

# UPLOOK



MARCH 1994

**AKAROA**

**THE OBITUARY  
OF MOSES**

**Rock  
Bottom**



## ROCK BOTTOM

**T**HE VIOLET AND INDIGO of the mountains of Moab formed a rich backdrop to the scene unfolding at their feet. Stretched as far as one could see across the plains of Bethpeor on the east of Jordan were the hosts of Israel. The excitement was mounting. Soon they would be crossing into the new land that Jehovah had provided for them. All but one man.

He stood on a promontory gazing over the people he loved—the people for whom he had laid down his life, one day at a time, for the last forty years. He had led them, cajoled them, pled with them, interceded for them, had been willing to die for them. If they loved him in return, they had kept the fact well hidden.

Now he must leave them. He had one last appointment with God on the heights of Pisgah. This time it was to attend his own funeral. The question must be raised: why, after all he had sacrificed for this expedition, why could he not lead these people into Canaan?

It had to do with the Rock.

The story is as familiar as it is sad. We recall the lack of water, the people complaining, and Moses' rash response in smiting the rock instead of speaking to it. Lest we are too hard on Moses regarding this incident, we should remember the gracious words of the Lord quoted in Psalm 106:33, placing the blame for initiating the tragedy on the people: "They provoked his spirit..." Nonetheless, Jehovah would not relent, even when His otherwise faithful servant pled with Him (see Deut. 4:21). What made it so serious?

First, *he was representing God to the people*. He was acting for the Lord—but was *that* the way the longsuffering Lord would act? How patient He had been with His people. In the same way, we are reminded that we represent our Lord to the world or to the assembly (1 Tim. 6:1; 1 Pet. 4:10-11). Do men see my good works and glorify my Father in heaven?

Second, *Moses was ministering to the people of God*. It was true they were "rebels," but is that any way for an advocate, an intercessor, to speak? See the words of the Lord Jesus toward His own in John 17. Do you recognize the Sons of Thunder there? Or Simon who would that very night deny Him? Or Thomas who

would not believe? The ministry of advocacy has many openings today. Who will take up the task of speaking well of the Lord's people? We can take our cue from Moses pleading Israel's cause on Sinai (Ex. 32:11-13). They are "Thy people" delivered by "Thy...power." Whatever else the people of God are, they are blood-bought and loved above.

Third, *Moses was illustrating the ministry of Christ*. The Rock needed smiting for us only once. Now it is sufficient to speak to Him to receive the blessing. How solemn it is today to see Christians demeaning the value of those very pictures that portray the hard-won blessings we have been given: baptism, speaking of our identification with Christ in His death, burial, and resurrection; the Lord's Supper, with the eloquent symbols of His body and blood given for us; the covered and uncovered head, a silent testimony to the glory of God and the headship of Christ in the assembly.

But Moses' failure was past now. It was time to say good-bye. He did it by singing them his hundred-and-twentieth birthday song. And what was its theme?

It had to do with the Rock.

"He is the Rock, His work is perfect: for all His ways are judgment...But...[Israel] forsook God which made him, and lightly esteemed the Rock of his salvation...Of the Rock that begat thee thou art unmindful...How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them...? For their rock is not as our Rock" (Deut. 32).

Was that the end of the story? Moses disappearing in the mists of Nebo's summit? Hardly.

Fourteen centuries later, he made it in! Not as he had planned, but on another mount in glory, right beside the Rock Himself and spoke with Him of the smiting soon to come. God would not forget Moses' estimation of the reproach of Christ, nor the respect he had for the recompense of the reward (Heb. 11:26).

Immediately following the Transfiguration, the Lord revealed to His disciples that the gates of hell would do their worst to destroy them. But heaven would prevail. The Church would be built right on schedule. And what was the secret? It had to do with the Rock. Even when you hit rock bottom, you still have the Rock. **U**

# UPLOOK

(USPS 620-640)

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



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

### POSTMASTER:

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

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

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

U.S. donors: \_\_\_\_\_

Canadian donors: \_\_\_\_\_

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

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

An official receipt for income tax purposes will be issued.

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

**UPLOOK** is copyrighted solely for the purpose of maintaining the integrity of the material. It is not intended to limit the proper use of articles contained in the magazine. Please include the words: "UPLOOK magazine, by permission" on photocopies made for personal use. For large quantities or other purposes, contact UPLOOK.

Please enclose a self-addressed, stamped envelope with all unsolicited material.

ISSN #1055-2642

Printed in the U. S. A.

© Copyright 1994 Gospel Folio Press

# CONTENTS

Volume 61 Number 3

## FEATURES

A LESSON FROM QUMRAN <i>C. A. Hicks</i>	4
SOUTHWESTERN APPEAL <i>Homer Grob</i>	10
A GOD-MOTIVATED LIFE <i>Leslie S. Rainey</i>	14
THE FUNERAL OF MOSES <i>Cecil F. Alexander</i>	16
SPEAK TO THE ROCK <i>W. W. Fereday</i>	18
THE OBITUARY OF MOSES <i>J. E. Todd</i>	19
AKAROA <i>Doug Kazen</i>	25
CLIMB THE MOUNTAIN <i>Donald L. Norbie</i>	30

## DEPARTMENTS

EDITORIAL	2
FRONT LINES	6
WHAT'S GOING ON?	12
HEROES	22
LOOK AT BOOKS	27
BOUQUET OF BLESSINGS	21
MANNA: FOR APRIL	28
LET ME INTRODUCE: Galatians-Colossians	29

*Founding Publisher*  
WILLIAM J. PELL

*Previous Editors*  
LEONARD SHELDRAKE  
PETER J. PELL  
DR. H. A. CAMERON  
JOHN N. STELLEMA

*Editor*  
J. B. NICHOLSON, JR.

*Managing Editor*  
SCOTT TUCKER

*Contributing Editors*  
JOHN A. BJORLIE  
ALEXANDER McEACHERN  
JIM McKENDRICK

*Circulation Manager*  
HAZEL JOHNSON

## A LESSON FROM QUMRAN

**W**HEN THE LORD JESUS came into the world, the Jewish nation was divided into various religious and political camps: Herodians, Zealots, Pharisees, and Sadducees, for example. One prominent religious group which is not mentioned in the New Testament was the Essene community. This group of pious separatists had moved from the cities to rural enclaves along the northwest shore of the Dead Sea. According to James D. Tabor, a specialist in apostolic Christianity at the University of North Carolina at Charlotte, the Essenes could be characterized as a "messianic, apocalyptic, baptist, wilderness, new covenant group."<sup>1</sup>

The Essenes had correctly understood the prophecy of the 70 weeks in Daniel 9 to point to the appearance of Messiah sometime around 30 A.D. They viewed the Jewish nation at large to be apostate; the Pharisees had added their own oral traditions to the Torah and were misleading the common people, while the Sanhedrin was composed of priests who denied the doctrine of the Resurrection and made sacrifices on behalf of the pagan Roman Caesar. From their wilderness outposts, the Essenes invited pious Jews to separate from the degenerate nation, and baptized new converts in ceremonial pools. Having forsaken Jerusalem and the Temple, the Essenes believed they were preparing the way of the Lord in the wilderness in accordance with Isaiah 40:3.

Tabor notes that Essene beliefs were graphically portrayed in the burial rites of the Qumran community, where the Dead Sea scrolls were discovered in 1948. At that site, Tabor has observed that the residents of Qumran buried their dead facing to the north, instead of facing Jerusalem, as was customary with typical Jews. He suspects the Qumran people believed Messiah would come out of the north from the direction of Galilee. They believed that, when He came, Messiah would raise their dead from the graves and would confirm the new covenant (Jer. 31:31-33) with the community.

In A.D. 70, the Roman armies under Vespasian and his son Titus sacked Jerusalem and destroyed the Temple. With its destruction, the priesthood and the Sanhedrin became virtually extinct. The Pharisees escaped with the Jews into the Diaspora, and later evolved into the rabbinic cult with its voluminous interpretations, traditions, and commentaries on the Scriptures. What became of the Essenes? They had rightly appraised the apostate condition of the nation. They were accurate in predicting the time of Messiah's coming. Did they become Christians?

Tabor is convinced the Essenes as a whole rejected the ministry of Jesus. The fact that Jesus moved among the common people and ministered among sinners might have been an affront to the Essenes' self-appointed purpose. As extreme separatists, they believed they were the people of God; Messiah was coming to them. When Jesus called sinners unto repentance and proclaimed the kingdom of heaven, this challenged the purpose for which the Essenes believed they existed. Consequently there

is no historical evidence the Essenes ever embraced the fledgling Christian assembly at Jerusalem. They remained in their settlements on the shore of the Dead Sea and were apparently overrun by the invading Romans. All that remains of the Essenes are the ruins of their desert hideouts and fragments of their writings.

What lesson can we garner from what is known historically of the Essenes? We should hasten to admire the extent to which they understood their own time in light of the prophetic Scripture. Furthermore, the Essenes had apprehended the spiritual declension of the Jewish nation and sought to separate from it. It is a fact that separation from apostasy and evil is a principle plainly taught in the Word of God (cf. 2 Cor. 6:14-18). But of equal importance with what a group separates *from* is what the group separates *to*.

The Essenes, it appears, had made the fatal mistake of finding righteousness within their own community; they seemed to possess the right doctrines and ob-

May the Lord  
encourage us  
to find satisfaction in  
nothing apart  
from Him.

served the right ordinances. But when Messiah came, they did not receive Him. They had created a camp, and within the confines of it they were insulated from the truth of Messiah's mission to give His life a ransom for many. As Tabor points out, virtually no one in Israel at that time understood the meaning of Messiah being "cut off" according to Daniel 9:26. To the Essenes, as with the rest of the nation, Jesus was not the liberator which the Jews clamored for.

While the salvation of the saints who gather in an assembly is not the issue here, we can learn from this historical example the error of finding fulfillment within the confines of the assembly itself. The Lord loves His assembly, having given Himself for it, and He graciously nurtures and perfects it as we look exclusively to Him in all matters. No issue is so trivial that the assembly can attend to it without seeking the mind of Christ. To ignore His practical headship would put us on the same ground as those of whom John 1:11 was written, "His own received Him not." We would do well to heed these words written by J. N. Darby late in his life: "The first sign of weakness [in the assembly]

is, the gathering itself becoming the object of attention, instead of Christ. The activity and zeal will be for the system."<sup>2</sup> May the Lord encourage us to find satisfaction in nothing apart from Him.

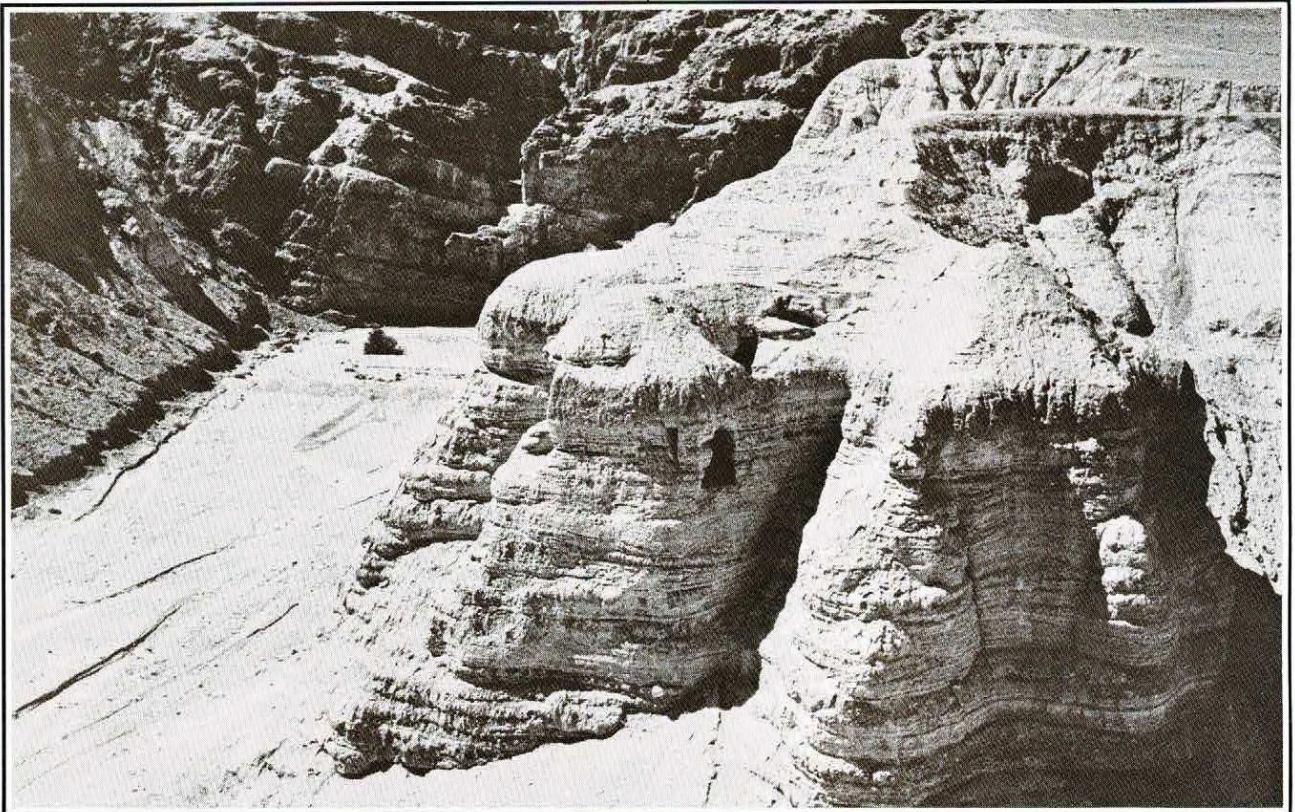
"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me...He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 3:20-22).

