

Hebron Messenger

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NO.20

YOUR COMPANION IN TRIBULATION

Every true Christian is expected to practice his faith in the enemy's territory. Apostle Paul compares the life of a Christian to that of a battle. "Fight the good fight of faith" is his exhortation to Timothy (1 Tim.6: 12). After 31 years of eventful history with the Lord, Paul could say, "I have fought a good fight" (2 Tim.4: 7). The new convert, if sincere in his pursuit of the Lord, will soon discover the reality of this fight. Friends turn into enemies and one is forced to repeat what Christ said of Himself. "They hated me without a cause" (John 15:25).

Such was the lot that John and other Christians found themselves in. Instead of looking upon the godly John and other Christians of holy faith as assets, Domitian declared them to be traitor and criminals. He banished John to the lonely island of Patmos, but God encouraged His servant by granting vision and revelations regarding the future. Though written 20 centuries ago, the book of Revelation is prophetic and futuristic in nature. God's plan for the future is laid bare before our eyes. What blessed hope it offers to every persecuted Christian!

The Triune God appeared to John and he wrote what he saw. The way this aged Apostle introduces himself is worthy of note. Rev .1: 9 reads thus: "I John, who also am your brother, and companion in tribulation, and in the Kingdom and patience of Jesus Christ". Though the only surviving Apostle, he made no mention of his privileged position. He was content to say, "I am your brother" and then adds, "I am your companion in tribulation, and in the kingdom and patience of Jesus Christ". His companionship with all believers is based on three unassailable facts; tribulation, kingdom and patience. In the order of experience, we presently go through tribulation and patience, awaiting the kingdom. One in tribulation and affliction! One in patience and waiting! One in rulership and kingdom!

One in tribulation! Companion in tribulation! Instead of highlighting his own suffering, John linked himself to all Christians who suffered like-wise. Paul wrote to the Corinthians, "There hath no temptation taken you but such as is common to man" (1Cor.10: 13). Peter, who avoided the very subject of sufferings in the Gospels, had this to write. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (1 Pet.4:12) and then in the following chapter added that "...the same afflictions are accomplished in your brethren that are in the world"(5:9).

Job 14:1 makes a sweeping statement. "Man that is born of a woman is of few days, and full of trouble". In a sin -infested, Satan -ruled world. Inhabited by the fallen Adamic race, rest, peace and happiness are always elusive. Every human undergoes suffering in varying intensities. The question therefore to be raised is not, "Am I suffering" but "Am I suffering aright for the right reasons?"

The Holy Scripture makes a threefold classification of all sufferers. Firstly, the sinner without God (Psa.1 07: 17). "Fools because of their transgression, and because of their iniquities, are afflicted". Being at war with God no man can be at peace with himself or others. All our peace treaties fail only because we are trying to achieve the impossible -peace without the Prince of peace. It is said that since dating began mankind has seen only 292 calendar years without war. If riches, education, civilization could make us all good people then our present century must be the happiest of all generations! Prov.13: 15 tells us, that "the way of transgressors is hard" and Job 9:4 asks us a question, "who hath hardened himself, against

him, and hath prospered?" The evident answer is, "No one". The sinner's suffering is unproductive and destructive.

Then the Bible secondly speaks of the carnal believer's suffering. In 1 Pet. 4:15 Peter draws our attention to four kinds of carnal believers. "But let none of you suffer as a murderer or as a thief, or as an evildoer, or as a busybody in other men's matters". How plain and outspoken is Peter! Here are believers in affliction -all unnecessary. Here is an avoidable suffering but the believer in carnality exposes himself to these woes and sorrows.

