the former East Germany (12%) were less likely to say they believe.

—Only Ireland, Poland, Italy, and the U.S. had a majority say God cares about people. In Slovenia (26%), Israel (19%), and the former East Germany (14%) people were less likely to believe God as one who cares.

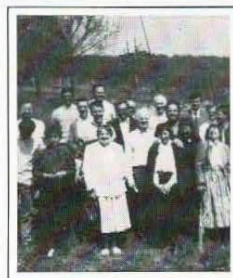
—More than half of all the respondents in nine of the countries said they believe there is life after death. People in Ireland were the most likely to hold this belief (80%), followed by the U.S. (78%).

Those least likely to say there is life after death were in Slovenia (33%), Hungary (26%), and eastern Germany (12%).

—Countries with more than half of those surveyed expressing a belief in heaven were the U.S., Italy, Poland, Britain, New Zealand, and Ireland. Israel (43%), western Germany (43%), and eastern Germany (19%) were less likely to say they believe.

—Only Poland and Ireland had a majority say they attend church regularly and pray daily. Fewer than half of the respondents in nine of the countries surveyed said they pray weekly, with those in Slovenia (26%), Israel (16%), and Germany (12%) the least likely to do so.

**HEARTS BURNING WITHIN**



Charles Fizer, Director of Emmaus correspondence courses, writes: "I just returned from a trip

to Europe where the Regional Directors meet in Germany for three days. We had a wonderful time of fellowship, prayer, and discussion about the Emmaus course distribution in western Europe.

"I spent several days in Kiev, Ukraine consulting with local believers about the establishment of an Emmaus center. With the contacts we could, with the Lord's provision and guidance, have some 15 or more Emmaus centers in Moldavia, White Russia, Russia, and Ukraine, in the next 12-18 months. Please pray with us about this possibility."

**BLOWN APART**

The assassination of Sri Lanka's ruthless President Premadasa, has left a power vacuum in the violence-weary nation. "Given the dominance of Premadasa as a political figure, this has left a huge gap," said one Western diplomat. "The political leaders are going to have problems figuring out how to knit this thing back together again."

**DESERT STORM**

Last month Saudi Arabia banned the first human rights group in the country, the commission may have been a vehicle for fundamentalist criticism, or it may have marked the start of an alliance between liberals and conservatives to oppose the government. Separately, the regime has taken steps to cut off money to Muslim "charities" that funnel the cash to radical Islamic movements.

**TANKS, FOR WHAT?**

Without President Alberto Fujimori's permission, tanks rolled into the streets of Lima in April when the Congress tried to investigate the military for human rights violations. Fujimori needs the military to continue his war against the Shining Path terrorists. But to get needed international aid, he also must respond to Western calls for human rights.

**POPULATION PRESSURES**

A booming population and environmental degradation point to an even hungrier future for Africa. The population has increased from 190 million in 1955 to 515 million in 1991 to 650 million today, and it is expected to double again by 2015. A third of today's

inhabitants are not adequately fed. With 11 percent of the world's population, Africa has only 7 percent of the stable crop production, due to wars, state mismanagement, and overgrazing.

**THE ASIAN CENTURY?**

Many Asians think that America is in permanent decline and that Asia will be No. 1 next century—economically, politically, and culturally. With the region's blazing economic growth and population of 3 billion, it's not hard to see why. In 25 years, the combined Gross National Product of East Asia will be larger than all of Europe's and twice that of the U.S., a Singaporean official said recently. "The unfolding East Asian renaissance will challenge and transform all cultures in the world and change the way man looks at himself."

**KNOW WHAT?**

*KNOW*, a Canadian Newsletter which keeps the saints informed on missionaries commended from Canada, is available by writing:

Sheila Henderson  
1432 Rometown Drive  
Mississauga, ON  
L5E 2T4



## I'M GOING HIGHER SOME DAY

**T**ELL ME, could a person who prays and reads his Bible almost every day and memorizes Bible verses *not* be a Christian? Well, this was my predicament during my high school years. Where my parents brought me to church, each child received his own Bible at a certain age. So when I received my first Bible, I took it home right away and started reading at the beginning, in Genesis. I don't think I ever finished that first attempt, but my interest was not lost.

I was confused by many things, like what the differences were between the many religions and denominations. Frankly, I thought I was a Christian, if for no other reason than that I wasn't a Jew or a Buddhist or a Hindu. Not to mention that I was part of a "Christian" nation, born to moral, upstanding parents, and a pretty good kid. My grades were alright. I stayed out of trouble and out of the wrong crowds (which meant I stayed home a lot). So as I grew up, I quietly sought for something to fill the void in me. I desired to know for sure the purpose in life. All the while I was thinking I was alright, I was unaware that I was lost for eternity.

I went through high school still searching. I was motivated, but mostly out of fear of being embarrassed or of not getting a decent grade. You see, I was very quiet; I wanted to know the answers to life, but I was too shy to just ask. I did notice that there were some people who were motivated about life in general. In fact, they were enthusiastic. I heard them talk about church, so I thought that

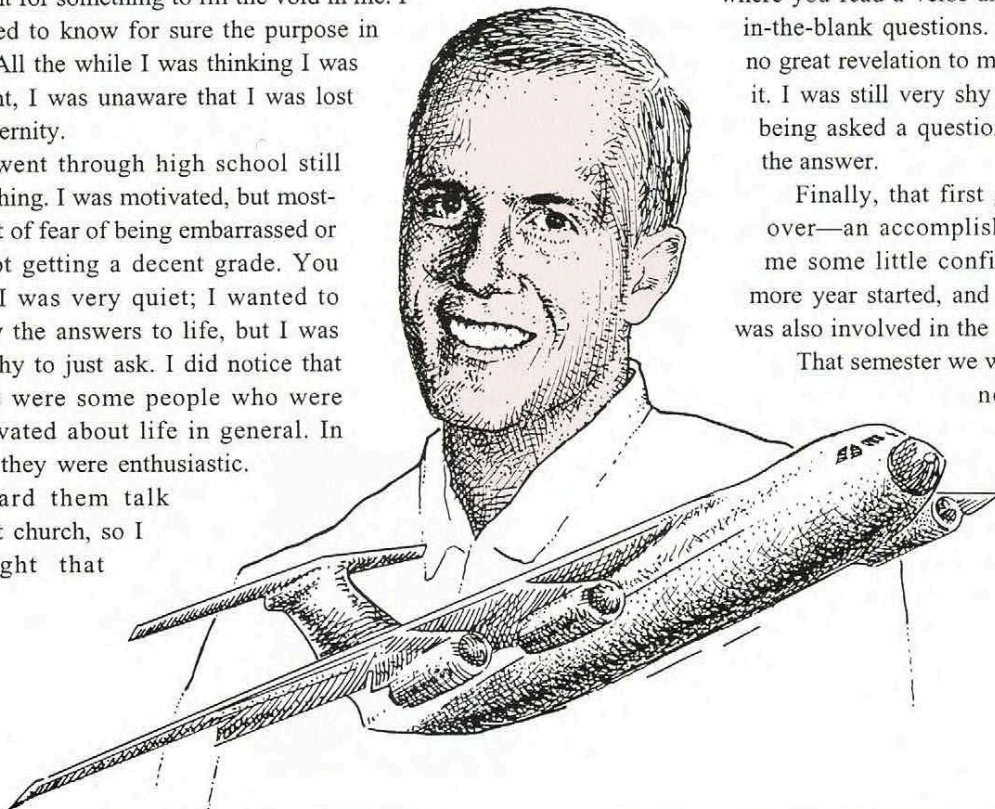
might be the answer for which I longed. So I began attending church regularly, even when my family didn't. I felt good about doing this, but I didn't find any answers.

A few weeks after graduating from high school, I departed for the Air Force Academy in Colorado Springs, CO, to start Basic Cadet Training. If I ever needed answers, I needed them now; and not just about life. I needed to know Patton's quotes, Scofield's quote, the menu for the noon meal, the number of days until graduation for all four classes—Yes, sir; No, sir; No excuse, sir—*ad infinitum*. The pressure was on. Through all this, what I knew to be my faith, was a help. I continued to read my Bible, and memorize verses that brought me comfort.

During my freshman year, two upperclassmen came into our room to ask if we were interested in a Bible study. My roommates were not interested, but I accepted. It was a Navigator Bible study, the type where you read a verse and then answer fill-in-the-blank questions. The study brought no great revelation to me, though I enjoyed it. I was still very shy and was fearful of being asked a question and not knowing the answer.

Finally, that first gruelling year was over—an accomplishment which gave me some little confidence. My sophomore year started, and my new roommate was also involved in the Navigator ministry.

That semester we went to a "rally." I'd never been to one, even though I'd heard a lot about them from the upper-



## I'M GOING HIGHER SOME DAY

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classmen that led the Bible study during my freshman year. As I expected, there was a message given by Jimmy Covey, the leader of the Navigator ministry at the Academy. This was followed by visiting over punch and cookies.

During this time, one of the fellows introduced me to Jimmy. He asked me the usual questions about what squadron I was in and what I was studying that semester. And then he asked me if I'd ever seen the "bridge illustration." Well, I hadn't. So Jimmy brought me over to the chalk board and began to draw this illustration for me.

There were two cliffs with a separation between them. He showed me that man was on one side and God was on the other. He explained that, regarding man's side: there was sin, "For all have sinned and come short of the glory of God"; there was death, "For the wages of sin is death"; and there was judgment because, "It is appointed unto men once to die, but after this the judgment."

He went on to explain from the Bible that on God's side there was no death, but rather everlasting life: "The gift of God is everlasting life." He pointed out that like any gift, once offered, it must be received before it is possessed. He drew some stairs from man's side of the cliff toward God's, explaining that my efforts to get myself to God are futile and can never bridge the gap. Whatever good works I may have done to make myself acceptable to God were actually ugliness to Him. Then, as he drew a cross which connected man's side to God's, he explained to me that there was only one way to bridge the gap between man's side and God's side; and it was nothing that I could do at all. But it was already done by another man, Jesus Christ, who died on a cross to pay for my sins. It was my sin that separated me from God, my sin that had created that void in me which I longed to be filled. It was for my sin that I was lost and deserved to die and spend eternity separated from God in hell. But God, who is rich in mercy, sent His only Son to be my Substitute to suffer on that cross and die for me. Yes, this was the answer for which my heart longed.

I did not understand everything I heard that night, but one thing I knew—that it was what I needed. Almost weekly for the next three years, I met with a man on the Navigator staff who would answer my questions, and encourage me in my new life. The Scriptures started to make sense. It was during this time that I

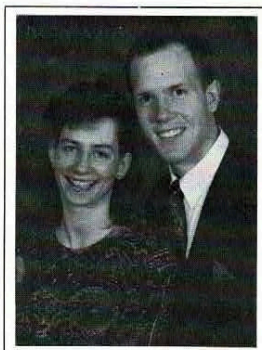
gained assurance of my salvation; I learned that the Bible spoke with authority on every area of life. There also were the answers to all the questions that I had about life.