### Endnotes:

1. Tabor, James D., Ph.D. All historical information is from notes of lectures on the New Testament and Christian origins given at the University of North Carolina at Charlotte, Fall '93.

2. Weremchuk, Max S., *John Nelson Darby*. Loizeaux Brothers, Neptune, NJ. 1992. p. 80.

*The author makes his home in North Carolina where he is in fellowship with the believers at the Fairbluff Bible Chapel.*



*A view of some of the caves in the cliffs above the Qumran Essene settlement where the Dead Sea Scrolls were found.*

## FRONT LINES

### EASTER CONFERENCES

The saints at the Arlington St. Gospel Chapel (Winnipeg, MB) invite the Lord's people to their annual Easter Conference, April 1-3, 1994, for a good time in the Word and fellowship with other believers. Speakers: Les Rainey (BC) and Fernand St. Louis (PQ). Contact:

Arlington St. Gospel Chapel  
603 Arlington Street  
Winnipeg, MB R3G 1Z6

The Toronto (West) Christian Conference will be held April 1-2 at Martingrove Collegiate, Martingrove Road and Eglinton, Toronto. Speakers expected: Arthur Dixon, Phil Morgan, Dan Snaddon, and Peter Kerr. For more information:

George Mair  
(416) 244-8495  
624-624-8495

The Toronto (East) Conference will also be held April 1-2. John Mackie will be the speaker. For more information, contact:

Neil Martin  
46 Pinemeadow Blvd.  
Scarborough, ON M1W 1N8  
(416) 497-2002

The Marple Christian Assembly has announced their Annual Easter Conference, April 1-3. Speakers expected D.V.: J. Boyd Nicholson, George Sharp, Clark McClelland, Gordon Reager, and Rex Trogon.

James Martindale  
Tel Hai Cottage #20  
P.O. Box 190  
Honey Brook, PA 19344  
(610) 273-3985

There will be an Easter Conference in the Vancouver, BC, area at Granville Chapel on April 1-3. David Reid and Joe Reese will be ministering the Word. Contact:

Quilchena Chapel  
2105 West 33rd Avenue  
Vancouver, BC V6M 1B8

The saints at Believers Gospel Chapel (Augusta, GA) hold their 5th annual Easter Conference, April 1-3. Speakers, D.V.: Carroll Van Ryn (FL) and Johnny Gordon (NC).

Mrs. Barbara Thorpe  
P.O. Box 5598  
Augusta, GA 30916  
(706) 359-6297 or 793-6204

### LADIES' MISSIONARY CONFERENCE

The Annual Conference of the Sisters' Missionary Classes of Philadelphia, PA and vicinity will be held April 9, 1994, at Faith Community Church, 1200 Easton Road, Roslyn, PA. Contact:

Mrs. Betty Herman  
430 Flamingo Street  
Philadelphia, PA 19128  
(215) 482-1234

### CHICAGO AREA CONFERENCE

Lord willing, Paul Irwin, Liddon Sheridan, and Randy Amos, will share in the ministry of the Word at Palos Hills Christian Assembly (IL) on April 22-24. Contact:

Robert Fiebig  
7661 Sequoia Drive  
Palos Heights, IL 60463  
(708) 448-2552

### COLORADO CONFERENCE

The Annual Bible Conference at the Limon Bible Chapel (CO) is scheduled for April 23-24, 1994. Speakers expected: Herman Luhm, Dan Linsted, and Ben Parmer. Accommodations and meals provided.

Limon Bible Chapel  
P.O. Box 1208  
Limon, CO 80807  
(719) 775-9788 or 346-8547

### SPRINGING AHEAD

The believers of Oak Ridge Bible Chapel (Milan, IL) extend a welcome for their upcoming Spring Conference, April 23-24, 1994. Speakers, D.V., Ray Routley (IL) and Arnot McIntee (ON). Children's meetings with Craig Rolinger; special music by Jeff Erb.

Craig Rolinger  
1621-33rd Street  
Rock Island, IL 61201  
(309) 793-4694

### A BARNABAS GETAWAY

The Second Annual Barnabas Retreat will be held at the Kamloops Gospel Chapel (BC) on April 29-May 1, 1994. Gerrit Bergsma will speak and there will also be several workshops. The theme for the retreat is *Encouraging and Equipping for Evangelism*. Contact:

Craig Funston, Registrar  
c/o 1365 Tranquille Road  
Kamloops, BC V2B 3K5  
(604) 376-7705 or 578-7707

### ONTARIO WORKERS' & ELDERS' CONFERENCE

The second annual Ontario

Workers' and Elders' Conference will be held on May 3-5, 1994. The site for this year's conference will be Scottlea Gospel Chapel, St. Catharines, ON. This year's theme—*Thy Word Have I Hid in Mine Heart*—will focus on the authority of the Word. Contact:

Steering Committee  
206 King Street, E.  
Box 26044  
Oshawa, ON L1H 8R4

### HAVE A MISSIONARY FOR BREAKFAST

The assemblies of Southern Ontario are planning to hold the 1st Annual Missionary Breakfast in St. Catharines, ON, May 7, 1994 at 8:30 A.M. Reports by missionaries from fields around the world. Special music provided by the David Logan family. The buffet breakfast will be held at the Parkway Inn, 327 Ontario Street. Tickets are \$12.00 CND and can be purchased from:

Bill Allison  
3199 Sovereign Road  
Burlington, ON L7M 2W1  
(905) 336-8101  
Fax (905) 336-2881

### IT'S THE LADIES' TURN

The Oakwood Bible Chapel (Windsor, ON) will host their 17th Annual Ladies' Missionary Conference on Saturday, May 7. Speakers expected are Marilyn McRae and Barbara Schroeder. Contact:

Oakwood Bible Chapel  
2514 Cabana Road West  
Windsor, ON N9G 1E5

### NORTHWEST WORKERS' CONFERENCE

The 18th Annual Northwest Workers' Conference will be held May 10-13, 1994, at Lakeside Bible

Camp on Whidby Island, WA. Jean Gibson and Graham Stokes are the expected speakers. This year's theme is *Biblical Revival in a Digital Age*. Contact:

LeRoy Junker (206) 533-5074  
Gerritt Bergsma (604) 576-0177

### THAT CALIFORNIA FEELING

Claremont Bible Chapel (CA) will be hosting their 3rd Annual Conference on May 13-15, 1994. Speakers expected are William MacDonald (CA) and Billy Stevenson (IL). For more information:

Henry Kamena  
1440 West 13th Street, Sp. 91  
Upland, CA 91786-2970  
(909) 985-0437

### MOTHER-DAUGHTER RETREAT

A Mother-Daughter Retreat will be held on May 20-22 at Camp Iroquoia. The speaker will be Glenda Watt. For info. or registration:

Jim Weisbecker  
c/o Camp Iroquoia  
Route 1  
Hallstead, PA 18822  
(717) 967-2577

### GO TO FARGO!

Meadow Ridge Bible Chapel, (West Fargo, ND) has announced their 1994 Memorial Day Weekend Bible Conference to be held on May 27-30. Arthur Garnes (MD) and Jamie Hull (CO) are the expected speakers. Contact:

Myron and Kathy Martinson  
R. R. 2, Box 197  
Moorhead, MN 56560  
(218) 233-9790

### CASTLE IN THE CLOUDS

The 37th Annual Skyland Bible Conference will be held July 2-8 at

Covenant College, atop Lookout Mountain, near Chattanooga, TN. This is a family conference and provides a wonderful Bible conference/vacation environment. All age groups attend. A nursery and special children's meetings provided. Speakers expected: Tom Taylor and Lehman Strauss. Register early; there has been a waiting list for the past few years. Contact:

John or Tina Taylor, Registrars  
P.O. Box 754  
Jamestown, NC 27282  
(910) 454-4927  
(only until June 30)

### MID-SOUTH CONFERENCE

The Mid-South Conference for 1994 will be held at Horton Haven Conference Grounds in Chapel Hill, TN, on July 10-15, 1994. Tom Taylor (PA) is the expected speaker. Also, John Phelan, director of the conference for over 30 years, has turned these responsibilities over to Dave King. Dave has been involved with Mid-South for about 20 years.

Mid-South Bible Conference  
Horton Haven Christian Camp  
Box 276  
Chapel Hill, TN 37034

### SCOTTLEA FALL CONFERENCE

Annually, the Scottlea Assembly (St. Catharines, ON) enjoys a Bible Conference each Fall. For 1994, the Conference will be held October 1 with Rob Linsted (KS). Contact:

Arnot McIntee  
(905) 687-7459 or 641-4406

### HERITAGE TOUR

Make your plans now to join Mark Kolchin (Lanoka Harbor, NJ) and a group of believers for twelve days (August 7-18, 1994) touring

England, Scotland, and Wales. Each day will include singing and a brief devotional. For an itinerary or more information:

Mark Kolchin  
P.O. Box 305  
Lanoka Harbor, NJ 08734  
(609) 693-9252

### EARTHQUAKE RELIEF

Reports are coming in from the devastated area around Los Angeles, CA. Few believers' homes suffered structural damage with most of the damage being confined to the contents of their homes. Brother Howard Muir, an elder at the West Valley Bible Chapel (Canoga Park, CA) knew of 2-3 families whose homes would have to have extensive brick work done.

In Valencia, approximately 15 miles from the epicenter, God graciously spared some believers' homes on a street that opened up in two places and swallowed those that were in its path.

While damage to area assemblies and believers' homes was relatively minor, the entertainment community suffered heavy losses. A triangular section within the epicenter which was well-known for the publication of pornography, was completely leveled.

An earthquake relief fund has been established by the West Valley Bible Chapel for the purpose of helping quake victims. If you would like to contribute, contact:

Howard Muir  
c/o West Valley Bible Chapel  
20703 Chase Street  
Canoga Park, CA  
(818) 341-6400

### FIRE & ICE

On Monday, January 3, 1994,

Queensdale Bible Chapel (Hamilton, ON) was destroyed by fire. A group of arsonists had been setting fires to a variety of residential and church buildings in the area. Due to the fire and severe ice damage (temperatures of -25 degrees C.) the chapel will have to be torn down and rebuilt.

Pray that the Lord might give direction as to what the assembly should do once final estimates are in. It is possible that insurance may not cover the full costs of restoration. The saints may have to consider relocating. For more information:

Doug Booth  
47 Kingsberry Street  
Hamilton, ON L8T 4Z3

### CONNECTING IN CONNECTICUT

Jack Spender (Bethany, CT) has reported to *Uplook* of what the Lord is doing in that area of the vineyard. Last year, the Lord opened a door for Bible study in the city of Waterbury, CT. This has led to an outreach in the inner city high school. Because of the growing number of students attending the study, it was decided to form 2 classes. After praying for the salvation of the principal who opposed this effort, the students have been praying for a place to meet and pray. Recently, the principal suffered a fatal heart attack. The new principal has granted permission for a meeting room and has asked for prayer for his family.

### WANNA TRADE?

Quick, run to your library and check to see if you have a copy of *Holy Vessels and Furniture of the Tabernacle* by Soltau. If you do, contact Bill Moore at the address

below. He would be interested in trading his copy of *The Tabernacle Priesthood and Offerings* by the same author. Contact:

Bill Moore  
517 Oakhurst, Apt. 6  
Clinton, IA 52732

### SEEING THE STARS AT SUNRISE

Camp Sunrise and the Sunrise Planetarium and Science Museum is ready for another year of camps, retreats, and educational programs. Have you ever wanted to visit the moon? Perhaps learn about the earth and its atmosphere? What about an explanation of the mysterious star seen by the wise men? Or have the chronology of the crucifixion explained? What about sea serpents? Fossils and the prehistoric record? Volcanos, rocks, and minerals, and a host of other interesting astronomical and scientific themes are waiting for you at Camp Sunrise. For a brochure that lists the dates and events, contact:

Camp Sunrise  
1427 Slate Mine Road, S. E.  
Fairmount, GA 30139-2835  
(706) 337-2775

### MOUNTAIN EXPERIENCE

Camp Elim, situated just outside Colorado Springs, CO, has been offering a full schedule of summer and winter camps for a number of years. If you would like a brochure and registration form, write:

Camp Elim  
P.O. Box 9723  
Colorado Springs, CO 80932

### ARE YOU MOVING?

Believers planning to move to the Philadelphia area might pray about locating in the western sub-



urbs to be able to help this small, long established assembly seeking to reach out in children's and young adult evangelism. Contact:

Marple Christian Assembly  
621 S. Newton Street Road  
(Rt. #252 & Cedar Grove Rd.)  
Marple Twp., Media, PA 19063  
(610) 353-0145

### CAMP IROQUOINA

Camp Iroquoina is participating in the "Kids in Gear" symbol collection program sponsored by Fuji Film. By collecting enough "Kids in Gear" proof-of-purchase symbols from specially marked packages of Fuji Film, Fuji Floppy Disks, and Fuji TruColor and Fujicolor Circle photo finishing envelopes, the camp can obtain free sporting equipment and even a 15-passenger van. Camp Iroquoina requests help from believers. Send collected symbols to:

Camp Iroquoina  
Rt. 1, Box 176  
Hallstead, PA 18822  
(717) 967-2411

### HOME AT LAST

Willard Rodgers was born on May 27, 1904, in Omaha, NB. His parents were in happy fellowship in the Omaha Gospel Hall prior to his birth. Willard came to know the Lord when he was nine years old while listening to Tom Olson preach the gospel.

Brother Rodgers was enabled by the Lord to speak in his own assembly as well as those in surrounding states. After his retirement from secular employment in 1969,



his sphere of ministry increased to other states and assemblies. During his latter years, he became involved in a discipling ministry with young men. At the time of his passing on January 20, 1994, he was survived by his wife, Genevieve, to whom he was married for more than 68 years.

