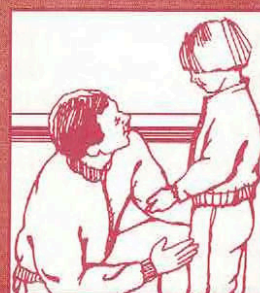
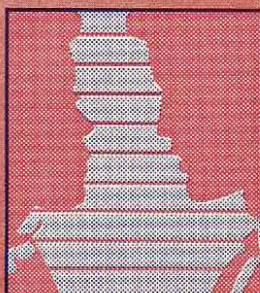
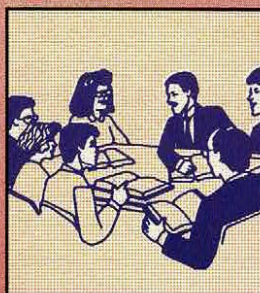
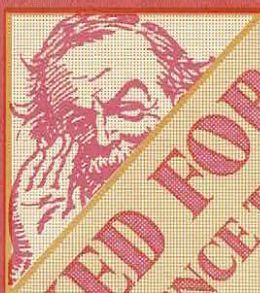
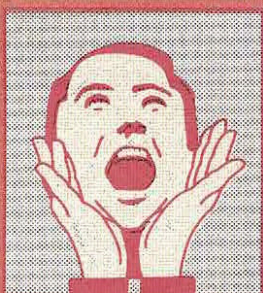


UPLOOK

JULY 1995



CAUTION: Tongue at Work!



**YOU ASKED FOR IT
IT'S CONFERENCE TIME!**
December '95
Details Inside



Caution: Tongue at Work

There is no shortage of words today; but good words, true words, lovely words—these are in short supply. All our tongues seem to be fully employed, but who are they working for?

It lies there, docile in its dark, moist chamber, doing neither good nor ill. But don't be fooled. It can suddenly spring to action, responding like a wild, bucking bronco, a storm-driven ship, a raging forest fire, a poisonous viper, or a bitter fountain (Jas. 3:3-12).

Composed of muscles covered with a membrane, the "little member" known as the tongue seems to have a life of its own. James refers to it as "an unruly evil" as if it can go off by itself, wreaking havoc at a whim. Only one Man never had tongue trouble: "The same is a perfect man" (Jas. 3:2). "Never man spake like this Man," confessed His enemies.

The rest of us? Do we have trouble! Some suggest the answer is in not saying anything, but "sometimes silence isn't golden, it's just plain yellow." The solution is not found in total silence. James does not speak of muzzles for the horses, but bridles; not anchors for the ships, but helms. We are not to act like the brutes who cannot speak; this faculty helps distinguish us from the animals.

The physicians would tell us that our tongues are attached to the hyoid bone and the inner surface of the lower jaw. But we know better than that. We know that our tongues are attached to our hearts and minds. "Out of the abundance of the heart the mouth speaks." Whatever fills my heart and mind will soon manifest itself on my tongue. That's why it is so important to guard our inner life.

If you have been feeding on the food of Egypt (leeks, onions, garlic), I will smell it on your breath. If you have allowed bitterness to take root in your mind, the fruit will soon be borne in your speech. If avarice, envy, lust or any of a thousand vices have taken up residence in your soul, their nameplates will be engraved at the door of your lips.

Not by accident, the tongue is also the principle organ of taste. When the taste bud receptor cells contact molecules of food, they transmit this chemical information by the nerves that link your tongue to your brain. The data travels to the thalamus to be sorted,

then to the cerebral cortex to be interpreted—all in a fraction of a second.

We categorize tastes into salty, sour, bitter, and sweet. Combinations of these, like the primary colors, produce a rainbow of flavors that delight or disgust our palates. So it is with our words. As our Saviour reminded us, it is the influence of what comes out of a man's mouth that makes the real difference, not what goes into his mouth.

Salty: Job asked, "Can that which is unsavory be eaten without salt?" (Job 6:6). He felt his life had become unsavory. He longed for zest to be added to it again. So is life today without the Lord. In the Old Testament, salt was called "the salt of the covenant" and was necessary in every sacrifice to God. Doesn't this suggest the pervading and preserving influence of the promises of God—what God has said? This is what adds the taste to otherwise bland lives. Our speech should also arrest the putrefaction around us (Eph. 5:11).

We also are to add salt to our speech (Col. 4:6). By adding His promises to our talk, we offer others the delicious possibility of becoming partakers of the divine nature. In fact we are salt for God in this world (Mt. 5:13).

Sour and Bitter: "The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords" (Ps. 55:21). The germs of 1 Peter 2:1—"malice,...guile,...hypocrisies,...envies, and all evil speakings"—spoil the sweet milk of verse 2. Husbands are enjoined not to be bitter toward their wives (Col. 3:19), and James tells us that mixing bitter and sweet water always makes the whole thing bitter. Any sweet words we say will be ruined by our bitter comments, even if spoken as a thinly-disguised jest.

Sweet: We do not mean sickly-sweet flattery, but words like the Master taught us: "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth!" (Ps. 119:103). And remember the adage: "Keep your words sweet; you never know when you may have to eat them."

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St. Catharines, ON
L2R 6V9

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

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

Speaking Evil of Dignities

*Is the
muck rake a
needed
implement
for the
church of
God?*



Should we attach warning signs to our mailboxes: "Great Caution is Required" to prepare us for what we may find in it? The other day I received a newsletter written to inform me, in red ink, of "the Bloodstained Hands of Big Brother Government" and "Fascist Terror Stalking America." This so-called Christian newsletter was filled, from stem to stern, with vitriolic accusations against elected officials and their wives, charging them with committing gross, unmentionable evil.

Perhaps these purveyors of libel are a purely American problem. We hope the whole church is not so afflicted. But here in the United States there are an increasing number who seem to think that Rush Limbaugh is the church's spokesman on matters of national importance, and that we have every right to defame and denigrate the reputations of government leaders.

Jerry Falwell has sold, via the Old Time Gospel Hour broadcast, thousands of noxious videos which level admittedly unsubstantiated accusations against high government officials. More than 150,000 copies of the video have been sold. The Rutherford Institute printed a rebuttal of the video in its June 1995 issue of their magazine which stated, "It bodes poorly for the church because it demonstrates that we have become voyeuristic, seduced by the sensational, more interested in dirt than in truth. I find that across this country evangelicals are not only buying these videos, but watching them with glee."

By decrying these publications we are not saying that there are no conspiracies afoot. We are not saying that governmental leaders are morally blameless. Indeed, the book of Daniel says that God sets over the kingdoms

of this world "the basest of men." We are not naive. For all aspiring muck-rakers and mud-slingers, there is slime and dirt aplenty. And what is more, it can be found at all levels.

Our concern is that believers not ape the society around us. Presently, Christians across the continent are willing victims of books, magazine articles, tapes and videos which violate the clear sense of Paul's admonition in Romans 13:1-7,

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

Paul wrote these words, "honor to whom honor," when living under one of history's most vicious tyrants. Nero would have made a fairly large target. Judge for yourself if Paul's letters contain anything that resembles the muck rake.

Are we supposed to plant our heads in the sand? "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men" (1 Cor. 14:20). There was no encouragement from Paul to the believers to become expert in the nuances of political intrigues or New Age spookery. Rather, his goal was to see believers grow up from spiritual infancy into spiritual adulthood without becoming contaminated with

the "deep things of Satan, as they say" (Rev. 2:24).

In William R. Newell's *Romans Verse by Verse*, he has timely remarks on Romans 16:19, "But yet I would have you wise unto that which is good, and simple concerning evil." In part, he writes:

"Indeed, Paul distinctly warns us against a 'knowing' spirit as to worldly things: 'If any man thinketh that he is wise among you in this age, let him become a fool that he may become wise, for the wisdom of this age is foolishness with God.' 'Sophisticated' is what many young people today so desire to be considered: but it is a horrible term, implying experimental knowledge of the unclean things of this world, with all its evil ways. Malice, along with pride, are valued by the world, as exhibiting what they call 'spirit!' Let us remember, therefore, that Paul would have us 'simple' unto that which is evil. He says in 1 Corinthians 13, 'Love thinketh no evil,' literally, 'taketh not account of evil.'"

Then Newell adds this excellent footnote: "Satan has deceived some good preachers into 'personally investigating evil people and conditions,' in order to 'preach against them;' but God says, 'The things that are done of them in secret, it is a shame even to speak of.' Preach the Word; therein will be found abundant discoveries of evil and denunciations thereof; but, being the Word of God, it is holy, and may safely be used in exposing evil. It is like the sunshine that lights up the foulest alley without being itself defiled! Don't go down the alley personally, lifting the lids of their garbage cans; or you will smell of it!"

U

The Muck Rake

John Bunyan wrote about Christiana's visit to the house of Interpreter. There they saw a man that could not look in any direction but down, and he held a muck rake in his hand.

There stood also one over his head, with a celestial crown in his hand, and proffered to give him that crown for his muck rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and the dust of the floor.

Then said Christiana, 'I persuade myself that I know somewhat the meaning of this; for this is a figure of a man of this world. Is it not, good sir?'

Interpreter said, 'Thou hast said the right, and his muck rake doth show his carnal mind. And whereas thou seest him rather give heed to rake up straws and sticks, and the dust of the floor, than to do what he says that calls to him from above with the celestial crown in his hand; it is to show that heaven is but a fable to some, and that things here are counted the only things substantial. Now, whereas it was also showed thee that the man could look no way but downward; it is to let thee know that earthly things, when they are with power upon men's minds, quite carry their hearts away from God.'

Then said Christiana, 'Oh, deliver me from this muck rake!'

—*Pilgrim's Progress*



Front Lines

FELLOWSHIP ON THE ROCK

Fellowship Family Camp provides an opportunity for families to share with other believers in a time of Bible teaching, fellowship, and recreation in the scenic Rocky Mountains. The camp is located at Covenant Heights Conference Center, seven miles south of Estes Park on Highway 7. Plan to attend August 14-18. For registration information:

Donald Norbie
2605 14th Avenue Court
Greeley, CO 80631
(303) 356-0817

A DOUBLE BLESSING

The Twin Cities area assemblies will be hosting the 84th Bible Conference in this area during the Labor Day weekend September 1-4, 1995. Speakers expected are Liddon Sheridan (AL) and Keith Trevolt (KS). Separate meetings will be held for children and young people. Contact:

Glen Ellis
4549—5th Street, N.E.
Columbia Heights, MN 55421
(612) 572-1379

FOLIAGE CONFERENCE

Honeyrock Ministries, Inc., a ministry begun by Mark Kolchin (NJ) for the purpose of arranging conferences for the Lord's people, will be sponsoring a Fall Foliage Conference, September 18-22, 1995 with Tom Taylor (PA). The conference will be held at Camp-of-the-Woods, a deluxe conference center located in the Adirondack mountains near Speculator, NY. The cost is

\$245.00 per person. For information or to register, contact:

Honeyrock Ministries, Inc.
c/o Mark Kolchin
P.O. Box 305
Lanoka Harbor, NJ 08734

OPEN HOUSE

The 28th Annual Banquet and Open House of the Yonkers Gospel Mission Home will be held Saturday, September 30, 1995, at 5:00 P.M. Speaker expected is Art Auld (OH). Contact:

Yonkers Gospel Mission
191 North Broadway
Yonkers, NY 10701
(914) 968-6577

WOMEN'S MISSION CONFERENCE

North Ridge Bible Chapel (Raleigh, NC) will be hosting the Southeastern Women's Regional Missions Conference on October 7. Expected speakers are Christine Schneider (Austria) and June Peck (Zaire). Contact:

Diane Weber
(919) 876-5671

THE MAINE ATTRACTION

The Spring Hill Gospel Hall will be hosting their Annual Bible Conference October 7-8. Roy Hill (UK) and David Adams (ON) will be the speakers. More information is obtainable by contacting:

Dan Chick
95 Maple Street
Westbrook, ME 04092
(207) 854-4968

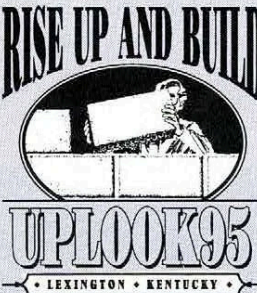
PARKING UNDER THE PALMS

The Annual Women's Missionary Conference at Park of the Palms (Keystone Heights, FL) will be held October 27-28, 1995. Lord willing, Doris Pitman (Angola), Janet Anderson (Papua New Guinea) and Christine Schneider (Austria) will be speaking. Contact:

Park of the Palms
c/o Marion Barr
706 Palms Circle
Keystone Heights, FL 32656
(904) 473-4926

MISSIONS—WESTERN STYLE

The Tucson Bible Chapel (Tucson, AZ) will be holding their Annual Missions Conference on November 3-5. Speakers expect-



RISE UP AND BUILD

UPLOOK95

• LEXINGTON • KENTUCKY •

A National Conference will be held on December 26-29, 1995.