On the outside, my life didn't change all that much. I still attended a local church, read my Bible, and hung out with the same people. Folks that didn't know me well might not have noticed right away. But the difference was there for sure. I didn't have to look like it or feel like to know it was there. I was saved; it was a promise backed by the Word of Almighty God Himself. From that time I had a peace in my life, a peace that has never subsided. Even on the very worst of days, I'm still saved. And not only am I guaranteed *eternal* life, but also I enjoy *abundant* life in Christ. Now, life has purpose and every day has meaning. It's objective is not merely to do my best and make a living, like I used to think, but to glorify God. And life has never been so exciting. The Christian life is a real thrill.

No, I didn't know it all then, and I don't know it all now. But that's what is so wonderful; salvation isn't an end, just the beginning—of an eternity of increasing vistas. My becoming a Christian was not something religious, but a whole new relationship, which continues to grow daily.

As I began getting to know my Saviour better, I realized that the more I sought Him, the more I wanted to seek Him. I discovered that I had fallen in love with the One who loved me so.

The Lord has blessed me with a wife—a true help meet for me—and a baby boy; yet with new days come new questions. But I still find the answers in the same place, the Scriptures. I continue to learn more of what was in that decision I made years ago, my decision to place my trust in the only One who could save me, the Lord Jesus Christ.



*Will and Jena Webber are presently stationed in northern Michigan and fellowship with the believers at Gwinn, MI.*

## THE FRAGRANCE OF CHRIST

*"He is altogether lovely . . . Thy name is as ointment poured forth."* *Song of Solomon 5:16; 1:3*

**B**READ AND WATER are necessities of life. It is no wonder, then, that the Scripture sets forth Christ as the Bread of Life and assures that if any man thirst, he may come unto Him and drink. But bread and water may indicate a very limited existence. We have come to associate such a diet with a life whose horizon is limited by iron bars. Christ is our necessary spiritual food, but He is more. The Chinese proverb says, "If you have two loaves of bread, sell one and buy a lily." Our Beloved One has a loveliness which entrances us, a fragrance which draws out our purest delight.

Perfume is considered a luxury item. The disciples, witnesses to what they considered extravagant excess, exclaimed, "Why was this waste made?" The money from the perfume lavished on the Lord could have been given to charity, they suggested. No, responded the Saviour. This was not waste; this was worship.

Perfumes are either free or extracted. In the rose, for example, the odoriferous oils exist in volatile form, passing continually into the atmosphere. In resins, on the other hand, the fragrance is set free only after a process of extraction. Our Rose of Sharon, unexcelled for beauty and fragrance, is available to all, for He is the Gift of God to the entire world. He did not need to be pressed or forced; the sweetness of His life passed continually into the lives of those around Him.

He is altogether lovely. There is no blight upon this rose. There is no fly in this ointment. Nowhere else is such perfection to be found. Even as the world about us has its wilderness places, so every human life has its dark and barren spots, tokens of failure. Every human idol eventually totters and falls. The dearest and best we know among our fellows cannot satisfy our craving for the highest fellowship. But no Christian has ever been able to say truthfully that he has grown tired of the fellowship of his Lord, or that He has failed to satisfy the believing heart.

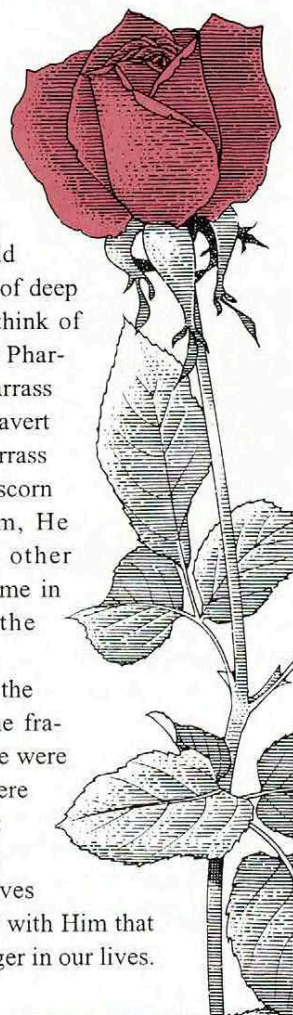
The Lord Jesus is lovely in the estimation of the Father. "This is My beloved Son, in whom I am well

pleased." The Son offered Himself without spot or blemish as the whole burnt offering, committed in heart and purpose to doing the will of God, even though it meant Calvary.

He is lovely, too, in the eyes of those who know Him as their Saviour and Friend. Our hearts gladly concur in the conclusion of one who saw much of Him and leaned upon His breast—"full of grace and truth." He had loveliness of speech. Needing at times to speak words of earnest denunciation, He yet spoke them without curling His lips in scorn. His gentleness invited little children to His arms' embrace. His words of peace when His followers were anxious and distraught imparted a benediction which lingers upon His Church even now.

He had loveliness of compassion. The condition of the unshepherded multitudes stirred His soul with strong emotion. Though He knew they would turn from Him in His hour of deep anguish, He would never think of turning from them. If the Pharisees would come to embarrass Him, He would stoop and avert His eyes so as not to embarrass them. Would they come to scorn and argue, to reject Him, He would tell them of the other brother who was as welcome in the Father's house as the prodigal.

On that occasion when the house was "filled" with the fragrance of the perfume, there were nonetheless two places where the aroma was strongest: the Saviour's feet and the woman's hair. May our lives be in such intimate contact with Him that the same fragrance will linger in our lives.





## THE CROSS

*to be crucified means, first, the man on the cross is facing only one direction; second, he is not going back; and third, he has no further plans of his own.*

—A. W. Tozer

Why have all the greatest revivals down the ages thrust the Cross before the outcast's eye? Why do all the noblest hymns of the Cross tremble with a kind of inexpressible excitement and a breathless wonder? Why has that green hill far away become for millions the center of the world?

Surely the reason is this—this glorious paradox—that in the very place where I become aware of a guilt that breaks my heart, there comes to meet me a love that passes knowledge. For Calvary was not Pilate's deed or the deed of Judas, or Caiaphas or the crowd; nor was it only my deed and yours and the deed of all the stubborn, wilful, sinning sons of men. It was God's deed, God in action taking the tragic wrongness of this wayward, warring world upon His own heart. And so the beam that shines from the Cross, the very light which pierces and condemns, and batters down my defenses, heals also and gives life, so that the shame of the despairing becomes the joy of the reconciled.

*Now I will glory in the cross,  
For this I count the world but dross.  
There I with Christ was crucified,  
His death is mine; with Him I died;  
And while I live my song shall be,  
No longer I, but Christ in me.*

—H. A. Ironside

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God . . . and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.

Phil. 2:5, 6, 8

Life doesn't begin at forty, or at twenty, but at Calvary. —E. Kilgore

**But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.**

Galatians 6:14

"I was made to see, again and again, that God and my soul were friends by his blood; yea, I saw that the justice of God and my sinful soul could embrace and kiss each other, through His blood. This was a good day to me; I hope I shall never forget it." —John Bunyan

*Oppress'd with noonday's heat,  
To yonder Cross I flee;  
Beneath its shelter take my seat;  
No shade like this for me!*

*Beneath that Cross clear waters burst,  
A fountain sparkling free;  
And there I quench my desert thirst;  
No spring like this for me!*

*A stranger here, I pitch my tent  
Beneath this spreading tree;  
Here shall my pilgrim life be spent;  
No home like this for me!*

*For burdened ones a resting place  
Beside that Cross I see;  
Here I cast off my weariness;  
No rest like this for me!*

The cross! Poets have sung its praise; sculptors have attempted to commemorate it in marble; martyrs have clung to it in fire; and Christians, dying quietly in their beds, have leaned their heads against it. May all our souls embrace it with an ecstasy of affection! Lay hold of that cross, O dying sinner! Everything else will fail you. Without a strong grip of that you perish. Put your hand on that, and you are safe, though the world swing from beneath your feet. Oh, that I might engrave on your souls ineffaceably the three crosses, and that if in your waking moments you will not heed, then that in your dream tonight you might see on the hill back of Jerusalem the three spectacles—the right-hand cross, showing unbelief and dying without Christ; the left-hand cross, showing what it is to be pardoned; while the central cross puts upon your soul the sunburst of heaven as it says: "By all these would I plead for thy heart. I have loved thee with an everlasting love. Rivers cannot quench it. The floods cannot drown it."

—DeWitt Talmage

## THE MEANING OF THE CROSS

**T**HERE ARE several occasions in the Gospel records when the enemies of our Lord uttered truths, the deep significance of which was lost upon them. "Perceive ye," they said, "how ye prevail nothing. Behold the world is gone after Him" (Jn. 12:19). Their world was very small, very circumscribed. It could scarcely have gone beyond the limits of their own little country. They scarcely knew how the world, the whole length and breadth of it, the whole sanctified art and learning of it, for two thousand years, would go after Him. The best in music, the best in literature, the best in art, would find its inspiration and direction from the Man of Nazareth, the Lord of Glory. We rejoice today to be in the company of those who are still going after Him.

Again, "Never man spake like this Man" (Jn. 7:46). These words were uttered by officers sent to arrest Jesus, but they were arrested themselves and forgot their mission in the charm and challenge of His words. And ever since that Prophet spoke, books that cannot be numbered have been written to elucidate the meaning and gather the strength from the sayings of Jesus.

Caiaphas, we feel sure, did not recognize the full meaning of his own words which, in the eyes of the inspired Apostle John became a prophecy of Christ's death, not only for Israel, but for other nations (Jn. 11:49-52). Caiaphas' words end with verse 50, and the expediency that he saw in the death of Jesus for them was, we judge, a political one and not spiritual. But John saw a significance and an opportunity to declare the scope and unifying power of that death.

"This Man receiveth sinners and eateth with them" (Lk. 15:2). The words were uttered in scorn, but they have become the very glory of the evangel of Christ committed to men. Wherever men have opened the doors of their hearts and homes He has come in to sup with them and they with Him. But here is the greatest example of unwitting homage to our Lord, and in the

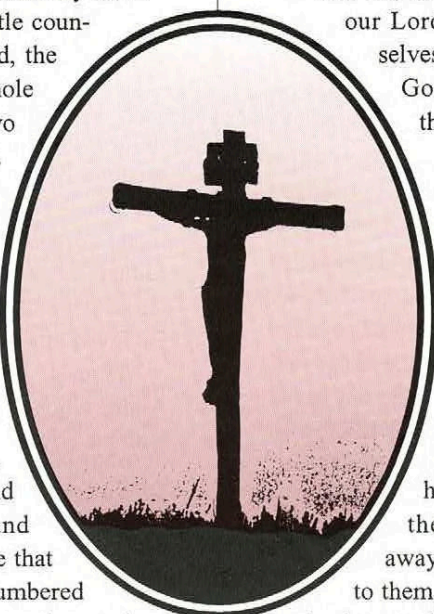
supreme hour of His trial. God thus made the wrath of men to praise Him. "He saved others; Himself He cannot save. If He be the king of Israel, let Him now come down from the cross and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him, for He said, I am the Son of God."