Firstly, let none of you suffer as a murderer. 1 John 3: 15 settles the question as to who a murderer is: "Whosoever hateth his brother is a murderer". Hatred is an emotion that may not find expression in angry words or murderous action. God judges you and me at the "seed level" of thought life. The police force and the court of justice have a list of recognizable and palpable offences. None of them ever enter, much less judge, one's thoughts or heart life. Our differences in background and temperaments bring friction in corporate life. We are not faulted for disagreeing with our brothers. Even Paul and Barnabas, Peter and Paul had their differences. God does not hold us faulty for disagreement but He certainly holds us guilty for harbouring hatred, which is, but a first step to all other obnoxious evils of gossip, slander and evil scheming. We can never say who is right -whether Paul or Barnabas in the matter of John Mark. All that we learn from the Scripture is that the sharp contention led to a division and God advanced His cause through two missionary teams instead of one! In the end the same John Mark comes back to Paul as a useful instrument, for Paul wrote to Timothy, "Take Mark, and bring him with thee: for he is profitable to me for the ministry" (2 Tim.4: 11). How often hatred, ill feeling in our hearts lead us to the character -assassination of others! Very often the battleground of mud slinging at each other is the sacred pulpit and the innocent congregation who suffer quiet martyrdom at the hand of the hate -filled preacher.

The first recorded murder is that of Cain who killed Abel. It was committed out of hatred; whereas God planned and neatly executed the offering of His beloved Son after centuries of planning. He was crucified on the Cross of Calvary to deliver sinners from the pit of corruption. Isaiah says, "...thou hast in love to my soul delivered it from the pit of corruption" (38:17). The Scripture says, "Christ also loved the church, and gave himself for it" (Eph.5: 25). God so loved that He gave His only begotten Son! Such an act of love has no parallel.

All murders are committed out of hatred for human life and dignity. Some use weapons and others use words. Weapons inflict pain for a short time; words for a lifetime. "Thy tongue deviseth mischief's; like a sharp razor, working deceitfully" (Psa.52: 2). "...Sons of men, whose teeth are spears and arrows, and their tongue a sharp sword"(Psa.57:4). "Behold, they belch out with their mouth: swords are in their lips: for who, say they, doth hear? But thou, O Lord, shalt laugh at them" (Psa.59: 7,8). Why? Psa.50: 19-22 gives the answer. "Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver". Sharp indictment indeed!

Think of Absalom and the way he discredited his own father .He presented his own father as an indifferent ruler. To everyone who sought help from the king, he met, embraced, kissed and said, "See, thy matters are good and right; but there is no man deputed of the king to hear thee" (2 Sam.15: 3) and then immediately added, "Oh that I were made judge in the land that every man ...might come unto me, and I would do him justice!" (15:4). He stole the hearts by subtle conspiracy.

Think of the elder son in Luke 15:30. The father ran to meet the repentant son, received him into full fellowship and began to work on total restoration. That is the heart of a father. The elder son was so annoyed at the compassion of his father that he refused to go into the house, stayed on the street and shouted in every one's hearing: "...this thy son...which hath devoured thy living with harlots...". The elder

brother's accusation was totally on assumption. He was unaware of the confession, repentance and cleansing of his brother. He chose to make public the sins of his brother. Beware how the story ends! The elder son outside the home! Many of us may not be guilty of the sins of the flesh, but how often we are guilty of the sins of the spirit! 2 Cor. 7: 1 exhorts us, "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God"!

Think also of Diotrephes in third John. Here is a "Me first" spiritual leader who threw his weight around in bloated self- importance. He was a self-styled dictator who loved preeminence and thus indulged in "prating " or using nonsensical words. He did such character -assassination of John the beloved apostle, that he poisoned others from accepting his leadership! This was the story of the first century church and the lot of the Apostle who walked with Christ.

Absalom, the unnamed elder son and Diotrephes often pass off as full -fledged lawful members of the Body of Christ. They act like cancer, eating away the vitality of the body and indulge in character -assassination. As to what happened to Diotrephes we are not told. About the elder son we are told that he remained outside the home and as for Absalom, the Bible tells us in 2 Sam. 14:25, "But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him!" How attractive is his physical history! How different was his spiritual history! Armed with hate and murder, evil speaking and subtlety, he exalted himself to be king and waged a war against his own father. His end! 2Sam.18: 10-17.Absalom riding on a mule got his head caught in the branch of an oak, hung between heaven and earth, and was shot through by three simple arrows. He was thrown like a despised log into a pit and a great heap of stones laid upon him. All Israel fled, everyone to his tent. With no mourners he departed most ignobly without being desired. Let no man, no Christian, suffer as a murderer!