### FROM ONE HOME TO ANOTHER

Ollie Britton Batts went home to be with the Lord on January 23, 1994, at the age of 79. Although a native North Carolinian, he sensed the Lord's leading to use his talents and abilities at Rest Haven Home in Grand Rapids, MI. In 1962, the Gospel Center (Durham, NC), commended him and his wife Edna to this sphere of labor for the Lord. O. B. faithfully worked in the maintenance and expansion at Rest Haven as long as he was physically able. The Parkinson's Disease he battled finally required that he become a resident at Rest Haven, where he remained until his homecall.

### ACROSS THE FINISH LINE

John Funk, having fulfilled his three-score years and ten, completed life's race on February 4, 1994. Born in Nieder Chortitza, Russia, of Mennonite stock, he moved with his family to Canada at the time of the Bolshevik Revolution. He was saved as a young man (his testimony was published in the March 1992 issue of *Uplook*) and immediately had a burning desire to share the gospel. By seeking on his own in the Word of God, he discovered the New Testament pattern for church gathering. He had a life-long appreciation for discovering an assembly that was seeking to follow that pattern in St. Catharines, ON.



Latterly, the Funks moved to Oakville, ON, where they were in happy fellowship at the Hope-dale assembly.

John Funk was a respected elder, a wise advisor, an encourager of young people, given to hospitality, a faithful visitor, and had a generous heart. He will be deeply missed, especially by his wife, Evelyn, his children and grandchildren.

### RETIRING?

Shepherd Retirement Community is a growing Christian community on beautiful Lake Reedy in Central Florida. A new area is now open for manufactured homes to be built on large lots. Existing homes are also for sale or for rent. You can come for a month or for the winter.

Greg Gregory, Mgr.  
Shepherd Retirement Comm.  
185 Marion Place  
Frostproof, FL 33843  
(813) 635-5414

### TRYING TO KEEP A SCOT DOWN

Recently Neil Dougal suffered an injury to his back while trying to remove snow from the roof of his home in Worcester, MA. Thankfully, no bones were broken, although brother Dougal had to cancel meetings for 3 weeks. During the course of his recovery, he decided to keep his appointment to preach at Westbrook, ME, still in much pain from the accident. The Lord gave help physically and spiritually. A young man was led to the Lord as a result of the meetings. Your prayers are greatly appreciated.



## SOUTHWESTERN APPEAL

**Thinking about warm southern sunshine at this time of year? This is the article for you!**



*Mr. and Mrs. T. B. Gilbert, 1952*

**Originally from the Pacific Northwest, Homer Grob now lives in Tucson, AZ, where he serves in the local assembly.**

**S**OUTHERN ARIZONA is the place for sunshine, warmth, and low humidity! So, for Mrs. Gilbert's health in June 1934, Mr. & Mrs. T. B. Gilbert left Chicago, accompanied by a nurse and Mrs. Gilbert's brother who was a doctor, for Tucson where they were complete strangers! In 1935, a school building was rented for gospel meetings. Some were saved, and a Bible Study was started in a home. Also, a tent was purchased for two seasons of tent meetings. In 1936, Mr. James Spink came to help in these meetings; more souls were saved and other Bible classes started.

Brother Gilbert was also interested in encouraging the work among the large native Indian population in Arizona and was a welcome visitor at places like Kingman, in the northwest; Winslow, just east of Flagstaff, where Minnie Armerding labored for years (now carried on by Ray and Dorothy Morris); and Immanuel Mission, Teec Nos Pos, in the northeast corner.

In 1936, due to the many contacts made through the radio program, Bible classes, and tent meetings, the DeMolay Hall in Tucson was rented for Sunday meetings, including Sunday School and preaching services.

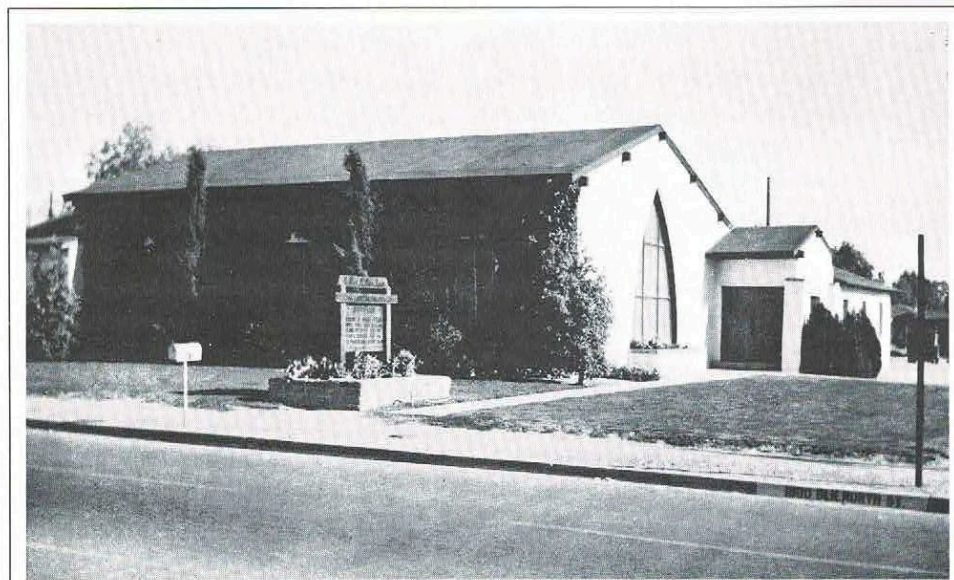
In 1937, Mr. Gilbert experienced deep grief over the death of his only son; and his wife, within a period of three weeks, resulting in his moving

back to Chicago as a home base. However, Mr. Gilbert returned to Tucson each year for lengthy visits.

The believers in Tucson continued to carry on—about 12 in number. They had met once in the Gilberts' home to break bread after a baptism. Now they wanted to have a regular breaking of bread. Among their number were Mr. and Mrs. L. C. Donaldson, Mr. Kermit C. Oestreich, and Miss Martha Bailey, who was to become Kermit's wife. Some of the fruit of the radio broadcasts included Mr. Cliff Livingston, father of Don (a current missionary in Japan), and in Cliff's parents. In a visit to the home of an ill woman, Mrs. Viola Norbie, her son, Donald L. Norbie heard the gospel and was saved (March 2, 1938). Since 1949, he has been commended to the Lord's work and has been active in evangelism and Bible teaching.

In 1945, Mr. Gilbert moved back to Tucson and married a lovely Christian lady, Lena Spessard. He spent most of his time strengthening the assembly. The assembly had grown and the time had come to consider building a meeting place of their own.

It was in 1947 that the present chapel was finished and they could move out of rented facilities. During this time, Mr. Gilbert helped in preaching; was constantly visiting; and conducting a radio program. He had come to work with the elders, not as a pastor or senior elder; these were deep convictions he held from Scripture. By the end of 1952, he had moved on to Shelbyville, TN, as an evangelist and church planter. Presently, at the begin-



*The Tucson Bible Chapel, Tucson, Arizona, built in 1947*

ning of 1994, the Bible Chapel has four elders who are free to engage in the work full time. There are between 60 to 90 adults breaking bread each Sunday. Strong emphasis has been placed on missionary work at the Bible Chapel and it has been our joy to see the Lord call some of those taught here to serve Him abroad: a single sister is in the Philippines, and three of our couples are presently serving in Japan, China, and Mexico. Locally, we have workers in the Emmaus Prison Ministry correspondence work; in the ministry of the Word in four home Bible Studies; in monthly gospel Rescue Mission services; and in two weekly English and Spanish classes in the local State prison. So the work continues with the Lord's enabling grace.

To this day, however, Arizona remains a great challenge to pioneer missionary work; among the native Americans, Mexican-American (Spanish speaking), as well as to help small assemblies, and to branch out into many towns where there is no testimony. Ray and Dorothy Morris have carried on faithfully at Winslow since the early 1960's, a continuing witness to the Navajo/Hopi tribes. Jon and Tawana Lansa reach out from Winslow to the north to people on the reservation areas.

The testimony started by faithful women in the early 1920's continues to this day at Immanuel Mission, Teec Nos Pos, where today several workers and families maintain a testimony, reaching out through a day school and generally lending a helping hand to the

Navajos. A visit to this mission station provides a genuine taste of what missionary work is all about.

From the Bible Chapel in Tucson, Jim Cichy directed the Emmaus Prison Ministry work, providing prison inmates with over 1200 Bible courses each month, as well as other helpful materials and correspondence. Anna Warris, although confined to her home for many years due to illness, directs the Bible Women International work of sending out tapes and books, spreading the message of Christ's love

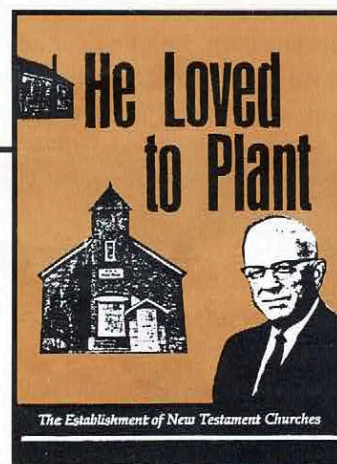
throughout the world for more than 20 years.

Tucson, as well as other cities and towns in Arizona, have always been rather isolated by location. Therefore, it is infrequently visited by traveling ministering brethren, but God has graciously sustained His work. In recent years, an annual Missions Conference in Tucson has brought well-known and able ministering brethren to our area, and has promoted fellowship among believers in other areas in Arizona as well as western New Mexico and El Pado, TX, as we join in happy fellowship. The Southwest Bible Camp in Greenwood, NM, just east of the Arizona border, has also been a factor in promoting inter-assembly fellowship in the Southwest down through the years.

The prayers of all the Lord's people for the maintenance and expansion of the work in the Southwest is needed and appreciated.

For more detailed information concerning T. B. Gilbert's ministry and work in Arizona, read *He Loved to Plant*.

Copies are available from Gospel Folio Press.



## WHAT'S GOING ON?

### CAREFUL!

Recently, letters were mailed with a Grand Rapids frank and the initials "J.B.N." The author of this magazine did not send these. If this was intended to mislead, remember: "The folly of fools is deceit."

### HOSTAGE UPDATE

On February 13, contact was made with those holding Steve Welsh and Tim Van Dyke in Columbia. New Tribes Mission has been assured that both men are in good condition and that their captors are anxious to work towards a resolution.

There has been no contact with the kidnappers of Mark Rich, Dave Mankins, and Rick Tenenoff, since January 18. Panama is in the midst of an election year, and guerrilla groups are trying to destabilize conditions in the country to further their own causes. We need to keep praying that the Lord's will might be done in this tense situation.

### IN AFRICA

David and Grace Croudace serve the Lord in Zambezi, Zambia. David has continued visiting the remote areas to preach the gospel and



to have numerous conferences to teach believers in the scattered assemblies. They have also spent time organizing some food relief for those whose fields were completely destroyed by the last rainy season's floodwaters. There is much hunger throughout the continent. Complicating matters further, there are no wild fruits to harvest this year. The rains started in December and another flood is anticipated. The Croudaces have encouraged the believers to grow rice as an additional crop this year, so that if the floods come, they will have something on which to live. The Lord graciously provided some rice seed, which the Croudaces were able to distribute among them.

### THE HOME FRONT

Recently, in the newsletter, *Breakpoint Partners* (a communique for the radio program *Break Point with Chuck Colson*) the following statistics, concerning the retreat of Christian values in America, were cited:

"In 1963, 65% of Americans accepted the Bible as literally true. Today that figure is 32 percent. Some 70 percent deny there are moral absolutes, and 67% deny absolute truth."

As the belief in God and in the Bible erodes in our culture, so too, will our country's moral and spiritual fabric. What is needed today, is laborers to enter the harvest field of North America with the message of salvation in the Lord Jesus. Only as sinners are saved can the tide of im-

morality and ethical chaos be stemmed.

### RETIRED?

#### NOT ON YOUR LIFE

Although the names of Charles and Betty Shorten have been moved to the retired missionaries' list, they are far from retiring from the work the Lord has called them to do.

Having been home from the front for four years now, they are involved in producing literature for the Angolan people. Since January 1993, the Ovimbundu translators which they have used, have been completely cut off from them. Almost a year later, they finally have received word from the translators that are left. One translator's house was shelled, but thankfully he still has his hymnbook and Bible. Unfortunately, all the translation work which he produced has been lost.

Continue to pray for Charles and Betty Shorten as they continue working with the Angolan people. Also, pray for the believers of Angola. The Unita rebels have started to shell again after a unilateral ceasefire for a month. It has been reported that the government forces have also resumed bombing. Pray for the Lord's people caught in the crossfire.

### DON'T CRY FOR ME

Recently, *Counsel Magazine* received an encouraging letter from Walter and Dorothy Beran, missionaries from Argentina. Brother Beran was involved in an itinerant ministry within Argentina. Now,

with his traveling limited, he is involved in writing *Daily Meditations*, a paper published in Buenos Aires and distributed to most of the assemblies in the country and to many from the neighboring countries. What makes this letter so encouraging is—Walter Beran is 93!

### DO YOU KNOW ME? THAT'S WHY I CARRY THE CARD!

In Iran, Muslims may no longer legally enter churches. Further, church services may no longer be conducted in Farsi. Non-Muslim shopkeepers must post signs with their religious affiliations, and all citizens must carry religious identity cards. But although fanatics are calling for Iran's estimated 10,000 converts from Islam to be executed, Christian prisoner Mehdi Dibaj was to be released on January 17, just days before his expected execution.