More details to follow in future issues!

NATIONAL WORKERS' & ELDERS' CONFERENCE

The dates of October 3-5 have been set for this year's National Workers' and Elders' Conference. The conference, Lord willing, will be held at the Kenilworth Gospel Chapel (Kenilworth, NJ). For lodging needs or further information, contact:

Don Dunkerton
c/o Kenilworth Gospel Chapel
103 South 23 Street
Kenilworth, NJ 07033
(908) 709-1373

ed are Bill Clark (Guatemala) and Joe Reese (ON) who will be ministering on the theme *Doors and Barriers to Church Planting*. Accommodations are available:

Jim Yencarelli
2324 N. Norton Avenue
Tucson, AZ 85719
(520) 795-3194

THANKSGIVING CONFERENCE

The Carrollwood Bible Chapel (Tampa, FL) will be hosting a Thanksgiving Bible Conference on November 17-18, 1995. The theme for this year's conference is *The Lordship of Christ*. O. J. Gibson (CA) and James Naismith (ON) will be speaking. Meal and nursery provided. Contact:

John Bromfield
16202 Pebblebrook Drive
Tampa, FL 33624
(813) 960-1302

COMMENDATIONS

The elders of the Ardsley Bible Chapel (Ardsley, PA) commend Karl Peterson of Boulder, CO, and his wife Glynn, to the work of the Lord in Mozambique. Karl has served the Lord faithfully in that assembly for the past four years. He has been exercised about Mozambique for some time and he spent several weeks there for each of the past two summers with Arthur Hallet, a British missionary in Zimbabwe, who also frequently does work in that country. Shortly before his visit last summer, Karl married Glynn Cole from the Hope Bible Fellowship assembly in Seattle, WA, and she accompanied him. Karl and Glynn intend, in the will of the Lord, to leave with their baby Elsa at the end of this

summer for Portugal, where they plan to spend six to eight months in language study before going on to Mozambique.

CREATION vs EVOLUTION

Creation: Ex Nihilo is a quarterly publication of the Creation Science Association of Ontario. The



magazine is dedicated to showing that scientific and historical evidence agrees with the creation story from God's

Word. For more information and a subscription, contact:

Creation Science Association
of Ontario
P.O. Box 821, Station A
Scarborough, ON M1K 5C8
(416) 255-7858

USED CLOTHING?

Steve Rusk of Vista Bible Chapel in southern California distributes used clothing among those in need around his own assembly as well as those who attend Iglesia Cristiana Evangelica in Mexicali, Mexico. If you would like to contribute to this work, please keep in mind that the clothes should be in good condition and appropriate for warm weather.

Steve Rusk
2557 Cimarron Terr. S.
Escondido, CA 92029

PRAISE!

Gospel tracts are an effective evangelistic tool that God is still blessing in the nineties. Jean-Paul Berney has invested his life in

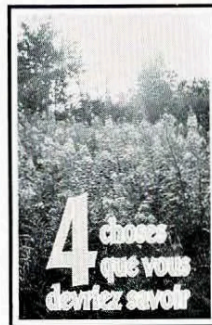
sharing the gospel with French Canadians in Quebec. He encourages those who have a heart for evangelism

to keep up the tract distribution, even though results may not be seen right away. He tells about one young man, Stephane, who had dabbled with several cults and sects in search of God and at last returned to Roman Catholicism where he entered seminary, determined to become a priest. The more he learned, the more dissatisfied he became until one day he found a gospel tract on the sidewalk. He contacted Mr. Berney, whose name and phone number were on the back, and within a few weeks was saved. Baptized and in fellowship at the local assembly, he is now a very happy Christian who is a great witness.

TAKING OUT THE TRASH

We do not usually make a practice of publishing letters that are sent to us by our readers, but we found this short account so encouraging that we decided to pass it on and trust that you too will be blessed:

I leave certain clipped articles from UPLOOK for my trash man twice a week, when he collects the trash. I put it in the top part of a Coke cooler for a drink for him in the heat. After a while, he told me that he looks forward to the articles more than the can of Coke on a hot day! I've come to know that his wife is in Bible school and I believe the Lord



wanted him nourished and filled too, as he works hard to put his wife through school. I'm sure your folded articles nourish them both. He says he irons out his favorites for framing!

PRAYING ACROSS THE WAVES

Christians are encouraged to pray for the annual week of Bible tent meetings in Newcastle, Co. Down (N. Ireland). Northfield Bible Week includes adult Bible teaching, children's meetings, and special services for teens each morning; an afternoon espe-



cially for handicapped people; gospel meetings every evening followed by open-air gospel outreach.

The main speaker will be Mr. Peter Brandon while Mr. John Speirs will chair and co-ordinate the meetings. This marquee holds 1,000 and on many occasions is full.

THE CITY OF ANGELS

Not everything in Los Angeles, CA, these days is focussed on the O. J. Simpson trial.

Latino Evangelistic Ministries continues to coordinate the Spanish Emmaus courses in southern California, which includes the requests for courses following the World Cup Soccer Championship. To date over 1700 re-

quests have been received, and in the past few days requests have come in from Asia, Africa, and Latin America, as well as the US. Continue to pray for this work and the Latin assemblies in southern California.

FOR YOUR INFORMATION

Recently, many commending assemblies received a letter stating the intention of Interest Ministries to exact "10% of all gifts received to be used to cover accounting, receipting, postage and other administrative expenses directly involved with the Com-mended Worker gift ministry."

While we recognize that there are certain costs involved in providing this service and should be prepared to voluntarily help with such expenditures, there are other organizations which disperse funds to the Lord's work and workers that do not charge a fee, including:

CMML
P.O. Box 13
Spring Lake, NJ 07762

Christian Worker Fellowship Fund
P.O. Box 2365
Kansas City, KS 66110

Gospel Perpetuating Foundation
Box 45117
Ocean Park, RPO
White Rock, BC V4A 9L1

M S C Canada
27 Charles Street East
Toronto, ON M4Y 1R9

Spread the Word
271 Oberlin Drive
York, PA 17404

Stewards Foundation
218 West Willow Avenue
Wheaton, IL 60187

GOOD TIME IN FARGO

In May, a Bible conference was held in Fargo, ND. Doug Kazen (WA) writes that there was good attendance at the meetings. People came from Manitoba, Minnesota, Iowa, South Dakota, and Kansas. Many young people attended. The Lord also gave help in the ministry and the Lord's people were encouraged. Four believers were baptized during this year's conference. Continue to pray for these in their walk with the Lord.

LIVING WITHOUT

The Albanian Christian Fund is an organization that provides Bibles, Christian literature, and other help to Albania. The Lord has enabled them to distribute over 5,000 Bibles, 30,000 New Testaments, 460,000 Scripture booklets and approximately 31,000 copies of Ultimate Questions.

Recently Cecil and Mildred Gaw and Wesley and Joan Ferguson of the Albanian Christian Fund visited with George and Nancy Sturm (MI) in Albania. They were able to see firsthand how impoverished the people of Albania are—not only physically, but spiritually, too.

If you would like more information on the work that they are doing, or would like to know how you can help, contact:

Albanian Christian Fund
c/o C. Gaw
147 Kings Road, Belfast
Northern Ireland
BT5 7EG



Made New

*Beaten by
life's storms,
Judith
Pfurr
found a safe
haven in
Christ
while in
prison.*

Thirty-six years ago I was born into a Catholic, alcoholic family. Because of the verbal and emotional abuse I experienced, I never felt loved. If I was to be loved, I thought I had to earn it. And, no matter how hard I tried, I never seemed to be quite good enough.

During the time I attended a parochial school, I had thoughts of suicide. While attending high school, I turned to alcohol, drugs, and immorality to find an escape from my inner pain. I began my quest for love in all the wrong places, trying to earn my love from those I met.

As I continued to seek new ways to fill the void in my life, I sank deeper into alcohol and cocaine addiction. I even sought refuge in various perversions. I futilely tried to run from myself and my problems, relocating to other States, but I could not escape the torment within my own mind. As I was given over to a depraved mind, it became more difficult to distinguish between reality and imagination. My life was filled with pride, anger, jealousy, resentment, and finally revenge. I made some very unwise choices, of which I am truly sorry, and finally found myself facing felony charges.

My life was crumbling before my eyes. I was losing everything and thoughts of suicide returned. I thank the Lord that He kept me from fulfilling those desires. During this time I turned back to God in a desperate plea to "get me out of this mess." But He didn't. He saw my deep spiritual need and drew me aside to get my attention.

I was at the lowest point in my life. I felt that I had no strength left and wished I had committed suicide as I sat in my lonely jail cell. After only six days there, some unknown person left me a gospel tract and a copy of *Daily Bread*. The Lord used the tract to convict me of my sin and to draw me to the Saviour. I reached out to Him like a drowning person. The Lord profoundly filled me with His presence, His love, His joy, and His peace. My

void had been filled by my precious Lord and Saviour.

Immediately I had a hunger for the Word of God and requested all the Bible studies I could get. The Lord revealed His truth to me through Write-Way Prison Ministry's use of Emmaus Bible Study Correspondence Courses. Daily, I was growing in the grace and knowledge of His Word.

Dorothy Martin was a Christian Substance Abuse counselor who the Lord used in a mighty way to help bring emotional healing to my life. Chaplain Tim Crosby (Fanny Crosby's great nephew) was used by the Lord to bring much spiritual healing and growth to me. I had been in a prison in my mind all my life, but going to a literal prison brought me freedom from it. "If the Son shall make you free, you shall be free indeed." I was being transformed by the renewing of my mind through the Word of God.

After 21 long months, the time finally came for my release. My big question was what church to attend. I knew, from my studies, that I could not be a Catholic; but, I could not clearly find any denomination in the Scriptures. I remember asking one of the Emmaus Teachers what denomination she was, and she told me she was a born-again Christian, who had been taught the way that pleased the Lord by the leading of the Holy Spirit. At the time, that did not seem to help me much.

But, after fervent prayer, the Lord led me to Spartanburg Christian Fellowship (Spartanburg, SC). I had found a group of Spirit-led, born-again believers that simply gathered unto the Name of the Lord Jesus. When I saw Emmaus Correspondence Courses there, I discovered that Linda Neufeld's father, William McCartney, was a former board member of Emmaus in the early years.

Though I lost my career as an X-ray technician because of my criminal record, the



Lord has given me the honor of working in His service. I can't begin to tell you how dramatically He has changed my life in the past five years. The Lord has given me victory over my former practices of smoking, drinking, and using drugs and immorality to attempt to fill the void. The Lord has given me true life in more ways than one. I love the Lord Jesus; and my life is now guided by the desire to do His good and perfect will. After some difficult spiritual battles with my husband, he now loves the changes in my life, respecting me as the person of integrity that I have become. I have no need to try and

earn anyone's love any longer. My great desire is that my husband may come to know the Lord soon, so that we may share His love together.