(To be contd.)

P.S

LETTER FOR PRAISE AND PRAYER

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20-9-2002

Dear Fellow -Believers in Christ,

Greetings in the triumphant Name of our risen Lord and Saviour Jesus Christ, "the second man", "the Lord from heaven", Whose image we shall bear, even "the image of the heavenly". In the enjoyment and expectation of this blessed hope, let us purify ourselves "even as he is pure", and seek to serve Him acceptably, loving His appearing (1 Cor.15: 47- 49; 1 John 3:2,3; 2 Tim.4:8).

In continuation of our meditation on the resources of resurrection made available to us, who have been raised up together and made to sit together in heavenly places in Christ (Eph.2: 6), we may consider the following. The resurrection of the Lord Jesus Christ is the power for true service. The testimony of His resurrection is always peculiarly used by the Holy Spirit as the power of God unto salvation of men. It was the chief theme of the ministry of the early Apostles. They were always preaching of Jesus and His

resurrection. It gives peculiar brightness and attractiveness to Christian life and Christian work. It was said about some Christians by those who were looking at them on the road, "Why do they look so gloomy as though they are going to a funeral? They look so unhappy". This is not the Easter type and certainly not the higher type of discipleship of the first century Christians.

Our Lord met those women on that bright morning with the cheering message, "All hail" and so He would meet each one of us on the threshold of the year or the mornings of our life and service for Him, and bid us go forth with the "joy of the Lord" as our strength. This joy must spring from resurrection and be maintained in a life beyond the grave, in the heavenlies with the ascended Lord. This is the message, which a sad and sinful world needs. The more the indwelling Christ and the resurrection life works in the believer, the more will be its living power to attract, sanctify and save the world.

Again Christ's resurrection will enable us to meet the hardest places in life and endure its bitterest trials. And so we read in Philippians that the power of His resurrection is to bring us into the fellowship of His sufferings, and make us conformable unto His death. We go into the resurrection LIFE that we may be strong enough to SUFFER with Him and for Him.

It does not mean that we are to suffer for ourselves through sickness or the struggles of our spiritual life. These sufferings ought to belong to the earlier period of our experience. Our Lord had no conflicts about sanctification and no physical disease to contend with during His life. So, bearing these, we are not bearing the sufferings of Christ. Nay, His sufferings are for others and the Power of His resurrection will bring us to share His high and holy sorrows for His suffering Church and dying world. It is a fact that the harder our place, and the lower our sphere of toil and suffering, the more we need the elevation of His grace and glory to meet it. From the heights we must reach the depths. And therefore we find that these epistles, which lift us to heavenly places, bring us back in every instance to the most commonplace duties, the most ordinary relationships, and the most severe trials. These letters to the Ephesians and the Colossians which speak about the heights of faith and power, speak also, more than any others, of the temptations common to men, and the duties of husbands and wives, and the need of truthfulness, sobriety, honesty and righteousness, and all the most unromantic, practical experiences of human life.

The passage in Isa.40: 31 seems to be in parallel with the thought in Phil.3: 10. It tells us of those who mount up with wings as eagles; but immediately afterwards we find the same persons coming down to the ordinary walks of life, to "run and not be weary; ...and walk, and not faint". It would seem that the mounting was just intended to tit them for running and walking, and the higher experiences of grace and glory were designed to enable them to TREAD the lower LEVELS of TOIL and TRIAL. It is in keeping with this that the Apostle speaks of glorying in tribulation. "Glory" expresses the highest attitude of soul; and "tribulation" the deepest degree of suffering. And so it would teach us that when we come to the \deepest and lowest place, we must meet it in the highest and most heavenly spirit. This is going down from the Mount of Transfiguration to meet the demoniac in the plain below, and cast out the power of Satan from a suffering world.

Yes, these are the sufferings of Christ. The power of His resurrection is designed to prepare, enable and help us to rise into all the glorious heights of His glorious life, that like Him we may go forth to reflect it in blessing upon the lives of others, and find even sweeter joy in the ministrations of holy love than in the ecstasies of divine communion.

God grant that we may look into the face of, our Lord, and then forever forget ourselves! Then He could use us for His own glory and afford to share with us the glory and gladness of our work. Lord make it so for us all.