It is our sober conviction that the enemies of Jesus our Lord said the words tauntingly of themselves, temptingly of the devil, truthfully for God, triumphantly for the Church, and thankfully for us.

1. *Tauntingly of themselves.* They did not know they were fulfilling the prophetic word: ". . . a reproach of men and despised of the people. All they that see Me laugh Me to scorn, they shoot out the lip, they shake the head, saying, "He trusted on the Lord that He would deliver Him, let Him deliver Him, seeing He delighted in Him" (Ps. 22:6-8). The words would have frozen upon many of their lips had they known. They were hurrying One away to death who had been an annoyance to them, who was spoiling their lucrative trade in the temple, and their prestige with the people—

One who exposed their hypocrisy and challenged their cherished traditions. They were anxious to wipe their hands of His blood and go and celebrate the passover with unleavened bread, indicating the blamelessness of their lives. So they mocked and jeered and taunted the Sufferer on the middle cross.

2. *Temptingly of Satan.* We believe if ever all the hosts of hell were marshalled together in one place, it was that day at the place called Calvary. Satan was personally heading them, for it was he who entered into Judas and who doubtless hounded him to death after he had betrayed his master. He was behind the voices of the chief priests and scribes and elders, behind the mockery of the soldiers, the thieves, and all that passed by. In the same way the enemies of Nehemiah sent him a message four times to come down from his building of the wall. His reply, in the light of the Cross, de-



## THE MEANING OF THE CROSS

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serves mention here. "I am doing a great work, so that I cannot come down. Why should the work cease, while I leave it, and come down to you?" (Neh. 6:2-4).

The voices of the passers-by, the chief priests and scribes, the thieves and the soldiers, were the subtle temptations of Satan shouted through the lungs of men. "Come down from the cross. You cannot! You cannot!" How Satan shouted it through the lips of those custodians of religion! And if Jesus had come down, He would have triumphed in the eyes of the short-sighted onlookers, but the whole scheme of redemption would have failed, and prophets and priests and kings would have wept at the collapse of the fabric they had built up in preparation for the Cross, and the doors of heaven would forever be closed against the sons of men. Satan had spoken through the voice of Peter to turn our Lord from the Cross; now the serpent's voice is heard again tempting Him to come down.

3. *Truthfully for God.* "He saved others." The Father's heart had delighted in that. Heaven had rejoiced over sinners repenting under the preaching of His holy Son. He had saved Nicodemus who came to Him in the night of his need, who stood for Him in the rising twilight of testimony for Christ, and who came out in the daylight of true consecration with his hands filled with fragrance for the body of Jesus. Even in death our Lord's garments would smell of myrrh (Ps. 45:8).

He saved the woman at the well, who had met six men, but found nothing to satisfy her heart. She met a seventh, God's perfect Man, the Saviour of the world, and she thirsted no more.

He saved the woman, a five-hundred-pence debtor, when she got behind the divine creditor and wept. She went away with salvation and peace, and without saying a word. Aye, He saved others—saved them physically from blindness, deafness, dumbness, disease and death; saved them morally from despair and grief; saved them spiritually from demons and damnation.

"Himself He cannot save." None knew that better than God. He came to do a work, and like Boaz, "would not be in rest until He had finished the thing that day" (Ruth 3:18). Foxes might rest in their holes and birds of the air in their nests, but the Son of Man had nowhere to lay His head. But that day, after He said, "It is finished," He would rest His head upon His own breast and die. If He is to finish the work which demanded the shedding of blood for the remission of sins, He cannot save Himself.

*Himself He could not save,  
He on the Cross must die—  
Or mercy cannot come  
To ruined sinners nigh.  
Yes, Christ the Son of God must bleed  
That sinners might from sin be freed.*

He cannot save Himself the stroke if His people are to be shielded. He cannot save Himself the distance if they are to be near to God forever. He cannot save Himself the darkness if they are to dwell in the light. He cannot save Himself the utter forsakenness of God, if they are to enjoy the welcome of the Father's house. Oh, what a glorious witness, however unintentional, was raised for God that day in Jerusalem.

4. *Triumphantly for the Church.* How it has exulted in the truth! Christ saved the enquiring eunuch, the persecuting Saul, the pious Cornelius, the hardened jailor, the thieving Onesimus, the eloquent Apollos, the profligate Augustine, the sagacious Alfred, the deceived Luther, the scholarly Faraday, the enslaved John Newton, and a multitude no man can number. Blessed truth! He saved others.

"Himself He cannot save." In the words of Major Andre whose testimony was written on paper found with his effects during the Revolutionary War:

*On Him Almighty vengeance fell  
That must have sunk a world to hell—  
He bore it for a sinful race  
And thus became their hiding place.*

5. *Thankfully for me.* I have often passed in thought by the place called Calvary. Saul, recently anointed king of Israel, was bidden by Samuel to go home by way of Rachel's tomb. Standing there, that stalwart son of Benjamin would remember that Rachel died in giving birth to the father of his tribe. His life meant her death. So at Calvary we stand and gaze at that wondrous cross. He saved me; Himself He could not save. None of us can stand there unaffected.

The verse must be true of us who have thus stood thankfully at the Cross. We, too, must save others, and can only do it as we do not save ourselves. We may save others by preaching, by practice, by prayer, by provocation, and by pity. Yes, we can save ourselves and them that hear us (1 Tim. 4:16). Let us look a little more closely at these aspects of salvation for others.

i. *Salvation by preaching.* "I am become all things to all men that I may by all means save some" (See 1

## THE MEANING OF THE CROSS

Cor. 9:18-23; 1 Cor. 1:18). We save others when, as sowers, we scatter the precious seed of the Gospel by which people are saved (Lk. 8:12). Paul's preaching was not a profession; it was a passion. He was prepared to surrender personal liberties to bring others into liberty. He was all things to all men that he might by all means save some. His sanctified mobility was because of a consecrated motive.

ii. *Salvation by practice*. "For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife?" (1 Cor. 7:16). "If any obey not the Word, they may without the word be won by the behavior of the wives" (1 Pet. 3:1-2). In the Corinthian passage, the conversion of one parent was not to disrupt the family ties (see in contrast Ezra 10:18, 19, 44; Neh. 13:23-30). Instead, a Christian conversion sanctifies the relationship. Children were not to be put away as unclean. If Christian practice was as it should be, the normal expectancy would be that God who instituted families, would extend His grace in salvation to the other members. The light which He had brought was to shine to all that were in the house (Mt. 5:15).

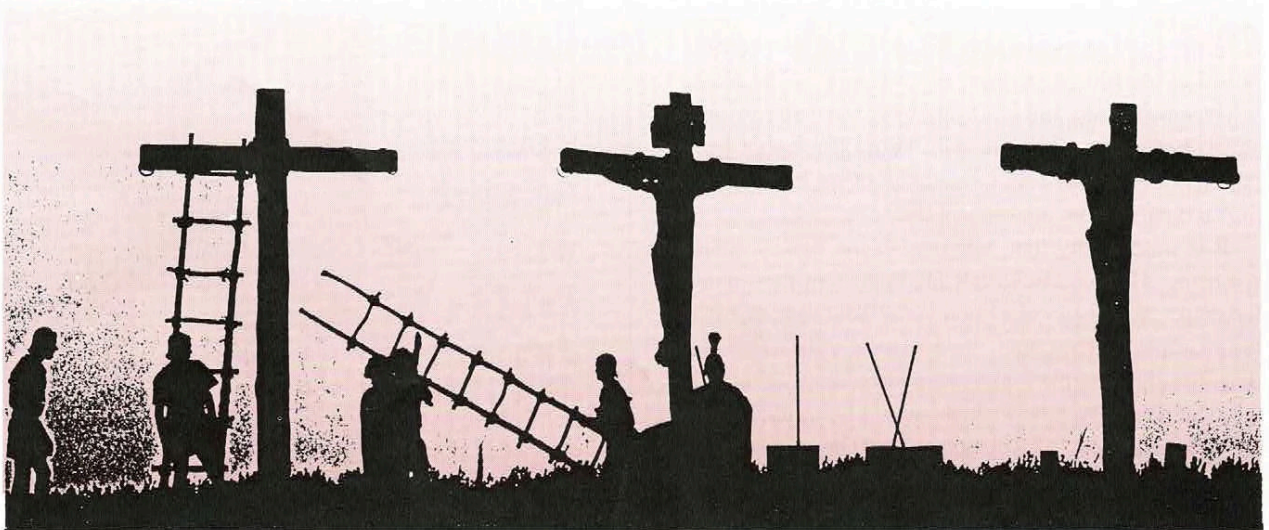
iii. *Salvation by Prayer*. "For I know that this shall turn to my salvation through your prayer" (Phil. 1:19). Ardent servants of God, pressing into dangerous places, need salvation by our prayers. Paul was sure the prayers of the Philippians would result in his salvation from Roman bonds and in a joyous reunion with the saints. In this regard, "More things are wrought by prayer than this world dreams of."

iv. *Salvation by Provocation* (Rom. 11:11-14). "...

if by any means I might provoke to jealousy them that are my flesh, and might save some of them." Paul would provoke, if he could, his brethren the Jews to jealousy, by showing that if their rejection by God could bring such blessing to the Gentiles, what could not their reception bring, not only to Gentiles, but to themselves. Prophets had foretold their future national blessing and dipped their brushes in all the colors of the rainbow when portraying it. Paul would woo them to the banner of Christ even now. And we today can make our Christianity such a radiant thing, such an infectious thing, that people will desire it more than silver or gold.

v. *Salvation by Pity* (Jude 22-23). "And of some have compassion, making a difference; and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh" (see also Jas. 5:19-20). Backsliding brethren need to be saved. Lot needed to be saved by Abram, although he was reaping what he sowed and had not been generous to his uncle. But when Abram heard that his brother was taken captive, he had compassion and rescued him. We often need, like Barnabas, to go looking for a Saul, when there is a danger that he might be shunted off onto a siding in Christian service, when there is a job to be done.

Thus we save others in these holy exercises of the soul. Ourselves we cannot save, for he that loveth his life shall lose it. We cannot save ourselves that expenditure if others are to be rich, that toil if others are to rest for ever, that weakness if others are to be made strong; those tears if others are to have them wiped away and laugh in pure joy.



