

UPLOOK

May 1991

HITCHHIKING ON PURPOSE

THE FIFTH SPARROW

**The Pinnacle:
A Tempting Place**



The Pinnacle — A Tempting Place

J. B. Nicholson, Jr.

The storm warnings are out. The nations, like a troubled sea, foam and lash against each other (Isa. 57:20). In the midst of the gale lies Eretz Israel. More fearsome waves have crashed upon its shores than anywhere else in the world.

Riding at anchor amid the Judean hills is the enigmatically named "City of Peace," Jerusalem. And if the old ramparts raised by Suleiman were in fact an old warship, then its southeast corner would be its prow (cover photo shows the southwest corner).

Known today as the pinnacle of the temple (questions remain), it is the highest point of the wall above the valley floor. These crenelated walls stretch two and a half miles to encompass a rough square of approximately one hundred seventy-five acres. But the wall at this point performs double duty. It not only encloses the Old City, but the Temple Mount area as well. Although reclaimed by the Israeli Defense Forces on June 7, 1967, it still remains isolated from the Jewish people. For straddling Moriah's southern flank are two Moslem shrines. These thirty-five acres, once the site of Solomon's temple, are now known as *Haram es-Sharif*, "the Noble Sanctuary."

Two hundred and fifty yards northeast of where we stand, hidden under Islam's second most sacred shrine, is a slab of gray-black rock. Approximately fifty by sixty feet, three thousand years ago it was Ornan's threshing floor, purchased by a repentant David and used as the site of Israel's temples. Here Solomon stood "in all his glory" by the first temple and Titus stood by the conflagration of the last. And in between, to this very place came the King of kings.

He had been here before. But Luke 4 gives us the record of His first visit after the inception of His public ministry. It was the devil's third and final temptation.

More than likely it was not to that which is known today as the pinnacle, but a high point on the temple structure itself, which rose one hundred feet above the Herodian platform, that Satan brought our Lord. While the priests went about their sacred business and the scribes and Pharisees argued fine points from the Talmud, the

Lord Jesus gave the Devil on the pinnacle a three-part lesson in Bible study.

Satan challenged the Lord to prove His Messiahship by casting Himself off the building. If the Bible was true, he argued, then Psalm 91 would require divine intervention to keep Him from dashing His foot against a stone. The answer, in our English Bible, is eight monosyllables: "Thou shalt not tempt the Lord thy God" quoted from Deuteronomy 6:16.

First, Satan *misquoted* the text. With a surgeon's skill, he excised two verses from the heart of Psalm 91. As in Eden, he abused the Word of God to infer that God cannot be trusted. Had he included the verses before, it would have declared the utter dependability of the Lord. Had he included the verse following, it would have declared the utter defeat of the lion, the serpent and the dragon. Remember the old adage: "A text without a context is a pretext."

Second, he *misused* the text. Such promises as that quoted by the Deceiver were never intended to be used as weapons against God. He does not yield easily to extortion. Such was the case of Israel at Massah, the occasion mentioned in Deuteronomy 6:16. There Israel used His promise to bring them into Canaan against Him. Is it possible that the Bible is misused like this by God's people today? We do this when we twist the purpose of a passage to escape its plain teaching (2 Peter 3:15-16). In this, we tempt the Lord.

Third, he *misapplied* the text. Do you think for a moment that the promise of Psalm 91 was intended to be the basis of a magic show? Is the Bible given to us for winning arguments? Or getting our own way? Like those who misapply a verse such as "I am made all things to all men, that I might by all means save some" (1 Cor. 9:22) to excuse all sorts of practices that would have horrified the man who wrote that.

The Word of God is a mighty weapon, as our Saviour demonstrated, driving back the very devil himself. But like any sword, it must be handled carefully. We all have our pinnacle experiences. It is often then that the enemy attacks. He is armed and dangerous. We would do well not to wait until then to take lessons in swordsmanship. **U**

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The Supremacy of Christ

W. F. Naismith

What an elixir for the soul is provided in the contemplation of the greatness and glories of our Lord Jesus Christ! God has declared that He "gave Him to be head over all things." He has also decreed that "He might fill all things." Here are three statements which allude to Christ's transcendental greatness.

The preacher in Ecclesiastes 5:8 refers to One who is "higher than the highest." The writer to the Hebrews 7:26 alluding to our great High Priest, states that He is "higher than the heavens." And in Psalm 89:27 God says, "I will make Him My firstborn, higher than the kings of the earth."

The Book of Ecclesiastes is the chapel into which we may enter and listen awhile to the preacher. In his dissertation, he discloses how carefully he has tested everything under the sun in an endeavor to discover something from which true happiness might be procured. The summation of all his research can best be told in his own words: "All is vanity and vexation of spirit." Had real, true and lasting joy been discovered in the realms of the ephemeral, then we might have said there was no need for Abraham to maintain a tent and an altar — things that suggest the transient — and to look for a city which has foundations whose builder and maker is God. Nor would it have been necessary for Moses to suffer affliction with the people of God if Egypt's pleasures were of an enduring nature. This world can provide nothing of a lasting character and its joys are short-lived. It was during these experimental enterprises that the preacher in Ecclesiastes makes reference to One who is "higher than the highest." Potentates there were like himself at the time of this treatise, yet no matter how lofty their thrones, he would assure us that there was One who far excelled them all.

Go back in thought to the time when there were no men upon this earth. Heaven's hierarchy (creatures of His hand destined to serve Him day and night forever) were onlookers at the laying of earth's foundations, when they emitted that jubilant sound, blending their voices in holy unison in that prehistoric song. It was by their disposition that Israel received the law;

and by whose instrumentality the elect on the earth shall be gathered out of the kingdom. As servants of God, they were ever responsive to His commands and executed His holy will. Such creatures can only be faintly considered by us, nor can we apprehend their greatness and dignity, yet, no matter how great or dignified they may be, such are creatures of His hand, and He is their great Creator, higher than the highest!

Cherubim and seraphim may be justly considered as being associated with the intrinsic holiness of God and supporting every edict that emanates from the throne of His holiness. "Lofty creatures," you say; but they are only creatures. He is their Creator and therefore He is higher than the highest.

Michael is one of the chief princes, who came forth for the deliverance of another angel whom the wicked spirit of the Prince of Persia withstood in the unseen world for three weeks. He is certainly a mighty one in the creation of God. Still, there is One who is higher than the highest. He is Michael's Lord.

Bring into relief the mighty men of faith, whose names are inscribed in the annals of eternal renown for their illustrious deeds, whether they be patriarchs, priests, prophets or princes, each has lived and exercised authority by the authority of Another, that is God's Son. No matter what the particular characteristic may be — walking with God; pleasing God; believing and obeying God — each was a creature of His hand, who, when He takes His place in creation is "firstborn of all creation," and this suggests to us priority of rank and dignity of position, not point of time.

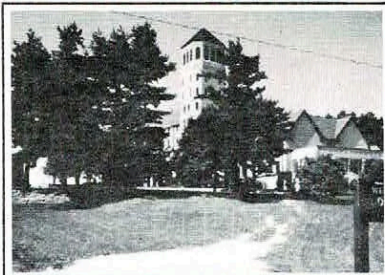
It matters not what dignity is conferred upon angels or men, there is One who holds that supreme position in glorious headship, to whom every knee must bow in the acknowledgment of His supremacy, who leaves the stamp of glory on every subordinate authority.

Throughout all time and eternity One has eclipsed all others. He, who took the lowest place, is altogether "higher than the highest."

U

Front Lines

BIBLE CONFERENCE WEEK IN THE SOUTHEAST



Skyland Bible Conference will hold its 34th annual Summer Bible Conference, June 29 through July 5, 1991, at Covenant College, Lookout Mountain, GA. Speakers will be Lehman Strauss and Neil Dougal. Allan Parks will provide concerts and special music all week. There are programs for children from 3 to 12 years of age, a good nursery, youth activities, lots of recreation and sight-seeing. It's truly a combined vacation for the whole family and a good Bible conference. For a folder and further information, please write to:

John Taylor
P.O. Box 754
Jamestown, NC 27282

SPOKANE MEMORIAL DAY CONFERENCE

The Christians at Monroe Park Gospel Chapel in Spokane, WA would be delighted if you would join them for their annual conference May 24 through 27, D.V. The opening session is 7:00 P.M. on May 24. Speakers expected are Ron Browne and J. B. Nicholson, Jr. For further information, contact:

Ken Clark
West 4011 27th Ave.
Spokane, WA 99204
(509) 838-1232

ENCOURAGING MINISTRY

Recently Central Bible Chapel in Millbrook, AL has been encouraged by ministry from brother Joseph Jeremiah of Silver Spring, MD and several nights of Gospel with brother Bill Gustafson of Waynesboro, GA. A number of visitors have attended since the first of the year and several came out for the Gospel meetings.

NEWS FROM NASSAU

The Shirley Heights Chapel in Nassau, Bahamas, recently held a series of meetings with brother Dick Saunders. A husband and wife made professions of faith in the Lord and the believers were reminded of the "purifying hope" as Mr. Saunders spoke from the Revelation.

One of the brethren there has been used of the Lord in the local prison, having had the joy of leading several of the inmates to Christ, one of them on death row. There are Bible study groups ongoing.

The assembly would value prayers for the Sunday School and youth work as many of the children come from homes where poverty and parental neglect or abuse are the norm. Pray that these needy ones will be shown the love of Christ.

The assembly, along with other local believers, is also involved with "The Haven," a Christ-centered, live-in, care facility in Nassau for those seeking to be freed from addictive substances and resulting sinful practices.

The Lord Jesus is presented as the only hope for meaningful change, and the "students" are

challenged to give themselves to Him in total submission while being taught to reorder their lives from the Word of God in a disciplined, remedial atmosphere.

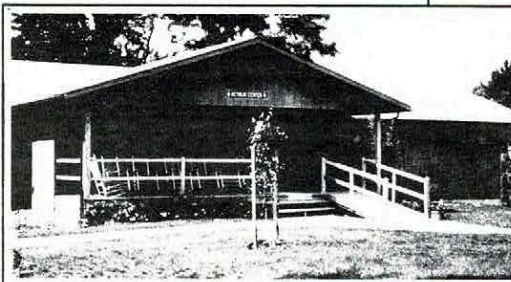
Anyone desiring information regarding this ministry may write to Kirk Knowles or Mrs. Lorna Smith at:

The Haven
P.O. Box SS 6106
Nassau, Bahamas

AT HOME

Brother Lewis Van Kampen, of Mountain Brook Bible Chapel, Birmingham, AL, recently went home to be with his Lord. He had taken an active part in the assembly and frequently ministered the Word. He has been very ill since last summer. He will certainly be missed.

HISTORIC GREENWOOD HILLS



Not only is the Greenwood Hills Conference Center in the historic Pennsylvania countryside near Gettysburg, it is historic itself, being one of the first assembly conference grounds in North America. George Landis, A. P. Gibbs, Harry Ironside and Peter Pell are some of the names that come to mind from its early days. Again this year, on its beautiful grounds, there will be

camps for children, and young people as well as three family conferences. Speakers at these family weeks throughout the summer will include Rob Lindsted, Phil Morgan, David Croudace, George Hall, Floyd Schneider, Don Welborn and Alex Strauch. For more information, write:

Greenwood Hills
7062 Lincoln Way East
Fayetteville, PA 17222

A NEW BUILDING IN NOVA SCOTIA

The Bethany Gospel Chapel of Dartmouth, NS (across the harbor from Halifax) began meeting as a small group in 1985. The Lord has blessed, the work has grown, and recently the saints were able to purchase a building previously owned by a cult. Before that, they had been meeting in a recreational center and are very thankful to the Lord for the provision of their own facilities. Their new address is:

Bethany Gospel Chapel
P.O. Box 3048, D.E.P.S.
Dartmouth, NS B2W 4Y3

Their street address is: 14 Bruce Street in Dartmouth.

THE NEW REVISED STANDARD VERSION

Arthur Farstad, executive editor of the New King James Version (NKJV) of the Bible and contributing editor of William MacDonald's *Believer's Bible Commentary*, is not at all pleased with Thomas Nelson's New Revised Standard Version (NRSV) of the Bible. In the *Journal of the Grace Evangelical Society*, he states that it is not a Bible for those "who believe in inerrancy and all the doctrines of the Bible" or for those who hold

"the essentially different roles of men and women in home and church . . ." Bruce Metzger, spokesman for the NRSV committee, said that the intent was to remove the "male dominance." Farstad adds, "Radical feminists seem angry that Christ was — and will remain through all eternity — a *man* . . ." Not surprisingly, the NRSV is sponsored by the National Council of Churches.