Please pray for Bro. D. Devadanam of Giddalur, who has been suffering with old age infirmities along with Cardiac problem and is again hospitalised in Care Hospital, Hyderabad, for relief and recovery.

Bro. Kenneth Timothy with his wife Anna Timothy (Bro. K. Phillip's daughter) and their two daughters reached Sydney safely on the 18th September after the open heart surgery he underwent eight weeks ago. They convey their heartfelt thanks to one and all who have been

praying for them and they continue to covet your prayers for their future, in their secular occupation, as well as service for the Lord, in the Christian Assembly, Padstow Heights, Sydney.

Pray for our brother Theodore Reginald as he is invited for about ten days ministry in Singapore, from 27th September.

Bro.D.S. Christopher and Sis. Ruth Christopher are thankful for your prayers, that they could return to Hebron, after being away for the past many months when they were of help in the work and ministry of the Lord to Bro.Koshy and fellow -saints in Syracuse, Dallas and other places.

Thank the Lord for the servants' gatherings held at Horeb, Chirala on 17th and 18th September, when about seventy God's servants gathered and Bro.N. Melancthon, Bro.John Stewart and others shared the ministry profitably. Bro.John Stewart also covets our prayers as he would be helping in the ministry at Byculla, Mumbai for about ten days from the 21st of September in the absence of Bro.D.B.Rao, who has left for Canada for two weeks.

Pray for the dedication and thanksgiving service of the new Prayer House, Bethlehem Ephratha for which we have been called, God willing, on the 5th of October, besides the starting of the Lord's Table in their sister assembly, with our fellow-workers in Proddatur, where God's servant Bro.K.Samson has been labouring.

Praying that we all be enabled to enter into the "resources of resurrection" experientially and be strengthened to follow the Lord faithfully,

I remain, Yours in His grace,

K. PHILLIP

Rom. 6 .4,5

Rom. 8 .11,18

Phil. 3 .10,11,14

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YOUR COMPANION IN TRIBULATION-2

In a lighter vein, someone defined life as nothing but entering into three rings. Firstly, the engagement ring; secondly, the wedding ring; thirdly, suffering. Suffering is an universal experience. It is unavoidable and inescapable. Going by Scripture and human experience we can discern three kinds of sufferers in this world. Firstly, those who suffer due to rebellion against God. Secondly, those who suffer because of their carnality. Peter describes in 1 Pet.4:15, four kinds of people who are believers but those who lost their intimacy with the Lord. Thirdly, those who suffer for their testimony

"...Let none of you suffer as a murderer" in 1 Pet.4: 15 was not addressed to unbelievers. We understand from 1 John 3:15 that hatred towards my brother in Christ is equated to murder. The second class of the carnal sufferers are those who are "thieves". "Let none of you suffer as a ...thief". A thief, by definition, is one who snatches away from another that which is not rightfully his.

On the Cross, Christ effected a legal transaction. Our sins were laid on Him and His righteousness is laid on every repentant, believing inner. God's righteousness is "imputed" to our account. (Rom.4: 24,25). We were at that very moment taken out from the first Adam and placed in the second Adam, Christ. Henceforth we are rooted IN Christ (Col.2: 7). Such a change in our "standing" brings us under the Lordship and ownership of Christ. It is impossible to bifurcate the Saviourhood and Lordship of Christ. We cannot have one, without the other. Christ is called "the head" of the Church and also "the Savior" of the body (Eph.5: 23). What God hath joined together, let no man put asunder. Let us not also reverse the order. "Headship" first, "Saviourhood" next. Apostle Peter, on the day of Pentecost, thundered, "...let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified both Lord and Christ" (Acts 2:36). Prophetically, Isaiah spoke of the birth and ministry of the coming Messiah. Isa.9: 6,7 tells us this truth. Notice in verse seven His ministry, "Of the increase of his government and peace there shall be no end". Lordship and Saviourhood. Headship and Saviourhood. We enjoy His Saviourhood only to the extent of the Lordship we allow Him over our lives.