## THE CROSS AND THE YOKE

*"And he that taketh not his cross, and followeth after Me, is not worthy of Me." "Take My yoke upon you, and learn of Me." (Mt. 10:38; 11:29)*

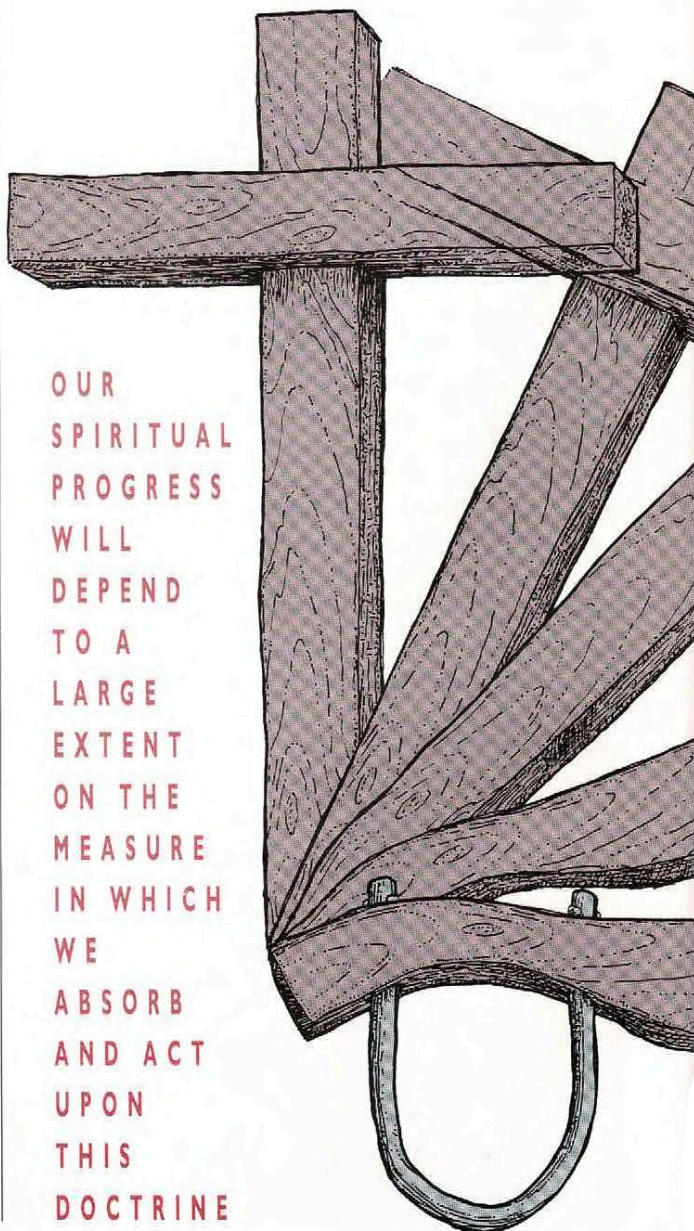
**H**ERE ARE TWO wooden structures, both familiar sights in Israel when the Lord Jesus spoke of them—the cross, and the yoke. He indicates that a disciple is expected to take up each of them. The implications are of vital importance to us.

The cross immediately suggests the thought of death, while the yoke suggests the thought of fellowship. If a man was seen carrying a cross in Israel, it was normally safe to conclude that he was going to die, crucifixion being the cruel and barbaric method by which Rome carried out capital punishment. The yoke, by contrast, was the wooden beam lying across the shoulders of two beasts laboring together in the field. Clearly, therefore, when the Saviour calls men to take up these two structures, He is in effect calling them both to submit to the death sentence and to be prepared to walk through life in personal partnership with Himself. In a sense, the cross speaks of death and the yoke speaks of life.

The order of these instructions in Matthew's Gospel is significant. It means that there can be no personal fellowship with Christ until the meaning of the cross has been grasped and accepted. We must die to ourselves before we can walk with Him. We cannot have the blessings implied by the yoke until we have bowed unreservedly to the meaning of the cross.

It is noteworthy that, whereas in the first scripture we read, "He that taketh not his cross," in the second we read, "Take My yoke upon you." That is to say, it is the disciple's cross, and the Master's yoke. The fact that it is the disciple's cross suggests simply that it is what he deserves, a fact which cannot be refuted in the light, for example, of Romans 6:23, "The wages of sin is death." By contrast, the fact that it is the Saviour's yoke, not ours, suggests that He takes the initiative in

the offer of fellowship with each of us. It is not that He is willing to share my yoke, but that I am invited to share His. He does not offer to tread my pathway, but desires that I shall tread His. This truth would help to



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## THE CROSS AND THE YOKE

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solve many of the problems which perplex young Christians today (and many not so young) expressed in such questions as: "Am I free to go to such a place?" "Is it all right for me to take this course of action?" It is surely relevant to ask ourselves whether in fact it is likely that the Lord would lead us in the direction contemplated as part of the pathway implied by the yoke.

The essential difference between the cross and the yoke can be expressed in this way: the cross will separate me from the world and the yoke will link me to Christ. We cannot have one without the other, and a pause for reflection will convince us that we do not want one without the other.

We turn now to consider more closely the meaning of the cross. Our verse strongly suggests the thought that, in calling disciples to take up the cross, the Master was already bearing one Himself.

Doubtless the shadow of Calvary lay across the earthly pathway of the Lord Jesus from beginning to end. He knew all that it would involve of shame and suffering. The scripture

before us indicates that He expected His disciples to walk as though they, too, were walking to an increasingly imminent death. A man in Israel who was literally carrying his cross would have said farewell to his dear ones, left

his home and abandoned his earthly vocation. All earthly prospects and interests were behind him. Inevitably, he would now be thinking far more about the next world than about this. Unless he was an outright unbeliever, he would be contemplating standing before God and being judged by Him.

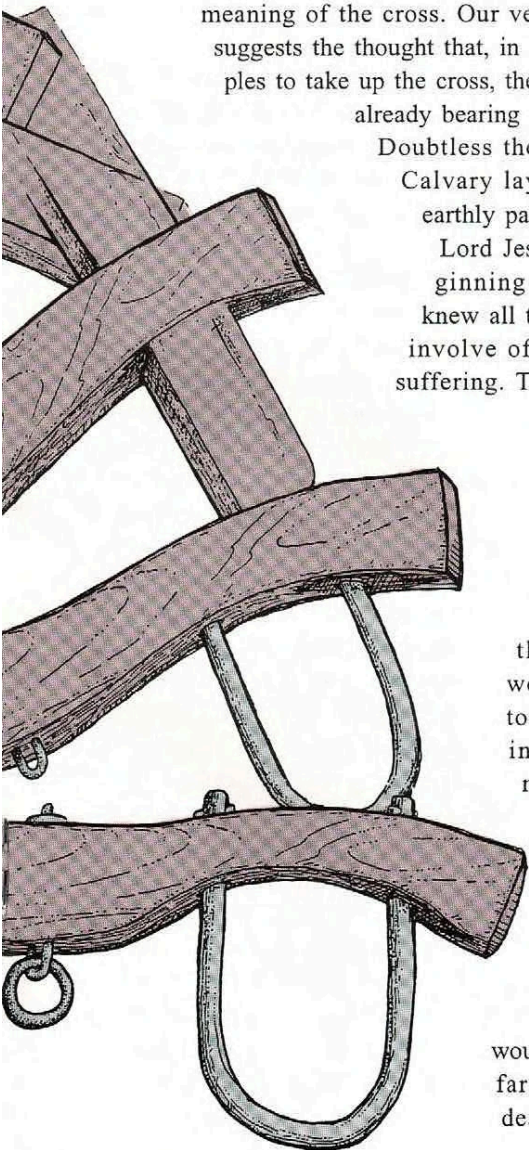
In many ways, the Lord Jesus called upon His disciples to cultivate a similar outlook on life. They were to recognize that He claimed priority in their love and esteem over the dearest of earth. Earthly ambitions were to be entirely subordinated to His will. The realities of the next world were to loom much larger in their eyes than the interests of this one. They were to cultivate a definite sense of the brevity of life down here in comparison with the eternal future.

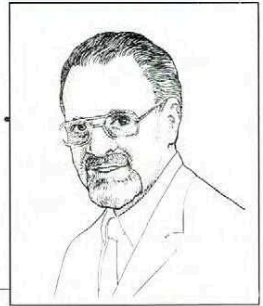
It is both interesting and meaningful that when we move out of the Gospels, we never again find disciples being asked to take up the cross. The truth of the cross, however, remains dominant. Paul, for example, never wrote to his Christian readers asking them to take up the cross and follow Christ. What he did do, however, repeatedly and with great emphasis, was to write and teach them that, so far as God was concerned, they had been crucified already, with Christ (Gal. 2:20). Romans 6, and many parallel passages, make this emphasis abundantly clear.

The position, therefore, seems to be this, that before the crucifixion of the Lord Jesus, disciples were expected to walk as though they were going to be crucified with Him, whereas after Calvary they were expected to walk as though they had been crucified with Him. Since we Twentieth-Century Christians fall into the second category, the second aspect of the truth of the cross applies to us. It is safe to assert that our spiritual progress will depend to a large extent on the measure in which we absorb and act upon this doctrine. This study may be brought fittingly to a conclusion, therefore, by quoting two cardinal statements from the pen of the apostle Paul on this great subject.

*"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Col. 3:1-3).*

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## SYSTEMATIC THEOLOGY

I HAD THE PRIVILEGE of working a number of years with a fine Christian businessman by the name of Bob Kregel. He was in the business of publishing and retailing Christian books. That is not an easy business. There is such a fine line between necessary profit and greed, between advertising and Madison Avenue hype, between ministry and business, that each decision presents a real challenge. Each owner must make these decisions before the Lord and his own conscience, but in many of these businesses I am afraid that ministry is superseded by the “bigger is better” syndrome we have in America. But Bob was a man who, in my judgment, made good business decisions while at the same time never losing sight of his goals for the business.

His father started out selling used religious and theological books in the Dutch language. Since most of the people here in the Grand Rapids area were immigrants from the Netherlands, he found a ready market. But over the years the books in Dutch faded out, being replaced by English language works. After World War II, Bob (who had taken over the business from his dad) started reprinting books that had gone out of print but needed to be reintroduced to this present generation of readers.

These books, of course, had enduring value. They were not the “fad” books, or the books that were of the “predigested” variety that appealed only to those unwilling to dig into Scripture themselves. Those books flood the market today and become the “best sellers” on the charts kept by various organizations in business to “hype” the latest in Christian fadism. Those books come and go in a few years, their purpose being served—assuming they had a purpose in the first place.

But the books Bob Kregel chose to reprint were of substance. Books that elevated the Person of Christ and had thoughtful presentations of solid Christian doctrine and exposition. Careful exposition of Scripture and the

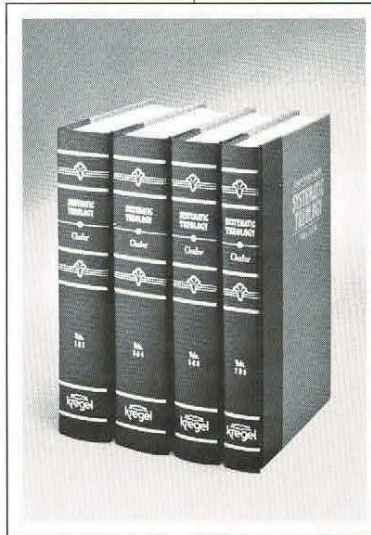
solid declaration of the doctrines of the Bible are never out of date. The market share of these books is small, for out of the vast number of people who profess to be Christians, only a small percentage of them really have an interest in serious Bible study.

I for one, am glad Bob made that hard decision, because many of the works he has made available for us would have been lost to us if he had chosen to be popular and big instead of small and relatively unknown.