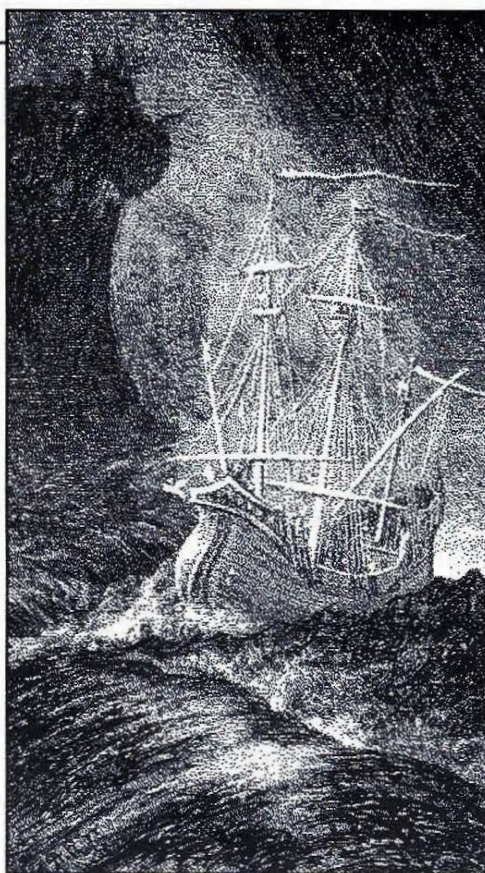
I have such gratitude in my heart for those who made it possible for me to complete all 66 units of the Emmaus Courses. Studying the Word was my peace and anchor in the midst of the storm. Be encouraged that your work is not in vain. May the Lord continue to use those involved in such prison ministries to bring others to Himself, and to assist them to grow in the grace and knowledge of our Lord and Saviour, Jesus Christ.

U

The Derelict

by Henry W. Frost

*Storm-tossed and driven,
Hither and yon;
Sails black and riven,
The rudder gone;
Smashed at the side,
Swept by the wave,
Borne by the tide,
With none to save;
No crew at hand,
No pilot near;
Far from the land
On waters drear;
Fixed to the mast
Flag of distress;
All beauty past,
All usefulness;
Past voyages,
Gone the conflict,
The sport of seas,
A derelict!*

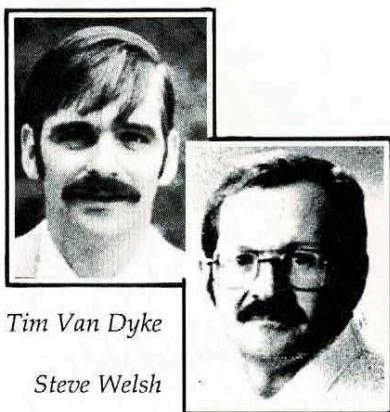


*Out from the night
Into the morn,
Gleaming with light,
Like gull up-borne,
A man-of-war,
Strong, brave and free,
Come from afar,
Over the sea;
A hawser strong
Made taut and fast;
A cheer and song,
A whistle blast;
Off and away,
Steamer and ship,
Through night and day
On homeward trip;
A harbor vast,
A hull remade,
A reset mast
And sails relaid;
Out on the seas,
Beauteous in form,
Borne by the breeze,
Fearless of storm;
Made all anew,
Fit for conflict;
No one e'er knew
The derelict!*

What's Going On?

MISSIONARIES KILLED

New Tribes Missions reports the tragic news that two of their missionaries, Tim Van Dyke and Steve Welsh, were killed on June 19, 1995. They had been kidnapped on January 16, 1994, in Villavicencio, Columbia, and had been held hostage ever since. When Columbian military spied the guerrillas, shooting broke out and the missionaries were somehow killed in the skirmish. The wives and families of these two men need much prayer to face the days ahead.



Tim Van Dyke

Steve Welsh

LIVE PEACEABLY WITH ALL MEN

After four years of civil war in Angola, the two warring leaders finally agreed to meet for peace talks in Zambia. At the meeting, President Eduardo dos Santos and rebel leader Jonas Savimbi pledged to put a peaceful end to the raging battles which have claimed over a million Angolan lives. While the collapse of Communism in the 80's put an end to much of the discrimination against Christians, the prayer

now is that the agreement will prove secure so that they might lead quiet and peaceful lives.

JAPANESE HYSTERIA

Conservative Japanese politicians have responded to the terrorist attack which took place in a Tokyo subway by calling for tighter controls on all religious groups as well as greater police powers. Japan, which allows religious freedom, has a history of religious intolerance.

PRAISE!

Carl and Eleanor Johnson, who serve as missionaries in Burundi (Africa) praise the Lord for continuing to preserve them from danger even when four men invaded their home on May 14. Held at gunpoint, they were robbed of their money but no one was killed or injured.

SPANISH INQUISITION

Evangelism is burning in the hearts of the believers in Spain, reports Carl Knott. The women reach out personally to their friends and neighbors while the men share the Good News with people at work. One afternoon a week is set apart by a large group of Christians for doing door-to-door visitation and another smaller group goes out regularly on Saturdays with a sketch board for open-air preaching. Also, the assembly has just finished distributing 18,000 gospel tracts—one to every home in the town.

HIS WAYS ARE NOT OURS

Many of our readers may have already heard the tragic news

from Paul and Carol Bramsen in Senegal about the young man, René, who, along with his twin brother Germain, accepted the Lord about six years ago. Serving with the Senegalese/UN peace-keeping force in Rwanda, he was traveling with other soldiers on the mountainous roads. When the truck missed a turn, René jumped off the back and somehow the truck rolled back on top of him, the vehicle's axle crushing his chest. René's body prevented the truck from rolling over the cliff, thus preventing the death of the others. More than two hundred family members, military men, Moslem and Catholic priests and other friends flocked to pay their last respects at the funeral where the gospel was preached. Keep praying for the salvation of the rest of René's family and others who attended the funeral.

GOING CD-ROM

Wycliffe Bible Translators and the Summer Institute of Linguistics (TX) are introducing *Lingua Links*, a single CD-ROM software program that will provide technical information, on-line training, linguistic tools, and a library of references. Wycliffe members have now assisted in 400 New Testament translations and are currently working in almost 1,000 language groups.

AUDIO RESOURCE

A new catalog lists Scripture on cassettes in more than 250 languages. Contact:

Audio Scriptures International
P.O. Box 28417

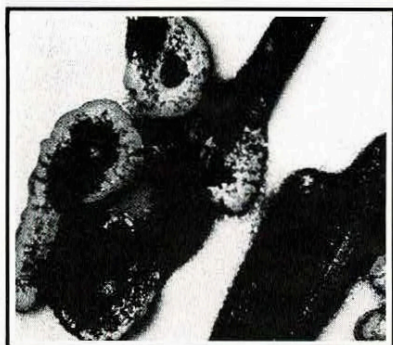
San Diego, CA 92198
(619) 673-0867

PEACE, PEACE

With the city about to turn 3,000, Jerusalem remains one of the touchiest issues in the Arab-Israeli peace process. Neither side has received what it had bargained for. The Palestinians had hoped for a measure of self-rule to spread to the other occupied territories, while the Israelis had hoped the fury of Palestinian violence would have abated by now. Pollsters of both sides have reported that an increasing majority no longer support the peace accord.

DYING IN CENTRAL AFRICA

If the bloody civil war between Rwandan tribes, and increasing health problems caused by fleeing refugees into makeshift camps have not caused enough problems, the latest outbreak of the Ebola virus in Zaire is sure to make many rethink their involvement in Africa.



The Ebola virus was detected when a 36-year-old lab technician arrived at a medical clinic in Kikwit last April. Soon after the man died. Horrific tropical fevers are an unfortunate fact of life for many in Central Africa, but this

outbreak is no ordinary fever. The Ebola virus, which resists all medicines and kills up to 90% of its victims begins with headaches, fever, diarrhea, massive bleeding from every body orifice, and within a few days, death. Pray for the Lord's servants and believers living in Central Africa.

KEEPING AN EYE ON YOU

In an effort to improve security on the Temple Mount, the Jerusalem police plan to install an electric fence atop the walls which would also include the Western Wall. Patrons to the Temple Mount area will be looking over their shoulders when a closed circuit television system is installed so security forces can view what is happening at all times. Wakf and Moslem officials have already been consulted regarding these security measures.

KILLERS DISEASES

The following is a list of the deadliest diseases in the world which killed a million or more people in 1993:

Ischemic heart disease (caused by obstructed blood vessels)—4,300,000

Acute lower respiratory infections (primarily pneumonia in children under age 5)—4,100,000

Cerebrovascular diseases (including strokes)—3,900,000

Diarrhea (in children under the age of 5)—3,000,000

Chronic obstructive pulmonary disease—2,900,000

Tuberculosis—2,700,000

Malaria—2,000,000

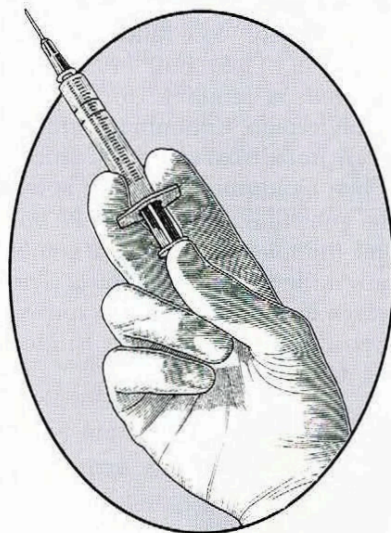
Measles—1,200,000

Heart failure or other cardiac diseases—1,100,000

Three of the greatest health

challenges in the world today are:

AIDS: In 1994, more than 13 million adults were infected with HIV, and another 6,000 are



added to this list every day. If this trend continues, by the year 2000 more than 30 to 40 million people in the world could be infected—10 million will have developed full blown AIDS by then.

STD's: Otherwise known as sexually transmitted diseases. With 250,000,000 new cases reported each year (not including AIDS or HIV), especially among those age 20-24, STD's are continually on the rise.

TB: If present trends continue, tuberculosis could kill 4 million people annually by the year 2005. Why, when antibiotics are readily available? Researchers say many patients stop their six-month treatment regimen when their symptoms, but not their illness, disappears, leading to further infection and the development of drug-resistant strains.

U

Gossips

*What a
pity that
there is
not a tax
on
words...
And if lies
paid
double,
the
government
might pay
off the
national
debt.*



In our county, there is a scold's bridle (an iron frame around the head with a sharp bit entering the mouth) which was used in years gone by to keep women's tongues from troubling their husbands and their neighbors. They did strange things in those good old times. Was this a proof of the wisdom of our ancestors, or was it a bit of needless cruelty?

There is a common notion that women do a world of mischief with their tongues. Is it so or not? John Ploughman will leave somebody else to answer. He likes a dish of chat as well as anybody; only John does not care for cracking people's characters, and hates the slander which is so sweet to some people's teeth. John puts the question to wiser men than himself: Was that old prayer a needful one—"From big guns and women's tongues deliver us"?

John has a good and quiet wife of his own, whose voice is so sweet that he cannot hear it too often, and therefore he is not a fair judge; but he is half afraid that some other women would sooner preach than pray. Still what is sauce for the goose is sauce for the gander, and some men are quite as bad in this department. If there is a little cat in every woman, there is a great deal of the wolf in every man.

What a pity that there is not a tax on words: what an income would come from it; but, alas, talking pays no toll! And if lies paid double, the government might pay off the national debt; but who could collect the money?

Hearsay is half lies. But a half lie soon grows into a full one. A tale never loses in the telling. As a snowball grows by rolling, so does a story.

If men only said what was true, what a peaceable world we should see! Silence often is wisdom. By this rule, wise men and wise women are scarce. Still waters are the deepest; but the shallowest brooks brawl the most. An open mouth shows an empty head. If the chest had gold or silver in it, it would not always stand open. Talking comes by nature, but it needs a good deal of training to learn to

be quiet; yet regard for truth should put a bit into every honest man's mouth, and a bridle upon every good woman's tongue.

If we must talk, at least let us be free from slander, nor blister our tongues with backbiting. Slander may be sport to talebearers, but it is death to those whom they abuse. We can commit murder with the tongue as well as with the hand. The worst evil you can do a man is to injure his character. The Quaker said to his dog, "I'll not beat thee, nor abuse thee, but I'll give thee an ill name."

All are not thieves that dogs bark at, but they are generally treated as if they were. The world for the most part believes that where there is smoke there is fire, and what everybody says must be true. Let us then be careful that we do not hurt our neighbor in so tender a point as his character, for it is hard to get dirt off if it is once thrown on; and when a man is once in people's bad books, he is hardly ever quite out of them. If we would be sure not to speak amiss, it might be as well to speak as little as possible. If all men's sins were divided into two bundles, half of them would be sins of the tongue. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Gossips of both genders, give up the shameful trade of talebearing; don't be the Devil's bellows to blow up the fire of strife. Leave off setting people by the ears. If you do not cut a bit off your tongues, at least season them with the salt of grace. Praise God more and blame neighbors less. Any goose can cackle, any fly can find out a sore place, any empty barrel can give forth sound, any brier can tear a man's flesh.