Arthur Farstad

OUTREACH TO THE BLACKFEET

Lord willing, there will be three weeks of evangelistic outreach this May on the Blackfeet Indian Reservation in Northwest Montana. Gospel papers, New Testament portions, and Emmaus Correspondence Courses will be distributed. Children's work, personal contacts among families, and Bible classes in the homes will be held.

Drugs, drunkenness, immorality, violence and murder are not uncommon among these people. Traditionally Roman Catholic, they are without God and without hope. Of all Ameri-

can native peoples, these are said to be the most indifferent to the Gospel. "But," writes brother Doug Crabb, "pray that grace will be given to them and that complacency to eternal matters will be overcome by the message of Life."

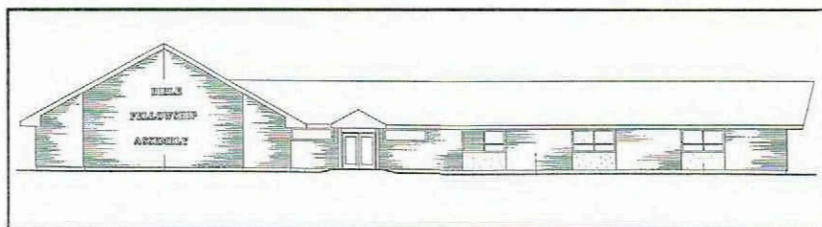
Ten people have expressed their desire to take part in this ministry. You can take part too — with your intercession.

A CAPITAL IDEA

Ottawa, Ontario, the Canadian capital, is to be the site for a series of spring and summer open air meetings. Brother Pierre Neusy of the Rideauview assembly formally requested permission from the city administration for these outreaches. In a letter approving the request for two of these meetings in the By Ward Market area, the Market's Manager offered the use of tables and chairs, and added: "The Market's Administration wishes you success with your project and thanks you for your interest in the By Ward Market."

Different areas of the city are targeted, including ethnic neighborhoods where few have access to cottages, long distance travel, etc. and make good use is made of the parks. It is expected that the Gospel will be preached in other languages beside English as Ottawa is a multi-cultural city.

A large supply of tracts are on hand and other area assemblies are anticipating helping in this work. You can help by praying for good weather, substantial and receptive audiences, utterance and power for the preachers, and that the seed sown will bear one hundredfold.



NORTHERN ONTARIO ASSEMBLY BUILDS

For twenty-eight years, Chester and Marion Donaldson have labored in the region of South Porcupine. Before that, they spent an additional fifteen years in Iroquois Falls, Matheson, and Timmins. The area of Timmins-Porcupine-South Porcupine-Schumacher has a combined population of close to fifty thousand. A day's drive due north of Toronto, it is the service center for this mining and lumbering region of the north.

The work in South Porcupine began in 1963 and, for one or two years, the believers met in a home. For nine years they had a pre-fab round building which was moved to Camp Joli-B in 1974. The present building is no longer suitable and so foundations have been laid and framing was recently started on a new building (see architect's drawing). All on one level, the new facilities of Bible Fellowship Assembly will comfortably seat one hundred and fifty people. The property has good visibility, being on a main road, and is within easy walking distance of several new subdivisions.

Another aspect of the work is a Bible bookstore in a mall nearby. Originally begun as a camp book nook, in 1981 the Lord opened the door to this community outreach. The non-threatening environment provides opportunities to reach people from every walk of life.

ALETHEIA SPRINGS SUMMER PROGRAM

The Aletheia Springs Christian Education Center in Ferrum, VA has selected for its theme this summer: "Jesus is Coming Soon." There are two Senior High weeks, one Middle School week, and one Junior High week. For further information, contact:

Mr. Dennis Medeiros
Rt. 2, Box 220
Ferrum, VA 24088
Phone (703) 365-0037

THIRTY-EIGHTH ANNUAL CONFERENCE

The Bethany Gospel Chapel of Worcester, MA will be holding its annual spring conference, Lord willing, on May 24-26. Speakers expected are W. Larry Batts and Jonathan Brower. A prayer meeting will begin the conference on Friday at 7:30 PM. For further information, contact:

Mr. Royal L. Shaw
339 Maple St.
W. Boylston, MA 01583
Phone (508) 853-3167

UPSTATE NEW YORK

This area is a needy mission-field. Most of the major population centers have no New Testament assemblies. Others have small works that need help. So we were glad to hear that evangelist Randy Amos and his wife Sylvia had moved into this area. Their new address is Box 331, Henrietta, NY 14467. Randy has used the printed page, open air

preaching, and literature tables at fairs, etc. He presently has an opportunity one day a week to have a book table on the local college campus. It would be a great thing to see God bless in a signal way and save souls. Pray for this area of the vineyard.

SOUTHERN OHIO

The young assembly in Ross (Hamilton), OH, has been encouraged by receiving a young woman and a young man into the fellowship there. Both were from Roman Catholic backgrounds. In fact, brother Wayne Schlichter, who labors for the Lord in that area, notes that at the present time there seems to be good opportunity to witness to many who are open to the truth. About seventeen individuals from Catholic background are presently fellowshiping with the Ross Assembly.

STRAFFORDVILLE JUNE CONFERENCE

A conference sponsored by the Straffordville Gospel Hall will be held on the weekend of June 22-23, at the Straffordville Community Center. Meetings will begin at 2:30 PM Saturday afternoon and continue through Sunday evening, with meals served between meetings. For further information, contact:

Mr. Robert Humphrey
93 James Ave.
Tillsonburg, ON, Canada
N4G 1A7
Phone (519) 688-6802

BEHIND ENEMY LINES

For over twenty-five years, Grace Chapel in Elizabeth, NJ, has been doing a work with the children of the Elizabethport slums. To get an idea of the type of area from which the children

FRONT LINES

come, the police have dubbed that place "Behind Enemy Lines"! Drugs and crime are standard in the neighborhoods where they live.

The children's work began with several brethren going down and picking up the children for Sunday School with their cars. Then a bus was purchased. This enabled the men to pick up more children. As assembly families moved to the suburbs, two men continued the ministry. Jim Pizzulli, one of the two, would preach, while Bill Kother would illustrate with chalk drawings.

As material things go, the bus finally was no longer useful due to its condition. A new bus was purchased, and soon forty to fifty-five children were being picked up every Sunday. Some of these children were second generation Sunday School attendants.

You may ask if any fruit has been seen in the years of labor. Only the Lord knows. Children are getting saved, but the norm has been that as the children grow up, they grow out of the local church. Some fruit has been seen, but it is easy to be discouraged.

Recently, the bus service had to be discontinued due to rising insurance costs. It was gladly received by Henry Sanchez for the work in New York. We were concerned that we would lose many of the children for this reason. However, those with their own means of transportation come on their own. Others without resources are picked up with several cars. Probably the same number of children attend now as when the bus was used, for which the saints rejoice.

Please pray that the work would flourish and the Gospel

would go forth to those who come. Also pray for the older boys and girls that they would become men and women of God.

BRINGING HEAVEN'S MUSIC INTO YOUR HOME

Those who have searched, know how difficult it is to find Christ-honoring, spirit-uplifting music for your home or car. Recently we received a cassette tape we thought you would appreciate knowing about. With an unpretentious yet fresh style, Mary Lou Engle plays 46 favorite hymns from the "Hymns of Worship and Remembrance" hymnbook. Using a delightful combination of piano and instrumental sounds, she doesn't need musical gimmickry to communicate these beloved tunes. Ideal for restful background music or to accompany you as you make melody in your heart to the Lord. Professionally produced in Dolby sound. Thirty minutes on each side. \$5.00 post paid. Available from:

Raiders of the Lost
Box 2222
Oklahoma City, OK 73101

BACK IN HARNESS

For many years, it has been the delight of brother Gerald Stover of Lansdale, PA to minister the Word of God. Recently he required a transplant of his right knee which kept him for some months from the pulpit ministry he rejoiced in. This period was extended by a series of complications, including blood clots. Recently, however, he was enabled to renew this work. He writes: "All seems to be . . . healing nicely . . . How good and gracious of God to again thrust me forth

into the work that is dear to me."

NEW ASSEMBLY MINISTRY TO TRUCKERS

In March of 1975, God saved a despondent trucker who was looking for satisfaction everywhere but in Christ. In the spring of 1990, Charles Gare, in fellowship with some interested brethren from Manitoba, formed a non-profit ministry to the thousands of truck drivers who traverse the lonely stretches of the Trans-Canada Highway. *Western Transport Ministries* has its office (rent-free) at the Big Sky Travel Stop in Headingley, MB. Christian literature suitable to truckers, including *Today's Trucker*, their own publication, is made available both at "Big Sky" and other nearby truck stops. However, their main ministry is witnessing one-on-one to the truckers who stop to visit.

Charles and Lynda Gare, with their three girls, live in Oakville, MB and fellowship with the saints at nearby Fortier. He writes: "I am so thankful to the Lord for taking me off the wide road that leads to destruction and placing me on the narrow road that leads to life everlasting." He wants others to make the same U-turn. For further information, writ to:

Western Transport Ministries
P.O. Box 204
Headingley, MB R0J 0J0



The Ongoing Need



In response to an article on the life of F. S. Arnot in our March issue, we were sent a copy of a news item published in Britain at the time of one of Arnot's visits to his homeland. Since one of the purposes of this magazine is to seek to stir up evangelistic interest, whether at home or abroad, we thought it helpful to include this graphic account.

"Arnot is to be at Ayr on Friday night." This intimation was sufficient to cause twenty-eight of us to make for the county town. Beside Mr. Arnot, there were on the platform, Mr. Jones, missionary from China, and Mr. Donald McLean, a young Scotsman, who is just setting out for the mission field in India . . . The young missionary is unassuming to a degree. He gives a quiet, unadorned account of his "wanderings." He indulges in no flights of eloquence. There is no studied attempt to produce an effect. Yet a great effect is produced. There is the profoundest attention. Mr. Arnot has dispensed with an introduction. He simply takes his cane, and says, "We'll commence here," pointing to a certain spot on the coast of southern Africa. It was here he lost his fellow laborer, and had then to proceed single-handed into the great African wilderness. It was at this point that the oxen gave way through famine of water, and the journey had to be continued by the aid of native carriers. It was here he had fellowship with the apostle in hunger and thirst, and perils in the wilderness. It was here the wild bushmen, with a wonderful philanthropic instinct, took mercy on him when faint through long-continued thirst, and, by the aid of their long canes, sucked as much moisture out of the earth as revived him to resume his journey. It was here, when provisions failed, that he killed three antelopes, and after being compelled to divide the spoil with the wild beasts, he defended the remaining carcasses till help arrived at three o'clock in the morning. It was here that water again gave way; and the bushmen, in his dire extremity, again came to his help. It was here, after crossing a parched-up

wilderness, that the waters of the Zambesi river burst on his view. It was here that he rested his wearied body and raised his Ebenezer for journeying mercies. It was here he broke the virgin soil with the Gospel, and told the benighted Africans about Jesus. It was here he rescued the little native children, doomed to death by the requirements of the awful slave trade . . . and it was from that point he set out to pay a visit to his native country, and give us at firsthand a picture of the great heathen world, as he found it in the heart of southern Africa. We need not wonder that his visit is creating a profound interest in the African mission field. In his "wilderness journey" he had been followed by many a prayerful and loving heart; and it is only "natural" that many should be eager to see and hear one whose path of danger and hardship had made it doubtful if they would ever see him again.

But, by the tender mercy of God, he has been kept alive in famine, and preserved amid all the perils of the way. He has come back for a little season to testify to the abounding grace of a faithful God, and to stir us up concerning the claims of the dark places of the earth. That the meeting effected this purpose, we cannot doubt. Yet, strange to say, there was very little exhortation. Each of the foreign laborers simply told his story, and left that story to tell its story. They spoke as men who could say, "We speak that we do know, and testify that we have seen." There was no flourish of trumpets. They had not come as theorizers; but as men who had been face to face with heathendom on its own ground. They had beheld its festering sores; they had heard with their own ears its intricate wail for deliverance . . .

Such are the men wanted for the "foreign field." It may be pleasant to sing of regions "where Afric's sunny fountains roll down their golden sand." But it was made clear to us on that Friday night, that in the center of an African wilderness, missions are entirely bereft of the air of romance; and it was a pleasant reflection to us that the brethren on that platform had not only trod the foreign field thus robbed of its halo of sentimentality, but were so delighted with the Master's service that they were going right back again! The Lord send them help from the sanctuary, and strengthen them out of Zion!

Power

There is as much difference between physical and spiritual power as between light and darkness. The basic difference is that men use physical power, but spiritual power uses men.