### WARS AND RUMORS OF WAR

At the end of 1993, there were 43 wars occurring in the world—22 in Asia, 13 in Africa, five in Latin America, and three in Europe, according to Hamburg University's Political Institute. This compares with annual worldwide averages of 12 in the 1950s and 22 in the 1960s. All of the current fighting, except that between Serbia and Croatia, is happening inside, not between, nation states.

### A TURN OF THE VISE

This year may well witness a tightening of religious freedom in Russia, according to Mark Elliott, director of the Institute for East-West Christian Studies at Wheaton College. The strong showing of nationalists in the December 12 parliamentary vote is one bit of evi-

dence. The Mordovian Autonomous Republic has already passed restrictive legislation. At least one Christian has been questioned by police for his dealings with Americans.

### "BUDDHA"—ALIVE & WELL IN CHINA

China has repressed the people of Tibet since seizing the region in 1949, and has never recognized the authority of the Dalai Lama, head of the Yellow branch of Tibetan Buddhism. However, in 1992, authorities confirmed the so-called 17th reincarnation of the "Great Living Buddha" of the White branch (there are also Red and Flower sects), a 7-year-old boy. China's State Council of Religious Affairs officially proclaimed the reincarnation and successor to the 16th "Buddha," who died while preaching in the United States in 1981.

### RABBI RECOGNITION

For the first time, Israel's highest court has granted Reform and Conservative rabbis the same right as their Orthodox counterparts to sit on municipal religious councils. "Banning candidates because of their world view constitutes discrimination and contradicts the principle of equality," the decision read. The court also said the government should study how to allow universal access to the Wailing Wall without offending the Orthodox.

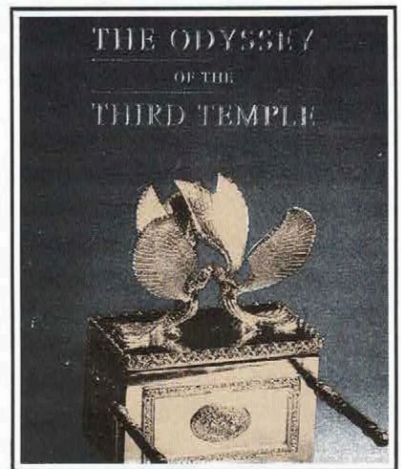
### "DOOMSDAY" SHORT-CIRCUITED

Doomsday was scheduled for November 14 in Kiev, but it never came. The self-professed messiah of the 20,000-member White Broth-

erhood cult instructed her followers to crucify her on the 11th, promising them she would be resurrected three days later, when the world would come to an end. Ukrainian authorities, however, stepped in and detained 800 of the fanatics, including the leaders.

### 1-800-TEMPLE-3

That's the phone number to call for information about a new book issued by the Temple Institute in



Jerusalem, *The Odyssey of the Third Temple*. Advertized as "12 profusely illustrated chapters, and over 170 pages, the beauty and majesty of the Temple is detailed in a spectacular and unprecedented manner." Included in the book are pictures of "the actual Temple vessels which have been carefully restored."

The book also features a computerized architectural rendering of "the actual structure of the Third Temple" created by a renowned Jerusalem architect.

The copy tells us that this book demonstrates "how the commandment to rebuild the Temple is alive and well, and waiting to be fulfilled by the Jewish people." No word of Messiah.

**U**

## MOSES: A GOD-MOTIVATED LIFE

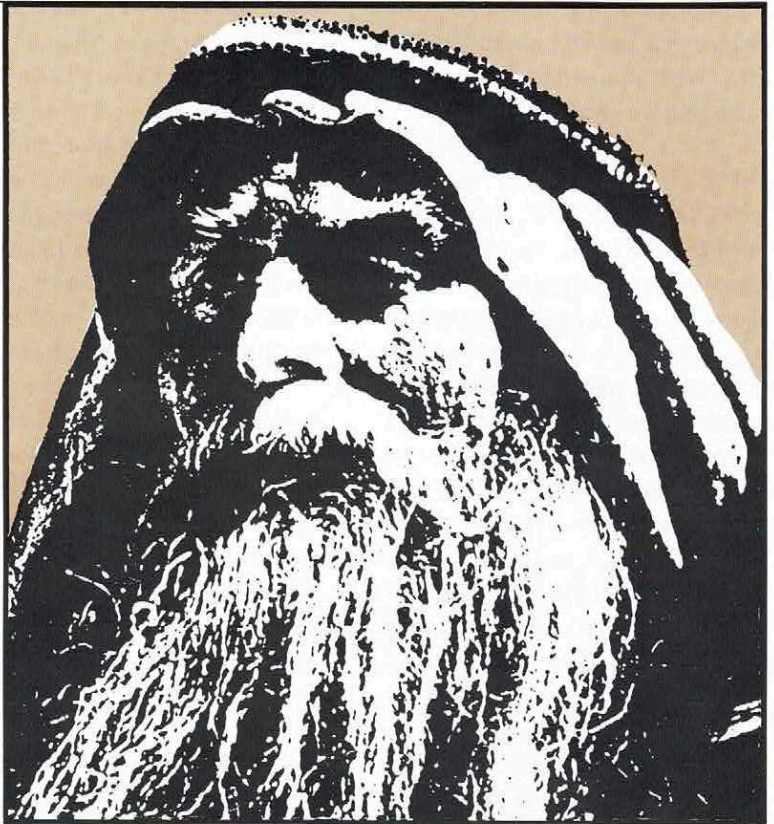
**I**T HAS BEEN WELL SAID that greatness is usually forged in the fires of affliction. God put Moses through the desert university of Sinai for forty years. Greatness comes through service. The head of the class is reached in God's school by being servant of all. Holy decisions and high resolves are followed by severe testings. So in the remarkable life of Moses, the man of God. It is summed up by the Spirit in six verses in God's roll of honor, Hebrews 11:23-29.

*By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.*

*By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.*

Moses was "mighty" (Deut. 34:12), and "meek" (Num. 12:3); he was the man who sang the song of victory (Ex. 15:1); the man who saw God face to face; the only man whom God buried (Deut. 34:6); the only man for whose body the devil fought (Jude 9); the only man whose name is associated with the last song, "the song of Moses . . . , and . . . the Lamb" (Rev. 15:3). Truly he was a giant of God towering over the sons of men.

In such a wonderful personage is seen the discipline of self-renunciation. The faith manifested by his parents in their defiance of the royal decree is later reproduced in their son. The commencement of our course gives color to the whole; and the earliest tuition re-



ceived in the divine school gives shape and tone to our characters which after-years cannot obliterate. The story of Moses is summed up by four special characteristics.

### HE REFUSED

His life is characterized by his ability to say No. Though he had been educated in all the wisdom of the Egyptians and was mighty in word and deed, yet he was a master in self-discipline. As son of Pharaoh's daughter, what opportunities for pomp, wealth, fame, splendor and majesty undreamed of in Israel's day. Yet he calculated all carefully, and definitely and wholeheartedly refused it all. The magnitude of his own renunciation entitled him to be the leader of God's people. How aptly a great writer states his resolve:

"The impulsive ardor of youth will sometimes lead a young heart to say, 'This people shall be my people, and their God my God.' But there was nothing of that

kind here. It was the deliberate resolve of a man who had seen much of life, who knew all that could be urged from every side, and who was come to years. With nothing to gain and all to lose, after thoughtful examination, he descended from the footsteps of the loftiest throne in the world—for a palace there would be a hut; for luxury, hard fare and coarse food; for respect and honor, hatred and contempt; for the treasures of Egypt, poverty and want; for the society of the learned and the elite, association with the ignorant and depraved. But none of these things moved him.”

No leader of God’s people suffers less than the people he is called to lead. Human leaders rise to place and position in various ways; but God’s man can rise only through suffering and the disciplining process of life. One must have a firm hold on self before he leads others. Moses knew what it was to deny self. So must all who follow Christ. We are to “cease to do evil,” then “learn to do well” (Isa. 1:16-17). We are exhorted to “abhor that which is evil”; then “cleave to that which is good” (Rom. 12:9). God takes note of what we *do* as well as what we *do not*. Moses esteemed the reproach of Christ greater riches than the treasures of Egypt—he chose the very best by faith, in seeing Him who is invisible. This is the path, the self-sacrifice which the follower of Christ must pursue. This will cost the disciplining of all our powers. Moses made a great choice and, as a result, his fame has survived the centuries. His contemporaries have long been forgotten; the glory of Babylon and Assyria, the wealth and wonders of ancient Egypt are passed away, but the influence of Moses is deathless. Why has the memory been so vividly preserved?

### HE CHOSE

He heroically chose suffering and affliction with his brethren. Historically, it is one of the first choices of the Bible “to suffer,” forerunner of an innumerable host to follow in its train. The Egyptians were aliens, worshippers of false gods. His people were worshippers of the one true God, Jehovah. How much better to be in poverty and pain with “his brethren” than with the heathen princes and aristocrats in the palace of plenty. Their pomp was “for a season,” whereas God’s pleasures are eternal.

### HE ESTEEMED

His choice led to a new course in the purpose of God. Forty years of exile were appointed for him where he was no longer to be a prince but a pupil under the tuition of the Lord. Everyone, from the king on his throne to the maid grinding at the domestic mill, knew what he had done. He

kept back nothing, he shunned not to declare his decision. His tongue told it, his face showed it, his actions proved it. His motto was, “No neutrality. If God be God, follow Him; if Baal, follow him.” Forty years as a son of Pharaoh’s daughter, he was taught the wisdom of men. For forty years as a shepherd and a servant of God, he was taught the wisdom of God. In the common round of the desert as a shepherd, Moses moved subject to the will of God. Oh, the lessons learned in the patient waiting for God’s time in the carrying out of His purpose!

### HE ENDURED

Moses had the twin graces of patience and perseverance. He endured the refusal of “his brethren”—he endured the coldness of the daughters of Jethro, who left him standing at the well; he endured the opposition of Pharaoh; he endured the long years in the seclusion of Midian; he endured the murmuring of Israel in the wilderness; he endured the idolatry of the nation with whom he was associated. Throughout the forty years in the “waste howling wilderness,” he endured, the only way that anyone shall ever endure—by seeing Him by faith who cannot be seen with the natural eye.

For forty years, he learned to master self as a prince in the royal court. Yet this was not enough. Thus the pupil must learn in the school of God’s appointment. For forty years, he was exiled in the desert of Midian because he had attempted to carry out in his own strength and in his own way the purpose of God for his life. For forty years, he had been tending the flocks and learning how to use the rod, and all that he learned from God in that period, he was called on to use for the people of God. The rod in his hand for protection became the rod of power. He learned the lesson of the bosom. Moses had learned what was in his hand; now he learns what he has in his heart. He was taught the surety of the divine “Thus saith the Lord” in the judgment of God on Egypt, on Miriam, on the sons of Korah, and on the nations round about. Even in death he experienced the heavy hand of discipline because of the unadvised expression of his lips in the most sacred service for God.

Thus, through this faithful and fruitful life for God, discipline accomplished her noble work. His secret of inward power and abiding influence is summed up in the motto of his life—*faithfulness to God*.

**U**

---

# The Funeral of Moses

---

By Nebo's lonely mountain,  
On this side Jordan's wave,  
In a vale in the land of Moab  
There lies a lonely grave.  
And no man knows the sepulcher,  
And no man saw it e'er,  
For the angel of God upturned the sod  
And laid the dead man there.

That was the grandest funeral  
That ever passed on earth;  
But no man heard the trampling  
Or saw the train go forth—  
Noiselessly as the daylight  
Comes back as night is done,  
And the crimson streak on ocean's cheek  
Grows into the great sun.

Noiselessly as the springtime  
Her crown of verdure weaves,  
And all the trees on all the hills  
Open their thousand leaves;  
So without sound of music,  
Or voice of them that wept,  
Silently down from the mountain's crown  
The great procession swept.

Perchance the bald old eagle,  
On gray Beth-peor's height,  
Out of his lonely eyrie  
Looked on the wondrous sight;  
Perchance the lion stalking  
Still shuns that hallowed spot,  
For beast and bird have seen and heard  
That which man knoweth not.

That was the truest warrior  
That ever buckled sword;  
This the most gifted poet  
That ever breathed a word.  
And never earth's philosopher  
Traced with his golden pen  
On the deathless page truths half so sage  
As he wrote down for men.

And had he not high honor?—  
The hillside for a pall,  
To lie in state while angels wait,  
With stars for tapers tall;  
And the dark rock-pines, like tossing plumes,  
Over his bier to wave,  
And God's own hand in that lonely land  
To lay him in the grave.





*Moses makes the last journey up Mount Nebo and views the land from afar. God was soon to take him, and personally made arrangements for his funeral.*

In that strange grave without a name,  
Whence his uncoffined clay  
Shall break again, O wondrous thought!  
Before the judgment day,  
And stand with glory wrapped around  
On the hills he never trod;  
And speak of the strife that won our life,  
With the incarnate Son of God.

O lonely grave in Moab's land!  
O dark Beth-peor's hill!  
Speak to these curious hearts of ours,  
And teach them to be still.  
God hath His mysteries of grace,  
Ways that we cannot tell;  
He hides them deep, like the hidden sleep  
Of him He loves so well.

## SPEAK TO THE ROCK

**T**HIS SINGULAR COMMAND was given by Jehovah to Moses during the last year of Israel's journeyings. Water was lacking and the people, as their manner was, complained against God and His servant. Prayer and supplication would have been more becoming, but Moses felt constrained to say on one occasion, "Ye have been rebellious from the day that I knew you" (Deut. 9:24). Our minds recall a similar incident in the early days of their travels (there are 39 years between the two circumstances). The people had arrived at Rephidim and there was no water for them to drink. Jehovah in His great mercy did not chastise them for waywardness before they reached Sinai and placed themselves under law. This solemn fact altered the whole position of the people's relation to Jehovah. It was no longer pure sovereign grace, but law, which confronted them.