Kregel Publishers has just reprinted another classic that I am glad is available again. It is Lewis Sperry Chafer’s “Systematic Theology.” Dr. Chafer came into close association with D. L. Moody and Dr. C. I. Scofield early in life. In 1922, he moved to Dallas, Texas, to establish a theological seminary along with H. A. Ironside and others who wished to have a conservative alternative to many of the schools that had drifted from a high view of

the Bible. In 1924, Dallas Theological Seminary was founded and Dr. Chafer was its president from then until his death in 1952. He taught systematic theology at Dallas for many years, and using his teaching experience and diligent study of the doctrines of Scripture, he developed and wrote this extensive eight-volume work. It was then the foremost—and still remains—the standard of systematic theologies written from a dispensational, premillennial viewpoint. Kregel’s has reprinted it in four volumes, but it is unabridged and complete. The type size is good and easy to read. This is an extensive work and expensive—\$160—but if you are serious about the study of the Word of God, it is a set that somewhere along the line you should own.

This work is just the latest in a significant number of good books published by Kregels. They also have a large selection of used and out-of-print books for sale. Write them at P.O. Box 2607, Grand Rapids, MI 49501-2607 for information and catalogs of new and used books.



**U**

## THE MEASURE OF GOD'S LOVE

**T**HERE IS A STORY God delights to tell. It is the story of His grace. It is the story of Calvary, for at that place called Calvary God commended "His love toward us, in that while we were yet sinners, Christ died for us." God does not love us because Jesus died for us; but Jesus died for us because God loved us. "For God so loved the world, that He gave His only begotten Son." Let us linger by the cross for a little while and think of the fact of God's love, the measure and expression of it.

God loves you. Just revel in that fact for a moment. Bask in its blessed sunlight until every doubt vanishes, every fear is dispelled, and every question is answered in that burst of overwhelming love. We can think of the attributes of God—His righteousness, His holiness, and His justice. We think of His greatness, His power, and wisdom, but we can never know God until we know that He is love. Love is His nature; that is what He is. He loves us because He is love. A simple fact; yet it is the most astonishing fact in the world.

Hans Egede went out to Greenland many years ago and preached law and righteousness and judgment. He said, "We must prepare these poor, degraded people before they can be Christians. We must bring them to a certain state of knowledge, and then they can understand the principles of Christianity; but there's no use preaching to them as they are in their degradation."

He worked along this line about seven years. He didn't succeed very well. One day he preached his farewell sermon on the text, "I have spent my labor for naught." He went back home a disappointed man.

John Beck was appointed by the Moravian Church to take his place. The first thing he did was to preach on John 3:16. "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." He went in and out among them and one day came in contact with a wild savage chieftain and preached the love of God to him. As the missionary talked to him, he said, "Sir, say that again! You tell me your God loves me? Our gods do not love us; they hate and they kill. Have you a God that loves?" John Beck talked with him about the love of God until his heart melted, his

knees bowed, and with his lips he confessed Jesus as Lord. The wild savage became an evangelist to his own people, melting their hearts as he told them of the love of God in Christ Jesus. The love of God! That is what the Greenlanders needed to hear. That is what other poor sinners want to hear, although they don't all know it. The message for the outcast, the message for the aged, the message for the young, the message for the ignorant, the message for the intellectual, the message for the whole world is that God loves, and that God saves sinners because He loves them. What a discovery the soul makes when it learns the fact of God's love.

Gretchen lived in a day when the Word of God was little known. Her father was one of the printers of Luther's Bible, but she had never read John 3:16. One day she picked up a piece of paper from the print shop. It was torn from a proof sheet of the Bible. She read with interest the words, "For God so loved the world, that He gave . . ." Here it stopped; the rest of the verse was torn off.

"God so loved the world." She repeated the words to herself again and again. "How wonderful!" she said. It was a new thought to her. "If God loves the world," she said, "why then He loves me, for I am part of the world He loved. But what did God give?" That was the question that puzzled the girl. The piece of paper didn't show how much God loved the world, nor what He gave to show His love. But she knew that God loved and her heart became lighter and her face became brighter as she dwelt on that fact—"God loves me!"

As she entered her home, her mother noticed the smile on her face. "What makes you so happy, my girl?" she asked. "Oh! look here, Mother, look at this bit of paper. It says here that God so loved the world that He gave."

"But it doesn't say what He gave."

"No, Mother, that doesn't matter; it was so very good of God to give anything to the world. If God loves me enough to give me anything, I am not afraid of Him any more. I love Him."

We know what God gave, and in the gift of His love He emptied heaven of its richest treasure. Thus we come to our second thought: the measure of God's

## THE MEASURE OF GOD'S LOVE

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love. Of course, it is beyond all power of comprehension, beyond our measurement. Paul could not measure it. Its height, its depth, its length, and its breadth were too much for him. John, though he was the disciple of love, could not measure it. When he caught a vision of God's love, he could only exclaim, "Behold, what manner of love the Father hath bestowed upon us!" Behold it! I can't express it. Just look at it. It's a breadth I can't compass; it's a height I can't rise to; it's a depth I can't fathom; it's an extent I can't explore. If you have spiritual eyes, just look at it. Behold, what manner of love the Father hath bestowed upon us!

When Balboa, journeying ever westward, reached the mountaintop from which he saw the Pacific Ocean spreading out before him, he fell on his knees and thanked God for the honor of such a discovery. At Calvary we gaze upon the limitless ocean of the love of God—unfathomable—immeasurable.

*Who, O God, Thy love can measure,  
Love that gave for us its treasure,  
Him in whom was all Thy pleasure,  
Christ, Thy Son of love.*

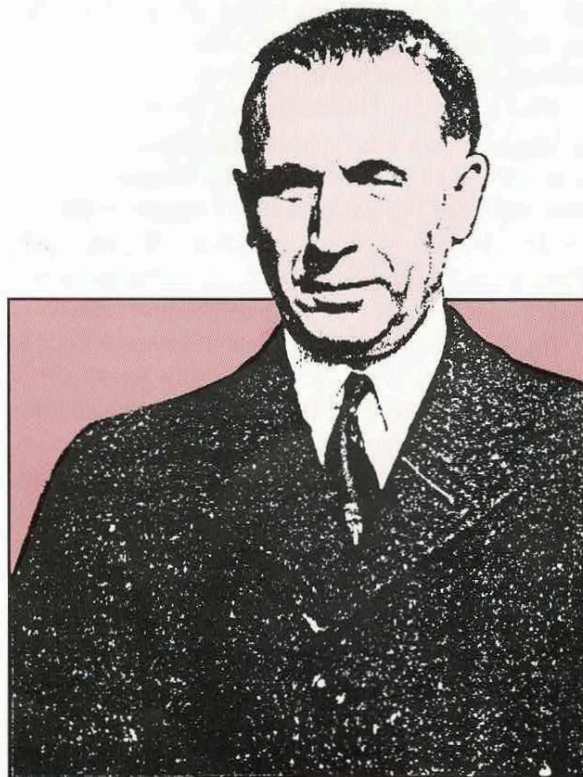
God's love to us is written in the crimson letters of Jesus' blood. Inscribed there we read, "God is love." Nowhere else in the universe can we learn the truth of God's love. Nature has nothing to say about the love of God towards a world of lost sinners. You may look upon the majestic sea, or gaze up at the starry heavens, and be reminded of the wisdom and power of Almighty God, but nature is silent as to the love of God that reaches and saves men who are down deep in sin. Only at Calvary do we plumb the depths of the love of God's heart, for "Deep as were Christ's depths of anguish is the love of God to man."

My friend, do you doubt God's love? Let me beseech you to look to the Lamb of God and know in this was manifested the love of God to us in that He gave His only begotten Son to be our Saviour.

In the act of giving we have the measure, but in the One given we have the expression of God's love. Listen to the words uttered when man had done his very worst, "Father, forgive them for they know not what they do." In that prayer was expressed the perfect love of God as Christ prays for His murderers.

I believe these words reached the ear of the thief alongside the Saviour. He had been cursing and blaspheming the Saviour as he joined in with the other thief

and the crowd in taunting the Christ of God. Think of a dying robber just going to drop into a lost eternity, spending his last breath in abusing Christ! But notice that Christ will spend *His* last breath in praying for those who are abusing Him. If sin leads a man to abuse Christ, He, in the goodness of His heart, expresses the love of God to sinners in praying for His murderers. I think it was that prayer that wrought a great change in the heart of one dying thief. Others continued to gibe and jeer, but he looked into the face of God incarnate, into the face of Jesus, and saw grace, kindness, perfect love, and forgiveness there. That love broke him down, won his heart, brought him salvation, and took him to glory. That first trophy of the cross is a pattern for all. The dying thief got the assurance of present salvation by a simple trust in a crucified Saviour apart from ritual, apart from ordinances, apart from works of any kind. It was faith, plus nothing; it was free grace and that alone that opened the gate of paradise to that sinner that day. Take one look at the cross, my friend. See Jesus there for you. I implore you to trust Him. He is the expression of God's love to you.



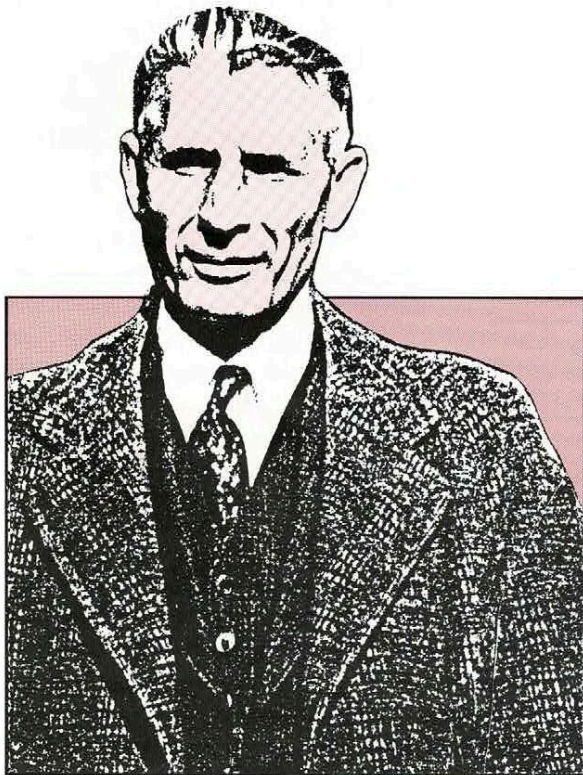
*William Pell was the founder of Gospel Folio Press and publisher of the Uplook magazine.*

## THEY CRUCIFIED HIM

*"And when they were come to the place which is called Calvary, there they crucified Him" (Lk. 23:33).*

**C**ALVARY IS THE PLACE of the world's greatest tragedy, for there they crucified the Lord of Glory. But it is the place of the greatest victory in the world: for there sin was put away, Satan was conquered, and death was vanquished. It was at Calvary where the greatest love in the world was displayed: "For God so loved the world, that He gave His only begotten Son." God *could* not give more; He *would* not give less.