Paul the apostle prayed for the believers in Ephesus (1:15-23). He wanted them to know what a glorious *salvation* they had. He wanted them to know how much God *loves* His people. He also wanted them to know how great is God's *power* to keep them.

— A. E. Horton

"... Our Lord Jesus Christ: who in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see; to whom be honor and power everlasting. Amen."

(1 Tim. 6:14-16)

"Through our willing surrender to Christ, the power of sonship becomes ours. So through our entire surrender to the Holy Ghost, the power of witnessing becomes ours..."

— James Smith

"The Holy Spirit provides a power that detaches us from everything down here, and binds us to that which is invisible, to Christ in heaven, and to the love of the Father."

— J. N. Darby

"No man taketh [My life] from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." (John 10:17-18)

Within a week of my conversion, I passed a store in St. Louis and saw, hanging in a window, a picture of Daniel looking up in the den of lions and answering the king's question. I was a wicked man before I was converted. No one had told me about the keeping power of Jesus Christ. I stood before that picture, and a great hope and faith came into my heart. I said, 'Why, these lions are all about me — my old habits and my old sins — but God that shut the lions' mouths for Daniel can shut them for me!'

— C. I. Scofield

God did not deliver Daniel from the lions' den, but He did deliver him from the lions' mouths. (Dan. 6:21-22)

Maker of earth and heaven,
Whose arm upholds creation,
To Thee we raise the voice of praise,
And bend in adoration.
We praise the power that made us,
We praise the love that blesses;
While every day that rolls away
Thy gracious care confesses.

"Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

(Luke 24:49)

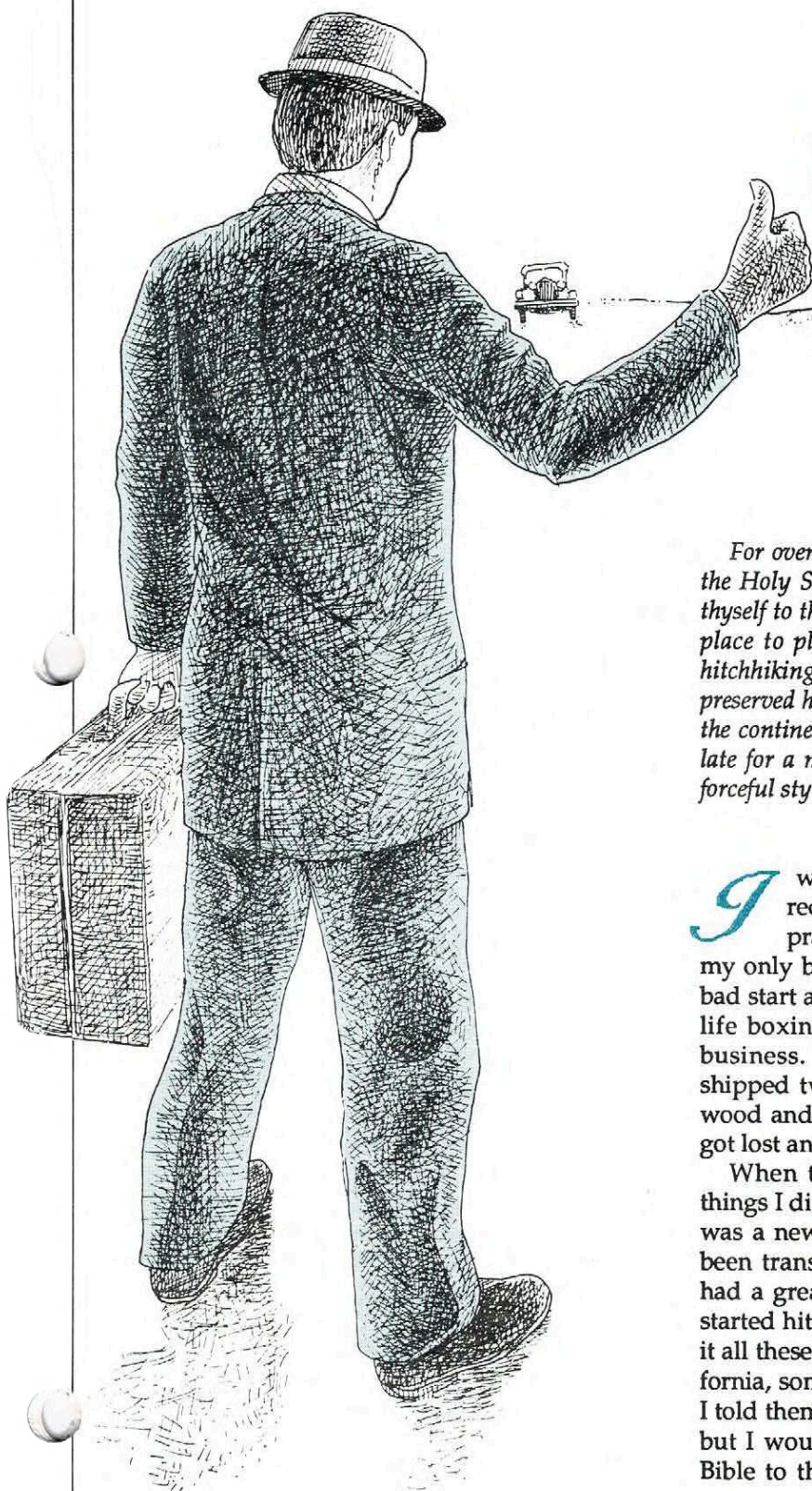
Kept by His power,
Whatever dangers lower,
The strength of God's almighty arm
Doth shield my soul from every harm,
Kept by His power.

"What is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named..."

(Eph. 1:19ff)

There is more power in the open hand than in the clenched fist.





Hitchhiking on Purpose

by George Watmough

For over twenty years, George Watmough did what the Holy Spirit told Philip to do: "Go near, and join thyself to this chariot" (Acts 8:29). As he traveled from place to place preaching the Word of God, he used hitchhiking as his means of transportation. The Lord preserved him as he made more than thirty trips across the continent. He was never in an accident and never late for a meeting. Written in his unlettered and yet forceful style, this is his story.

I was raised in a home where I can never recall seeing a Bible or hearing a word of prayer. My father was a hard drinker and my only brother committed suicide. I got off to a bad start and wasted some of the best years of my life boxing. Then I became interested in show business. I can't tell you the whole story but I shipped two suitcases from New York to Hollywood and I've never seen them to this day. They got lost and I got saved.

When the Lord found me, there were many things I didn't know; but one thing I was sure of: I was a new creation in Christ! My whole life had been transformed by His wonderful grace and I had a great desire to tell others about Him. So I started hitchhiking, never dreaming I would be at it all these years. When I reached Victorville, California, some people asked me to preach for them. I told them I had only been converted a short time but I would do the best I could. So opening my Bible to the thirteenth chapter of Genesis where

Lot was looking for grass and Abram was looking for grace, I read these words: "And the Lord said unto Abram, after Lot was separated from Him . . ." It seemed to me God couldn't talk to Abram until there had been a separation. And God can't talk to you and me until there has been a separation. I have read everything that Paul has written, but I have never read where Paul says, "I know how to compromise and I was a good mixer." But he does say, "I have fought a good fight, I have finished my course, I have kept the faith." Yes, God talks to separated men and women.

A few months later I was in Wyoming, sheltering from a storm on the porch of a store. Feeling a little down in the dumps, I recalled what one of God's servants once said: "When you get down in the cellar of despondency, look around for the King's wine." Just then a young man rolled up in his car and, since there was no hotel for miles, I asked him if I might sleep in his car for the night. He said he was working on a road job ten miles down the road and, if I would come down to the camp, I could sleep in his car. He happened to be a Mormon and we talked until after midnight. Some time that morning I believe I led him to our Lord. Then he got me a blanket and went over to the mess hall and arranged for me a good breakfast in the morning. It is wonderful to live from hand to mouth when it's God's hand and my mouth. The next morning, the very first car to come along gave me a ride to Cody, the place I tried to get to the day before. Surely the steps and the stops of a good man are ordered by the Lord.

Some time ago, I was picked up by a man that had charge of the publication work for the Seventh Day Adventist Church on the West Coast. After finding out where he stood, I said to him, "My friend, do you really know why God gave the Law?" He looked at me a little puzzled, so I said to him, "If you don't mind, as we are riding along this morning, I would like to show you from the New Testament just why God gave the Law. But first I want the third chapter of Romans to tell you.

"That every mouth may be stopped, and all the

world may become guilty before God." If you try to get to heaven by keeping the Law, God says your mouth will be shut. But if you will plead guilty, God will deal with you in mercy. For the Scriptures say, "By the Law came the knowledge of sin." If there were no other verse in all the Bible but this verse, I could never be a Seventh Day Adventist. If righteousness came by the Law, then Christ died in vain. The Law makes demands; grace bestows favor. The Law condemns the best; grace justifies the worst. The Law is something to be kept; grace is something that keeps. Under the

Law, the sheep died for the shepherd; under grace, the Shepherd died for the sheep. What a tremendous difference!

*Free from the Law! Oh, happy
condition,
Jesus has bled and there is
remission;
Cursed by the Law and bruised
by the fall,
Christ hath redeemed me once,
and for all.*

When we parted, he made me promise to send him the sermon I preached to him on grace, which I did.

Down through the years, I have ridden with men in all walks of life. On just one day, I was picked up by a contractor, a Jewish whiskey salesman, a college professor,

a high school principal, a manufacturer and an army captain on his way to his mother's funeral. On another day I was picked up by a salesman, two Jehovah Witnesses, a manufacturer, A Seventh Day Adventist, a truck driver, a Greek Orthodox Catholic and a farmer. The wonderful truth is that the Gospel was suited to every one of them.

Heading up the west coast to Canada, I was sitting alongside a Catholic priest. He was a very friendly young man. He put out his hand to introduce himself by saying, "My name is Father George Callahan." "Well," I said, "I'm happy to know you. My name is Father George Watmough. I have a wife and two kids." He smiled, then for quite some time he listened to me as I told him the story of salvation by grace — plus nothing. Before we parted, he took everything I gave him to read



***"One day in
New Mexico,
I was picked up
by a man that
had lots of
religion without
salvation."***

and thanked me. Then taking me by the hand, he said, "Sir, I'd like an interest in your prayers." And I have prayed much for him ever since.

Then one day in New Mexico, I was picked up by a man that had lots of religion without salvation. There are many hands that hold cocktails on Saturday night that hold hymnbooks on Sunday morning. "Having a form of godliness, but denying the power thereof" (2 Tim. 3:5). After I had witnessed to him for a few minutes, he said, "Now, let me tell you the four steps to salvation." "Four steps!" I exclaimed, "Why, I didn't know a

dead man could walk. How is he going to make the first? For the Bible says, "Thou shalt make no steps to My altar." Then he said, "Do you mean to tell me that I don't have to do my part?" "Oh, indeed, you do," I replied, "your part is the sinning and God's part is to do all the saving. He is a Saviour, not a helper."

I was waiting for a ride near San Jose one day when a car stopped in front of me. A lady sitting at the wheel said, "May I give you a ride?" To put her at ease, I let her know I was a Christian and loved the Lord. Then she said, "Isn't it strange that I should pick you up, having passed so many along the road. Something seemed to say, 'Pick that man up.'" Then she told me this story: "Before I left home this morning, a preacher came on the radio. For some reason I couldn't turn him off as I did all the others. When he finished, I wrote something in this book." She took a little red book out of her handbag and this is what she had written, "What I need is God. How can I find Him?" I feel sure the Lord had me there that day to tell that lady the Gospel.

In Baltimore, I was waiting for a ride to Washington, D.C. Four men were standing there also and they all got rides first. So I had a little word of prayer and then walked back to the light. A car stopped and waited for the light to change. I walked over to his window and said, "If you're going into Washington, may I go along? I have the best of credentials." He replied, "Sure, get in." In all my years of hitchhiking, I've never met a man in more trouble. He was running away from

his wife and family that very morning. So I told him I wanted him to read just three verses from My New Testament that were a great blessing to me years ago and might be a help to him. Without my saying a word, he pulled over to the side of the road and said, "Let me see them." After quite some time, I had the joy of pointing him to the Lamb of God that taketh away the sin of the world.

When I was getting out of his car in Washington, he reached into a bag in the back seat and took out a quart bottle of whiskey. Handing it to

me, he said, "Take this along. I won't need it any more." Well, I didn't need it either, but I took it and put it in my coat pocket. It felt like I was carrying a piano. I could hardly wait till I poured it down the drain. Then I said, "Let me have the little booklet I gave you (as everyone I ride with gets something good to read). I wrote the name of a Christian businessman that I knew back in his hometown. "Now you go back home and see this man right away. He is the kind of a man that will help you farther." After I had been home in Los Angeles for three weeks, I received a letter from this businessman. His letter said this: "Mr. Cone came to see me last week and he told me all that had happened. He brought his brother


along and I had the joy of leading him to the Lord. Now he is bringing another brother and I am dealing with him."