Jehovah said to Moses at Rephidim, "Go on before the people and take with thee of the elders of Israel and thy rod with which thou didst smite the river." The rod and the elders speak of judicial action. Christ is in view typically here. In Exodus 16, we have Him in His lowly grace, the manna of God's people (as in John 6); in Exodus 17, we have Him, the One smitten for our blessing, and in the water that flowed freely, we are reminded of the gift of the Holy Spirit who is likened in John 7 to rivers of living water. It was not of God that there should be any smiting of the rock now that the people were on the borders of the Promised Land. There could not possibly be a type of Christ smitten a second time.

Moses and Aaron very suitably fell down on their faces before God. His word to Moses was, "Take the rod and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes." It was Jehovah's will that Aaron's budding rod should be brought out of the sacred ark, but it was merely to be shown, not used. "Speak to the rock" was what Jehovah said. The High Priest, Aaron, was present at the moment, but he was not bidden to do anything. He stood there as the High Priest for the people with the ephod on his back, the breastplate of twelve precious stones on his heart, and the shoulder pieces

with the names of the twelve tribes upon them. He stood there as an excellent type of Christ, the risen One, who now appears before God as Representative of all God's people, however faulty they may be.

In our need today, all we have to do is to mention His Name in the divine presence. We sometimes sing, "How sweet the Name of Jesus sounds in a believer's ear." We might also say with even more propriety, "How sweet the Name of Jesus sounds in God the Father's ear." The mention of His Name in a simplicity of faith is sufficient to draw forth every blessing that God has for us as a result of the work and worth of His Son.

The contrast between Exodus 17 and Numbers 20 is remarkable. At Rephidim, the elders were present and the rock was smitten by divine command; in Numbers 20, there is nothing about the elders, but the High Priest is noted and the smiting, in which Moses grievously erred, was quite out of place. God gave the water in spite of the people's murmuring and of Moses' failure. In Numbers 21, God sent the fiery serpents for chastisement (for the people's evil must be judged); in Numbers 21, we are not told of any need on the part of the people, but simply that the people were "much discouraged by reason of the way." It was simply that inbred evil manifested itself.

The consequences of Kadesh-barnea were very grievous—neither Moses nor Aaron could now be allowed to enter the land. God would not tolerate His people being addressed in anger as "ye rebels." Moses seems to have quite forgotten God at this crisis: "Must we bring water out of the rock?" God graciously said long after, "They provoked his spirit so that he spake unadvisedly with his lips" (Ps. 106:33).

Moses and his brother were too eminent in the service of Jehovah for their fault to pass. The nearer we are to God, the more severely He deals with us for our evil. In Amos 3:2, we read, "You only have I known of all the families of the earth, therefore I will punish you for your iniquities." So Moses and Aaron—with their sister before them (Num. 20:1)—must be buried on the eastern side of Jordan. We shall meet them again at the coming of our Lord Jesus Christ. The infinite grace of God towards us all will then be fully displayed. **U**

## THE OBITUARY OF MOSES

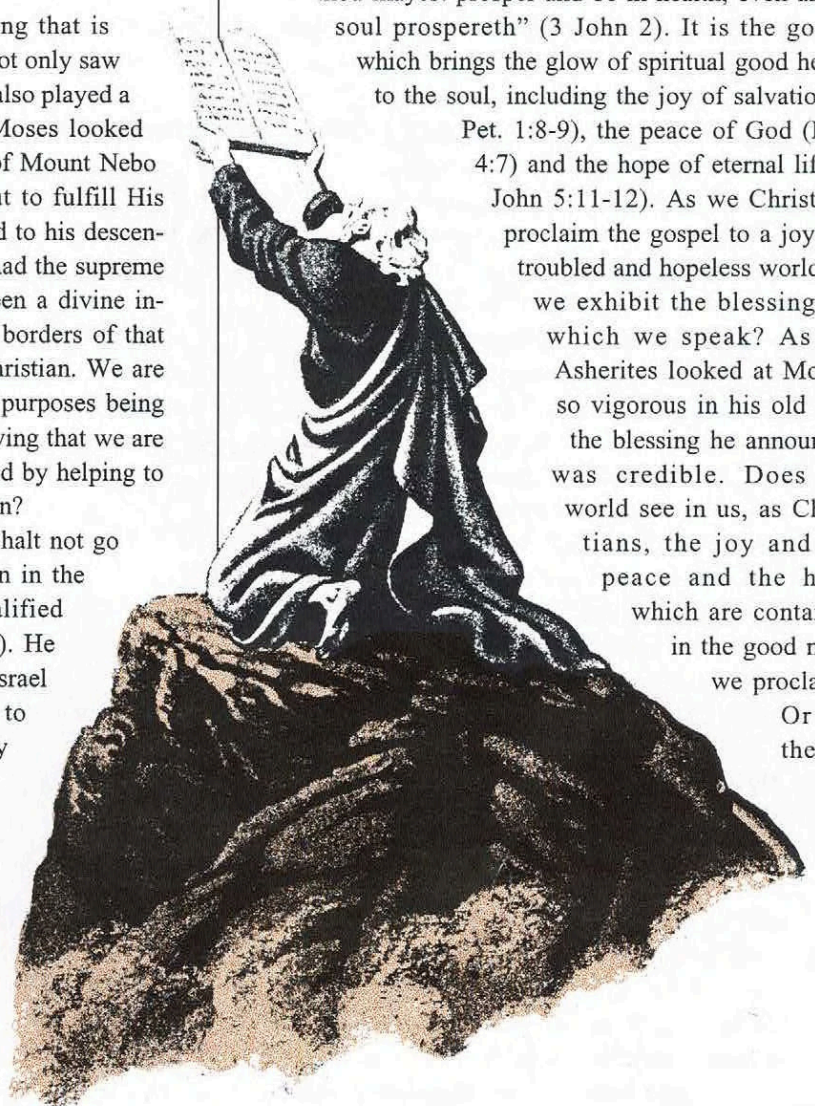
**T**HERE IS SPIRITUAL encouragement to be found in the obituary columns of Christian magazines. We read of long years of faithfulness to the Lord, of works carried out and accomplished in His name. The question arises: What will my life be worth when it is reviewed at its close?

The obituary of Moses (Deut. 34:1-12) provides a model of how a Christian's obituary should read. But the words cannot be written if the deeds are not done!

Moses enjoyed the supreme blessing that is open to a human being in this life. He not only saw the purposes of God unfolding, but he also played a practical role in those purposes. As Moses looked over the land of Canaan from the top of Mount Nebo (v. 1), he realized that God was about to fulfill His promise to Abraham by giving this land to his descendants, the nation of Israel. Moses also had the supreme satisfaction of knowing that he had been a divine instrument in bringing the nation to the borders of that land. This blessing is open to every Christian. We are in the happy position of seeing God's purposes being fulfilled. Is ours the present joy of knowing that we are being actively used by God in this world by helping to spread the good news of eternal salvation?

But Moses was not perfect: "Thou shalt not go over thither" (v. 4). Because of his sin in the wilderness of Zin, Moses was disqualified from entering the land (Num. 20:1-13). He could have been used by God to lead Israel into the land. But Moses' usefulness to God, great as it was, was curtailed by sin. We must ever watch that sin does not limit our usefulness in God's hands. Remember, it was not at the weakest point of his character that Moses failed, but at the strongest point. It was Moses who "was very meek, above all the men which were upon the face of the earth" (Num. 12:3), who lost his temper in the wilderness of Zin. Extreme provocation was no excuse!

"Moses was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated" (v. 7). Moses visibly enjoyed the blessings of God which he dispensed to others, for he had blessed the tribe of Asher thus, "As thy days, so shall thy strength be" (Deut. 33:25). In the New Testament, the Christian is not promised good physical health into old age, but the Scriptures do promise another kind of good health all the days of our lives. John wrote to Gaius, "That thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2). It is the gospel which brings the glow of spiritual good health to the soul, including the joy of salvation (1 Pet. 1:8-9), the peace of God (Phil. 4:7) and the hope of eternal life (1 John 5:11-12). As we Christians proclaim the gospel to a joyless, troubled and hopeless world, do we exhibit the blessings of which we speak? As the Asherites looked at Moses, so vigorous in his old age, the blessing he announced was credible. Does the world see in us, as Christians, the joy and the peace and the hope which are contained in the good news we proclaim? Or is there a



## THE OBITUARY OF MOSES

---

credibility gap?

"The children of Israel wept for Moses in the plains of Moab thirty days" (v. 8). Moses' loss was keenly felt. It was obvious to all that here was a man whose words and deeds had had a great practical effect for good on the lives of his fellow Israelites. They had not just lost Moses, they had also lost his indispensable good works. Do we with helpful words and acts of service have an impact for good upon the lives of our fellow Christians? Would our loss to our assembly be keenly felt? Would they weep?

The quality of Moses' leadership is shown in his provision of the next leader for Israel after his own decease, in the person of Joshua (v. 9). This reveals Moses' deep concern for the welfare of Israel, even when he was no longer with them. It is also the measure of his true greatness. For Moses did not want to be the "great" leader of Israel out of lust for power, but because of his zeal for the honor of God and the welfare of His people. Why do we undertake Christian service, whether in a leadership capacity or not? Is it to pander to our ego (the lust for power is the most subtle lust of the flesh) or is it out of genuine love for the Lord and his people?

Moses also rendered to God the service of a prophet (v. 10). His duty as a prophet was to pass on to the people of Israel the truth about God, for Moses knew God "face to face." But every believer has known God "face to face" with a much dearer vision than Moses ever knew. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). In Christ we have come "face to face" with the glory of God's grace. Are we serving God as His prophets by proclaiming the gospel of God's grace to a lost world?

Moses had the finest education from the universities of Egypt (Acts 7:22); he also commanded great authority granted to him by God. But wonderful as these things were, Moses knew they were no substitute for hard work. "All the signs and the wonders which the Lord sent him to do...all the great and terrible deeds which Moses wrought" (vv. 11-12, RSV). Moses used the power God gave him to the utmost limit; he used it in the performance of deeds. What do we do? We can

engage our minds with noble thoughts and schemes. But what do we *do*? God has given powers to us, intelligence, time, health, energy, wealth, and education. Are we using these powers to the full in pursuing the purposes of God? Moses was above all a man of action; his most lasting memory was what he did.

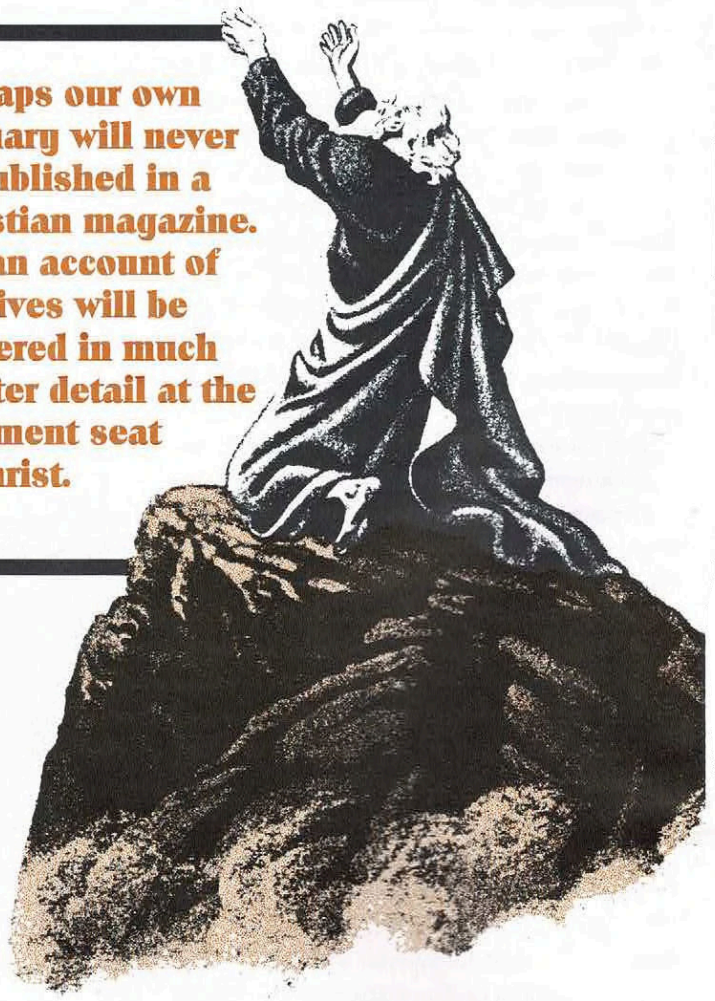
Perhaps our own obituary will never be published in a Christian magazine. But an account of our lives will be rendered in much greater detail at the judgment seat of Christ (2 Cor. 5:10; 1 Cor. 3:15; Rom. 14:10-12).

How will the account read?

---

**Perhaps our own obituary will never be published in a Christian magazine. But an account of our lives will be rendered in much greater detail at the judgment seat of Christ.**

---



## MEEKNESS

**M**eekness and weakness should never be confused in our minds. Meekness is not weakness; it is strength in control. Meekness “is the opposite of self-interest; it is equanimity of spirit that is neither elated nor cast down, simply because it is not occupied with self at all.” (W. E. Vine)

*Little lamb, who made thee?  
Dost thou know who made thee?  
Gave thee life, and bid thee feed  
By the stream and o'er the mead;  
Gave thee clothing of delight,  
Softest clothing, woolly, bright;  
Gave thee such a tender voice,  
Making all the vales rejoice?  
Little lamb, who made thee?  
Dost thou know who made thee?*

*Little lamb, I'll tell thee,  
Little lamb, I'll tell thee:  
He is calléd by thy name,  
For He calls Himself a Lamb,  
He is meek, and He is mild;  
He became a little child.  
I a child and thou a lamb,  
We are calléd by His name.  
Little lamb, God bless thee!  
Little lamb, God bless thee!*

—William Blake

“Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.”  
(Matthew 11:28-30)

Moses was the child of a slave, yet the son of a princess; born in a hut, he was reared in a palace. He inherited extreme poverty, yet enjoyed immense wealth. Educated for a court, he did his greatest work in a desert. He was the mightiest of warriors, yet the meekest of men. Moses possessed the wisdom of the world, yet had the faith of a little child. Most of his life he was without a country, but the laws he wrote are the basis of civilization. His funeral was not attended by a single human, but the Creator Himself officiated.