Think much, but say little. Be quick at work and slow at talk; above all, ask the Lord to set a watch over your lips.



U

What Did You Say?

Grace was poured into His lips, and they are said to drop sweet smelling myrrh. What is the best learning? To know how to comfort troubled consciences, and to speak pertinently, properly, and plainly to various cases of poor souls—an ability we should covet earnestly.

—Matthew Henry

*Words are things of little cost,
Quickly spoken, quickly lost;
We forget them, but they stand
Witnesses at God's right hand.*

*Grant us, Lord, from day to day,
Strength to watch and grace to pray;
May our lips, from sin set free,
Love to speak and sing of Thee.*

The backbiter is one who maliciously speaks evil of others; the babbler does so through lack of the thoughtfulness of love.

—Robert Cleaver Chapman

My tongue shall speak of Thy word: for all Thy commandments are righteousness.

Psalm 119:172

*O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with Thee
The silence of eternity,
Interpreted by love.*

*With that deep hush subduing all
Our words and works that drown
The tender whisper of Thy call,
As noiseless let Thy blessing fall
As fell Thy manna down.*

—John Greenleaf Whittier

Two men got into an argument over which is right: "The hen is setting," or "The hen is sitting." To settle the dispute they called a farmer.

The farmer laughed. "When I see a hen in such a position in its nest," he answered, "I don't ask whether she is sitting or setting; I ask: 'Is she laying or lying.'" —W. B. Knight

*If you your lips would keep from slips,
Five things observe with care:
Of whom you speak, to whom you speak,
And how, and when, and where.*

When in a crowd, watch your tongue; when with your family, watch your temper; when alone, watch your thoughts.

What man is he that desireth life...? Keep thy tongue from evil, and thy lips from speaking guile. Psalm 34:12-13

A woman told Billy Sunday that she had a bad temper but it was over in a minute.

"So is a Gatling gun, and it blows everything to pieces," he replied.

David would more and more abase himself before the Lord. He felt that whatever Michal's opinion of him might be, it could not be more humbling than his own view of himself. If any man thinks ill of you, do not be angry with him, for you are worse than he thinks you to be. If he charges you falsely on some point, yet be satisfied, for if he knew you better he might change the accusation, and you would be no gainer by the correction. If you have your moral portrait painted and it is ugly, be satisfied, for it only needs a few blacker touches, and it would be still nearer the truth.

—C. H. Spurgeon

If the fish hadn't open his mouth, he wouldn't have been caught.

*We are not here to play, to dream, to drift,
We have hard work to do and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long,
Faint not, fight on! Tomorrow comes the song.*

—M. D. Babcock

He that hideth hatred with lying lips, and he that uttereth a slander, is a fool. In the multitude of words there wanteth not sin: but he that refraineth his lips is wise. The tongue of the just is as choice silver: the heart of the wicked is little worth. The lips of the righteous feed many: but fools die for want of wisdom.

Proverbs 10:18-21

Charity Spoken Here

*Watch
your
tongue.
It's in a
wet place
where it's
easy to
slip.*

The tongue is "a world of iniquity," "an unruly evil," "tamed by no man," "full of deadly poison," "set on fire of hell." It "boasteth great things," "defileth the whole body," "set-teth on fire the course of nature."

These are solemn words. And which of us has not suffered in some way by this "little member." Having suffered makes us perhaps more careful for a time. But how easily we slip into the old way when not on our guard! If we lived in God's presence consciously, our words would be assessed by what He thinks of them, not by our faulty human measure.

I know of no one thing which can be the cause of more misery among God's people than the wrong use of the tongue; of nothing which can rake up more vileness, enmity, strife, and bitterness, or that pains the heart more.

God in His Word has told us of its capabilities in this direction, and we need only take the warning. I do not speak of railing, or of open slander—these are more tangible things—but of the little whisperings and insinuations, the needless repetition of that which does not promote love. "Love worketh no ill." We know the habit of criticizing each other is wrong, and yet how much we indulge! Sometimes it is thoughtlessly said, but if so, let us wake up to this subconscious mischief. It damages our souls, and is a bane on others. It destroys holy attitudes, inevitably cripples an assembly, and ruins all testimony if allowed in the family. I would here beg of you mothers and fathers, in these days of increasing evil, to cut it short, without mercy, in your homes, at your tables. If you do not, it will eat

all the spirituality out of your house.

We have all felt at times, no doubt, under peculiar pressure, the relief which comes in unburdening the heart to someone who will add their prayers to ours; it may be in our own behalf or that of some loved one whose good alone we seek. To this there could be no objection; but such confidences should be held sacred, and that which is confided repeated to none but God. I see no warrant for uncovering the faults and failings of others except to carry them to God with one consent.

Oh, if we could only keep this in mind, how much sorrow would be saved!

But I fear that when we allow such things in ourselves, and suffer them to pass unrebuked in others, it shows a sorrowful lack of the exercise of love. This repeating of little matters, back and forth, is contemptible, soul-withering, and not worthy of those professing godliness. It sets fire to

the evil of our natural hearts, burning from one to another, driving out peace, joy, love, and all the blessed fruits of the Spirit, and wounding the hearts of those we profess to love.

As those who are called to reflect Christ Jesus in a world which is keen to mark our follies and inconsistencies, and to cast slurs on the name of our blessed Master, examine your hearts in the presence of God.

Remember, "out of the fullness of the heart the mouth speaketh," and if the heart is not filled with Christ, rest assured, it will not be empty. The days are evil, and the character of the professing church Laodicean. Let us watch therefore, lest we lose our own joy, and stumble the weak.



U

TAMING THE TONGUE

"A far greater gift than to speak in tongues is to have control of the tongue."

HOW THE BIBLE VIEWS ABUSIVE LANGUAGE

God said, "Thou shalt not go up and down as a talebearer (slanderer) among thy people: neither shalt thou stand against the blood (act against the life) of thy neighbor: I am the Lord" (Lev. 19:16).

The Psalmist said, "Whoso privily slandereth his neighbor, him will I cut off: him that hath an high look and a proud heart will not I suffer" (Ps. 101:5).

Solomon said, "These six things doth the Lord hate: yea, seven are an abomination unto Him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren"; "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool"; "A froward man soweth strife: and a whisperer separateth chief friends" (Prov. 6:16-19; 10:18; 16:28).

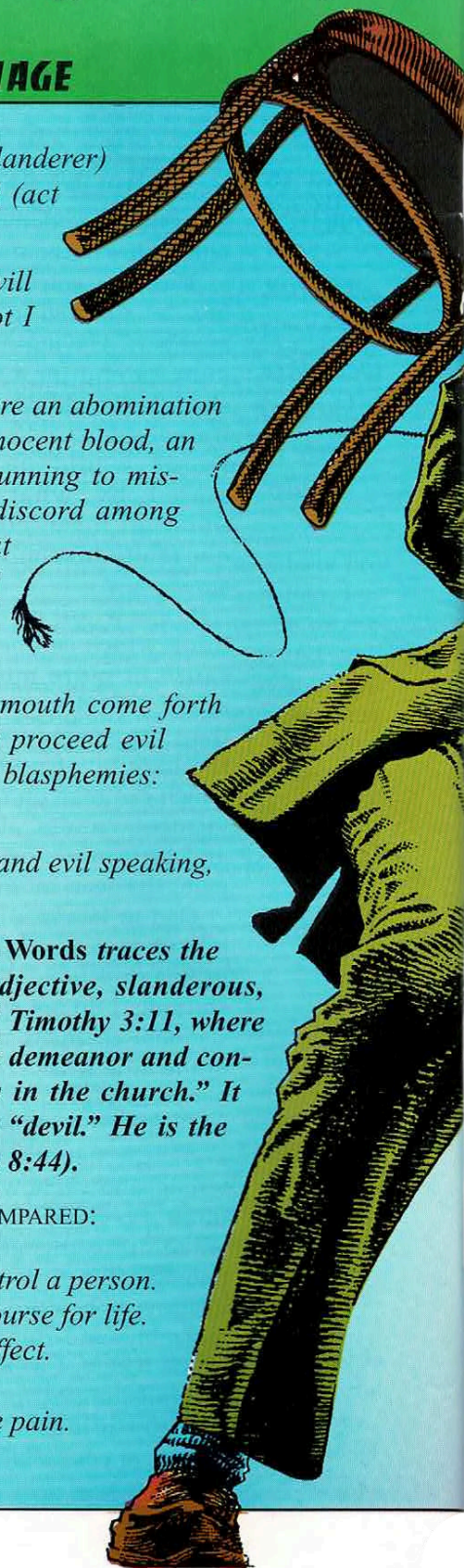
The Lord Jesus said, "Those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man" (Mt. 15:18-20).

Paul said, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice" (Eph. 4:31).

W. E. Vine in his Expository Dictionary of New Testament Words traces the word "slanderer" to it's root in the Greek. "Diabolos, an adjective, slanderous, accusing falsely, is used as a noun, translated 'slanderers' in 1 Timothy 3:11, where the reference is to those who are given to finding fault with the demeanor and conduct of others, and spreading their innuendos and criticisms in the church." It should be no surprise that the root word diabolos also means "devil." He is the accuser of the brethren, and the father of lies (Rev. 12:10; John 8:44).

FIVE ILLUSTRATIONS IN JAMES' EPISTLE TO WHICH THE TONGUE IS COMPARED:

1. The bit in a horse's mouth (3:3)—The tongue's ability to control a person.
2. The rudder of a ship on the sea (3:4)—It steers a person's course for life.
3. A fire that ignites a world ablaze (3:5-6)—It's combustible effect.
4. An untamable beast (3:7-8)—It's wild and unruly nature.
5. The poison of a venomous serpent (3:8)—It's ability to cause pain.



THE TONGUE

the gift of holding your tongue. —T. E. Wilson

HOW TO RESPOND TO WRONG SPEECH

WHEN YOU ARE AN INNOCENT BY-STANDER WHO GETS SPLASHED WITH IT:

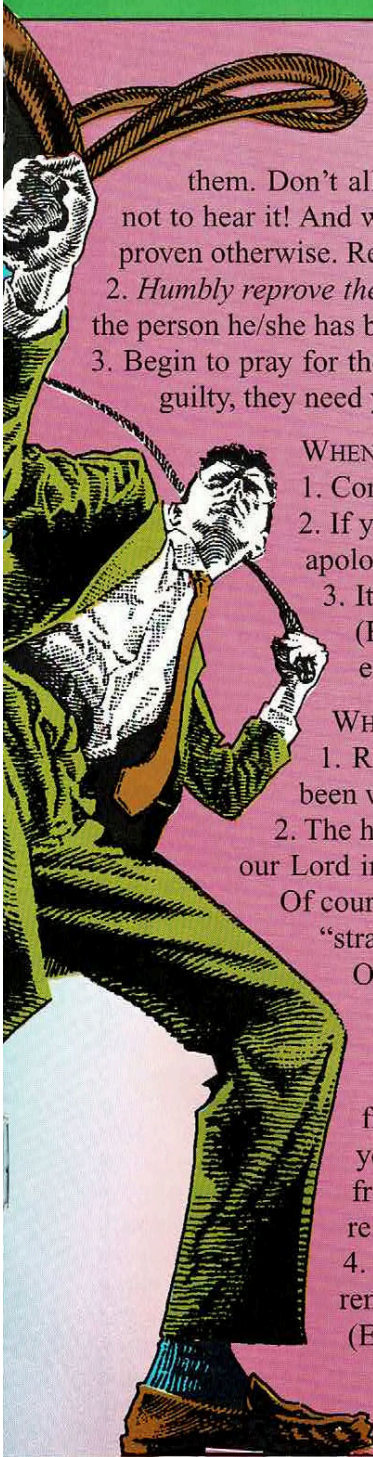
1. *Ask yourself, "Why is he telling me this instead of the one he is speaking against?"* Most people are flattered that a person would confide in them. Don't allow pride to confuse the issue. Stop the conversation. It would be better not to hear it! And when you *have* heard something, give others the benefit of the doubt until proven otherwise. Remember the boy who responded, "Mebbe 'taint so." (See 1 Cor. 13:5-6.)
2. *Humbly reprove the person* who is bringing the evil report, and instruct him to go directly to the person he/she has been negative about, and talk to them (Mt. 18:15; Prov. 28:23).
3. Begin to pray for the person spoken against. If they are guilty, they need your prayers. If not guilty, they need your prayers just as much.