The Bible says, "Ye are My witnesses," not lawyers, and a witness only has to tell what he knows. If you and I would only tell what we know of our wonderful Lord and His so great salvation we would have lots to talk about. We are admonished to buy up every opportunity as a merchantman would buy up a scarce commodity. He that is wise winneth souls.

Leaving Denver one day, I was picked up by a man. I hardly was seated beside him when he said, "Let me tell you a story I heard in a tavern last night."

"Is this a clean story?" I asked. "I'm a Christian, and I never listen to any suggestive stories."

"Perhaps I had better not tell you this story,"



***"The Bible says,
'Ye are My
witnesses,' not
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witness only
has to tell what
he knows."***

he answered.

Then I told him how the Lord Jesus had transformed my life and had made me a new creation in Christ — that old things had passed away and all things had become new (2 Cor. 5:17). Before I left him that day, he told me that he was a deacon in a church. He was like so many in our churches today, baptized candidates for hell, who know nothing of what it means to rise and walk in newness of life and live worthy of the name "Christian."

On another occasion I was picked up by a Catholic priest. All he knew was the gospel of works, and all I know is the Gospel of grace, so we had a grand time. In the course of the conversation, he said, "If you want to get to heaven, you will have to do some good works."

I replied, "Listen to this verse of Scripture found in the fourth chapter of Romans: 'But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.' I believe in good works, but you must put them in the right place. Good works always work from the cross, never to the cross. We are saved *for* good works, but never *by* them. I could never believe that the Lord Jesus made the down-payment on my salvation and then expects me to make all the rest of the payments. That isn't grace; that's disgrace."

"But you have to be obedient to the tradition of the Catholic church," he said.

"My friend," I replied, "I have another verse of Scripture for you, found in the fifth chapter of Romans: 'If by the disobedience of one (meaning Adam) many are made sinners, so by the obedience of two, many are made righteous.' My friend, it does not read like that. Listen carefully: 'For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.' It is not my obedience and His put together. It is His obedience, His death on the cross, that makes me righteous and fit for heaven."

I shall never forget the man who stopped and picked me up when I was leaving Tucson, Arizona. After thanking him, I began to speak to him about the Gospel. He stopped me by saying, "Mister, I was raised in a preacher's home, and I haven't any use for religion."

I believe I startled him when I said, "Well, sir, I haven't any time for religion either." Then I showed him how religion is trying to get to heav-

en by something man can do but Christianity is what the Lord Jesus Christ did for us when He died as our Substitute and Redeemer. He listened to me as I told him the good news of the grace of God and His finished work on Calvary.

Before I left him that day, we pulled over to the side of the road, and I had the joy of pointing him to our wonderful Saviour. After we both prayed, I got out on one side, and he came around and took me by both hands. "Preacher," he said, "I'm going to meet you in heaven." I believe he will.

There have been times when it has not been easy for me to witness for my Lord. In fact, it never is easy. I recall leaving Miami a few years ago when a man picked me up going to West Palm Beach. If the devil himself had been sitting between us, it would not have been harder to talk to him about the Lord. I prayed and asked the Lord to help me reach him with the Gospel. He told me that he was a bartender in a hotel in Miami, but his heart was hungry for something. So I told him about the living water that alone could satisfy his thirst. Right in front of the Post Office in West Palm Beach he trusted Christ as his Saviour and Lord.

THE RIPENED HARVEST

Riding with a friend one day, I noticed something out in the field that was white, so I asked what it was. He replied, "Why, that's wheat!"

"Wheat!" I exclaimed. "I thought wheat was a golden color."

"Yes, it is," he said, "when it's ripe; but when it's overripe, it begins to turn white."

"Oh," I said, "now I know why our Lord said, 'The fields are white.' They are overripe, but the laborers are few."

May the Lord stir us all to be about our Father's business while it is still day, for the "night cometh when no man can work." "He that sleepeth in harvest is a son that causeth shame" (Prov. 10:5).



The Temptation of our Lord

William Hoste

Many of the moral signs of the last perilous times are with us today, among which we may note false teachers who are at once "deceivers and being deceived" (2 Tim. 3:13). While undermining the faith of the saints, they seem able to persuade themselves that they are building it up. Thus the Higher Critics, who only leave the *covers* of our Bible intact, assure us that the Book is now much more precious than before. We must suppose they think so, but if so, they are "being deceived." Again, those who, under guise of upholding the humanity of Christ, present us a Saviour whom with sorrow we fail to recognize as the Living Christ of the Gospels, seem quite self-satisfied with their views. It is they who are upholding the truth, they insist; it is their strong faith that enables them to believe as they do. To us their theory seems "another Jesus" in the making. Well, if they must "deceive themselves," it is no reason why we should be deceived.

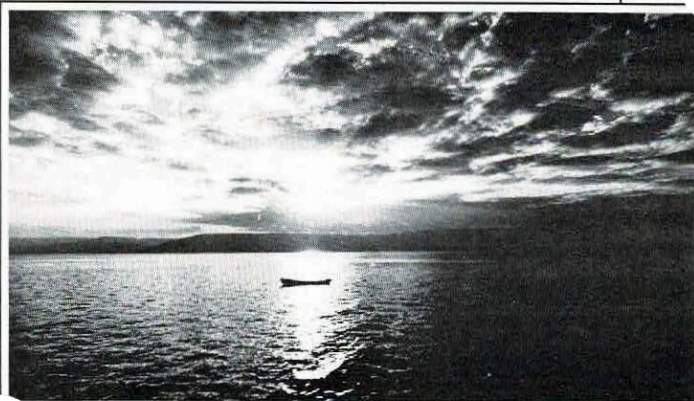
Let us now ask, in what sense was our Lord tempted? Temptation (*peirasmos*) is used in two senses and great confusion arises from not distinguishing these; (a) of *enticement*, "Every man is tempted when he is drawn away of his own lust and enticed" (James 1:14). Our Lord was clearly never tempted in this sense. He had no "lust" to draw Him away; "In Him is no sin." It is the nature of unclean animals and birds to love garbage, but for us it has no attraction. So the Lord passed through this scene of moral corruption, but there was nothing in Him to respond to it. What has a natural attraction for us, left Him unscathed. But there is another sense of temptation, that of (b) *testing*. "Though now for a season, if need be, ye are in heaviness through manifold temptations" (1 Peter 1:6). Enticement cannot come from God; "God cannot be tempted with evil, neither tempteth He any man," but God does test all His people. It was in this sense He *tempted* Abraham (Gen. 22:1). Satan *tempts* to bring out the evil; God *tests* to bring out the good effected by His grace. We should pray to be delivered from enticements, and flee from them, but we are to "count it all joy when we fall into divers testings."

In the latter sense our Lord was tempted in all

points, *after the likeness or similitude*" (Heb. 4:15 — *Kath homoioteta*¹). The words *we are* are not in the original. That is, as far as it was possible for a sinless divine Person to be tested "apart from sin," He was tested, and every test only served to bring out His perfections and proved Him to be "the Holy One of God," the perfect Servant, the faithful Witness. Moreover, His was a holy sympathy, never with sin unconfessed or devious ways persisted in, but with sorrow, suffering, and infirmity. He was tested in every possible way proper to Himself. In this sense He was "tempted" of the devil. The first temptation is enough to show up the error here combated. Satan would not appeal to *us* to make stones into bread. It would be no temptation to us, for an obvious reason, but he knew the Lord had the almighty power at His disposal, if He could be induced to use it apart from the Father.

But why such efforts to enforce this one-sided view of the humanity of Christ? In order, the reply is, to insure to Him the ability to sympathize with us in our temptations. But it is admitted that our Lord did not need to be ill in order to sympathize with the sick. This admission seems to give the whole case away, for why should not the same principle hold good in other respects? Why should our Lord have to become ignorant in order to sympathize with the ignorant? Indeed, an ignorant person *could not do so*. But "sympathy" was not the primary end of the Lord's mission. He had something more important in view, "to seek and to save that which was lost," and more important still, to glorify the Father and finish the work He had given Him to do.

¹ This phrase, with the article, occurs again in Hebrews 7:15, "after the similitude of Melchizedek."



The Fifth Sparrow

James H. McConkey

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" Luke 12:6

It was a beautiful winter day. I was sitting on the veranda of a southern hotel enjoying the sunshine and sky. Suddenly I became conscious of the swift flight of some small object before my eyes. Then came a dull thud as of something falling. There before my eyes, not ten feet away, lay the crumpled body of a sparrow. He turned upon his back. His little claws stretched appealingly toward the sky. There was a convulsive shiver as though he was in pain. Then the tiny eyelids closed over the death-dimmed eyes. A quick, short gasp and all was over. A tell-tale spot of crimson on the little gray breast gave the story of the tragedy. His swift flight through the air had evidently brought him into a death collision with a pole or buttress and his sparrow life had been the price. It was only a passing incident, this death of a tiny sparrow. Seemingly no one but myself, sitting there alone, had noticed it. But like a flash came to mind a wondrous text, with its marvelous truth. "Not a sparrow falleth without your Father."

I was overwhelmed with the thought of how far we failed to believe in, and realize, the tender care of the God of the universe over the tiniest and most insignificant objects of His creation, and much more over the most trivial and passing affairs in the lives of His own dear children.

SPARROW MATHEMATICS

"Are not two sparrows sold for a farthing?" (Matt. 10:29).

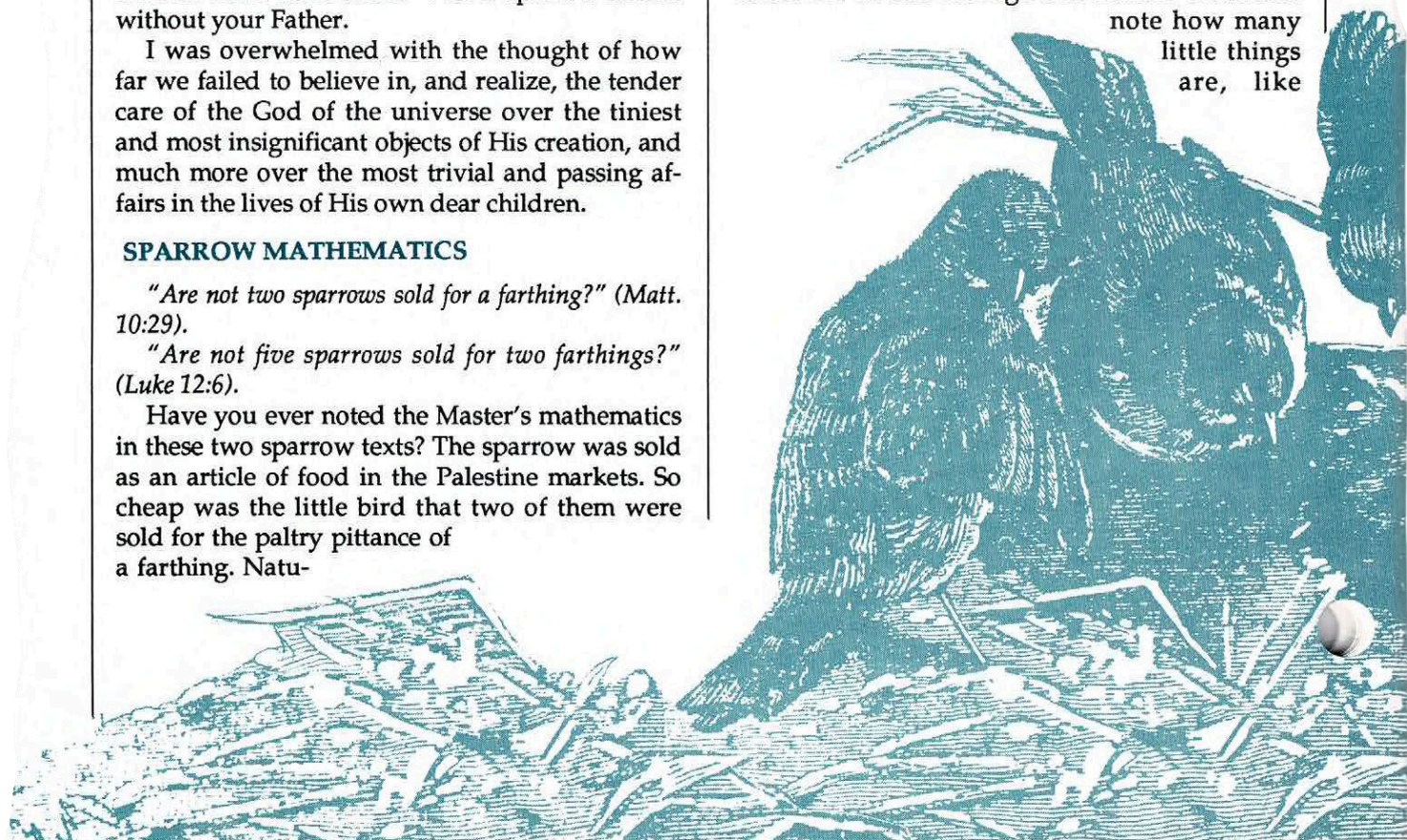
"Are not five sparrows sold for two farthings?" (Luke 12:6).