Lordship speaks at once of ownership. At the Cross Christ bought us for Himself. To the elders at Ephesus Paul said in Acts 20:28. "...the church of God, which he purchased with His own blood". Reminding the Corinthians of this fact Paul wrote to say in 1 Cor.6: 20 and 7:23, "Ye are bought with a price", hence it is only our reasonable service to present our bodies a living sacrifice to God. (Rom.12: 1). Secondly, since "Christ hath suffered for us" we must no longer live the rest of our time in the flesh to the lusts of men, but to the will of God" (1 Pet.4: 1,2). When Paul asked the Corinthians, "What hast thou that thou didst not receive"? (1 Cor.4: 7), he was urging the believers to acknowledge the fact that all their abilities, substance and the rest of it belonged to God. We are only stewards called upon to manage the property of another.

Samson, the anointed judge, failed in the matter of the stewardship of his body. Instead of using it for the deliverance of God's people he robbed it for his own pleasure. The man who received one talent in Matthew 25 robbed his master by wasting his master's time and talent. "Thou oughtest...to have put my money to the exchangers, and then...I should have received mine own with usury" was his charge in verse 27. He called him "wicked and slothful". We are called upon to honour the Lord with our substance and the first fruits of all our increase in Prov.3: 9. Why? So shall our "barns be filled with plenty"(3: 1 0). God may not ask each one of us to leave our nets as He did ask Peter, James and John but make sure He is the owner. Wise stewardship of our body, time, treasure and talents is our responsibility. Failure to do so amounts to "first class" robbery and many carnal believers suffer because of this.

"Let none of you suffer as an...evildoer" in 1 Pet.4: 15 refers to the third class of sufferers. A classic example of such unnecessary suffering comes to us through the life of king David. 2 Sam.23: 1, 2 tells us at least four things about him. He is the man who is raised up on high. Secondly, he is anointed of the God of Jacob. Thirdly, he is the sweet Psalmist of Israel and fourthly, the man whom the Spirit used to speak out His word. First Samuel 17, reveals to us the singular and spectacular way God used him to kill a lion, a bear in the forest and a mighty Goliath out in front of the Israelites and Philistines. Such physical and military victories brought him fame and royal connections.

Second Samuel 11 presents to us however, a different David. 2 Sam.12 tells that God took cognizance of David's offence. He will not let go the offender scot-free. No citizen may call David an adulterer, a murderer, a schemer, a liar, a deceiver, a robber

and an evildoer. They have his beautiful book -the published collection of soul stirring psalms. They will continue to honour and obey David. God saw this evildoer. He sent Nathan. Through Nathan God told David, "Thou art the man" (2 S.am.12: 7). David never wielded the sword but he monitored the sword of an Ammonite to fall upon his faithful general. How shameful and sorrowful was his life thereafter. God told him, "I will raise up evil against thee out of thine own house". From 2 Sam. 12, we find tribulations and sufferings in the life of David. David paid a bitter price for being an evildoer

.First Peter 4: 15 also tells us about the sufferings which come to us for being a busybody in other men's matters. The "unholy curiosity", prying into the privacies of others is a common, growing disease. Even Peter who walked with the Lord and saw the risen Christ asked regarding John, "Lord, and what shall this man do"? (John 21: 21). The Lord's reply was a mild rebuke to the prying inquisitiveness of Peter. "If I will that he tarry till I come, what is that to thee? Follow thou me". In other words, Christ told Peter to mind his own business of fulfilling the terms of discipleship. The Lord is not answerable to us for the way He chooses to deal with others. As the Lord and Master, He reserves that privilege and prerogative to Himself. In the parable of the householder recorded in Matt.20, this was the exact problem. Instead of appreciating the generosity and magnanimity of "the good man" in paying all equally, the labourers -those who came early, murmured. The Master had to rebuke them. "Is it not lawful for me to do what I will with mine own?" (20:15). To interfere in another's decision; is to meddle with others, inviting suffering.

Prov.26: 17 says, "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears". The gossipmonger, the talebearer is mentioned immediately after this verse. Some act as self -appointed free of service, data -base of other people's filth. You get their e-mail number, you log into them for the latest information. Four classes of believers who suffer unnecessarily -the murderer, the thief, the evildoer, and the busybody.