WHEN YOU FIND THE PROBLEM BETWEEN YOUR OWN TEETH:

1. Confess it as sin to God (Prov. 28:13). Then confess it to the offended one.
2. If you have passed it on to others, contact the persons you have talked to and apologize (sometimes the fire has spread so far you cannot now put it all out!).
3. It would be helpful to say something positive about the one you slandered (Rom. 12:21). The trespass offering provides a means to make the offended party actually richer after the offense than they were before.

WHEN YOU'RE THE ONE WHO IS BEING SLANDERED:

1. Remember that whatever might be said about you, it probably could have been worse! (see the Spurgeon quote on p. 14).
2. The high road is to forgive the offender in your heart, following the example of our Lord in committing the matter to "Him that judgeth righteously" (1 Pet. 3:23). Of course, forgiveness means you agree to pay the damages. You don't go around "straightening everyone out," speaking ill of the person who spoke ill of you. Otherwise they bear the damages, not you. And even though you have forgiven them in your heart, the offender does not enter into the *enjoyment* of forgiveness until confession (and restitution, hopefully) is made.
3. If this procedure is not possible, then the tale-bearer should be confronted (Mt. 18:15; Lk. 17:3). If he listens and responds, you have won your brother. Remember that slander involves a spirit of vengeance, often from a nursed grudge (Lev. 19:18). There may be a deeper problem in your relationship, a root of bitterness that is producing this bitter fruit.
4. Whatever people may say about you, keep your own spirit sweet by remembering how much and how often you need the forgiveness of Heaven (Eph. 4:31-32). Praying for those "who say all manner of evil against you" may not change them but it will certainly change you.





Robert Cleaver Chapman

Chapman took seriously his own admonition, "Only the bridling of the heart can effectually bridle the lips." Those who knew him longest bear witness that they never heard a hasty or ungracious word escape his lips. A common saying at his house was, "It is better to lose your purse than your temper."



he letter, sent from abroad, was simply addressed to:
R. C. Chapman
University of Love
England

Robert Cleaver Chapman (1803-1902) was so renowned for his wisdom and compassion, that the postal service knew where to deliver that letter.

Robert was born into a wealthy English family. His mother tutored him at home until he was about nine. As a child he showed aptitude for language study. At age fifteen, Robert was sent to school in Yorkshire. Henry Pickering says he "studied law and became a solicitor. In this profession he soon occupied a good position, and had he pursued the course on which he started there is little question that the high honors to which it can lead might have been his. But God had honor in store for him, great and abiding, such as the world cannot give."

The pivot in Robert's story came when he was twenty. Elderly John Whitmore invited him to hear James Harington Evans. There his eyes saw the true grace of God and he was saved. Robert's experience shows that you need not have been a profligate vagrant in order to have a dramatic conversion experience. Despite Robert's outwardly blameless conduct, the change was startling. Soon he learned from the Bible that believers should be baptized. When he told brother Evans so, the cautious preacher said, "You will wait a while, and consider the matter."

"No," said Chapman, "I will make haste, and delay not, to keep His commandments." This eagerness to obey his God marked his long Christian career.

In April, 1832, when he was 29, Chapman left the legal profession (he had been an attorney of the Court of Common Pleas and at the Court of the King's Bench) and went to minister the Word in a Baptist congregation at Ebenezer Chapel in Barnstaple, County of Devon, England. He had been unhappy with

compromises he felt he had been party to in the legal profession. In one case, he discovered that both the plaintiff and the defendant were believers, which, of course, is an obvious violation of 1 Corinthians 6:1. When Robert announced that he felt God had called him to take the message of salvation to the poor, friends said, "Robert will never make a preacher."

He answered, "There are many who preach, but not so many who *live* Christ. My aim shall be to live Christ."

So Robert stepped down the social ladder to labor in lower class Barnstaple. He would say, "We shall not escape the tongues of others, unless we first escape from self-love and self-flattery." One of the luxuries Robert left was his chauffeur-driven coach. Giving up these status symbols, he said, "My pride never got over it." Thereafter, his mode of travel to his daily preaching appointments was his shoe leather, regularly walking 20 miles in a day. Once in a letter he wrote, "I was obliged to use conveyances; but, oh! how much rather do I choose to travel on foot for the work of the Lord, and communion with Him!"

This move was in 1832, the same year that George Müller and Henry Craik began to labor in Bristol. These servants of Christ would have a strong influence on the believers in Barnstaple and vice versa. Their close friendship would span 68 years. Chapman also came into contact with John Nelson Darby about this time.

The words "given to hospitality" could have been written over the entrances at Numbers 6 and 9, on the short street called New Buildings. Number 6 was Chapman's dwelling, a simple apartment "where any Christian, even the poorest, could come without hesitation." Chapman's open house was a rendezvous for workers from abroad. He greeted visitors with a warm, "Dear brother, if you come by invitation, you are welcome; if you come without invitation, you are doubly

welcome." Battle-worn evangelists like Anthony Norris Groves, George Brealey, David Rea, Alexander Marshall, and John Knox McEwen would resort there for counsel and rest.

The book, *The Growth of a Work of God*, tells about Hudson Taylor's private interviews "with the saintly Robert Chapman." "Saturday was the day Mr. Robert Chapman set apart for special waiting upon God, though it was his habit to rise always at or before daylight and give hours to fervent intercession—and this until he was well over ninety years of age. His 'workshop' claimed him, however, in a special way at the close of every week. It was his sanctum, containing little but his turning lathe and a shelf on which he could lay his open Bible. Here he spent hours at a time, denying himself on Saturdays to any and every visitor, and going without his mid-day meal that he might be the more free in spirit. The mechanical occupation of the lathe he found helpful to a connected line of thought; so looking at the Bible from time to time, or dropping on his knees in prayer, he would turn out plates and trenchers, his mind occupied the while with the eternal interests of the Kingdom of God. 'Dear brother,' he exclaimed on meeting Mr. Taylor again six or seven years later, 'I have visited you every day since you went to China.' Who can tell how much the Inland Mission owes to the prayers that went up from that hidden corner in Barnstaple?"

A lifelong bachelor, he made prime use of his time. In bed by 9:00 P.M., he would rise at 3:30 or 4:00 each morning. He decided that a servant of God should spend as much time in the Word and in prayer as other men spend at their work benches. He often spent his entire morning in such occupation. He said, "It is one thing to read the Bible, choosing something that suits me (as is shamefully said), and another thing to search it that I may be-

come acquainted with God in Christ."

In later years, Chapman took breakfast with his house guests at 7:00 A.M., dinner being at 12:00. The tabletalk was happy and edifying. After breakfast, Chapman commented on a chapter of Scripture—preceded by a hymn, and followed by prayer.

Chapman shunned backbiting. If someone told him of another's fault, he would say: "Let us go to our brother at once and tell him this." This silenced most accusers. Once a sister came to New Buildings to say, "I am greatly distressed about the conduct of..."

Chapman listened and when she ran out of accusations, he asked, "Is that all?"

"Well, there is another thing."

"Then tell me all." Once the story was all out Chapman said, "Please excuse me," and walked out of the room. When he re-entered, he had on an overcoat. With Bible in hand, he announced, "I am going now."

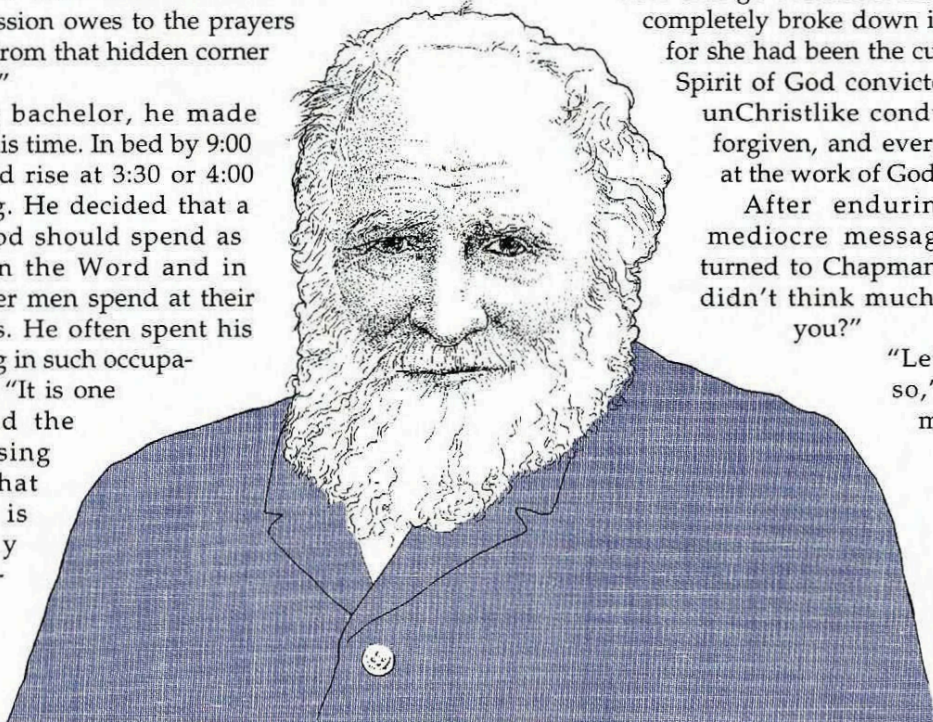
"But, Mr. Chapman, I came for your advice!"

"I will give it," he replied, "when you come with me to call on the sister. You see, I never judge by appearances but always hear both sides." After a string of protests, he convinced her to come along. When they came to the home of the accused, a remarkable change occurred. The complainer completely broke down in repentance,

for she had been the culprit, and the Spirit of God convicted her of her unChristlike conduct. She was forgiven, and everyone rejoiced at the work of God in her heart.

After enduring a rather mediocre message, someone turned to Chapman and said, "I didn't think much of that, did you?"

"Let us tell him so," said Chapman, making as if to immediately confront the preacher. But seeing the critic was quite stunned,



he then pointed out the uselessness and harm of such remarks behind the preacher's back.

Chapman refused any salary or financial arrangement with the congregation in Barnstaple or anywhere else. He never knew from week to week how the shelves of his pantry would be stocked.

Brother F. G. Bergin of Bristol related the following incident. Captain Henry Chapman, a cousin, came to Barnstaple out of curiosity, to see what his cousin had gotten involved in. Puzzled by how such a large household was supplied, he peeped into the pantry and found it almost bare. He asked his cousin to do him a favor—allow him to order some groceries. Robert consented gratefully, but on condition that the order should be given at a certain shop that he named.

When the grocer asked where the goods were to be sent, and was directed to send them to Robert Chapman, his face changed, and he said he feared the order had been placed at the wrong shop. "No," said the Captain, "I wanted to make my cousin this little present and he specially directed me to come to you."

A tear came on the grocer's cheek: "I have heard of such things being done, but I never thought they really were. It was only last Saturday, at an open-air meeting, that I spat on Mr. Chapman's face!"

Frank Holmes told the rest of the story: "The man was completely broken down by this because he had for years made Mr. Chapman the target of his abuse and wicked criticism. In a short while he was at New Buildings, where Chapman's relative was amazed to see him lying prostrate before the man of God in tears and sincere repentance, asking for forgiveness, and yielding to Christ as his Saviour."

As before mentioned, the congregation at Ebenezer Chapel was denominationally affiliated when Chapman first came to Barnstaple. Reception into the congregation was one of the early issues Chapman faced. Despite his personal convictions, Chapman did not insist on immediate change at Ebenezer Chapel. For a time he followed their ingrained prac-

tices. He himself gladly went where there was room for the whole Bible, but he would not acknowledge sectarian distinctions. He treated denominational titles like the sound of fingernails squealing across a chalk board; their very mention grated upon his ears.