Have you ever noted the Master's mathematics in these two sparrow texts? The sparrow was sold as an article of food in the Palestine markets. So cheap was the little bird that two of them were sold for the paltry pittance of a farthing. Natu-

rally four of them would be sold for two farthings. But so insignificant were they in the sight of the vendor that, when a buyer came along with two farthings, the seller threw in an extra one, giving five for two, instead of four. Yet of this extra sparrow — almost worthless in the sight of the vendor, the Lord utters this wonderful word: "Not one of them is forgotten before God."

Have we been missing a wondrous truth? It is this: the God of the universe is also the God of the tiny sparrow. As that sparrow is ever before the face of God, and in His tender care, so the most trivial details of our lives are cared for before the face of our Father in heaven. He wants us to bring every such detail, however insignificant, in the happy confidence that He is watching and waiting to meet our every need, however humble. The God who has wrought for us the miracle of salvation is the God who would work for us every day and hour of our lives the ever-recurring miracle of the tender minute care of our care-filled lives, and would make them to be as carefree and restful in Himself, as that of a sunny-faced, artless, happy child. Let us run through His blessed Book and

note how many
little things
are, like



THE FIFTH SPARROW

the sparrow, unforgotten before the face of God.

THE UNFORGOTTEN COIN

"Go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take and give unto them for me and thee" (Matt. 17:27).

Peter was in financial straits. He had a tax to pay. But there was no money wherewith to pay it. That seemed a small matter for God to be interested in. Yet the God of the fifth sparrow was there. His face was turned toward His troubled child and He wrought a wondrous miracle to meet his money need.

I have a beloved friend who was rushed to a hospital for a critical operation. He had lived for thirty years upon a salary and never expected to be supported in any other way. But it happened that he had just resigned his position to accept another. He was therefore caught between two salaries. That is, his first salary had ceased, and his second had not yet begun. Naturally he faced the crisis with some trepidation, for his hospital bills would be great. How he could meet these and other needs, with no salary, was indeed a perplexing problem. Mark what occurred. There came to him first a gift of several hundred dollars from a group of friends. A second gift

followed from another friend. Then another, and still others. By the end of his stay in the hospital he had received, from various sources, fifteen hundred dollars, sufficient for all his needs. All this with not a word of appeal to human help; no knowledge of his precise need among the separate givers; nor any concord of action among them. Someone may say it was all an accident. But if it was, why did the same accident *never once* occur in thirty years previous? And why *did* it occur a dozen times within a period of a few months? And why did it cease at once when the necessity ceased? There is only one answer to the believer. The God of the fifth sparrow was watching over His child, meeting all his needs in the very nick of time, and with a marvelous, loving precision that knew no such thing as accident.

THE UNFORGOTTEN ROOM

"And he will show you a large upper room furnished and prepared: and there make ready for us. And His disciples went forth, came into the city, and found as He had said unto them . . ." (Mark 14:15-16).

Most of us do not think of God as interested in His children's house renting and room hunting, with their perplexities and difficulties. But He is. And here we see Him, in the most beautiful way, directing and guiding the disciples. They needed a room for the Passover feast. He sends the "man with the pitcher" as the token of His guidance. They follow him, and find a "large upper room furnished and ready" even "as He had said unto them." It was the God of the fifth sparrow again.

His face was turned in watchful and loving care even toward so small a need in their lives as a room.



THE FIFTH SPARROW

Years ago, utterly broken in body, I landed one summer at early dawn in a Canadian fishing village. Staggering down the sidewalk, I stopped at the little hotel to inquire for a room. Every room was taken. It was a keen disappointment for a sick man. Sitting down on a great rock outside the hotel, I began to pray. I reminded the Lord of my weakness and helpless dependence upon Him to supply my urgent need for a place to rest during the summer. I asked Him to show me a room that would meet that need. Rising, I started down the sidewalk toward the village. I had gone only a few yards when I came upon a white-haired, benignant, old fisherman, standing in front of his modest little home. "Would you tell me where I could find a room, sir?" I asked. Motioning me to follow him, the old man led the way upstairs to a modest little bedroom where I settled down for the summer. Day after day he would take me in his little boat and sail me about the bay until life and health began to return. For fifteen summers I came back to that same little room, finding in it a haven of rest and quiet. To me my white-haired old fisherman friend was literally God's "man with the pitcher," and the little upper room was as really sent to me by the God of the fifth sparrow as was the room to which He had so clearly led His own disciples.

THE UNFORGOTTEN DANGER

"And there arose a great storm . . . Master, carest Thou not that we perish?" (Mark 4:37-38).

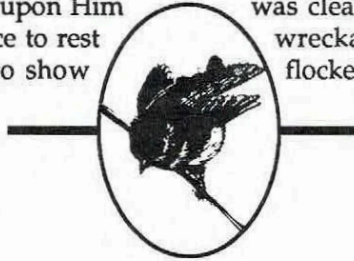
Christ and His disciples were crossing the lake. A great storm arose. The waves rolled in over the sides. The boat began to swamp. The disciples were panic-stricken. In their fear, they awoke the Lord and cried, "Master, carest Thou not that we perish?" He arose and rebuked the wind and stilled the sea. Immediately there was a great calm. Then He put His finger on the sore spot in their hearts. It is the spot at which we all wince when He touches it in gentle rebuke — the spot of disbelief? "How is it that ye have no faith?" They trusted Him for great things but they did not realize that He was the God of the fifth sparrow and

could be trusted in all things. They did not know that He was carefully guarding their lives in danger, even as He was safeguarding their souls.

I was journeying northward after a winter's teaching in the South. As the day went on, our train came upon a wreck. We were held behind it for many hours until night fell. Finally the line was cleared. As our train ran by the burning wreckage, the passengers from our sleeper flocked to the rear platform to watch. Under the same impulse, I sought the rear of the car. The platform was crowded with spectators, so I stepped across toward the front platform of the car adjoining ours. I laid my hands upon the iron rods at the side. Lifting my foot, I was about to step out upon the platform. There came at that moment a sort of gentle arrest to my spirit which stopped my step for a moment. The next instant I was conscious of a cold breath of air upon my cheek, which should not have been there if the car door were closed. In another instant I realized that someone had left the door wide open, and the platform lifted, and I was about to step out through the darkness from a fast express train to what would have

seemingly been certain death. I walked forward, sat down in my berth, pulled my hat over my eyes, and had a quiet season of thanksgiving with the Lord who had stopped my erring step and safe-guarded my life. Before my very eyes I had seen the God of the fifth sparrow in action.

And who of His children has not? Doubtless there is not one who reads these lines who has not had like narrow escapes from instant death. By sea, flood, fire, and deadly peril of all sorts, our lives have been in jeopardy again and again. From childhood days until this hour we have more than once felt the chill breath of death in our faces and realized how close had come the summons to the other world. But the God of the fifth sparrow was there. He beset us before and behind, at our right hand and at our left. And we have come to realize that the angels of His care are sent forth to minister unto the heirs of glory, and that in every passing moment of our lives His unseen messengers guard with tender care the footsteps of those who



*"We have more
than once felt the
chill breath of death
in our faces and
realized how close
had come the
summons to the
other world."*

THE FIFTH SPARROW

are "of more value than many sparrows."

THE UNFORGOTTEN BREAD

"As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread" (John 21:9).

All night long the disciples had toiled and taken nothing. The gray dawn of the morning found them tired, hungry, and disheartened. The last thing in the world they would have expected would be to find the Lord of glory preparing breakfast for them. Yet when they came to shore, they found a fire of coals there, with fish and bread ready to refresh and strengthen their hungry, weary bodies — fish they had not caught, and bread they had not baked. It was the same precious story. The God of the fifth sparrow was there again. Their need of food was not forgotten before the face of the Lord. Just then the thing of first importance to Him was a meal for His own hungry ones. What a picture of His care!

I had reached a crisis in my business and Christian life. God was calling me to step out and follow Him in the teaching of His Word. There was no society or organization behind me. Therefore I knew that it meant I must trust Him to supply my needs through the voluntary offerings of the work. This I decided to do. I foresaw that it meant a testing of faith, nor was it long in coming. The first town I went to teach in was a small one. After the service, the free-will offering was handed me. It amounted to the munificent sum of sixteen cents. Can you imagine how Satan assailed me? He beset me with all sorts of sinister suggestions — I would fail; I would starve; I would be deemed a fanatic, and the like. Finally, I found arising in my soul a spirit of intense indignation that he should dare to try to break my faith in the living God. I started to climb the mountain. When I reached the top, I sat down under a tree to pray. I laid the sixteen cents on the ground and dedicated it to God for missions. It was very little — but it was all I had received. Then I told the Lord I believed He had called me to teach His Word and I would follow Him at any cost. For two hours the heavens seemed to open, and the Lord who had called me to teach in His name was present with me in marvelous power and blessing. That was thirty years ago. From that time, God has cared for me in the most beautiful way, meeting all my needs to the uttermost as they arose. It was the same God of the fifth sparrow who had the bread

and the fish ready for His disciples when they landed, hungry and weary, upon the seashore.

THE SPARROW'S REPROOF

*Said the Robin to the Sparrow,
"I should really like to know,
Why these anxious human beings
Rush about and worry so?"
Said the Sparrow to the Robin,
"Friend, I think that it must be,
That they have no Heavenly Father
Such as cares for you and me."*

— Elisabeth Cheney

The sparrow's indictment is worth heeding. We believe unto salvation, but we live as though we had no Father! That is, we trust God for the great things of life, but fail to trust Him for the little ones. "If God so clothe the grass of the field which today is, and tomorrow is cast into the oven, shall He not much more clothe you, oh ye of little faith!"

He rebukes them for their little faith, but note the context. He was speaking of food and raiment when he said, "Oh, ye of little faith!" That is, *one form of little faith is the failure to trust God about little things*. So with us. We have looked unto Him in faith and have been saved. We have come to Him in some critical hour and have known His great deliverance, answering our implicit faith. We have walked in the darkness of unknown pathways, and trusted Him for guidance. But when it comes to the fifth sparrow, when it means trust in Him for things so trifling we scarcely like to mention them, then we fail. There is a vast area of peace for our lives which is unexplored and unpossessed because we have failed to grasp and embody in practice this great truth concerning the God of the fifth sparrow. The God who upheaved the mountains, hollowed out the seas, and guides the stars in their courses is the same God who paints the pansy, perfumes the rose, and chisels the tiny crystal. The God who holds the universe in His omnipotent grasp is the same God who prepared breakfast for His tired and disheartened disciples. We have been dropping too many stitches from the web of our prayer life. Let us weave in not only the thick cords of our great burdens and anxieties, but also the tiny threads of the trifling and seemingly insignificant. The pattern will be much more beautiful. And the peace — oh, how much more wonderful!