“The meek will He guide in judgment: and the meek will He teach His way.” (Ps. 25:9)

“Blessed are the meek: for they shall inherit the earth.”

(Matthew 5:5)

*Glorious—more glorious is the crown  
Of Him that brought salvation down  
By meekness—Thy blest Son;  
Thou that stupendous truth believed,  
And now the matchless deed's achieved,  
Determined, dared, and done.*

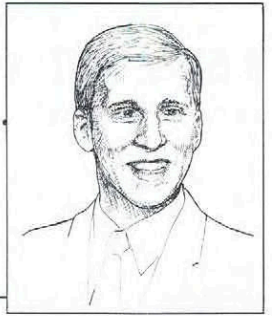
—Christopher Smart

There is often a beautiful blending of majesty and humility, magnanimity and lowliness in great minds. The mightiest of all Beings that ever trod our world was the meekest of all. He who had listened to nothing but angel-melodies from all eternity, found, while on earth, melody in the lisping of an infant's voice or in an outcast's tears.

No wonder that an innocent lamb was His emblem. He had the wealth of worlds at His feet. The hosts of heaven had only to be summoned as His retinue. But all the pageantry of the world, all its dreams of carnal glory, had for Him no fascination. The tempter, from a mountain summit, showed Him a wide scene of splendid misery, but He spurned alike the thought and the adversary away. Peter, on the night of the betrayal, cuts off the ear of an assassin; the intended Victim only challenges His disciples and heals His enemy! Arraigned before Pilate's judgment-seat, how meekly He bears nameless wrongs and indignities! Suspended on the Cross, the execrations of the multitude are rising around, but He hears as though He heard them not; they extract no angry look, no bitter word. “Father, forgive them,” He says.

Need we wonder that “meekness” should stand foremost in His own cluster of beatitudes—that He should select this among all His other qualities for the study and imitation of His disciples, “Learn of Me, for I am meek” (Mt. 11:29); or that an apostle should exhort “by the meekness and gentleness of Christ” (2 Cor. 10:1)? How different the world's maxims and His! The world's: “Resent the affront, vindicate your honor!” His: “Overcome evil with good.” —J. R. M'Duff

“Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.”  
(Galatians 6:1)



## MARCUS WHITMAN

**M**arcus Whitman (1802-1847), was a direct descendant of John Whitman who sailed from England in the ship *Confidence*, December, 1638. Old John “feared God, hated covetousness and did good continually...”

Marcus’ father, Beza Whitman, died in 1810, only 35 years old, leaving his young wife, Alice, to rear four sons and one daughter. Alice was not a professing Christian, but she was a bustling, breathing definition of that word, “pluck.” Marcus, her second son, inherited her strong frame and great endurance. After his father’s death, he was sent to his paternal grandfather, Samuel Whitman, of Plainfield, Massachusetts. There he was trained in the best schools the place afforded.

At seventeen, Marcus was converted and became active in the life of the church. Meanwhile, he studied medicine, then practiced for eight years.

In 1834, he began missionary work and in 1835, he and Samuel Parker explored as far west as the Rocky Mountains. Favorably impressed, Parker stayed to set up a suitable mission station, and Whitman returned to New York to report and recruit workers.

One of those workers Marcus recruited was Narcissa Prentiss. They wed in February of 1836. With William Gray and Henry and Eliza Spalding, they left for the new mission in the Oregon Territory (comprising what is now Washington, Oregon, Idaho, and parts of Montana and Wyoming). Their work was among the Cayuse Indians at Waiilatpu, near the present-day Walla Walla, Washington. At first, the Nez Percé and Cayuse tribes eagerly received the teaching of the missionaries. But the Whitman’s brave work ended abruptly in 1847 with a brutal massacre. What had happened?

We surmise that one cause was envy. Whitman cultivated a farm, built a gristmill and a sawmill. His medical practice covered a wide area. It puzzled others how one man, with few helpers, did so much. The explorer Joseph Drayton, said, “All the premises looked comfortable; the garden had especially fine vegetables and melons in great variety. The wheat...was seven feet high and nearly ripe, and the corn nine feet...”

At the time of the massacre, the main building of the mission was one hundred feet in the front, and part of it

two stories high. Visitors never expected such a clean, efficient facility in the wilderness. Whitman was a genius to conceive, and a workhorse to carry out. Seeing the fruit of his labor seems to have angered lazy on-lookers. Some accused Marcus of profiteering from the new settlers. Some tribesmen demanded a division of his wealth. Actually, all his labors went to the mission. Henry Spalding said the Whitmans could have packed their personal belongings on the backs of two mules!

Superstition also motivated his assassins. In September of 1839, a great sorrow came when the Whitman’s only child, a girl just past two, drowned in the Walla Walla River. The Indians adored her, and came to hear her sing the Cayuse songs. The old chief had said: “When I die, I give everything I have to the ‘Little White Cayuse.’” Her death estranged the Indians from the Whitmans. They thought some evil omen had come on the mission. Friends begged Marcus to leave for a while until the Indians were more amenable, but there was his work and there he would remain.

Finance and politics may have influenced the assassins. The Hudson Bay Company, that had till then controlled the area, saw that the influx of American settlers interfered with their lucrative fur trade. Whitman encouraged the white settlers. He said that “the first battle was between the schoolhouse and civilization, and the tepee and savagery.” Running the risk of offending any anthropologist who might chance to read this article, I quote from a letter dated May 16, 1844, from Waiilatpu. Marcus says:

“It does not concern me so much what is to become of any particular set of Indians, as to give them the offer of salvation through the gospel and the opportunity of civilization, and then I am content to do good to all men as I have opportunity...”

But perhaps the most stubborn obstacle that the Whitmans and Spaldings faced was the Roman Catholic priesthood. For instance, J. A. Brouillett, a French Jesuit, wrote a pamphlet in 1853, entitled, *Protestantism in Oregon*. He snarled at the Whitmans and Spaldings in particular and “Protestant missionaries” in general. Brouillett exonerated the instigators of the massacre, and blamed the missionaries who were

the victims! Forty thousand copies were distributed.

The missionaries were awake to the drift of affairs. Whitman braved the winter of 1842-43 to make an emergency trip across the continent to Washington, DC, and Boston. This would make him a hero in the state of Washington and give him a few paragraphs in the encyclopedia. William Barrows saw him on this trip: "Marcus Whitman was a man not to be forgotten. He was of medium height, more compact than spare, a stout shoulder, and large head not much above it, covered with stiff iron-gray hair...He carried himself awkwardly, though perhaps courteously enough for trappers, Indians, mules and grizzlies, his principal company for six years. There was nothing quick in his motion or speech, and no trace of a fanatic; but under control of a thorough knowledge of his business, and with deep, ardent convictions about it...He wore coarse fur garments with buckskin breeches..."

Henry Spalding says, in speaking of the immigration of 1843 that Whitman led back to Oregon:

"And through that whole summer, Dr. Whitman was everywhere present; the ministering angel to the sick, helping the weary, encouraging the wavering, cheering the tired mothers, setting broken bones and mending wagons...He was in the river hunting out fords through the quicksand; in the desert places looking for water and grass; among the mountains hunting for passes, never before trodden by white men; at noontide and at midnight he was on the alert as if the whole line was his own family...For all this he neither asked nor expected a dollar from any source...at the end, when, standing at his mission home, hundreds of his fellow pilgrims took him by the hand and thanked him with tears in their eyes for all that he had done."

In 1847, a measles epidemic broke out among new settlers in Whitman's community. Some of the Cayuse children died, and the superstitious fears of the Indians led to open insurrection. Some may have believed their children were poisoned. There is no evidence that white men directly instigated the massacre or took a part in its horrors. While there is evidence of a bitter animosity existing among the Jesuit priests toward the Protestant missionaries, the facts are not sufficient to lay the blame on them. Nor is it necessary to hold the officials of the Hudson Bay Company responsible. There are always those ready to do the villain's work.

Cushing Eells says, "The day before the massacre, Istikus, a firm friend of Dr. Whitman, told him of the

threats against his life, and advised him to 'go away until my people have better hearts.' He reached home ...late that night, but visited his sick before retiring. Then he told Mrs. Whitman Istikus' words. Knowing how true and courageous a friend Istikus was, they knew the situation was perilous...The doctor went about his work as usual, but told some of his associates that if it were possible to do so, he would remove all the family to a place of safety. It is the first time he ever seems to have been alarmed, or thought it possible that his Indians would attempt such a crime."

The massacre was a cold-blooded atrocity. Those killed had spent the best years of their lives in the service of the murderers. Those who had received the largest favors and the most kindness from the doctor and his wife were active leaders in the crime.

Henry Spalding, in a letter to the parents of Narcissa Whitman, dated April 6, 1848, gave this account:

"They were inhumanly butchered by their own—up to the last moment—beloved Indians, for whom their warm Christian hearts had prayed for eleven years, and their unwearied hands had administered to their every want...They were, doubtless, urged on to the dreadful deed by foreign influences, which we have felt coming in upon us like a devastating flood for the last three or four years...The massacre took place on the fatal 29th of November last, commencing at half-past one. Fourteen persons were murdered..."

The murderers were not arrested until nearly two years after the crime.

In 1855, General Joel Palmer wrote, "Forty-five Cayuse and one thousand Nez Percé have kept up regular family and public worship, singing from the Nez Percé Hymn Book and reading the Gospel of Matthew, translated into Nez Percé, the work of Dr. and Mrs. Spalding." Says General Barlow, "Many of them showed surprising evidences of piety, especially Timothy, who was their regular and faithful preacher during all these years." Among the Cayuse, old Istikus, as long as he lived, rang his bell every Sunday and called a band together for worship. How much the work of the Oregon missionaries benefited the Indians eternity alone will reveal. They simply obeyed the call "to preach the gospel to every creature."

*In the next issue of Uplook, we will conclude this article with an indepth look at Mrs. Whitman's life and ministry.*

## ♥ Hunting for the Book of Heaven ♥



In 1832, St. Louis, MO, was considered the perimeter of civilization. The people often saw rugged plainsmen; yet couldn't keep from gawking at the four Indians who themselves were staring at the sights. General Clarke, the commander of the military post, had been an Indian commissioner in the far west and could communicate with them. Befriending the Indians, he made arrangements at the fort to care for them. They informed him that they were all chiefs of the tribe, and had spent the entire summer and fall on their long journey. Nez Perces tribesmen, generally called Flat Head Indians, they had come more than 2,000 miles.



With some reticence, they told how they had heard of "The White Man's Book of Life," and had come "to hunt for it" and "to ask for teachers to be sent." General Clarke, himself a serious Catholic, was amazed. That winter, he tried to honor his guests by piloting them to every place he thought would interest them. Frequent visits were made to churches, theaters, and exhibits. During this time, two of the Indians became sick and died. When the early spring sun began to shine, the remaining two prepared to return home.

Clarke gave them a banquet on the last evening, at which Hee-oh-ks-te-kin made a speech:

*"I come to you over the trail of many moons from the setting sun. You were the friends of my fathers, who have all gone the long way. I came with an eye partly open for my people, who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms through many enemies and strange lands that I might carry back much to them. I go back with both arms broken and empty. Two fathers came with us; they were the braves of many winters and wars. We leave them asleep here by your great water and wigwams. They were tired in many moons and their moccasins wore out.*

*"My people sent me to get the 'White Man's Book of Heaven.' You took me to where you allow your women to dance as we do not ours, and the book was not there. You took me to where they worship the Great Spirit with candles, and the book was not there. You showed me images of the good spirits and the pictures of the good land beyond, but the book was not among them to tell the way. I am going back the long and sad trail to my people in the dark land. You make my feet heavy with gifts and my moccasins will grow old in carrying them, yet the book is not among them. When I tell my poor blind people after one more snow, in the big council, that I did not bring the book, no word will be spoken by our old men or by our young braves. One by one, they will rise up and go out in silence. My people will die in darkness, and they will go a long path to other hunting grounds. No white man will go with them, and no White Man's Book to make the way plain. I have no more words."*

This translation of the speech was published in the *Christian Advocate* in March, 1833. "Who will respond to go beyond the Rocky Mountains and carry the Book of Heaven?" It made a profound impression. It was a Macedonian cry to "come over and help us." The Spauldings and the Whitmans were among those who responded.

This incident of the four Flathead Indians in St. Louis has been well verified: all the earlier histories, such as Gray's *History of Oregon*, Reed's *Mission of the Methodist Church*, Governor Simpson's narrative, Barrow's *Oregon*, Parkman's *Oregon Trail*, and the correspondence of the missionary, Jason Lee. Hubert Bancroft, in his thirty-eight-volume history, says, "Hearing of the Christians and how heaven favors them, four Flathead Indian chiefs, in 1832, went to St. Louis and asked for teachers" (Vol. 1, p. 579). This is a striking testimony, coming from the pen of Bancroft, because he constantly discredited the missionary work.