*They crucified Him.* Only three words, but what unfathomable mysteries are in them: the mystery of sin that made it necessary, the mystery of the love that ordained it long before the pendulum of time began to



*Peter Pell, a well-respected Bible teacher, was a former editor of the Uplook magazine.*

swing, the mystery of the malice of man's heart that wrought it, the mystery of the patience that endured it—all surpasses our most careful thought.

As we linger around the cross, let us unfold first that little word "Him." They crucified *Him!* Who was He? He was the Father's only begotten, the delight of His heart, the brightness of His glory, the express image of His person—yet they crucified *Him*. He was the Lord of angels, the Ruler of the universe, the Creator and Sustainer of all things. He was Jehovah of hosts—yet they crucified *Him*. He was the Friend of the friendless, the Helper of the helpless, the Saviour of sinners, the Comfort of the sorrowing, the Hope of the lost—yet they crucified *Him*. He was the incarnation of love, of tenderness, of holiness, the embodiment of all moral excellence, the Altogether Lovely One—yet they crucified *Him*.

"They crucified Him," and in the act was committed the world's greatest crime. It was deliberate, skillfully planned, a crime in which prince and priest and people combined against the lone sufferer. Herod, Pontius Pilate, the Gentiles, the Jews all had a hand in the dark deed of nailing Him to the cross. This world is guilty of the murder of the Son of God. The earth is stained with the blood of the only sinless One that ever trod its sands. The only Man that had a right to live, the only One upon whom death had no claim, was put to death by those who themselves were guilty of death. The Son of God, come from the bosom of the Father, was given over into the hands of His creatures and committed to those who had no heart for Him.

In fiendish hate, Satan urged man on to crucify Him, hoping that in His death every hope for a fallen race would perish. In measured hatred, marshalling all the mighty forces of darkness against the Christ of God, Satan sought to crush Him and in crushing Him to frustrate every divine counsel, block every purpose of love, and secure for himself complete mastery. Man was his willing tool in all this.

At the cross was demonstrated for all ages, and to all intelligences, the true character of man—his rebel hatred of God and His Christ, his abject slavery to sin, his utter inability to reform. Scan the pages of this

## THEY CRUCIFIED HIM

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world's history; the evil deeds of men whose names darken the calendars of time and crime do not give us an adequate idea of what sin is. Tear aside the veil that hides from us the unseen world and listen to the wails of the lost and damned; those cries do not tell the full story of sin's hideousness. Visit Calvary where they crucified Him, and gaze upon the sorrows of the Son of God; *there* we see the monster sin in all its hellish horror as it lifts its vile head against the holy Lamb of God. Hear that bitter cry from the blackness of darkness in that awful hour when the sun was wrapped in night and the heavens refused to send a single ray of light to pierce the gloom. Hear the divine Sufferer cry in the anguish of His soul, "My God, My God, why hast Thou forsaken Me?" Then know that in those billows of wrath that rolled over His head we have God's estimate of sin.

How can we enjoy that sin that caused unspeakable suffering for our Lord Jesus Christ? How absolutely intolerable is sin in the sight of a righteous God. In the anguish of the Son of God we behold the measure of man's guilt, the fullness of God's love, and the unchangeableness of His character. God was at Calvary in inflexible righteousness, in unbending judgment, in infinite holiness, in intolerance of sin. God in wrath called forth all the billows of judgment; the clouds of fury broke over the head of Calvary's Victim. Those angry billows, though restrained for four thousand years, were all that while gathering force. Now they burst every barrier and dashed themselves over and around that solitary Sufferer. Utter desolation, unspeakable agony, dense darkness, and the weight of all our sins were there. Forsaken by God and abandoned by men, with no Mary to wipe the cold sweat of agony and the vile spittle of the creature from His marred face, He endured to the uttermost the wrath of God against sin.

God and nature added their solemn Amen to the death of Christ. Darkness, like a huge funeral pall, wrapped itself around the land. There never was a midnight like those three hours. It was not an eclipse. It was God who covered the face of the sky. This horror

of great darkness was the full display of God's righteous wrath as it fell upon the One who took the sinner's place and bore the sinner's doom. It was but an outward shadow of the deeper darkness that was pressing upon the Saviour's soul. The nails that held His hands and His feet could be seen, but not the crueler one that pierced His heart. We can understand the bitter cup of gall they gave Him to drink, but not the cup of wrath He drained to the last drop. We can appreciate the desertion of His disciples, but not the averted face of God. Not even eternity will reveal this secret.

Listen to the message of Calvary: Our blessed Lord made full atonement for sin when He suffered on the tree. Listen to the testimony of the Holy Word of God: God "made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." "He bare the sin of many." "The Lord hath laid upon Him the iniquity of us all."

*All our sins were laid on Jesus,  
Jesus bore them on the tree,  
God who knew them laid them on Him,  
And believing we are free.*

Sin's heavy load was laid upon Him, its foul mantle was wrapped around Him, as God judged Him there for our sins. Now we are before Him in all the perfection and in all the acceptance of the Son of His delight.

An old legend says that as the darkness gathered round, Barabbas ran to the foot of the cross and, smiting his breast, cried, "O Thou Jesus of Nazareth, I

know not who Thou art, but this I know: Thou art hanging there in my place." I do not know if this is a true story or not, but this I do know, that one day I said to Jesus, "Lord, Thou art there in my stead. It was my sin that nailed Thee to the accursed tree. My sins held Thee there and not the nails or the Roman soldiers standing guard. My sins kept twelve legions of angels from flying to Thy relief."

*My sins deserved eternal death,  
But Jesus died for me.*

To Him be eternal praise!

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**The nails  
that held  
His hands  
and His feet  
could be seen,  
but not  
the crueler one  
that pierced  
His heart.**



**U**

## THE DEATH, THE CROSS, AND THE BLOOD

**T**HESE THREE terms are prominently used in the Bible to tell the wonderful story of the redemption that is in Christ Jesus. They are often used interchangeably, as if they meant more or less the same thing, which they do not. They bring before us three different, although related, truths.

We never read in Scripture that Christ was crucified for our sins, or that Christ was crucified for the ungodly. No, it always says that Christ died for our sins (1 Cor. 15:3); that Christ died for the ungodly (Rom. 5:6). The death of Christ is in relation to our sins as sinners; the message of the cross of Christ is in relation to believers, as we shall see. How could the cross possibly be the message of salvation for sinners? The cross is what man did to Him and that could not possibly be a message of salvation. But His death tells the story that, after man had expressed his vileness in nailing Him to the cross, in infinite love He gave Himself there for our sins. He offered Himself without spot to God and died to bear our sins under that fearful judgment. The cross tells what man did to Him; His death tells what He did for man. These two truths could not be more opposite.

### THE DEATH OF CHRIST

Christ died for our sins. It never says that "Jesus" died for our sins, as so commonly said. A wicked man like Pilate might put the Name of Jesus on the cross, but God does not. He ever gives Him a title, for it is Christ that died; it is the Son of God who loved me and gave Himself for me—not Jesus. Startling the blinded persecutor, Saul of Tarsus, as he neared Damascus, our Lord was pleased to tell him that Jesus of Nazareth was speaking to him. No doubt this was to make him realize how fearfully mistaken he had been. But when Paul answered, he did not say, "Jesus! what wilt Thou have me to do?" He called Him, "Lord," teaching us to do the same. At the Name of Jesus every knee shall bow and every tongue shall confess Him, Jesus? No; shall confess Him Lord. May the Lord give us always the deepest reverence for Him whom God has highly exalted.

The death of Christ is always used in the New Testament in regard to the matter of sin and the sinner. "While we were yet sinners, Christ died for us" (Rom.

5:8). He died to put away our sins as we trust Him as our Saviour; He died also to put away sin itself, so that one day we shall drop all that is of sin, and have a perfect spirit, soul, and body (1 Thess. 5:23).

### THE CROSS OF CHRIST

The crucifixion of Christ has its message not to the sinner, but to the believer. As His death puts away my sins, His cross puts away myself. As Paul says so eloquently, "I am crucified with Christ." Not my sins, but me. That's why this truth is so little stressed. To get rid of "self" is such a painful process that we'd rather not think of it. The crucifixion tells the story. It is the slowest, most excruciating death. It is connected with shame and reproach, as the poor sufferer hangs there exposed to the contempt of the onlookers. Christ in a physical way suffered thus for six hours; in a spiritual way the believer is to know something of the shame, and to share the reproach of Christ. The believer in God's sight hung on that Cross with Christ (for he is crucified with Christ) and now is to bear that cross the rest of his life. Not easy, is it? It is not meant to be. Our Lord told His disciples to deny themselves and take up the cross. It is not to deny things, but self. The whole life of the Christian is to crucify the flesh with its passions and desires (Gal. 5:24). The cross for the believer has the solemn message that self is to be out of the picture. I am crucified, yet I live (yet not I) but Christ lives in me (Gal. 2:20).

Seven times in the Corinthian epistles and seven times in Galatians the cross is mentioned, and only five times in all the other epistles together. Why? Because in Corinth sinful ways marked the saints; in Galatia, it was sinful teaching (adding good works to the perfect work of Christ). In Corinthians, the cross is stressed because it does away with sinful self; in Galatians because it does away with moral self. The cross puts self out of the picture—good or bad. On the cross we see our blessed Lord; we see Satan condemned there (Jn. 3:14); we see the world judged (Gal. 6:14); and we see ourselves there—crucified. The cross is man's estimate of Him. We love Him, so we go forth to Him outside the camp, bearing His reproach (Heb. 13:13).

## THE DEATH, THE CROSS, AND THE BLOOD

### THE BLOOD OF CHRIST

The death of Christ points to sin; the Cross to self. So the blood points to the great value of the One who hung on the cross and there died for us. This is clearly seen in John 19:33-35. As the soldier pierced that holy body, which had been dead already for some time, blood and water flowed forth. Now it is well known that blood will not flow from the body of any mere man. The moment the heart stops beating, the body grows cold, the blood coagulates and cannot possibly flow, because at death the body goes to corruption. But His body did not see corruption (Acts 2:27), and so the blood flowing from His pierced side tells us He was not a mere man, but God manifest in flesh. That's why the apostle John alone records this miracle, for he tells us that he wrote his gospel, not first of all that men might believe in Jesus, but that they might believe who Jesus is, that "ye might believe that Jesus is the Christ, the Son of God" (20:31). Yes, the blood our Saviour points to who He is; therefore the use of that term "the blood of Christ," "His blood," etc., always calls our attention to who it is that died for us on that Cross.

Four times the Bible says it was His "own" blood (Acts 20:28; Heb. 9:12; 13:12; Rev. 1:5). God wants us to know that this blood He shed is special; it is *whose* blood it is that is of vital importance. It is the only blood ever called "precious" (or priceless) blood. The priest of old gave the blood of others (animals) for his own sins (Heb. 7:27), but our blessed Lord gave His *own* blood for the sins of others. Praise His holy Name!