HEROES

J. J. Rouse

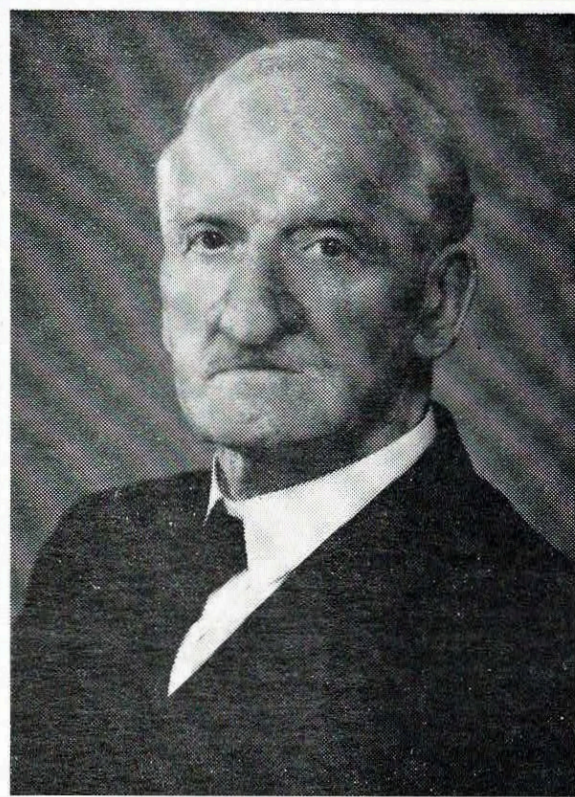
John Bjorlie

The teenage rascals had caught "Rodney," the old roan horse, and were leading him to the door of the large tent. The boys, whispering, moved quickly. One pulled Rodney's head through the tent entrance. The other boy lifted its tail and put a bull thistle under it. Within the canvas walls the meeting was in progress. Alexander Marshall and two co-workers were conducting the meeting. Old Rodney didn't lift his tail to drop the thistle, but as is characteristic of such beasts, he hugged it all the tighter as he plunged into the tent, running and stomping. Rodney's "neigh" agreed with the people's "Oh, no!" The boys only laughed as they ran for cover. When the consternation and confusion caused by Rodney had settled, and the boys had squeezed all the humor from their prank, one of them, James Rouse, walked across the road to the Rouse farm. His thoughts were filled with how he had spoiled the meeting that night. Those "Marshallites" with their talk about heaven and hell had been upsetting the communities all around Orillia, Ontario. But James later confessed it was a lot easier to shake off their preaching when he was surrounded by his fellow juveniles. As one preacher had said, "You can laugh your way into hell, but you can't laugh your way out."

Soon after this episode, James attended a funeral. As he looked at the empty shell of "Aunt Mary," a solemn question came to him with an irresistible force: "If your body were in a coffin, where would you be?" This sudden thought caused James to pass through months of agony. His silliness seeped out of him. It was now March of 1885. James was almost sixteen years old. For a Sunday School project, he had been memorizing much Scripture, including parts of Romans. But the all-important transaction occurred when he was in the woods gathering firewood. Referring to it, he said, "I cried out, 'Oh, God, I'm lost; there's no use of me trying to be good.' I got the wood on, and was on my way home, when I saw that, according to Romans 5:6, 'Christ died for the ungodly,' and I passed from death unto life."

Some time after being converted, James Rouse amazed his father with the announcement that he intended to become a preacher instead of a

farmer. Accordingly, in 1895 he went out to preach in the open air with a veteran evangelist named James Goodfellow. He was also impressed with the work Alexander Marshall had done in establishing about twenty congregations of saints around Orillia. Thus he ventured north, determined to do likewise. He later wrote, "In the early



history of those who gather in the name of our Lord Jesus Christ in this country, there were no assemblies to go to. Laborers went out into the regions beyond, and pioneered. God blessed His Word to the salvation of many, and assemblies were formed. But in both the United States and Canada, there is much untouched territory, and apparently few young men to go to these parts with the Gospel. God is the same; His Word is the same; the Gospel is still the power of God unto salvation to everyone that believeth. Why run in the rut — young men going from assembly to assembly, the fruit of the labors of those who are with the Lord, with so much new ground un-

touched by the Lord's servants?"

One reason so few have ventured into pioneering is, few are willing to bear the hardships. And hardships they were! While visiting out-of-the-way places, Brother Rouse often slept on the wood floor rather than lie on the bedbug-infested mattress. And the mice were careful to test the food to see if it was all right for the poor preachers. The accommodations were often filthy and the finances scant.

Harassment was common. Mr. Rouse's large canvas tents (supplied by C. J. Baker of Kansas City) were cut down, the sides sliced, and punctured by fireworks and rocks. In one meadow where the tent was pitched, someone poured salt around and in the tent. The next day James was surrounded by about sixty cows licking the salt. They would gore the tent with their horns and then walk through the holes. C. J. Baker supplied God's faithful servant with three or more tents over the years.

In 1898, J. J. Rouse was joined in marriage to Eva O. W. Russell. Eva "expressed herself as willing to share my joys and sorrows." They had four children. The little family moved often, which is a hardship in itself. Their move to Edmonton, Alberta, in 1905 had its share of "joys and sorrows." The homesteaders were just breaking ground at that time, and the prairies were full of virgin soil for the evangelist as well as the farmer. Between Brandon, MB, and Vancouver, BC, there were fifteen hundred miles with virtually no scriptural local churches and little if any aggressive evangelism. A great and effectual door was open. But the climate and the pressures of the work took a heavy toll on Eva. A young widow and her two unmanageable boys came to stay in the Rouse home for a number of months. Soon after they left, Eva collapsed with nervous exhaustion. Then the children all took sick with scarlet fever. This was during one of the coldest winters on record. Brother Rouse would sometimes wake up in the morning with icicles on his mustache.

Those winters left their permanent mark on J. J. Rouse as well. The unforgettable thing about him

was his nose. The Alberta winters with temperatures of sixty and seventy degrees below zero had frozen it so many times that it became swollen and grotesquely pronounced. For those who do not like an overly handsome preacher, J. J. Rouse was the man. To the children who gawked he would lean down and ask, "Do you know how my nose got like this? By sticking it in other people's business." In those forbidding winters, Rouse usually traveled via his "foot-mobile," visiting homes in the afternoons and walking to rented schoolhouses in the evenings, where he preached the Gospel. Twice he almost froze. Once when walking home in a blinding blizzard he couldn't find the road and stepped over a ridge into a ravine. Down into a snowdrift he fell. The drift was so deep, there was six feet of snow above his head. Stomping with his feet and drawing his hands above his head, Brother Rouse "swam" upward and out.

Perhaps worse than the danger of freezing to death was the fatigue and melancholy of the long winters in Alberta. Rouse once overheard a homesteader explain life on the prairie to a prospective homesteader. "You get awful lonely," he said, "then the next stage is, you begin to audibly talk

to yourself, and the further stage of it is, you begin to wonder which would be the easiest way to do it — that is, to commit suicide. I had reached this stage," he said, "when my father came, and he did not arrive any too soon."

Rouse was asked to officiate at numerous funerals at this time. One day a certified drunkard was cursing Mr. Rouse from his hospital bed, saying, "Get out! and never come back!" Three days later Brother Rouse was preaching at the same man's funeral. Rouse often remarked he "saw signs following" the preaching of the Word. On two occasions, shortly after exhorting unbelievers about their need of Christ, they were found dead. In one case, an Episcopal clergyman had bitterly opposed Rouse's Gospel preaching in the clergyman's parish. Rouse went to reason with him and was rudely put off. Two days later the clergyman had a heart attack and died. It is a solemn thing to

"Perhaps worse than the danger of freezing to death was the fatigue and melancholy of the long winters."

Heroes

continued

oppose the work of God. As the Scripture says, "Touch not Mine anointed, and do My prophets no harm" (Psalm 105:15).

Rouse's speaking was lively and interesting but it could not be called entertainment. When he met a jeweler's wife on the street, he expressed his pleasure at seeing her at the meeting the night before, and invited her to the next meeting. "Never again for me," she said. Rouse assured her the meeting was free and all were welcome. Again with more emphasis she said, "Never again for me." When asked, "Why never again?" the truth came out: "I never slept all night after being there." Another time Mr. Rouse was in a department store and overheard two women speaking about his meetings. One asked, "Have you been to the tent yet?" The other answered, "No." The first then said, "Well, if you want the pride knocked out of you, that is the place to go."

J. J. Rouse not only preached the Gospel in

tents and schoolhouses, he also helped in the formation of many congregations of saints. In Ontario there were the meetings at Bracebridge, Emberson, Huntsville, Kearny, Kenora and Wyebridge. In Alberta there were assemblies established at Belvedere, Calgary, Edmonton, Grainland, Savey Lake and Wetaskiwin. In British Columbia meetings were started at Fort George and Prince Rupert.

Ever a pioneer, Brother Rouse often advised the young evangelists, "Jesus did not say, 'Go ye into all the assemblies,' but 'Go ye into all the world and preach the Gospel to every creature.'"

Further reading:

Pioneer Work in Canada Practically Presented

by J. J. Rouse

Alexander Marshall: Evangelist, Author and Pioneer

by John Hawthorn

Evangelism

J. J. Rouse

In the Scriptures, we have specific directions to govern the Lord's people in every detail of life. "All scripture is . . . profitable . . . that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17).

In connection with evangelization, in the Gospels, we have the command: "Go ye into all the world and preach the Gospel to every creature" (Mark 16:15). In the Acts of the Apostles, we have the history of their obedience to the command, and in the Epistles, teaching in connection with methods in carrying on the work (see 1 Cor. 9:1-27; 3 John 7-8).

In Ephesians, where we have Christ as the Head of the Church, we have the gifts presented in chapter 4:11-12. "And He gave some, apostles; and some, prophets; and some, evangelists; and



some, pastors and teachers . . . "According to chapter 2:20, the apostles and prophets are in the foundation, leaving evangelists, pastors, and teachers in the superstructure, and they are in evidence in the church today. In contrast to this, in 1 Corinthians, where we have the local assembly aspect of the church, in chapter 12:28, where the gifts are mentioned, there are no evangelists. How singularly strange, one would say. To me this is very significant, and I take it to mean that the sphere in which evangelists are to operate is not in the assembly, but in the world.

I do not infer that the Gospel should not be preached in assembly buildings. However, often there are local brethren quite gifted to do this. The Lord has set His approval on special evangelistic meetings conducted in assembly buildings by

evangelists who give their whole time to the work of the Lord, but there is the tendency, on the part of evangelists, to go only from one assembly to another, and never enter new territory. It is easy for both evangelists, and God's people generally, to slip into ruts, and to do things that as a rule are thought to be all right, but have no support from the Word of God.

As one who has done some fishing for trout in the brooks, I have learned many lessons. To be successful, the fisherman must keep himself out of sight as much as possible; and so in preaching the Gospel we need to keep ourselves out of sight and present Christ in such a way that people are attracted to Him. I once heard a man deliver an address that was well calculated to turn away the unsaved from listening to the Gospel. After the meeting was dismissed, an Irish brother, who had a great interest in the Lord's people and in the Gospel, came to me in distress and said, "The idea! Imagine a man going fishing, jumping into the water and splashing with a pole and scaring the fish away!" Paul referred to this principle in connection with preaching the Gospel when he said in 2 Corinthians 6:3, "Giving no offense in anything that the ministry be not blamed."

Another thing that is of the greatest importance and wonderfully illustrates the truth with regard to fishing for men, is this. Fish in the brooks nearly always have their home in some secluded place, and do not often change their residence. Having caught a number in one place, we have gone back there again and again for weeks without catching another. How unwise it would be to continue to fish there, when there were no fish. We would go further up the creek to find another place where we would catch more beautiful trout. So with preaching the Gospel.

While evangelists often fail by spending their time in assemblies instead of going into new territory, I have no doubt there are contributing causes, one of which is dependence upon assemblies rather than upon the Lord who sends them — that is if sent by Him. If one goes out into the world to evangelize, one will have trials of faith like Paul. He will know what it is to be abased and to abound, and to be full and to suffer need (Phil. 4:12). But that which casts one upon the Lord results in spiritual good.

But there are two sides to every question. The assemblies also have their responsibility to act before the Lord intelligently as good stewards. Too

often failure in evangelists in not going out in pioneer work, is that the assembly fails to think of those who are thus engaged. If the assemblies of today were more exercised in the matter of having fellowship with the work of the Lord in new places, it would have a twofold effect. First, it would discourage the practice of evangelists spending all their time in the assemblies; and second, it would encourage and stimulate pioneer work. Preachers are plentiful, but the harvest is great and the laborers are few.

"Pray ye therefore the Lord of the harvest, that He would send forth laborers (not preachers) into His harvest" (Luke 10:2), and let the assemblies be consistently scriptural in supporting such work.

When a true evangelist goes into new territory he has expenses to pay. He has gone forth for the sake of the Name, taking nothing of the Gentiles (3 John 7), and it is his privilege and responsibility to do so in obedience

to his Lord's command. On the other hand, it is the responsibility and privilege of the Lord's people in the assemblies to support the work thus carried on, that the Gospel be not hindered (1 Cor. 9:1-10). "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:5-6).

"The fisherman must keep himself out of sight as much as possible."



Excerpts from *Pioneer Work in Canada*,
by J. J. Rouse



Prayer Power

J. J. Rouse

While Alexander Marshall was preaching in a country district, near Orillia, using a tent, the prejudice among the people was terrible. Within two thousand yards from the Gospel tent lived an Irishman, who was a very devout Episcopalian. It was beneath his dignity to go to the tent, but one Sunday afternoon as he was walking over his farm he heard the sound of a human voice, seemingly coming from a big maple tree by a stone fence, the width of a field from the road. He wondered who of his neighbors were visiting under this tree, so proceeded to walk over to see. When he got near the fence, he tiptoed up to the stone wall and looked over, greatly surprised to find Mr. Marshall and his fellow laborer on their knees praying and asking God to bring in the people to the meetings and save them.