George Catlin, painter and anthropologist, painted these two men from that expedition. He wrote: "Hee-oh-ks-te-kin (*Rabbit Skin Leggings*) and Hco-a-hco-a-hcotes-min (*No Horns on His Head*), are young men of that tribe [the Nez Perces]. These two men were part of a delegation that came across the Rocky Mountains to St. Louis a few years since, to inquire for the truth of a representation which they said some white man had made amongst them, 'that our religion was better than theirs, and that they would all be lost if they did not embrace it.' ... When I first heard the report of the object of this extraordinary mission across the mountains, I could scarcely believe it; but on conversing with General Clark on a future occasion, I was fully convinced of the fact."



## AKAROA

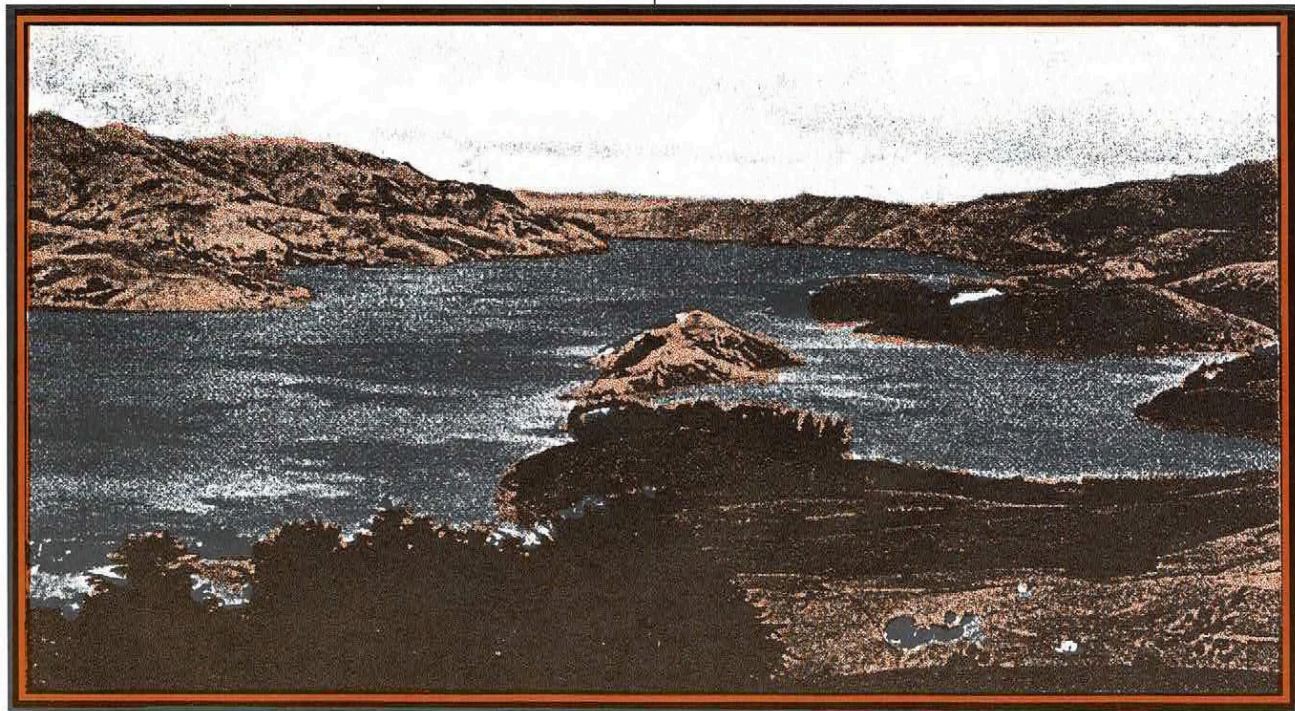
**O**UR LAUNCH BACKS AWAY from the pier deep in Akaroa Harbor, on to the sparkling sunlit waters of this beautiful bay. It is a lovely fall afternoon in south New Zealand. But Akaroa is no ordinary harbor. We are deep in a bowl, surrounded by mountains rising about 1500 feet on every side, except for a small channel that leads 3 or 4 miles between the heights to the open swells of the South Pacific Ocean. This deep harbor, surrounded by rocky hills, is the crater of an ancient volcano. It is a superb harbor. Safe, snug, protecting against wind or sea from any direction.

Akaroa reminds us of the harbor of eternal safety. As the heat and fire of an ancient volcano once melted the rocks and spent its fury here on New Zealand's South Island, so the heat of the judgment of the holy God once melted the Rock of Ages. The fire entered into His bones. The heat that came from a holy God on account of sin was felt in all its intensity at Calvary. But the Rock survived. The eruption ceased. The wrath spent itself. And, by that holocaust, a harbor of safety was formed into which the stricken and storm-tossed

soul can sail, and there find peace.

Our boat turns and heads toward the open sea. The skipper points out, ahead, a small white lighthouse on a rocky outcropping. He tells us that it has been there for more than 100 years. On many a stormy night its light has pierced the darkness. During thousands of hours of darkness, its light has guided the mariner into the safety of Akaroa. The guide is telling us about several ships that somehow missed the harbor entrance despite the lighthouse. Loss resulted. Tragedy occurred. But this traveler's thoughts wander to the unrecorded thousands of ships that did respond to the light, that were guided by its brilliant finger and found refuge deep within the calm crater of Akaroa. And those mariners remind us of the thousands—yea, millions—of whom man takes little note who have followed the lighthouse of the gospel into the safe harbor of the crucified Saviour.

Man is inclined to record the shipwrecks. But God, in the Lamb's Book of Life, records the seaborne barques that were saved. There is reason to be thankful for the lighthouse, not because of the shipwrecks experienced by those who failed to follow its clear message,



## AKAROA

but because of the unnumbered and unrecorded captains who responded and found safety. So it is with the gospel of Christ. What a delightful lighthouse! And how joyous to be guided by its light off of the storm-tossed sea of sin and into the harbor of the cross.

From the bay, we scan the high hills around Akaroa. Few buildings are in sight. Rather, the eye surveys thousands of acres of open range country. These hills are the properties of sheep stations. From time to time, thousands of sheep graze those hills and, as we sail across the harbor and out to the open sea and back, our attention is drawn to some sheep that have ended in a unique situation.

First of all, there are safe sheep. High above we can see a sheep station, with its buildings, shade trees and fenced folds. There are sheep in and around the station. They are tended by the shepherds, fed, kept, secure.

Those sheep remind us of the Christian who hears his Shepherd's voice, who follows in the Master's footsteps. Such are safe, secure, fed, sheltered.

But here and there, dotted over this vast expanse of range, it is startling to see an occasional sheep, or two or three, here and there, who are far from any fold or station. These, we are told, are wanderers. Somehow they have become separated from the main body. Winter will soon approach and the shepherds with their dogs will roam these hills, seeking to gather up the sheep. It is important that they be rounded up and brought in before the storms of winter strike.

Those wandering sheep remind us of Christians who are not following the Shepherd closely. Perhaps they have been attracted by the world. Perhaps they have become discouraged or turned off by the seeming lack of excitement at the "sheep station," where the saints gather. These wandering ones seem not to know the realities of the season; that the cold winter of the world is closing in upon them and that they will soon need the protection of the Master and His fold. Thankfully, for such there is a caring Shepherd who seeks, who chastens, who brings back His wandering ones.

As we cruise along, a solitary sheep is pointed out to us. It is down near the water. It is in a small and rugged meadow. Rising sheer above this meadow are the rocky heights. Seeping from the rocks in one location is a freshwater spring, from which the sheep can drink. The deep waters of the Akaroa channel are on the only side



of the meadow that is not cut off by sheer cliffs. This sheep is trapped. Our skipper tells us that it has been there for months. No one has been able to reach it. It cannot find its way out and no one knows quite how it got there. Every passing boatman casts a look of concern in its direction, for New Zealanders are well attuned to looking out for the welfare of the sheep. But this trapped sheep is in desperate straits, although as we watch it graze, it seems apparent that it has no idea of its danger.

There are saints who are trapped by sin. They have wallowed in the mire of wrongdoing until they are ensnared and helpless. Too

often, they do not sense their danger. For long periods, they may continue in their lonely isolation. Ultimately, as danger approaches, the world will neither help nor deliver. The sin that has ensnared will do its debilitating work. It is only divine intervention that could rescue their testimony and lift them from their enclave of entrapment.

We are heading back in from the open sea when suddenly we spot a small sheep on a ledge just above the southern shoreline. We inform the skipper, who registers surprise. This sheep was not here yesterday. It is pacing up and down, but is clearly lost. As we scan the area with our glasses, we can see that there may be a way for this sheep to make its escape and regain the pasture on the heights above. But the little fellow is obviously thirsty, hungry, and alarmed. This situation will be reported at once when we get back to the pier, and helping hands will soon be on the way to assist this lost sheep back to safety.

So it is with many a saint who falls into sin. Often, the wayward one soon finds himself alone, thirsting again for the refreshing water that the Spirit gives, hungering after the Bread of Life.

There is help for such; the Good Shepherd always seeks recovery of His own. The salvation that has saved the soul has power also to save the life.

And so, our day in this beautiful setting comes to an end. The traveler's thoughts, while enjoying such a scene in this lovely setting, are lifted above the physical joys of time to the heights of spiritual realities. The harbor, the lighthouse, the sheep—whether safe or wandering or trapped or lost—all remind us of the lessons taught by our great Shepherd.

**U**



## CHARACTER WITNESSES

**T**he Bible's content is primarily historical. God has chosen to reveal Himself in the histories of men and women, nations and peoples. As they move across the stage of human history, our Bible follows them and comments on them from God's perspective, thus giving us a revelation of God and His ways with men. As history progresses from the beginning of time, we see God's purposes unfolding until, in the end of time, He is all and in all, and all glory and honor is given to God and to His Son. Then we begin to understand that all history is the backdrop to the unfolding of the purposes of God. In history we are to read the story of God Himself as He deals with men and with mankind.

In the epochs of time there are major and minor players. Some of the major persons in history from God's perspective may not count much in man's assessment, so we need to read our Bibles to come to the true understanding of who really is important. There is, of course, Abraham—the father of the faithful. He is just a nomadic shepherd in this world's view, but a monument to the faithfulness of God and to trust in the promises of God.

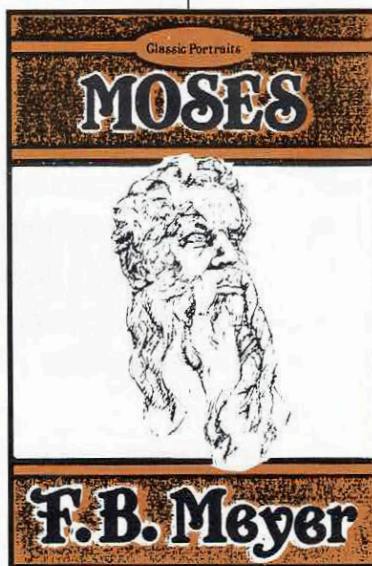
Then there was Moses, the leader of a rebellious group of people journeying from Egypt to Canaan. But there was no greater prophet who spoke to God as a man speaks to his friend (see Deut. 34:10).

Of course there was David and Solomon, and Elijah, and Jeremiah, and many others. Not to mention the New Testament worthies like Paul, and Peter, and John, who laid down their lives for the sake of the gospel.

The questions are asked: What were these men really like? What made them go on for God? What lessons can we learn from their lives to be applied to our lives? These were real men with like problems and passions, but through all the ups and downs of life they came to know God and to trust in Him. Their histories have been told to us so we may profit from them. One of the

fascinating methods of Bible study is to look at the men and women who make up the history of the Bible.

One individual who has written on many of the characters of the Bible is F. B. Meyer (1847-1929). His practical ministry was sought after by many in his day, and besides his preaching ministry, he was a prolific writer. His chief contribution to literature is a series of Bible biographies, many of which remain in print to this day.



I have just finished his book on Moses. Mr. Meyer follows Moses from the cradle in Egypt, and the faith of his parents who hid him and taught him in his early years, until he climbed the heights of Nebo to die in the arms of God. Following each successive era of life, he demonstrates Moses' learning of God and his faithfulness to God. Each chapter is replete with lessons for our day and for the different periods of our lives. I found it to be delightful reading as well as instructive in practical lessons for Christian living.

Another book I perused lately in this same vein is Dr. Alexander Whyte's book of Bible Characters. It is now available in a one-volume tome of some 900 pages. It contains 126 chapters devoted to Bible men and women, and 34 chapters on the characters spoken about by the Lord Jesus. In these subdivisions, he deals with the characters in the parables of the Lord and the seven angels to the churches to Asia. These chapters are more doctrinal in nature than the ones on Bible characters. Dr. Whyte was "the last of the Puritans" and as such these last chapters need to be read in the light of his doctrinal stance as reformed and non-dispensational. However, don't let this take away from the first large portion of the book which I found excellent in that which I read.

A quiet evening with one of these books will be well spent. Not only is there benefit in the lessons learned, but in tracing the wonderful way these men used the English language to great effect. It is a skill we need to cultivate.