(To be contd.)

P.S

LETTER FOR PRAISE AND PRAYER

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October 7, 2002

Dear Fellow -Believers in Christ,

All praise and honour, power and glory be unto Him, even our Lord Jesus Christ, Who hath led us into the last quarter of the year, as our reigning Lord and King, caring, comforting and counseling us by His Word of promise and the in-working of the Holy Spirit, by Whom we cry Abba, Father. May He uphold us all by His risen life, to promote His Eternal purpose, being freed from the perils and persuasions of self-life.

Saul's life as the appointed king of Israel is an object lesson in the Scriptures to warn us of such perils, and to remind us of the need of utter crucifixion of all that pertains to self-life before we can enter into the true Kingdom of spiritual victory and power.

We see the spirit of self in the very motive that prompted the kingdom of Saul. Samuel the prophet perfectly understood it as a virtual rejection of God, as the supreme King of Israel and a real vainglorious desire to be independent of Divine control and to be like the surrounding nations of the world. "...make us a king to judge us like all the nations", said the elders of Israel. No wonder Samuel was deeply displeased, and prayed unto the Lord, but God answered him as follows. "Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me; that I should not reign over them". Nevertheless, Samuel still protested and solemnly warned them of the burdens and the exactions, which their king would demand from them, and the trouble they would be bringing upon themselves, adding -"ye shall cry out in that day because of your king, which ye have chosen you; and the Lord will not hear you in that day". But it was no use. They had set their heart upon their king and they answered; "We will have a king over us; that we also may be like all the nations; and that our king may judge us and go out before us, and fight our battles".

This is the spirit of the prodigal who said, "Father, give me the portion of goods that falleth to me". It is the desire for

independence which is the very root of human sin, and it is the spirit of conformity with the world, into which self-life always develops. We see the spirit of conformity with the world in the church today, and we are conscious of it in our own hearts, as that broad, self-asserting and dominant "I" Which makes man a god unto himself, and refuse\$ to surrender his will to Christ, or yield the direction of his life to the will of God, and the government of the Holy Ghost.

Therefore, the very first step in the new life must ever be surrender, and the essential condition to be filled with the Holy Spirit is to yield the very last point to God, and even the things, which may in themselves be harmless must first be surrendered, if for no other reason to prove that our will is wholly laid down, and that God is all and in all.

Secondly, we see the spirit of self in the character of king Saul, and the qualifications, which made him the choice, and the idol of the people. Saul was the very embodiment of the human. He represented all that was most strong, chivalrous, attractive and promising in nature. He was of splendid physique, ahead taller than all the people, a magnificent specimen of physical manhood, and every inch a king.

He possessed intellectual, moral and social, qualities that constitute a great public leader. He' was brave, heroic, enthusiastic, and generous, and the early years of his reign were adorned with some stirring examples of heroic deeds. He represented the best possibilities of human nature, and as the people looked at his splendid figure, they shouted again and again that patriotic cry which has so often echoed since, and which has so seldom been fulfilled as a prayer to heaven "God save the king".

God had to let this man stand before the ages, to show that man at his best is only man and that, human self-sufficiency must end in failure and desperate sorrow. This is the lesson the Lord is trying to teach His children, even us. How few of them or us have found it out so fully that they can say, "I know that in me, that is in my flesh, dwelleth no good thing". This sentence of death has passed upon all flesh, and there is but one thing that we can do with it-to nail to the cross of Jesus Christ, to reckon it dead, and to keep it forever in His bottomless grave.