John Darby advised him to move more quickly to abandon the Particular Baptist tradition. Chapman shared the same goal, but felt that the aggressive ap-

proach would lead to fistcuffs in the foyer. So he patiently prayed, persuaded, and taught. He later wrote, "When 60 years since I came to this place, I waited for unity of heart and judgment among the company who called themselves Baptists; and when, by the power of the Scriptures, the greater part of them were minded to throw down their wall, we waited on in patience for fullness of unity of judgment...What we now enjoy here of mutual love and the Spirit's unity would never have been our portion had any other course been taken."

Often confronted with potentially explosive issues, Chapman did not forget that "love is patient" (1 Cor. 13:4) and that God's servants must be "gentle" (1 Tim. 3:3). In one circumstance, a breakaway party demanded the possession of the auditorium that the assembly used. With Chapman's encouragement, when

the building was yielded over to them, he commented, "Just as I should give up my coat to a man who demanded it."

When doctrinal problems surfaced at Plymouth in the 1840s, Chapman found himself in a disagreement with John Darby about how those problems should be addressed. The unhappy outcome was polarization. This remained a lifelong sorrow to these brothers. Thereafter Chapman referred to those known as "exclusive" as "brethren dearly beloved and longed for," and as "brethren whose consciences led them to refuse my fellowship and to deprive me of theirs."

Likewise Darby respected his brother Chapman. The anecdote is told that Darby once heard some brothers speak critically of Chapman. He interrupt-

"The figure of the mote [log] in the eye [Matthew 7] shows what skill and tenderness he has need of who would be a reprover to his brother. Who would trust so precious a member as the eye to a rough, unskilled hand?"

R. C. CHAPMAN

ed, saying, "You leave that man alone; he lives what I teach," and, "We talk about heavenly places, but Robert Chapman lives in them."

These difficulties, however, did not dampen his missionary zeal. Chapman was especially burdened for the work of the gospel in Spain. He was fluent in both Spanish and Portuguese. (In all, Chapman could preach in five languages.) He visited Spain in 1838. Frederick Tatford summarized that mission: "...Accompanied by two brethren named Pick and Handcock. Although it was illegal and extremely risky, they took a number of Spanish Bibles with them and discreetly passed on the smuggled Bibles to interested persons. When they returned to England, Robert Chapman's prayers and his advocacy of the spiritual needs of the country aroused a considerable interest in British assemblies...At his next visit in 1863, he was accompanied by two workers, W. Gould and George Lawrence, whom he had encouraged to give themselves to the Lord's service in that country...They were pioneers in days of difficulty; it was five years before the first liberties were allowed, and they were faced by opposition and persecution in many places."

On his last trip to Spain in 1871, he was arrested for distributing Gospels at a train station. At the police station, he held up some money from his purse and asked, "Have I a right to throw this to the poor who beg at the station? Here is bread; have I a right to give this also?" Confounded, the police let the undaunted missionaries continue their journey.

The large-framed, erect gentleman looked a bit like old man winter with a smile. Called "the Patriarch of Barnstaple," he maintained a regular open-air preaching schedule until shortly before his homegoing. The local newspaper editor so respected Chapman that he occasionally printed his entire messages.

His hymns, *Jesus in His Heavenly Temple; No Bone of Thee was Broken; No Condemnation, O My Soul; Oh, My Saviour Crucified; Show Me Thy Wounds, Exalted Lord; The Lamb of God to Slaughter Led; and With Jesus in Our Midst*, help us gauge Chapman's spiritual elevation. A. T. Pierson (who had hoped that he could write Chapman's biography) said that Chapman brought to mind the words, "There were giants in the earth in those days."

J. R. Caldwell said, "Truly the memory of his visit remains with us as a precious illustration of how far

God can reproduce in a believer even here the image of His Son."

MATERIAL FOR THIS ARTICLE HAS BEEN GATHERED FROM:

W. H. Bennet, *Robert Cleaver Chapman of Barnstaple*
Frank Holmes, *Brother Indeed: The Life of Robert Cleaver Chapman*, John Ritchie
Robert L. Peterson and Alexander Strauch, *Agape Leadership: Lessons in Spiritual Leadership from the Life of R. C. Chapman*, Lewis & Roth
David J. Beattie, *Brethren: the Story of a Great Recovery*, John Ritchie
G. H. Lang, *Anthony Norris Groves: Saint and Pioneer*, Schoettle Publishing

BOOKS WRITTEN BY R. C. CHAPMAN INCLUDE:

Choice Sayings: being Expositions of the Scriptures, Gospel Tract Publishers
Hymns and Meditations, John Ritchie
Seventy Years of Pilgrimage: being a memorial of William Hake
The Good Shepherd and His Ransomed Flock, John Ritchie



A photo showing Mr. Chapman (upper right) preaching in the open air.

Letters of Commendation

In this day of mobility, letters of commendation should be more common than ever. Strangely this biblical practice has fallen into sad disuse.

Robert C. Chapman was asked how the saints in Barnstaple were doing with a certain brother who had recently moved into that area. The gracious and honest answer was, "He is a valuable brother, a very valuable brother; we did not know our need of patience till he came among us!"

We wish every addition to a local assembly only made the load lighter. But the fact is that when Christians move about quite frequently, there are troubles—and surprises. J. R. Littleproud wrote a short paper about letters of commendation, which we might find helpful to those who are leaving one locale for another.

"When Christians move from the place where they are known to one where they are not known, it is important that they take with them letters of commendation from the assembly where they are in fellowship. When Phebe went from Cenchrea to Rome, Paul wrote to the assembly at Rome, commending her to their care and fellowship (Rom. 16:1-2). How gladly the saints at Rome would welcome her when she came commended in this way.

"When Apollos left Ephesus to go into Achaia, the Ephesian brethren wrote exhorting the brethren in Achaia to receive him (Acts 18:27). Thus accredited, he was not only received, but the saints had confidence in him, with the result that he 'helped them much which had believed through grace.'

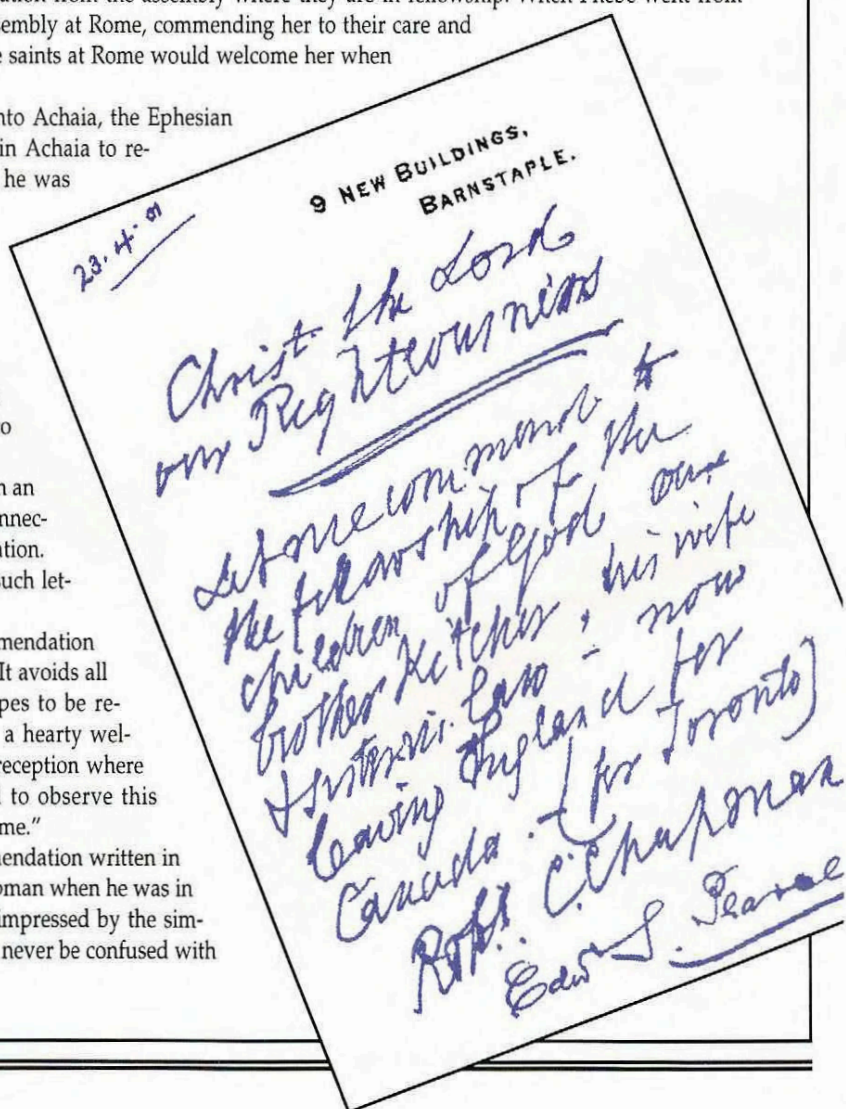
"Again, Paul wrote to the Corinthian assembly, 'Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you?' He has stated two truths:

(a) When persons are well-known in an assembly where they are visiting, it is unnecessary to bring again letters of commendation.

(b) Other Christians should bring such letters.

"The practice of taking letters of commendation should commend itself to all Christians. It avoids all trouble and doubt at the place one hopes to be received, and encourages confidence and a hearty welcome. If one has difficulty in obtaining reception where he is not known because he neglected to observe this Scriptural principle, he has himself to blame."

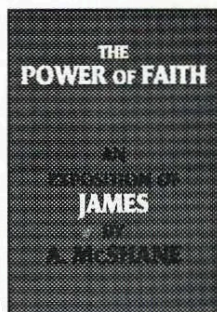
We reprint a copy of a letter of commendation written in 1901. The letter was signed by R. C. Chapman when he was in his hundredth year. One cannot but be impressed by the simplicity of this paper. Such a letter should never be confused with a certificate of membership.





Faith Works

*Wisdom is
the principal
thing;
therefore
get wisdom:
and with all
thy getting
get under-
standing
(Proverbs
4:7)*



A professor I had in college once said, "Knowledge is the amassing of facts, while wisdom is the ability to use those facts in a correct way." Not bad for a college professor. There is a group of Old Testament books known as "wisdom literature." Proverbs is one of those books and the word "wisdom" is used 59 times in the 31 chapters. There is one book in the New Testament that gives us some of the same "wisdom literature" flavor. It is the book of James. We do not see many commentaries on this particular book. But the book merits attention and the study of it will reward the diligent.

Be Mature is a commentary written by Warren Wiersbe, whom I have found to be a helpful expositor. This is one of the "Be" series on the New Testament. Each one I have read is of real value. Written originally for an adult Sunday School curriculum, the book has 13 short chapters, helpful in digesting small portions of the book. Also while expositionally sound, it is written in non-technical, easy to read, language.

There are two helpful commentators that use more verse by verse exposition. One is George Waugh in the *What the Bible Teaches* series, published by John Ritchie. Each of the writers in this series is an able and respected teacher in New Testament assemblies and thus the perspective is familiar. This is helpful in such passages as the one on praying with the sick, anointing them with oil. This problematic passage has many different interpretations. I am guilty of turning to such passages and using them as a "litmus test" for the rest of the book, which is not completely fair. But in a controversial passage such as the one in Chapter 5, it's a good test of orthodoxy. This commentary is solid, does not dodge the issues, and the author has sound

reasoning for his interpretation.

A kindred commentary is by D. Edmund Heibert. He has written in the *Everyman's Bible Commentary* series, published by Moody Press. One feature that struck me about this commentary was the range of resource materials quoted. Some of you will like that feature, some won't. It is well written, verse by verse, and he uses his knowledge of the Greek to practical effect. This is the heaviest book I read on this practical epistle. How does he handle the "litmus test" passage? He gives the exposition of the passage and makes no further comment. By doing this, he at least doesn't get into trouble with anyone.

Another book is a brief introduction to the epistle by Albert McShane. He calls his book *The Power of Faith*. In the introduction, McShane says, "Apart from commentators who have covered the entire Bible...very few writers have chosen the epistle of James...Perhaps the chief reason is that many have found difficulty in discovering any order in its composition...In the past as far as brethren in assemblies are concerned, it has virtually been left alone...Readers will notice that no attempt has been made to take them through all the process of study involved in this work, but rather to give them the results acquired." He then proceeds to a 60-page introduction to the book instead of the needed exposition that he seems to have promised in his introduction. Results of the work without the qualifying process tend to cause the readers to rely on the writer and not the text itself. That becomes a dangerous precedent. Having said that, may I say that McShane's results are helpful in most areas.