In the Old Testament, the blood was never put on the sinner; it was put on the believer. It was put on the priests (Ex. 29:20), and we know they represent the believers of this day, for we are the holy priesthood. In Leviticus 14, it was put on the cleansed leper, who of course pictures a saved sinner. This blood was the blood of the ram of "consecration." Thus the blood of

Christ is put on the believer—not for salvation, but for consecration as 1 Corinthians tells us—"we are bought with a price"—henceforth to be consecrated to His service. It was put on the ear, the hand, and the toe, for henceforth we are to hear His Word, do His will, and walk in His way. The "blood" tells the story that since the Holy Son of God gave Himself for me, I now must give myself to Him. That's the meaning of the blood.

The death of Christ concerns sinners and salvation. The cross of Christ concerns believers and self-abnegation. The blood of Christ calls for total consecration.



*Once asked if he lived on faith, August Van Ryn answered, "No, brother, I live on bread and butter the same way you do." But he did see a more direct link to heaven, in the way God provided that bread and butter. He said he didn't mind living from hand to mouth, as long as it was God's hand and his mouth. He never entered into a salaried arrangement in order to meet his family's needs. He believed that the sparrow's God was enough.*

*"We never in our lives asked anybody for help as to our daily needs, or even hinted at such need. We trusted Him and how real and precious He has been to us. I would not have missed such experiences for worlds."*





## AUGUST VAN RYN

**A**UGUST VAN RYN (1890-1982) wrote of his birth, "My arrival in Haarlem (Netherlands) on May 15, 1890, created no particular sensation (unless it was one of dismay, for already there were seven Van Ryns ahead of me—with five more to come after). So my birth was nothing special to others, though it was to me."

His mother was from Switzerland. On several occasions when J. N. Darby passed through Switzerland, he visited her parents' home. She recalled being held on his lap while he told her stories. August's mother was deeply spiritual. "I can still see her on her knees as I passed her bedroom, and hearing her pray. She brought us daily before the throne of grace *on* her knees; at other times, she brought us to terms *across* her knees."

One of the thirteen children died at birth, but the remaining twelve (nine sons and three daughters) were saved by God's grace. The family would walk four-and-a-half miles to meetings on the Lord's day. Going to an evening meeting meant 18 miles.

When still a teenager, August determined to go to America. Settling in Grand Rapids, Michigan, where his sister and two brothers preceded him, he attended a Christian assembly there, though he was still in his sins. "I was just interested in my job, in social doings, but certainly not in eternal verities," he said.

One Sunday night, after a stirring gospel message, a friend named George Vandermeulen "buttonholed" him. George was about six feet, seven inches tall. His big hands held August's coat lapel as he urged him to receive the Lord Jesus. "I didn't hear a word he said. I wanted to get away, but I couldn't get away without being rude. Finally he did let me go and I made my way home. But all of a sudden I stopped. It seemed to me as if a thunderclap rooted me to the spot. A voice seemed to say, 'Did you notice that all the time that young man was speaking to you, the tears were rolling down his cheeks? He is no relation to you; he has no special interest in you, yet he is weeping over you because you are on the road to hell and you yourself don't care. It's time for you to wake up!'" That night August's brother, Louis, spoke to him from John 3:16. He believed. It was May 1, 1910. He was baptized May 8

and was received into the assembly May 15.

With young believers, August began by evangelizing in Grand Rapids. People crowded to hear the street corner orators. On Saturdays, they went to surrounding towns to preach (often to hundreds) and give out tracts. In a few years, the brethren told him they felt the Lord was calling him to full-time preaching.

When August said, "I couldn't even talk," he was being honest. His thick accent was strange, even to his fellow Dutch immigrants. He looked awkward. Those ears, balancing themselves on the sides of his head, seemed to wag at his audience. Besides this, from infancy he had poor eyesight. He had almost no light in the right eye; the left eye was "nothing to boast about."

When 24 years of age, he was informed that he might soon lose his sight altogether. He decided to memorize Scripture so he could continue in the ministry of God's Word. He used otherwise wasted moments for eleven years and memorized the New Testament, large portions of the Old Testament from Genesis, Exodus, and Isaiah, the whole book of Psalms, as well as the Little Flock Hymnbook. Needless to say, memorization accelerated his spiritual progress.

With the invitation of Robert Stratton, August saw an open door in the Bahamas. He sailed from Miami to the Islands in 1916. Brother Stratton and his wife, Lilah, received August with joy. There he met Miss Persis Roberts, sister to Lilah. He intended to visit for a couple of months; instead he married, and stayed for thirteen years. Together brother Stratton and August carried on itinerant gospel work, using *Evangel*, a 52-foot yacht which they built.

The year 1926 had two outstanding events: one a mountaintop; but the other a dark valley. In March and April, the Lord poured out streams of blessing. At Cherokee Sound on the island of Abaco—near the Van Ryn home in Marsh Harbor, the Lord worked.

"We would talk to anxious souls till late at night and again early in the morning, besides the regular meetings. A number confessed the Lord. And then, toward the end of two weeks, the fishing fleet came in. Long before the boats reached shore, the men aboard were waving their hats and shouting. When we finally heard

what they were saying, it was, 'There's been a wonderful revival on our ships; lots of men have been saved.'" While the Lord moved hearts on their boats, unknown to them, He had saved children, wives, sweethearts, or parents back home. What rejoicing! About one hundred were saved in that little town.

Soon they left for Spanish Wells. When those there heard about the awakening in Abaco, they said, "We hope we'll see something like that here."

The meetings all that week were full, but there was no remarkable response. Then on Wednesday night, the other preacher and August were walking home when they passed a little group. An old Christian lady was sitting in her wheelchair, while her son was on the curb, with three young girls. August asked the young man, "What are you sitting here for—tired of pushing?" Immediately he sobbed, "I just can't walk any further. I am so troubled about my soul, I have to be saved right now." All four trusted Christ.

Five o'clock the next morning, someone banged on their bedroom window, shouting, "You better get up; there are anxious souls all over town." When they reached the gate, an older sister in Christ walked up and said, "I couldn't sleep all night. I am so troubled about my youngest son. I prayed for him all night that the Lord will save him." While she poured out her predicament, the woman's son came from the other direction and threw his arms around his mother, crying, "Oh, mother, the Lord saved me last night!"

By eight o'clock that morning, 35 souls had been saved while alone in their own homes! The meetings continued and about one hundred were saved. From Spanish Wells, the work spread, "God working without any human preparation, or methods or machinery."

This took place, in March and April of 1926. That same year violent storms struck, two did a lot of damage. It was the third one that hit the island of Abaco, where the Van Ryns lived. One balmy evening in October, a report had come that a hurricane was on its way. Awakened at midnight by a roaring wind, the force increased beyond anything they had ever felt.

At 7 AM, an eerie calm fell. They were in the eye of the hurricane. The storm was moving ahead at 15 miles per hour. August's father-in-law informed him that the winds would come again, but from the opposite way.

"Well, if the gale comes from the ocean this time, won't it bring the sea with it?"

"No," he replied, "we've never seen any amount of

water." But he had never seen a tidal wave.

In half an hour, the wind drove in a six-foot wall of water. It smashed against their house, breaking the front door and windows. The water on the main level was too deep for the children, so they gathered on the stairs to the second floor. Their children ranged from seven years to the five-month-old baby. August held the baby. The three others stood between Persis and August. In minutes, the real tidal wave rolled in. They heard its deafening roar before they saw it; it was twenty feet high! Seeing it bear down on their home, they kissed each other and August said, "Good-bye darling; we'll see each other in the glory."

The wave exploded the house. Evidently thrown through the glass window on the stairway (for his left leg was badly cut), the next thing he knew, he was lying on a piece of wreckage. Having been knocked unconscious, the infant had been swept from his arms. Persis was in the raging waters further inland, with the three small children clinging to her. Grasping bits of wreckage, they were unhurt.

When the undertow from the tidal wave came, it carried every bit of their property back into the Atlantic Ocean. August built the house himself—and it disappeared in fifteen seconds. This deeply impressed the Van Ryns. All they had on earth—gone. As if they had not already made this determination, they renewed their commitment to live with eternity in view. What a night of weeping that was, having suddenly lost their dear Pearl Eleanor, but God was with them to comfort. The town had been decimated, but amazingly few lives were lost. Their boat—*Evangel*—was the only vessel which came through without any damage. Its anchor had held it secure, and so did theirs (Heb. 6:19).

In 1929, they moved to Michigan, but went south again, to the Miami area in 1933. From that base of operations he ministered the Word in the U.S. and Canada. When Emmaus Bible School was in Toronto, August taught there each spring for three years. While teaching those classes, he began publishing his comments on Ephesians, then the Gospel and Epistles of John, Proverbs, and the life of Elijah. August also sent out a monthly letter, *Words of Encouragement*. Some of these were put into book form, entitled *Words of Encouragement*, and *Bread Enough and to Spare*.

After 56 happy years serving together, the Lord took Persis home in July of 1974. August was called home eight years later.

**U**

## EVERYDAY READING PLAN

### Section 32: Matthew

August 1	Matthew 17:1-13	The Transfiguration
August 2	Matthew 17:14-27	The epileptic son healed; miracle of the tribute money
August 3	Matthew 18:1-14	The greatest in the kingdom—parable of the lost sheep
August 4	Matthew 18:15-35	Instructions about discipline and forgiveness
August 5	Matthew 19:1-12	Teachings about divorce
August 6	Matthew 19:13-30	Little children blessed; young ruler sad; followers rewarded
August 7	Matthew 20:1-16	The parable of the laborers
August 8	Matthew 20:17-34	A mother's aspirations—two blind men's request
August 9	Matthew 21:1-11	The royal entry into Jerusalem—Hosanna to the Son of David
August 10	Matthew 21:12-27	Second cleansing of the temple; the barren fig tree
August 11	Matthew 21:28-46	The parable of the two sons and the parable of the householder
August 12	Matthew 22:1-14	The parable of the marriage feast
August 13	Matthew 22:15-33	The King responds to the Herodians and the Sadducees
August 14	Matthew 22:34-46	The King responds to the Pharisees
August 15	Matthew 23:1-12	The pride and self-exaltation of the Pharisees denounced
August 16	Matthew 23:13-39	The King pronounces seven woes and laments over Jerusalem
August 17	Matthew 24:1-20	The Olivet Discourse; Daniel's Seventieth Week
August 18	Matthew 24:21-28	The Great Tribulation
August 19	Matthew 24:29-35	The King's return and the parable of the fig tree
August 20	Matthew 24:36-51	Watch; for ye know not what hour your Lord doth come
August 21	Matthew 25:1-13	The parable of the ten virgins
August 22	Matthew 25:14-30	The parable of the talents
August 23	Matthew 25:31-46	The King judges the nations upon His return to earth
August 24	Matthew 26:1-16	The King anointed—Judas agrees to betray the Lord
August 25	Matthew 26:17-29	The last Passover and the Lord's Supper
August 26	Matthew 26:30-56	The Saviour's agony and arrest in the Garden of Gethsemane
August 27	Matthew 26:57-75	The King tried by His subjects—Peter's denials
August 28	Matthew 27:1-26	The King questioned by the Roman governor
August 29	Matthew 27:27-44	The soldiers' cruelty—the King is crucified
August 30	Matthew 27:45-66	The death and burial of the King—the veil is rent
August 31	Matthew 28:1-20	The resurrection and commission of the King

## THE KING'S CREDENTIALS

**I**n our last issue, we thought briefly about the background to the Gospel of Matthew. We mentioned that, in light of who our Lord is—God manifest in the flesh—the four Gospels present us with only a glimpse into His infinite person and work. But even though they are brief, each Gospel record is profound in the scope and depth of what it reveals of our Lord. The Synoptic Gospels particularly (Matthew, Mark, and Luke) have much in common with one another, yet each is unique in the focus of the message it presents to us concerning the Saviour. What then is the focus of Matthew?