**U**

## EVERYDAY READING PLAN

### Section 40: Galatians - Colossians

April 1	Galatians 1:1-9	The perversion of the true gospel—let him be accursed
April 2	Galatians 1:10-24	Paul's illumination, conversion, commission, & persuasion
April 3	Galatians 2:1-10	Meeting with the apostles—fellowship in the gospel
April 4	Galatians 2:11-21	The controversy: is justification for all?
April 5	Galatians 3:1-16	Faith the basis for justification; the just shall live by faith
April 6	Galatians 3:17-29	If justification is by faith, what is the purpose of the law?
April 7	Galatians 4:1-14	The difference in being a son or a servant
April 8	Galatians 4:15-31	A Jewish allegory; the law vs. grace
April 9	Galatians 5:1-15	The results of falling from grace and the call of liberty
April 10	Galatians 5:16-26	Sanctification allows the Spirit to produce fruit for Christ
April 11	Galatians 6:1-18	Spiritual conduct—restore, bear, prove, share, and do good
April 12	Ephesians 1:1-14	The Father chooses, the Son redeems, & the Spirit seals us
April 13	Ephesians 1:15-23	Know what?!!!
April 14	Ephesians 2:1-10	The past, present, and future of the believer—saved by grace
April 15	Ephesians 2:11-22	What we were in the flesh and what we are in Christ
April 16	Ephesians 3:1-12	The fellowship of the mystery; Gentiles are heirs & partakers
April 17	Ephesians 3:13-21	Christ at home with the family
April 18	Ephesians 4:1-16	Walk worthy—unity of the faith and knowledge of the Son
April 19	Ephesians 4:17-32	Put off the old man and put on the new, but don't be a put on
April 20	Ephesians 5:1-21	The way, work, and walk of the believer
April 21	Ephesians 5:22-33	A believer's marriage pictures Christ and the Church
April 22	Ephesians 6:1-24	Living in the Spirit—the armor of God
April 23	Philippians 1:1-30	Christian experience—"...to me to live is Christ,..."
April 24	Philippians 2:1-30	Paul's exhortation for unity and humility among believers
April 25	Philippians 3:1-21	Christ, our righteousness, our heart's desire, & expectation
April 26	Philippians 4:1-23	The peace of God, contentment in Christ, & provision by Him
April 27	Colossians 1:1-29	The glory, pre-eminence, and reconciling work of Christ
April 28	Colossians 2:1-23	Rooted, built up, complete, buried, baptized, & raised in Him
April 29	Colossians 3:1-25	Living out the life of Christ in our relationships
April 30	Colossians 4:1-18	Continue in prayer, walk in wisdom, and speak with grace

## GALATIANS — COLOSSIANS

**C**ONTAINED IN THESE four books of the New Testament—Galatians, Ephesians, Philippians, and Colossians—we find unveiled the glories of the cross, examine the mystery of the Church, tread the challenging path of Christian experience, and revel in the glories of Christ. Our attempt at shedding light on these spiritual vistas is like trying to illuminate the heavens with a candle.

We begin by tracing the progression of truth through these four epistles. Preceding these books are Romans—which outlines the doctrine of salvation—and the Corinthian epistles—which deal with the form and function of a New Testament church. It is interesting that these three books give lengthy expositions covering the basic personal and corporate life of a child of God: Romans sets forth personal salvation by faith; the Corinthians teaches us about our corporate responsibilities once we have entered into that salvation. It seems a sensible progression then, when we come to these four epistles, that they each examine a component of personal salvation and attendant church involvement.

Galatians deals with salvation by grace, apart from the works of the law. Ephesians sets forth the doctrine of the universal church and each believer's responsibility within that context. Philippians deals with the various practical challenges and experiences that we will face in our walk with the Lord, and Colossians emphasizes the place of Christ in the believer's heart and life. We can see clearly the progression.

We can perhaps hear echoes of the four Gospels here. Matthew was the Gospel for the Jews. In it the Lord fulfilled the Law and established His claim as King. Galatians continues that theme. It is directed especially towards Jewish believers, and establishes the sufficiency of Christ and His finished work, releasing us from the claims and curse of the Law. Mark was the book of the Servant, and Ephesians outlines the continued work of the perfect Servant through His spiritual body, the Church. Luke is the book of the Lord's perfect Manhood, emphasizing His human experiences. Philippians dwells on the human experiences of the child of God, emphasizing the joy that should percolate through it all. John was the Gospel of the glorious Son,

and Colossians is the epistle that elevates and glorifies Christ—the image of the invisible God.

Now a brief comment concerning each book:

*Galatians.* There have been three main ways in which the enemy has sought to stop the spread of the gospel. First, there is open opposition, often including physical harm to those who side with the gospel. If outright persecution fails, a second attack is to subtly change the message, either by adding or removing something. The third, and perhaps most dangerous, assault is to build an indifference to the gospel.

The purpose of the book of Galatians was to contradict the second form of attack. A dangerous heresy was gaining strength in the church. It came from Jewish sources and claimed that for salvation, there must be faith in Christ, but there must be something more—the keeping of the Law. Paul's rebuttal in Galatians is clear. Anything added to the finished work of Christ detracts from it. The cross work of Christ is sufficient to save and keep the most obdurate of sinners. The sufficiency of the cross is its glory, and Paul revels in "the Son of God who loved me and gave Himself for me."

*Ephesians.* This book takes the child of God into the heavenlies and shows him his exalted position in Christ. We are members of His body, the church, but with this awesome position comes awesome responsibility. We are to be laboring for Him—His earthly representatives. But as we labor for Him on earth, we need to realize that we are not an earthly people; we are a heavenly people, enjoying heavenly blessings.

*Philippians.* From the heavenlies of Ephesians, we come to Philippians and our day-to-day existence—what it means to live here and now for the Lord. We will face many challenges and distresses, but He is sufficient for all. As we lean on Him, He gives us a joy beyond reasoning and a peace beyond understanding.

*Colossians* takes us to the Lord Himself. As we fail in our own strength, are distracted by other issues, and distressed by our problems, He is the One we need. In all things He must have the pre-eminence.

May this brief consideration warm our hearts to a greater appreciation of the One who is their subject, and spur us to study these blessed books more. **U**

## CLIMB THE MOUNTAIN

**Y**OU HAVE TO BE committed”—that’s what he said. We were climbing Mt. Sneffels, one of Colorado’s great mountains, 14,150 feet tall. I was talking with a friend as we climbed. He said, “My wife is along, but she’s not committed to making the top. If she gets tired, she may turn back. It’s no big deal with her whether she gets to the top or not. But me, I’m committed. My goal is to reach the summit. My muscles may be aching and my body wanting to quit, but I’ll push on.” Ah, yes, those are the ones that reach the top.

In the Old Testament, God is compared to a mountain. *“Thy mercy, O Lord, is in the heavens; and Thy faithfulness reacheth unto the clouds, Thy righteousness is like the great mountains”* (Ps. 36:5-6). The Christian life is like a mountain climb, climbing the mountain of God. God is our mountain to which we cling as we journey toward heaven. Some like to stand at a distance and admire a mountain. What a grand sight it is! But they never get to know the mountain. It is those who struggle up it, who taste its toughness, its difficulty, these get to know the mountain. It is those who cling to the rock when there is exposure and danger, who experience the awesome might of a storm, all the hazards, these get to know the mountain.

Some like to stand at a distance and study God. One may sit in his paneled study and discuss theology, arguing Calvinism vs. Arminianism, dispensationalism vs. covenant theology. It becomes a profound, intellectual exercise, stimulating to the mind. But you do not really get to know God through academic study.

Before climbing a mountain, one should get maps and read what he can about the different routes to the summit. But the only way to get to know the strength and force of the mountain is to climb. This requires time, pain, and struggle.

And it is true that we only really get to know God as we experience the pain and struggles of life—and keep on climbing, clinging to our Rock. This takes commitment. The first and great commandment is: “Thou shalt

love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind” (Matt. 22:37). And so I must ask myself, “Is God first in my life? Am I committed to Him above all else? Am I committed to reaching the summit, or, if the going gets tough, will I drop out?”

It’s a glorious feeling to finally break over the summit and to stand there, gasping for air, legs trembling with fatigue, to see that magnificent vista of mountain range after range unfolding before you. Then you turn to your climbing companion and shout, “Yahoo! We made it! We made it!” You feel your own smallness and the greatness of God. And below, you see the route that was difficult to see as you came up, but now it is all in plain view.

One day, the climb of life will be over. We will reach the summit, turn to our fellow climbers and shout, “Hallelujah! We made it!” And we will see the Lord

Jesus, face to face, and delight in the presence of Almighty God—awesome experience. We will look back down the mountain and see the route which God so tenderly laid out for us, all plain now. At times, when we were climbing, it seemed so dark and confusing. But now it is all clear. How good God has been!

In the Swiss Alps, there is an epitaph on a tombstone for a Swiss guide: “He died climbing.” May this be true of us as Christians.

*Make us Thy mountaineers;  
We would not linger on the lower slope,  
Fill us afresh with hope, O God of Hope,  
That, undefeated, we may climb the hill  
As seeing Him who is invisible.*

*Let us die climbing. When this little while  
Lies far behind us, and the last defile  
Is all alight, and in that light we see  
Our Leader and our Lord, what will it be?*

—Amy Carmichael

**ONE  
DAY, THE  
CLIMB OF  
LIFE WILL BE  
OVER. WE WILL  
REACH THE SUMMIT,  
TURN TO OUR FELLOW  
CLIMBERS AND SHOUT,  
“HALLELUJAH.”**

**U**

## NEW RELEASES!

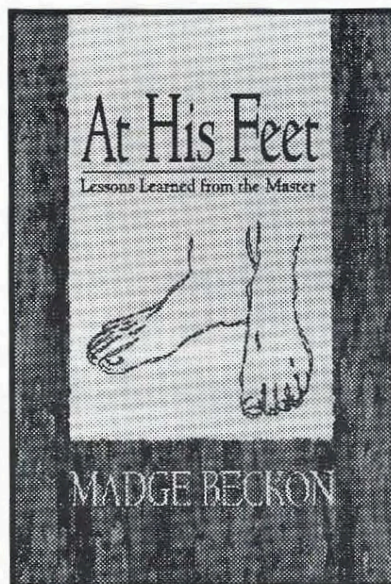
# At His Feet

## Lessons Learned from the Master

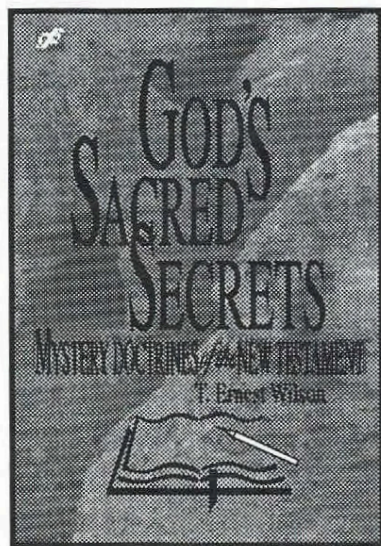
by your dying husband, his body wracked with pain? Where would you go when your spirit longed to know God as one knows a bosom friend? Or when your heart was so full of gratitude it was nearly bursting? To His feet, of course. To the feet where Mary sat, the feet that once were nailed to a cross, to the feet where every knee shall bow.

Madge Beckon sailed for China in April of 1947 with her husband Gifford. Because of Communist activity in China, they were evacuated to Hong Kong and while waiting to enter Japan, the family settled for six months in Taiwan and then sailed for Japan.

Gifford and Madge worked as a team until the Lord took him Home in 1974. Madge continued in Japan until 1987, when she retired to the Denver, Colorado, area. This book is a collection of her experiences as a wife, mother, teacher, and missionary in China and Japan.



Paper. 197 pages. \$8.95 U.S.



# GOD'S SACRED SECRETS

attempting to exalt himself to become a god. This book, a guided tour of New Testament doctrine, was written by T. E. Wilson and originally published in 1975.

Each generation of Christians must discover the Word of God for itself. The truth is the same in every age, but it has to be applied to the varied circumstances and needs of each period of time. God's Sacred Secrets, in its concise explanation of the 14 mysteries found in the New Testament, takes us from the heights of glory at the Rapture, to the depths of shame in the heart of Babylon; from God humbling Himself to become a Man, to a man

Paper. 147 pages. \$7.95 U.S.

**US Customers:** Add 6% for shipping charges (min. \$2.00). Add 4% if you live in Michigan for sales tax.

**Canadian Customers:** Add 7% GST and 10% for shipping charges (min. \$2.50). If paying in Canadian funds, multiply total by 1.35



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

1-800-952-2382

1-616-456-9166

Fax 1-616-456-5522

# UPLOOK

(USPS 620-640)

P. O. Box 2041

Grand Rapids, MI 49501-2041

SECOND CLASS

U. S. Postage

PAID

Grand Rapids, MI



## THANK YOU, JOHN

John A. Broadus (1827-1895) was a widely-respected teacher, preacher, and scholar. He is remembered for his books in the field of homiletics: *The Preparation and Delivery of Sermons* and *Lectures on the History of Preaching*. He also authored several commentaries. He was a professor of Latin and Greek at the University of Virginia, and held teaching posts at several institutes of higher learning across the southern states. "A man of consummate scholarship, deep piety, wielding an influence for righteousness second to no man of his generation," it was stated at the time of his death.

Dr. Broadus was born and born again in Culpeper County, Virginia. The day after his conversion, he spoke to one of his classmates, Sandy Jones, a red-headed, awkward fellow: "I wish you would be a Christian, too; won't you think about it?"

"Well, I don't know. Perhaps I will," Jones responded.

Sure enough, Sandy Jones began attending the meetings where John Broadus had been saved, and one night put his trust in Christ. Without waiting for the conclusion of the service, he ambled across the meeting house to where Broadus was sitting, held out his hand, and said, "Thank you, John. I thank you, I thank you, John."

Eventually Dr. Broadus left the little town where he was born, becoming a renowned scholar and president of a theological school. Every summer, however, he returned to his hometown for a visit. Somewhere in town he would see Sandy Jones, now a local farmer. Jones would cross the street, stick out his raw-boned hand, and say: "Howdy, John. Thank you, John; thank you, John. I never forget, John."

When John Broadus lay dying, he said, "I rather think the sound sweetest to my ears in heaven—next to the welcome of Him, whom having not seen I love and have tried to serve these many years—will be the welcome of Sandy Jones, as he will give me his hand, and say: "Howdy, John. Thank you, John. Thank you, thank you, John."