For maturing in the Christian life, one does well to know and put the principles of James into practice. The above suggested books will help bring his epistle into focus for us. **U**

Our Fiery Member

*The fire of
London,
probably
the greatest
a city ever
experienced
in the
history of
the world,
started in a
cottage
near
London
Bridge with
a small
flame that
a child
could have
extin-
guished.*



o book reveals so drastically, and yet so truly, the perils of speech as the Scriptures.

THE TONGUE—A FIRE

"The tongue is a fire" (Jas. 3:6)—sometimes slanderous, sometimes profane, sometimes idle, sometimes vindictive, sometimes angry—in each case it burns. The moment we have spoken what is wrong our moral system is consciously lowered. Our words cannot be recalled—"it setteth on fire the course of nature; and it is set on fire of hell."

Words have effects remarkably like fire. Fire kindles fire, so evil words provoke more; fire scorches, so words can damage; fire consumes, so an evil whisper about another can blight the reputation of a lifetime; fire spreads, so a lie, an obscene song or foolish jest contaminates the whole person.

THE TONGUE—POISON

It is full of deadly poison (v. 8), which can even survive the tongue itself. The tongue can make a wound that will rankle long after the tongue that made it is dust, and even cause an estrangement between saints of God that is never healed.

The snapped bit, the broken rudder, the dropped match—and what damage ensues! Some of the greatest sins of history have been caused by the tongue. It was the tongue of Judas which betrayed the Lord, and the tongue of Peter which denied Him.

THE TONGUE—A PRAISE

How golden is the counterpart! The most wonderful teaching the world has ever heard came from the Saviour's tongue. The gracious words proceeded from His lips; the Lord Jesus never wrote a book, He only spoke. All the praise God has ever had has ascended from the tongue.

THE TONGUE—A POWER

Beyond all members the tongue is potent

for good or evil. The tongue is a double-edged weapon; it is the most glori-

ous and the most dangerous member of our body. "Therewith bless we God, even the Father; and therefore curse we men...out of the same mouth proceedeth blessing and cursing" (vv. 9-10). On the Lord's Day, hymns full of sacredness and praise; on the Monday, the angry, impatient word. Even an apostle, within a few hours of the Lord's Supper and its hymn of praise, was pouring forth oaths and curses (Mt. 26:74). A person once said to John Wesley, "I pride myself on speaking my mind; that is my talent." "Well," said John Wesley, "the Lord would not mind if you buried that talent."

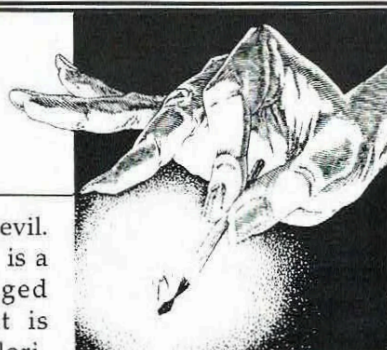
Let us beware of being guilty of the duplicity which Scripture calls a "double tongue," saying one thing to a man's face, but another behind his back, idle words, boasting, flattery, backbiting, constant criticism, tale bearing, and other forms of tongue venom, with all their fearful consequences. What perils!

THE TONGUE—ITS POSSIBILITIES

Now the Holy Spirit reveals a golden possibility. "If any man offend not in word, the same is a perfect man" (v. 2); not sinless, but completely developed. Speech is as rapid as lightning, and therefore catches us completely off our guard. We need constantly to cry, "Set a watch, O Lord, before my mouth; keep the door of my lips" (Ps. 141:3).

Of one of the most wonderful groups of humanity revealed in the Scriptures, the body-escort of the Lamb, it is written: "And in their mouth was found no guile, for they are without fault" (Rev. 14:5). So we covet the God-controlled mouth. Our words can be the means of pointing men to the Lamb of God, they can heal the broken-hearted, stimulate youth, build up the assembly of God, and otherwise magnify the Lord.

U



No Man Ever Spoke Like This!

Our Lord Jesus stated the principle that by his words a man is to be justified, for words are the language of the heart.



James declares, that "if any man offend not in word, the same is a perfect man."

This being so, we are right in applying the Lord's own test to Himself and judging Him by His words, proving if He is indeed "the Perfect Man." We are fortunate in being able to do so, for there can be no question as to those wonderful words that He spoke. They have been preserved to us by the inspiration of the Spirit of God in the Holy Oracles.

THE SIMPLICITY OF HIS LANGUAGE

Four simple men were used of God to record the history of the One who called Himself the Son of Man, who walked familiarly among men, eating and drinking, and conversing with them. They tell their story in plain straightforward language, each in his own style, expressing no wonder at what they relate, scarcely commenting on what is

recorded, but writing as those who narrate what they saw, and tell what they heard.

No one suggests that they have been in collusion. There are too many marks of diversity to allow for that theory; yet it is the same Divine Person who is depicted, who speaks in the same marvelous way. It is impossible to conceive that four ordinary men writing separately could each have invented such a perfect Character or could have put such words into His lips. It is evident that they told what they had seen and heard.

Matthew, the publican; Mark, the servant; Luke, the physician; and John, the fisherman, record for us in a candid and open manner the words of Him who spake as "never man spake."

THE FEWNESS OF HIS WORDS

The words themselves, as so recorded, are comparatively few. We have no long disserta-



No Man Ever Spoke Like This!

tions, no elaborate treatises. The longest discourse takes a mere fifteen minutes to read.

The whole of His words could, I suppose, be printed in a pamphlet of sixteen pages, and yet those words are such that they have astounded the whole world, and established His reputation. "The same is a Perfect Man." More than this, "Truly this was the Son of God."

There is no spot or blemish in them, no confession of sin, no mistake, no uncertainty, no hesitation. Such terms as "Perhaps," "I think," "It is possibly so," or other evidence of fallibility is not discovered. All is authoritative, calm, and decisive. He spoke as one having authority: "I say unto you."

The style is perfect. Not a vestige appears of sentimentality, no weak emotion, no plea for pity, no mock heroics, no posing for effect, no lightness or trifling, no irritation or hastiness. There is no dead fly in the ointment to mar His reputation for wisdom.

These four simple writers hold up for admiration nothing that the world gloried in. It is doubtful if they had any intention or thought of depicting a hero or great man—they told a simple story of One whom they had seen and loved, and whose words had reached their hearts.

Let us take the Volume of His words in our hands and look at it. We need not be enthusiasts or devotees, we need bring no prejudice, nor look at it through colored glasses. It bears examination. It seems to say to all: "I speak as to wise men; judge ye what I say" (1 Cor. 10:15). Let us judge this unique volume and notice its contents.

Judge it first from the lowest of men's standards, as simply literature.

AS ORDINARY LITERATURE

We discover at once that here is narration unequalled in the world. Read the parable of the Prodigal Son. It has attained a worldwide notoriety. Note

its simple pathos, its powerful appeal to the heart. Tears of thousands have been shed upon the pages. It has turned untold sinners to a new life. In order to test its excellence by comparison, search through all the great writers of the world for something to compare with it for simplicity, dignity, and excellence. In the Greek it contains but 396 words, not one of which could be spared as mere verbiage.

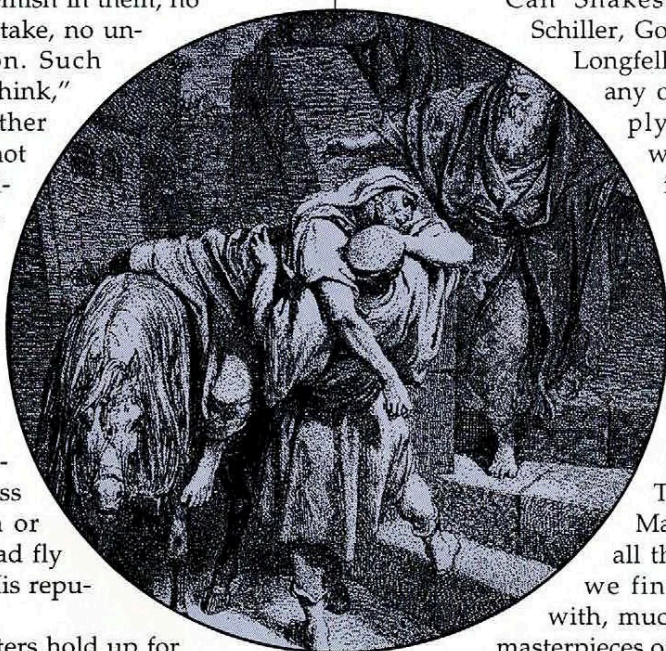
Can Shakespeare, Milton, Dante, Schiller, Goethe, or the more homey Longfellow, and Wordsworth, or any of our prose authors supply anything to compete with it? No, we find nothing so simple yet so profound as this!

But the same gracious lips told the story of the Good Samaritan; the parable of the Sower; the Publican and the Pharisee; the Great Supper for the poor, blind, and lame; the Ten Virgins; and the Rich Man and Lazarus. Where in all the field of literature shall we find anything to compare with, much more to surpass, these masterpieces of literary art?

Who is this that at once steps above all the world's greatest writers, to be acknowledged superior to them all, unchallenged by a single instance? Surely judged by this lowest of standards, "never man spake like this Man."

The supreme excellence of true art is strength, beauty, and simplicity. It is recorded that once Leonardo da Vinci, the painter of the famous "Last Supper," visited a young artist friend. He found his friend was absent, but on the easel in his studio there was an untouched canvas ready for use. Leonardo took up a chalk, and with one sweep of the hand drew a circle on the canvas. On his return the young artist at once exclaimed, "Leonardo has been here!" There was no one else who could have drawn that simple but perfect figure.

It is so with Christ. The dignity and grace, the power and truth of the stories He told cause one to exclaim, "The Lord has been here," for "Never man



spake as this Man."

Then judge the words that fell from His lips by another standard, their moral superiority.

THEIR MORAL EXCELLENCE

There have been many moralists in the world, and many codes of honor, and much sound advice as to conduct. Good moral teaching has been the common property of all the sages of the past, but which of them can compare with the exalted wisdom and heart-searching purity of the Sermon on the Mount?

The ideals that have been held up to men for their admiration and emulation are quietly set aside. The knight in shining armor gives place to the blessedness of the gentle, the merciful, to the love of enemies and a desire to do them good.

The accumulation of wealth is rebuked as not representing truly that in which a man's life consists, rather it is in giving and lending, while no return is looked for. The heavenly Father will supply the present need and the reward will be in heaven, with not even "the cup of cold water" forgotten.

The pride and show of religious display and love of applause are rebuked. Prayer, fasting, giving, are only means to an end, and that end not self, but a walk of communion with God, and good and loving thought for others.

The searching demand for purity that is of the heart, that governs even the restless eyes; and the love that regards hatred as murder; the truth that makes the "Yea, yea," and the "Nay, nay," and needs no oath to strengthen it; the obedience that hears and does, and thus builds the life on a foundation of rock.

Such is the exalted morality that places the words of Christ out of reach of any competitor, and causes us still to exclaim, "He taught as One having authority!" For no moralist ever attained to such things.