The Gospel of Matthew is for the profit of all of God's people, but it is especially His message to His chosen people—the Jews, for it presents the Lord Jesus Christ as the Messiah—the Anointed One, God's promised Prophet, Priest, and King. Matthew shows that these Messianic hopes were fulfilled in the

Lord Jesus. The many discourses of the book embody His prophetic ministry. The record of His crucifixion reveals Him to be both Priest and Sacrifice. But particular emphasis is placed upon His kingship. He is the One who has come and claims the right to rule Israel.

In keeping with establishing the kingly claims of the Lord Jesus, we notice a number of words and phrases that are used extensively by Matthew. The "kingdom of heaven" is a phrase that appears nowhere else in the Scriptures, but more than thirty times in Matthew. The Lord is spoken of as "the son of David" seven times. Jerusalem is referred to as "the holy city" and "the city of the great king." In the prophetic discourses of the Lord at the conclusion of the book, the Lord speaks twice of "the throne of His glory." As well, we see that Matthew's genealogy of the Lord goes back to David and establishes His natural right to the throne.

Besides using language that emphasizes the kingly character of the Lord Jesus, Matthew also draws heavily on Old Testament references to impress his Jewish readers with the fact that the Lord is the Messiah. Constantly referring to specific Old Testament prophecies,

he points out how the Lord Jesus has fulfilled them. Thus he proves beyond the shadow of a doubt that the Messiah that is so specifically spoken of in the Old Testament is none other than the Lord Jesus Christ. Therefore phrases like, "that the Scriptures might be fulfilled" and "it is written" are prominent.

Graham Scroggie, in his *Guide to the Gospels*, points out that there are at least 129 Old Testament ref-

erences in Matthew—53 direct citations and 76 allusions. The references come from 25 of the 39 Old Testament books and represent all three of the Old Testament divisions: the Law, the Prophets, and the Wisdom Books. Certainly a careful examination of all of this Old Testament evidence would verify that the Lord Jesus Christ is the Messiah.

Matthew, the humble tax collector, faithfully presents his argument that Jesus is the Christ. He systematically answers every question that a Jewish

critic would ask. Chapter 1 answers the question of the suitability of His genealogy. Chapter 2 reveals the Lord's fulfillment of specific prophecies concerning the Messiah's birth. Chapter 3 reveals John the Baptist as His prophetically promised forerunner. Chapter 4 shows the moral integrity of His kingly character. Chapters 5-7 reveal the laws by which He will govern, while chapters 8 and 9 reveal His miraculous power, also a fulfillment of prophecy. Chapters 10-12 record the response of the people to His claims—rejection. Chapter 13 shows that God will not be thwarted by the people's rejection; He has other plans and the seven parables of the kingdom reveal these plans. In chapters 14 to 23, we continue to see the power and hear the message of the King, but chapter 16:4 contains a key phrase, "He left them." Having been rejected as Israel's King, the Lord now turns from His people and draws near to those who see Him as the Christ, the Son of the living God. In chapters 24 and 25, we are made privy to the prophecies of the King and then in the last two chapters we are witnesses to the dying passion of the King. What a Saviour we have presented to us! **U**

*May our hearts  
be stirred to acknowledge our  
Saviour as the Ruler of our lives,  
and to increasingly appreciate this  
regal portrait of our Lord.*

## YOUNG PEOPLE: PRESERVED AND PERFECTED

**Y**OUNG PEOPLE loyal to Christ find the world is not an easy place. We are burdened in prayer for you because the age is not getting better. Judge it by its literature: if there is filth in a book, it will sell. I know nothing of its cinema except from the pictures outside, and they are lurid enough. It is an age of lust, of impurity, of infidelity: an age without standards. Can young people be Christian in it? They can! The God of peace can keep them. If sanctified by the God of peace, we can be at peace.

What causes lack of peace? The first thing is *sin*. The God of peace has sent His Son, who has made peace with regard to the sin question by the blood of His cross. Then there are our *circumstances*, which never seem to be altogether what we want. Yet in them we may know the peace of God keeping our hearts and dwelling with us. Again, there are *adversaries*, the chief being Satan.

There is a war on, from which there is no discharge. Young men and women, you cannot lay aside your armor, and you must not allow it to rust.

Yet the biggest enemy you have—Private Enemy Number 1—is *self*. God's answer is sanctification—being set apart to God. We are to co-operate, but it is the God of peace who sanctifies us, and will do it completely. There are dangers in connection with this doctrine, for nothing is more miserable than separation for its own sake, when it becomes sanctimoniousness—an obnoxious thing. Some who think they are sanctified are simply conceited. The *God of peace* will make you pure. It is not easy; there is a lot of dirt about today, but if you are exercised, the God of peace will preserve you—spirit, soul, and body.

The body is not a vile thing. It is holy, and you are to keep it holy, for it is the whole man, the whole woman, that God wants. In this country, I am afraid, many have chosen the goddess of lust and pleasure, and she will corrupt them. It is the God of peace you want. But this God of peace is the *God of power* as well, for the greatest manifestation of power is seen in

the resurrection of Jesus. He is the Great Shepherd in His risen life, and He imparts the might of it to us. What we need, every one of us, is to be living our lives in the power of the risen Christ.

I recently read a book on the early Christian martyrs, and it is really astounding what these people did; things you would have thought impossible to flesh and blood. How did they do it? They lived in the con-

sciousness that Christ is living. Is your Christ only a wonderful Person, who walked the road to Calvary, treading the steps to the cross? Or is He the living Christ with you, energizing you with the power of His risen life?

He is the *God of promise* as well. He made the covenant, and it shall be performed. Indeed, there is no time with God: for Him to promise is for it to be done. This is an age of broken promises—political, social, and business. You cannot believe anybody's promise

today. But with God the guarantee is the blood of the everlasting covenant.

The prayer (Heb. 13:20-21) is that we may be made perfect in every good work. The idea here is that of fitting or adjusting. Is that possible? Yes, God's work will be perfected in us. Paul says that he had not yet attained, but he did not sit down and say it could not be done. Rather, he was pressing on. Are you pressing on? If you are set for it, God will work to fit you, and you will get a good way along the road that leads to the perfect day—the endless summer of His presence.

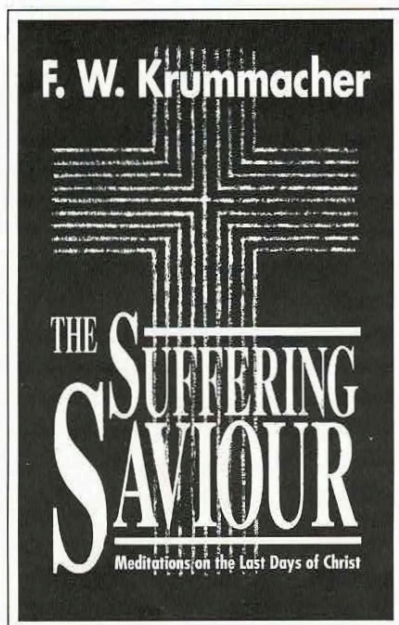
He will perfect us in every good work, not in order that we may make a name for ourselves here, but that we may do His will. God has a purpose for every one of us. One of the evils of today is the aimlessness of much of our living. God has a plan; He has predestinated us to be conformed to the image of His Son.

*Donald Ross, pioneer evangelist and publisher of the Witness and Our Record, early assembly magazines, wrote this more than one hundred years ago. What would he think of this generation! Yet his answer would be just the same.*

*Is your Christ only  
a wonderful Person, who walked  
the road to Calvary,  
treading the steps to the cross?  
Or is He the living Christ . . . ?*

**U**

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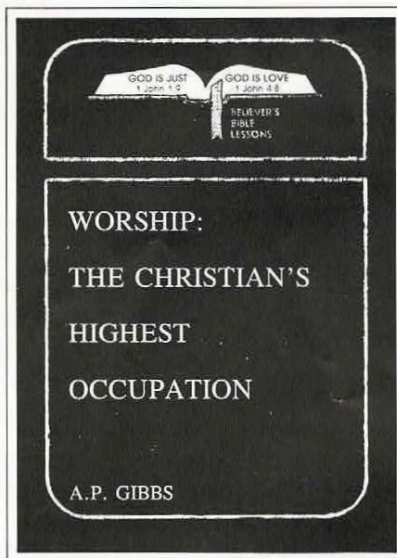
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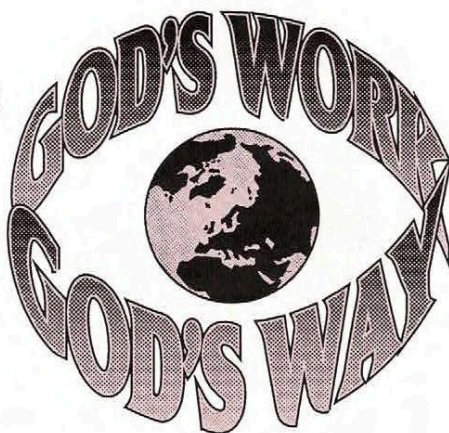
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## The Only Face She Could See

The story is told of one of the generals of Cyrus the Great, king of Persia. He came home from a campaign and was shocked to find that in his absence his wife had been arrested and was languishing in prison, charged with treachery against her country. Her trial was to be held that very day. The general hastened to the court of Cyrus, and the guards brought in his own beloved wife. She, poor woman, pale and anxious, tried to answer the charges brought against her, but all to no avail. Her husband, standing near, heard the stern voice of the Persian ruler pronounce the death sentence. As they were about to drag her away to behead her, he ran forward and threw himself down at the feet of the Emperor. "Oh, sire," he cried, "not she, but me. Let me give my life for hers. Put me to death, but spare my wife." As Cyrus looked upon him, he was so touched by his deep devotion to his wife that his heart was softened. He remembered, too, how faithful this servant had been, and he gave the command that the wife should go free. She was fully pardoned.

As her husband led her out of the room, he said to her, "Did you notice the kind look in the eyes of the Emperor as he pronounced the word of pardon?"

"I did not see the face of the Emperor," she said. "The only face that I could see was that of the man who was willing to die for me."

Oh, when we get Home, when we see the face of the Man who did die for us, how our hearts will praise Him! How we will rejoice in His presence as we say, "The Son of God . . . loved me, and, gave Himself for me."

—H. A. Ironside