These brethren who were preaching in the tent were doing as Paul and Silas in Acts 16. Every time the apostles prayed someone was saved. First, Lydia; second, the damsel possessed with the spirit of divination; third, the jailor. What a good thing if preachers today were so conscious

of their need of God---it would lead to much prayer. In Acts 15 there is not a word about prayer, but plenty about disputations and dissension, even ending in Paul and Barnabas being parted asunder. In Acts 16 we read of them praying three times, and the chapter ends in the saints rejoicing and being comforted. If Christians would pray more, there would be less quarrelling.

This Irishman was so impressed when he saw and heard these men praying that he immediately went home and said to his wife, "These are good men, I am going to the tent." The result was: he and his wife and a number in the family were saved.

It was literally so in those days, "These [men] that have turned the world upside down are come hither also" (Acts 17:6), and "There was no small stir because of the Way" (Acts 19:23, R.V.). And thus the work went on, and souls were saved in hundreds. This was real pioneer work, and we would like to see it repeated again by young men, in the strength of youth, going out into new ground in simple dependence on the Lord!

U



Things That Matter

Harold Kesler

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18). "The heavens shall pass away . . . the earth also and the works that are therein shall be burned up" (2 Peter 3:10).

In these Scriptures, God brings before us the temporality of "things seen." The verse in 2 Corinthians, especially applicable to the Lord's people in the midst of trying circumstances, and in the possibility of physical death, embraces much more than is seen in the immediate context. The "things seen" are summed up by Peter as, "the heavens" and "the earth" — God's creation; "and the works that are therein" — man's addition to God's creation. God's creation has been marred by man's sin, which resulted in the curse. Since the Fall, man has been trying to build a character from a depraved nature, and a paradise out of a cursed earth. Nevertheless the Divine edict still stands, "The things which are seen are temporal."

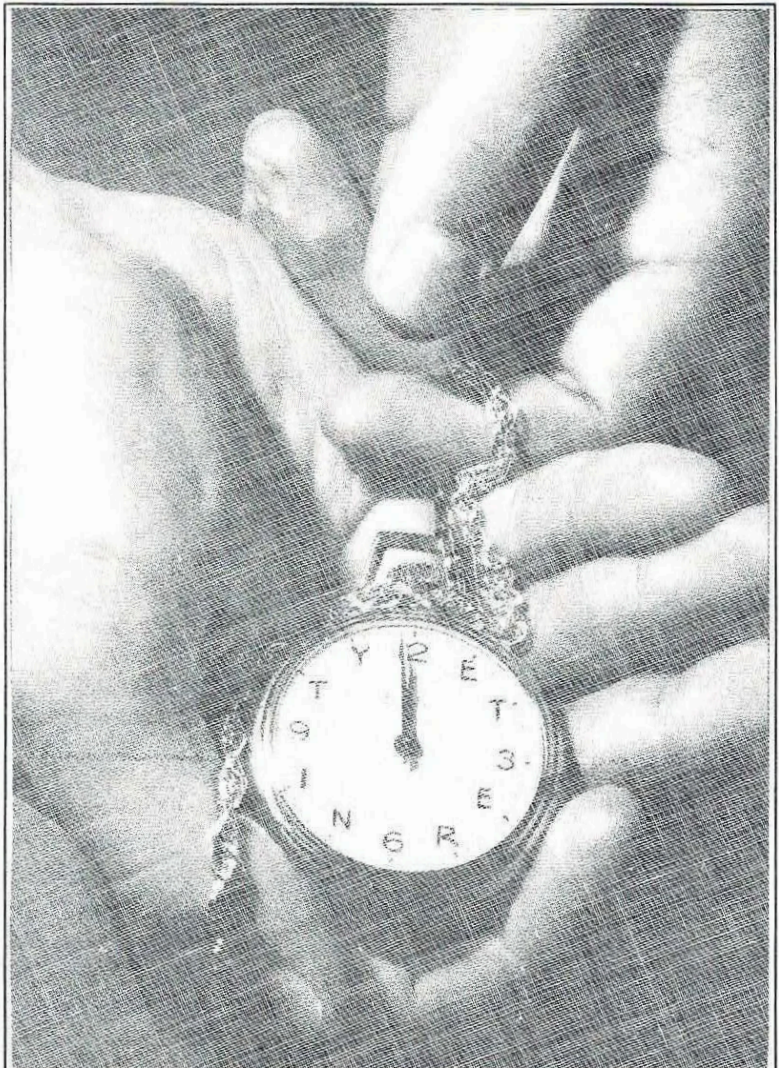
The question may arise: How can things not seen be seen? The answer is through faith as described in Hebrews 11. This chapter opens with FAITH'S DEFINITION: "Now faith is the substance of things hoped for, the evidence of things not seen." In order to see the things not seen, we must be convinced that they exist. Faith is a confident assurance and a firm conviction of their reality. Faith primarily believes in the existence of invisible things.

Next in the chapter, we have FAITH'S APPREHENSION, for "Through faith we understand that the worlds were framed by the word of God," (v. 3). It is known that the natural man will not receive Divine truth because to him it contains absurdities, and "Neither can he know

them" (1 Cor. 2:14). Man's wisdom results in mere human speculation, but faith has no difficulty in apprehending God's Divine revelation, for faith not only gives assurance, but results in intelligence as well.

Beginning at verse 4, we see FAITH'S OPERATION. "By faith Abel offered . . . a more excellent sacrifice." Operative faith takes God at His word, and acts accordingly. In this chapter we see faith manifested by the deeds recorded.

This brings us to FAITH'S APPROPRIATION. In Hebrews 10:39, the believer is spoken of as being "of them that believe to the saving of the



soul." Surely this is appropriating salvation by faith. In 2 Timothy 3:15, the foundation and the appropriation of faith result in salvation, for we read, "The Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Faith that rests upon God's Word, and lays hold of the Lord Jesus Christ as a personal Saviour, appropriates salvation. The faith that avails must have the Bible as its basis, Christ as its object, and salvation as its first result.

Finally, we have FAITH'S VISION: "These all died in faith, not having received the promises, but having seen them afar off" (v. 13). The promises had not been fulfilled in their time, but faith has keen vision, for they saw them at a distance, and as a result, they "confessed that they were strangers and pilgrims on the earth" (vv. 11-13). Though in the world, they were not of it, for of them we read, "But now they desire a better country, that is, an heavenly" (v. 16). What Jeremiah said of himself was true of them and should be true of each one of us, "Mine eye affecteth mine heart" (Lam. 3:51). The more that we see of the heavenly, the less shall we be like the earthly.

How appropriate it is that four of the "things which are eternal," should be found in the epistle to the Hebrews, all of them being inseparably linked to the Eternal Son of God. In Hebrews the Lord Jesus Christ is revealed as the substance of that which, in the law, was a "shadow of good things to come" (10:1). Therefore it presents Him as being superior to the law. The law being typical was likewise temporal, and as the type must give way to the antitype, even so the shadow yields to the substance. The law had its beginning. In Galatians 3:19 we read, "It was added." The same verse also suggests it was temporal, for it continues, "till the Seed should come." "For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). Since the law was temporal, that which was accomplished under it also must be temporal. In contrast, our Lord is set forth as the Eternal One, the Creator, who remains after creation has perished. "They perish; but Thou remainest." Consequently, that which is accomplished by Him is eternal. We suggest four of these eternal things for our present enjoyment, and for further consideration.

ETERNAL SALVATION: This could not be known under the law, for what the law demand-

ed, man could not accomplish. Instead of being a means of salvation, it became "the ministration of condemnation." Our Lord, in contrast, after keeping its precepts for us, bore its curse, and thus became the Author of eternal salvation (Heb. 5:9).

ETERNAL REDEMPTION: That which all the blood of all the sacrifices under the law could not do, Christ did, "by His own blood . . . obtained eternal redemption for us" (Heb. 9:12). The price can never diminish or be devalued.

ETERNAL PERFECTION: Such perfection in man could never be produced by the law "for the law . . . can never with those sacrifices . . . make the comers thereunto perfect" (Heb. 10:1). Now that which could not be secured by the many sacrifices has been provided by the one sacrifice of the Lord Jesus Christ: "For by one offering He hath perfected forever them that are sanctified" (Heb. 10:14).

ETERNAL POSSESSION: The children of Israel under the law did not fully possess their inheritance, for they were later dispossessed. The possessing and the retaining of their inheritance were dependent upon their obedience. How different all this is for the believer in this age, for we read, "That . . . they which are called might receive the promise of eternal inheritance" (Heb. 9:15).

Surely the faith that can open our eyes to see these eternal things can also loosen our tongue to sing His praises:

*I'm going to the better land,
By faith long since possessed,
The glory shines before me,
For this is not my rest.*

ERRATA

In the April issue of *Uplook* we discovered some name shifting in the Heroes column. The article stated that J.N. Darby had been asked to sit on the board of the Revised Version of 1881 but had refused and that on one occasion when the committee had reached an impasse over a passage, one of the members admitted, "There is only one man in England who knows the meaning of this verse . . . J. N. Darby!" Wrong! The statement should have been, "There is only one man in England who knows the meaning of this verse . . . William Kelly!" And it was Kelly who refused to sit on the committee. Kelly and Darby were close friends but they were also separate entities. Our apologies! We know Kelly would forgive us and hope you will too.

Every Day Reading Plan

SECTION 6: Numbers — Camping with God

June 1	Num. 1:1-54	A census taken at Sinai
June 2	Num. 2:1-34	The arrangement of the camp
June 3	Num. 3:1-51	The priests and Levites; the firstborn redeemed
June 4	Num. 4:1-49	The responsibilities of Levitical families
June 5	Num. 5:1-6:27	Separated from defilement and to God
June 6	Num. 7:1-89	The gifts of the twelve princes
June 7	Num. 8:1-9:14	Lamps lit; Levites cleansed; Passover held
June 8	Num. 9:15-10:10	The guiding cloud; the silver trumpets
June 9	Num. 10:11-11:35	The journey begins from Sinai
June 10	Num. 12:1-16	The murmuring of Miriam and Aaron
June 11	Num. 13:1-33	The spies sent into Canaan and their report
June 12	Num. 14:1-45	Israel turned back through unbelief
June 13	Num. 15:1-41	Wanderings begin with God's foretaste of Canaan
June 14	Num. 16:1-17:13	Korah's rebellion condemned; Aaron's leadership confirmed
June 15	Num. 18:1-19:22	Privileges and responsibilities of Levites; the red heifer
June 16	Num. 20:1-21:35	Wanderings continue: great lessons to be learned
June 17	Num. 22:1-24:25	Balaam blesses Israel and curses himself
June 18	Num. 25:1-18	The "doctrine of Balaam": compromise
June 19	Num. 26:1-65	Another census: a new generation
June 20	Num. 27:1-11	The law of inheritance — Zelophehad's daughters
June 21	Num. 27:12-23	Preparing for Moses' death: Joshua appointed
June 22	Num. 28:1-29:40	The order of the offerings
June 23	Num. 30:1-16	The law concerning vows
June 24	Num. 31:1-54	The judgment of God on Midian
June 25	Num. 32:1-42	World-bordering — 2 1/2 tribes disagree with God
June 26	Num. 33:1-49	A summary of the journey
June 27	Num. 33:50-56	Dispossessing the enemy and possessing the land
June 28	Num. 34:1-29	Preparations to enter Canaan
June 29	Num. 35:1-34	The cities of refuge
June 30	Num. 36:1-13	Zelophehad's daughters again — claiming their inheritance

Each month we face a dilemma. We want you to have this reading scheme in advance of the given dates; at the same time we want the news to be fresh, not two months old. So this plan will be for reading in June. Sorry for any inconvenience caused. — Editor

Numbers

The fourth book of the Bible is evidently an integral part of the books that go before it, as seen by its first word — “and.” In fact, it is linked more closely with the history of Exodus. There is a period of only one month between Exodus 40:17 and Numbers 1:1, that is, between the erecting of the tabernacle and the military census commanded.

Originally in Hebrew the book was called *Be-midbar* or “in the wilderness,” but the Septuagint translators named it *Arithmoi* which in Latin became *Numeri* and *Numbers* in English. Thus the emphasis rightly shifted from the geography to the history of the period.