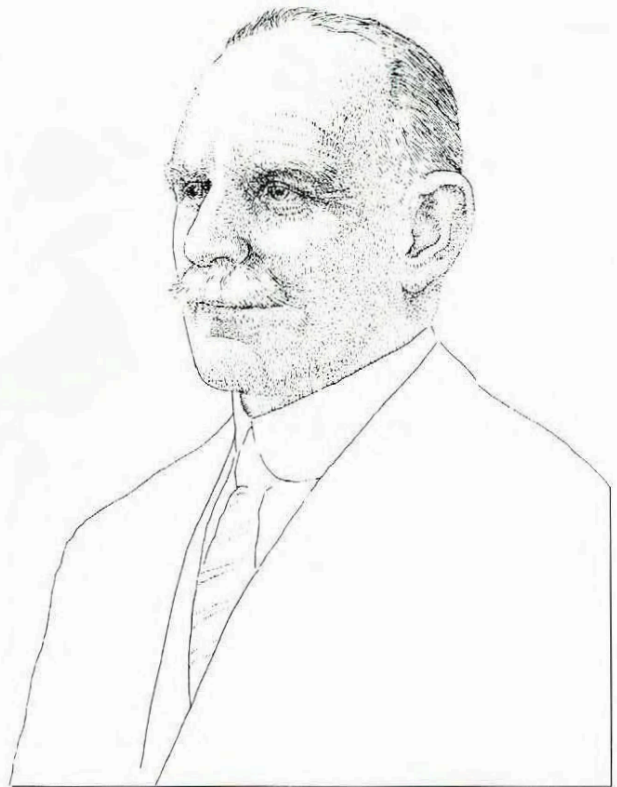
SYMPATHY AND ENCOURAGEMENT

Judge these words from the standard of their empathetic embrace and again we must exclaim, "Never man spake as this Man." Moralists are confessedly stern men, hard in their words and harsh in their judgments, often cynical and satirical in their criticisms of their times. But this Man, though His words are often awful in their burden (see for example Mt. 23, with its eight "Woes"), was never accused of being cold, harsh, or unfeeling. Even the chapter

of "Woes" ends with tender words of compassion: "O Jerusalem, Jerusalem...how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and you would not!" (Mt. 23:37).

The common people heard Him gladly, and marvelled at His gracious words. Sinners wept at His feet, and the brokenhearted were comforted and their wounds bound up.

Did ever man speak to sinners as He? "Thy sins be forgiven," "Go in peace," yet with no laxity of morals. "Go, and sin no more." We need search no farther. Here is James' Perfect Man.



This message on the text "Never man spake like this Man" was given at the Glasgow Half-Yearly Meetings by George Goodman of Tunbridge Wells, England, in the early 1920s.

U

The Supper at Bethany

Our celebration of the supper can make a Bethany for Him today in a world that is still inhospitable to Him.



When we study and compare the four Gospels, we find the Gospel of John altogether different. It is interesting that while we learn much from what is similar, we learn most from what is different. It is well known that John as he writes omits several events which receive special attention by His three fellow Evangelists, Matthew, Mark, and Luke. John makes no mention of the Temptation, the Transfiguration, the two on the Emmaus Road and several other important events. He does, on the other hand, devote more space to the Upper Room ministry than the Synoptists together, yet no reference to the Lord's Supper is found in his pages. This makes the omission all the more significant.

It cannot be that he wishes to detract from the importance of the Lord's Supper, an event at which he was present on that first memorable night. Surely we can safely say that about John. When he wrote this Gospel, the ordinance was already well established in the local churches. It was normal for it to be observed on the first day of the week.

There is no doubt that John was in full accord with what the Lord Jesus taught when He took the bread and the cup, saying, "This do in remembrance of Me." Why this different emphasis?

All true ministry is timely. The prophets spoke to a present local need, though their message had far-reaching effects. The early public ministry of the Lord Jesus was to meet needs which were present at the time when He spoke, but the Spirit of God is still using that word to us today. Likewise, each book and Epistle of the New Testament was writ-

ten to meet a particular existing need. It was no different with the Gospel of John.

John connects incidents with small links like a word or a phrase. In this way he connects the supper of Chapter 12 with the supper of Chapter 13 by a reference in each to the last Passover. He says that the one at Bethany was six days before it, while the other was at Jerusalem on the night before it. The student of John will enjoy detail like this from the pen of so contemplative an author.

John tells us that because Jesus was at

Bethany, there they made Him a supper. It was a home He often visited, so the place is significant and the time has special meaning. Bethany is referred to eleven times. Only two of these refer to the resurrection of Lazarus, which John shows was just prior to the beginning of the Upper Room ministry.

It was from Bethany that the triumphal entry into Jerusalem of the Messiah was made on a

day long foretold, and in the predicted manner. In this home He found rest that evening after coming from the inhospitable capital. It was from there He went to cleanse the temple for the second time, and it was to there He returned, the rejected king. There He was honored by the few who accepted His Messiahship, believed in His Deity, and appreciated His personal worth. What little warm fellowship the Heavenly Stranger knew on earth most often seems to have been found with the loving hearts in that home at Bethany. The impressive events of the week prior to the Cross brought a strange hush of love and sorrow as the shadow of Calvary was cast over them all.

The record of this supper is full of what the



disciples did. Martha was there, and for her it was again an opportunity to serve the Lord Jesus and His own. Previously Martha had been taken up with much serving, but now there is no rebuke from the Lord. Her spiritual maturity had, no doubt, been attained in the school of experience, having spent some time in His presence. All who remember Him, in the same manner need to learn the same lesson Martha did. Present-day activity is often too superficial, and life is often much too hurried for any real worship to be found when we "make Him a supper." We need to learn what John is teaching here: the spirit of activity that must always be doing something at the supper in order to keep things going, should be restrained. Then the leading of the Spirit at the supper would be more obvious and brethren would have more liberty to lead the assembly in suitable expressions of worship.

We are told that Lazarus was one of those who sat at the table with Him. He was enjoying the new life he had been given, and new liberty he had received through the hands of the disciples at the command of the Lord. His enjoyment of resurrection life and His freedom from his graveclothes fitly illustrate a desirable condition for us when we sit at the table with Him. Activity did not mark him, but heart occupation, the enjoyment of fellowship with His heavenly Friend.

How many remembrance meetings have been strained and distracted by undue exposition of doctrinal issues more appropriate at a meeting given to the teaching of the Word. Better it would be, surely, that teaching be given elsewhere, at another time. This would contribute much more to an attitude of worship by all at the supper than the ministering of doctrine there. When we worship, like Mary we come to give back to Him, not so much to minister to one another. What value there would be if we had that Lazarus-like heart occupation, too deep for words. What a richness of worship would result!

Mary, who up to this point had been sitting at His feet hearing His word and enjoying His presence, found this occasion an opportunity to express, in her

own way, her admiration of the One whose worth she had been learning. The love of her heart had guided her, so that, without any special preparation for the supper itself, her affectionate heart had treasured up ointment for a purpose she alone knew. The ointment is described as both genuine and costly. The supper and the presence of the Lord Jesus became the opportunity for which she had waited. Then, as she poured out the fragrant ointment, in the truest sense she worshipped Him.

When we come to remember the Lord and these spiritual elements are present, the place in which we meet would also be filled with the fragrance of worship. Order and harmony would be evident, and all cold formality gone. Our celebrations of the supper

would then make a Bethany for Him today in a world that is still as inhospitable to Him as Jerusalem.

We must note that while this noble act was being lavished on the Lord, an unworthy one was also present. There is instruction for us in this. There was one there who would have given to the service of man that which was intended for the Lord.

The suggestion was soundly condemned in contrast to the outpouring being commended. It was not every day that this expression of worship was possible;

it was not often that the Lord Jesus was with them in this way. Every hour is full of opportunities for doing good to men who are present with us, both physically and spiritually. This occasion was unique and, if missed, could not be recalled.

Let us learn from this, to render to men the things that are men's in every normal hour, and the things that are the Lord's in the hour of remembrance. The service of men is a poor exchange for the worship of Christ, and the events that followed proved that the motive of Judas was by no means as genuine as it was professed to be. If we put man first, we are not likely to give the Lord His place at all, and even less likely to be of service to man either. When we in all sincerity put Him first, then it will help us to be to our fellowmen what He desires us to be, and so serve them better, too.

**The service
of men is a
poor exchange for
the worship of
CHRIST.**

U

The Perfect Man

*Genius can
be lopsided. Men
can excel
only by
comparison
with other
men's flaws.
Only one
Man excels
by every
standard in
every way.*

The Lord Jesus was the only perfect Man this world has ever seen. He was all and always perfect, under the eye of God and before men—perfect in thought, perfect in word, and perfect in action. In Him every moral quality met, and this in perfect proportion and manifestation. No single feature predominated. In “the Man Christ Jesus” there were perfectly blended a majesty which overawed, and a gentleness which gave perfect ease in His presence. The scribes and Pharisees met His withering rebukes, while the poor Samaritan, and “the woman that was a sinner,” found themselves unaccountably yet irresistibly attracted to Him.

No one feature in His character displaced another, for all was in fair and comely proportion. He could say in reference to the five thousand hungry people that followed Him in the barren desert, “Give ye them to eat,” and when they were filled, He commanded, “Gather up the fragments that remain, that nothing be lost.” The benevolence and the economy are seen to be equally perfect, and neither interferes with the other. Each shines in its own proper sphere.

He could not send away a hungry people unfed, nor could He suffer a fragment of God’s supply to be wasted. He would bountifully meet the need of men with a full and liberal hand, and when that was done, He would see to every atom of that which was not required, so that nothing provided by God for human need should be lost. The self-same hand that was widely opened to every form of human need, was firmly closed against all prodigality and waste. There was nothing cheap in His measure of supply, nor was there any extravagance in the manner of His providing for man’s need. In this, as in all else in which the Lord Jesus appears, He is ever absolutely perfect in His character and ways.

What a lesson there is in all this to us! How frequently with us, does benevolence resolve

itself into unwarrantable waste, while, on the other hand, how often is our economy marred by the exhibition of a miserly spirit.

At times our selfish hearts refuse to open themselves to supply the needs that present themselves, while at other times we squander, through a wanton extravagance, that which might meet the need of many a fellow-creature.

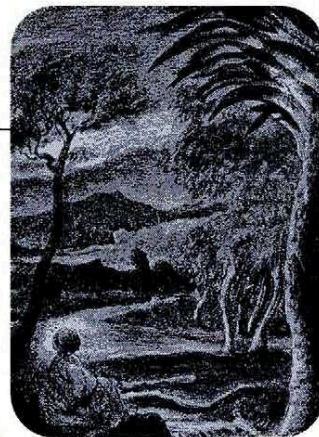
But there were none of these inequalities in our blessed Lord. He was perfect in all He did and gave, and equally so in what He refused to sanction. How blessed and refreshing to the soul it is to be so occupied with Him in all the perfections of His character and ways as manifested throughout His earthly course.

*Creation's light was sweet indeed,
But soon it changed to gloom,
When sin obtained a footing there,
And man received his doom.*

*The light that from the Saviour shone
Was perfect in its beam,
And gave to all on whom it fell
A glorious heavenly gleam.*

*'Tis this that gladdens holy heaven:
No other light is there;
The glory of the Lamb alone
Illumes the city fair.*

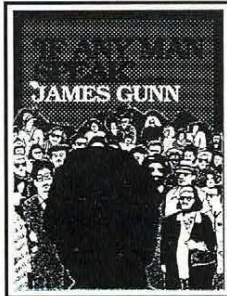
An artist drew a picture of a wintry twilight—the trees heavily laden with snow, and a dreary, dark house, lonely and desolate in the midst of the storm. It was a sad picture. Then, with a quick stroke of yellow, he put a light in one window. The effect was magnificent. The entire scene was transformed into a vision of comfort and cheer. The coming of Christ was just such a light in a dark world.



U

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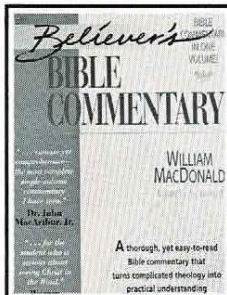
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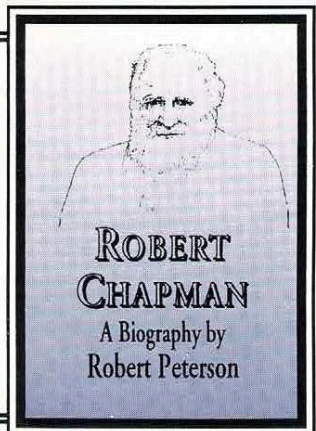
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That's A Mouthful

Philip Burrows Strong

*"The boneless tongue, so small and weak,
Can crush and kill," declared the Greek.
"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."
The Persian proverb wisely saith,
"A lengthy tongue—an early death."
Or sometimes takes this form instead:
"Don't let your tongue cut off your head."
"The tongue can speak a word whose speed,"
Says the Chinese, "outstrips the steed,"
While Arab sage does this impart:
"The tongue's great storehouse is the heart."
From Hebrew wit the maxim sprung,
"Though feet should slip, ne'er let the tongue."
The sacred writer crowns the whole,
"Who keeps his tongue doth keep his soul."*