Thirdly, the spirit of self in Saul was combined with much that was good and attractive, both naturally and spiritually. Naturally, we have seen that he was not only a man of princely bearing, but of many noble and heroic qualities. He has also a beautiful family and Jonathan, his son, was the most attractive character in the long gallery of Bible characters

When Saul came to Samuel and was first called to the kingdom he seemed to have many elements of sterling virtue and genuine humility. As a dutiful son, he was to search for his father's asses.. and then he went to the prophet Samuel to ask counsel about finding them. When he came to Samuel and was told of his extraordinary message, and was anointed to be king, there was no unbecoming self-consciousness about him. He kept his secret with discretion and modesty, and even in telling his uncle about the words of Samuel, he said nothing to him of the greater message concerning the kingdom. When he left the presence of Samuel, he did just what he was told and when he met with the prophets and joined them and prophesied under the anointing of the Spirit; it was a genuine spiritual enthusiasm to him. And even when they sought for him to bring him out before the people, and announce to him their choice as the national ruler, he could not be found, as he was hiding among the stuff, we read. This speaks of his modesty and unobstrusiveness. Yet, this was the very man who let the dark shadow of himself blight his own life and ruin his kingdom and his family. How self-deceptive is our human nature, and we all need to be on our guard against its domination and intrusion in the spiritual service we have been called to render in the Kingdom of God. May be we shall continue the same in our next issue.

The elders, servants and saints of EI-Shaddai, Kalimpong covet our earnest prayers for the planning, preparation and provisions of their annual Holy Convocation, God willing to be held from 14th to 22nd December.

October 2nd was a day of retreat for Sunday school helpers at Hebron and was attended by many from the sister-assemblies of the twin cities. In Chennai they had a very profitable and encouraging ministry in the open -air with a good sale of Bible portions. About 700 participated and were divided into teams. They covered certain areas of Annanagar with the Gospel. Pray for the souls contacted.

Pray for the Youth Camp, God willing to be held at Jehovah-Jireh at St. Thomas Mount, Chennai from 11th to 16th October, when Bros. Theodore, Paul Sudhakar and others would be ministering the Word.

The Lord enabled us to have a very encouraging time with the saints and servants at Beer-Sheba, Cuddapah and at Bethany, Proddatur for the weekend of 5th October.

Elder brother P .N. Namchyo has been ailing for some time and is confined to his home under medical advice. Let us earnestly pray for his full recovery. Also pray for Bro. Masih Prakash, one of the oldest servants labouring for many years in Kalimpong area who is also critically ill.

Bro. George Lonnen of Cardiff would have us to thank the Lord for the marriage of his daughter Rebecca with Bro. Reuben solemnized at Cardiff on 12th September.

Pray for Bro. D.S. Christopher and Sis. (Mrs.)Christopher as they plan to visit Bro. and Sis. Golsworthy in Brisbane, Australia leaving India on 15th October.

Praying that we may be enabled to live by the faith of the Son of God in our day-to-day walk and service for His Kingdom,

I remain, Yours in His grace,

K.PHILLIP

Gal. 2 .20

Rom.14: 17,18

2 Cor. 3: 5,6

SECRET OF A HAPPY HOME -4 BAKHT SINGH

The seventh condition for a happy home is given in Eph.5: 31. "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh". This is a very, very important principle.

When you are married, live separately from your parents, whosoever you are, otherwise there will be quarrels between daughter-in-Law and mother-in-law. Before marriage, the mother-in-law said, "That girl is the best girl in the whole world". But after marriage it is different. Now the mother-in-law says, "She is the worst girl". They quarrel with each other. The mother-in-law waits till her son comes home. When he comes home, she takes him aside, and tells him that his wife said this or that and so many things. The same thing happens the next day. Then the husband takes action against his wife. Live separately whosoever you are, if you want a happy home. Even though you have to live in a small room, it will avoid quarrels between the mother-in-law and the daughter-in-Law. Otherwise, there is bound to be quarrels. The mother-in-law is bound to be jealous. If her son brings a large mango to his wife and a small mango to her, she will feel jealous. Divine law cannot be changed. Live separately. You will be happy. Then you will be saved from all unhappiness.

Many wives depend upon gold, silver and expensive garments to look beautiful. All these things cannot give true beauty. It cannot bring true satisfaction. But learning to serve others with all humility and love, gives more beauty. "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price"(1 Pet.3:4). Do not use worldly means to look more beautiful, In the same way, according to 1 Pet.3: 6, all the burdens must be borne by the husband. That is how they can show love and respect to each other and thus become true joint- heirs of the grace of life. Then they call share together all their spiritual experiences. That makes a happy home. May the Lord make it so to all those who are joined by Him.

(Concluded)

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