Not that the geography is unimportant. The Sinai Peninsula stretches one hundred thirty miles east to west and two hundred forty miles north to south. A rough, inverted triangle bounded on the southwest by the Gulf of Suez, on the southeast by the Gulf of Aqaba and on the north by the Mediterranean, this desolate land encompasses four major wilderness areas: the wilderness of Shur in the northwest (nearest Egypt), of Zin in the northeast (nearest Canaan), of Paran in the eastern-central part and the wilderness of Sin in the southwest. This area became the graveyard of hundreds of thousands of unbelieving Israelites (the first census lists more than six hundred thousand adult males, giving a total of at least two million in the exodus). Assuming one adult female for every male, there would have been on average, eighty-eight funerals per day for thirty-eight years until the whole first generation had died, Joshua and Caleb excepted.

An important moral distinction should be made in studying the book. God intended that the wilderness should teach His people His dependable goodness, but the wanderings were due to their unbelief and teach us the severity of God. From the Red Sea to Kadesh-Barnea, we are to find encouragement and positive instruction. From Kadesh on, we are to learn the warnings by negative instruction.

Even so, the grace of God is seen throughout the whole narrative. What helpful lessons can be drawn from Numbers both for believers and unbelievers. Types can be seen in the guiding cloud (9:15), the manna (11:7), the ribband of blue (15:37), Aaron’s rod that budded (17:8), the red

heifer (19:2), water from the rock (20:8) the bronze serpent (21:9), and the cities of refuge (35:6) among others. The New Testament writers found this a rich field for illustrating Bible truth.

What are some of the great lessons in Numbers? First, we learn much of God. With the desert in every direction, when they had nothing but God, God was enough. Second we learn the secret of progress in life. It was simple obedience. Every act of unbelief stopped Israel in their tracks. There they sat until ready to “go forth” in faith. Third, there is the principle that spiritual rest comes by spiritual conflict. We cannot expect victories to be won without battles fought.

The book of Numbers abounds with action-packed stories, rich pictures of New Testament truth, and fascinating character studies — irrepressible Miriam, enigmatic Balaam, longsuffering Moses and the courageous daughters of Zelophehad, to name a few. And though there are many dark clouds that sweep across the book’s landscape, behind them all the sun of God’s goodness continues to shine, albeit hidden at times. There are few words in Holy Writ to compare with the High Priestly Benediction from the heart of God Himself:

*The Lord bless thee, and keep thee:
The Lord make His face to shine upon
thee, and be gracious unto thee:
The Lord lift up His countenance upon
thee, and give thee peace (ch. 6:24–26).*

FOR FURTHER STUDY:

The Book of Numbers, A. C. Gaebelein,
Our Hope Publications
The Camping Grounds of Israel, C. H. Bright,
The Bible Scholar
From Egypt to Canaan (Outline Studies), W. Pell,
Gospel Folio Press
Numbers: Journey to God’s Rest Land, I. Jenson,
Moody Press.

Camping with God

Part One: Chapters 1–12

Part Two: Chapters 13–20

Part Three: Chapters 21–36

The generation that
CAME OUT OF EGYPT
(under MOSES)

The
FIRST
CENSUS
(ch. 1–4)

FINAL
PREPARATIONS
FOR ENTERING THE
DESERT (ch. 5–10:10)

The
DESERT CROSSING
FROM SINAI TO KADESH
(ch. 10:11–12)

The
GREAT CRISIS
at
Kadesh-barnea
(ch. 13–14)

The
GREAT
PARENTHESIS

38 YEARS
of
WANDERING
in the
WILDERNESS
(ch. 15–20)

*"All these things
happened unto them
for ensamples: and
they are written for
our admonition . . ."*
1 Cor. 10:11

The generation that
WENT IN TO CANAAN
(under JOSHUA)

The
DESERT CROSSING
FROM KADESH TO THE JORDAN
(ch. 21–25)

The
SECOND
CENSUS
(ch. 26–27)

FINAL
PREPARATIONS
FOR ENTERING
CANAAN (ch. 28–36)

*"Whatsoever things were
written for our learning,
and comfort of the scriptures*

*written aforetime were
that we through patience
might have hope."*

Romans 15:4

The
DEATH OF
AARON
(ch. 20:28)



LOOK AT BOOKS

Two Devotional Classics

Jim McKendrick

A. W. Tozer writes a prayer at the beginning of his book, *The Knowledge of the Holy*, which says in part, "They that know Thee not may call upon Thee as other than Thou art, and so worship not Thee but a creature of their own fancy; therefore enlighten our minds that we may know Thee as Thou art, so that we may perfectly love Thee and worthily praise Thee." He goes on to say, "The history of mankind will probably show that no people has ever risen above its religion, and man's spiritual history will positively demonstrate that no religion has ever been greater than its idea of God. Worship is pure or base as the worshiper entertains high or low thoughts of God. For this reason the gravest question before the Church is always God Himself, and the most portentous fact about any man is not what he at a given time may say or do, but what he in his deep heart conceives God to be like."

Bible study that only uses the mind to sort out words, and geography, and culture, and grammar can get pretty dry and, at least for me, boring. We must remember that while we use our minds to study the Scriptures, the Scriptures themselves are meant to reach our hearts and our wills. So this month I would like to suggest two books that will cause you to ponder and worship our mighty Saviour God. Each of them is to be read slowly, in small increments, and to cause us to bow before our God in adoration.

The first of these books is the one mentioned at the beginning of this article — *The Knowledge of the Holy* by A. W. Tozer. In twenty-three short, deeply devotional chapters, Dr. Tozer takes us on a journey into the sublime heights of the person of God as revealed in His attributes. God is incomprehensible, the unknowable God, and yet He has revealed Himself in words we can understand and it is our duty as well as our delight to know Him. This classic of devotional literature is written reverently as one worshipper comes alongside to help us. "True worshippers shall worship the Father in spirit and in truth: for the Father seeketh

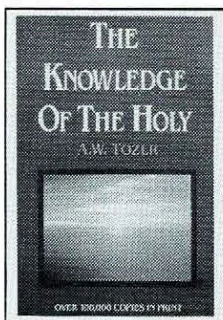
such to worship Him" (John 4:23).

There is another book of the same caliber that needs to be read and meditated on. This one is written by a German theologian of the nineteenth century, F. W. Krummacker. His work is entitled *The Suffering Saviour* and is a rich commentary on the last week of our Lord prior to His crucifixion. Again written in short chapters, fifty-two in all, he takes us through, as he calls it, "the most important, world-transforming, and eternally significant event in the entire history of the world."

Written in three sections, he calls the first, "The Outer Court," taking our Lord from the announcement of His death through the upper room discourse. Then "The Holy Place" takes us through Gethsemane, the trials, the scourging, and the road to Golgotha. The third section, "The Most Holy Place" meditates upon the crucifixion itself to the garden tomb.

There are those who would say that he should have added one more chapter on the resurrection, that to meditate on the death of Christ without resurrection is depressing. It is good to think of glory and honor and majesty and might. But this is not a morbid book. It plumbs the depths of sorrow that we might scale the heights of worship at Calvary.

For those who would prostrate themselves before our great God in worship and sit at the feet of Jesus and learn of Him, these two books will be handy guides. May I emphasize the word *guides*. Whenever we try to pry into the depths of the suffering of Calvary, much mystery abounds and those who attempt to solve the unsolvable tend to emphasize the humanity of our Lord. In so doing at times they take away from His deity. This happens on occasion in Krummacker's book. But, read in the spirit in which they were written, each of us will come into a deeper appreciation of Christ and will bow our hearts before our majestic God.



To our
knowledge,
*The Suffering
Saviour*
is not
currently
in print.

U

THUNDERING WATERS

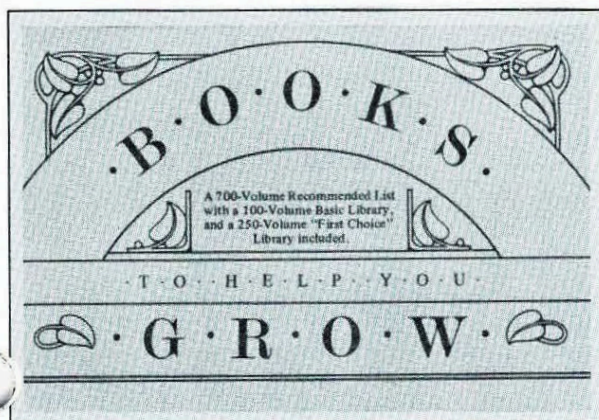
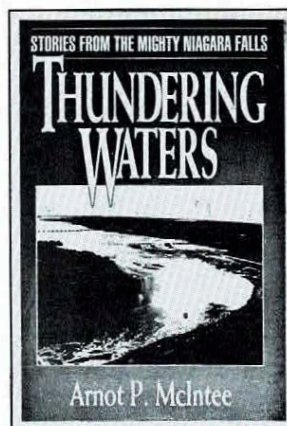
Stories from the Mighty Niagara Falls

by Arnot P. McIntee

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scarce the good books are!" It appears that most of the really worthwhile books are not in demand by the general public or the average church goer and therefore they have been long out of print.

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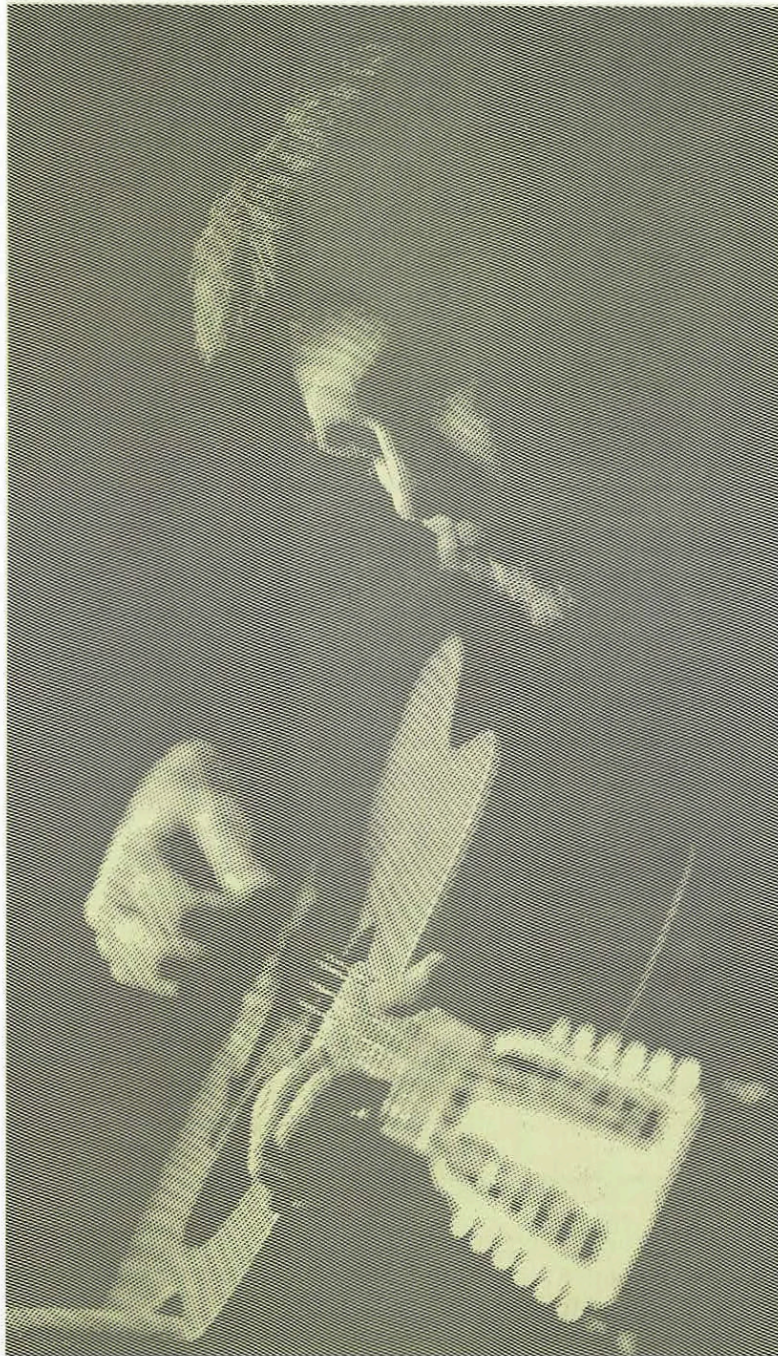
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Songs in the Night

*Though weeping may, it need not last
To make the night seem long,
For as the weary hours go past,
Each heart may have a song.*

*He giveth songs to cheer the night
And wile the dreary hours;
Joy, full and lasting, pure delight
May even now be ours.*

*His servants have made prisons ring
Though suffering grievous wrongs;
Then let us cease to weep, and sing,
For God doth give us songs.*

*Songs of the Saviour's sojourn here,
His love, His grace, His might,
His glory when He shall appear,
He giveth in the night.*

— William Blane