

# UPLOOK

APRIL 1994



*Matthew 11:28  
in classical  
Arabic calligraphy*

**THE WORLD'S LARGEST UNREACHED NATION**  
**How Many Beads?**





## HOW MANY BEADS?

**T**HE RED GLOW of the setting sun turned the desert sands the color of blood in its passing. Muhammad sat near the fire in the caravanserai as he listened to the babble of voices. Like him, the others enjoyed the conversation in the early evening over their dark coffee. Unlike him, the others would melt into the mists of the past. He, Muhammad of the tribe of Quraysh, camel driver for Kadijah, wealthy widow of Mecca, would one day weave these conversational snatches of Judaism and perverted Christianity with a dose of Arabian paganism into a new religion—Islam. And he would weld into a fearsome fighting machine the wild sons of the desert.

In the year 622, Muhammad fled the city of Mecca to Medina. The flight, called the *Hejira*, is considered the beginning of Islam. Before his death, ten years later, Muhammad had all of Arabia at his feet. By the time the next century had rolled its course, North Africa, Palestine, Turkey, Persia, and some of Spain were waking each day to the cry of the muezzin calling the faithful to the first of the daily prayers.

Islam continues to gather in converts. The golden domes of mosques now rise amid the spires of our cities. In 1945, there was one mosque in England; today there are close to 700. In France, Islam ranks second only to Catholicism. And in the inner cities of North America, hundreds of devotees are embracing Louis Farrakhan's militant Black Islam.

Moslems claim five million adherents in this continent alone. Dr. Ismail Faruqui has called on the faithful to seek 50 to 75 million more: "Only from massive conversions," he says, "can we hope to elect Muslim politicians, appoint Muslim judges, and incorporate the *shar'iah* (Islamic law) into the judicial system. We must transcend our minority status to make Islam a dominant force in America and the West."

But what we see of the religion built on "an eternal truth and a necessary fiction" in the West is not true Islam. Here the soft glove is worn over the steel gauntlet. Islam brooks no rivals.

A fundamental tenet of Islam is that all the world should be the World of Islam. For centuries, the Jews lived in relative peace in the Arab world, albeit as sec-

ond-class citizens. It certainly was better for them there than suffering the pogroms and persecutions of the so-called "Christian countries" of Europe. But the animosity between the two sons of Abraham rose to fever pitch when Israel was reestablished as a homeland for the Jews in 1948. It was an affront to Muhammad that a land once dominated by Islam should have been lost. Nothing will do but its return to the fold.

Little Israel floats in a mighty sea of Arab nations. Newsmagazines must enlarge the region so you can even find the land given to the children of Isaac. The promise to Ishmael has come true: "a great nation" (Gen. 21:18), God said, so great "that it cannot be numbered" (Gen. 16:10). Yet from our vantage point in New Covenant days, we see that the promise to Isaac included Ishmael: "...in thee shall all families of the earth be blessed" (Gen. 12:3). That blessing, no doubt, includes the Scriptures, but Genesis 22:18 states, "And in thy seed shall all the nations of the earth be blessed." This seed, Paul tells us, is the Messiah (Gal. 3:14-18). He came also for the Arab world—if only they had embraced Him instead of the empty hope of Islam.

But for millions it is still not too late. And you can help. Pray for the Moslem world; pray for the Christians seeking to bring light into their darkness. Reach out to Moslems at home. (Students from Islamic countries now form the largest group of international students at our universities and colleges.) And of course we need to see a wave of intrepid souls who are willing to go, to storm the ramparts of Islam with the gospel.

I stood one day in a little shop in old Jerusalem. An old Moslem sat in the corner, counting his beads (they out-bead others with 99 in the long chain). I ventured to ask him what he was doing.

"Counting beads. This will help me to heaven."

"It will? If it's true, that's wonderful! Show me how to do this...but one question before we begin. How many beads do you need to do to get to heaven?"

"I don't know," he answered.

"That is a problem. What if you miss by one bead?"

His answer was only a vacant stare.

Moslem plans should not dishearten us. Christ is man's only true hope. Let's give them Christ. **U**



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*Founding Publisher*  
WILLIAM J. PELL

*Previous Editors*  
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## THE DANGERS OF RELIGIOUS FREEDOM

**G**REATER RELIGIOUS FREEDOM brings the danger of the invasion of many false teachers. Scripture warns us of such teachers (2 Pet. 2:1-3). Some of the more obvious dangers are the false cults like Mormonism and falsely-called Jehovah's Witnesses. From India has come Hinduism and its stepchild, Transcendental Meditation.

There are many plainly anti-Christian religions. They are enemies of all the basic truths of Scripture. They are especially dangerous in their attacks on the Person of Christ and His saving work. But there are other dangerous false teachers that are not so easily discovered. They would not deny the work of Christ or His deity directly. They are much more subtle. Often they work within existing Christian denominations.

The so-called Church of Christ came to Romania about two years ago. They would not deny the major truths of Christ's birth, death, burial, and resurrection. They are very cunning in their falsehoods. They were allowed to speak in some of the other churches. At first, they did not explain that they believed you must receive their baptism to have eternal life. They did not mention that they believed only their members were true Christians. But, now they have established several churches in different towns and continually seek to deceive the careless.

Another group held a recent evangelistic crusade in Bucharest. The "evangelist" was part of a movement that Robert Tilton, Kenneth Hagin, Kenneth Copeland, Fred K.C. Price, Benny Hinn, Larry Lea, Morris Cerullo, and others are involved in. Their movement is large, vocal, and influential, calling themselves the "Word of Faith" because they declare that a person can claim from God health, power, and riches simply by "speaking the word of faith." According to the above-named teachers, if you simply *name* it, you can *claim* it as your possession. God then *must* reward your words by giving you what you have claimed. According to this group, God is obligated to reward the word of men.

Such teachings appeal to the desires of men for wealth and power. It is not surprising that many of these "Faith Churches" are quite large. This heresy quickly gains many gullible followers since it appeals to their earthly desire for gain.

Like all false teachers, Mr. Wilkerson, the preacher at this crusade, did not go into detail to explain some of his strange doctrines. He vaguely mentioned that Christ descended into hell. What he did not explain was that

he and the "Word of Faith" leaders teach that Christ went into torment—not simply the realm of the dead. And, supposedly, while in the place of torment, He was suffering as if He was a lost soul, being subjected to the devil and his demons. Christ is said to have entered into combat with Satan, person to person. And after defeating Satan, the Lord then supposedly rose up from the place of punishment as a "born-again soul." The keys of hell were thought to be the possession of the devil, and Christ was to have taken these keys from the enemy. To be sure,

Christ has the authority over death and the realm of the dead, but our Lord did not suffer in torment nor fight the enemy in hell to obtain such authority. Our Lord's saving work did defeat Satan, but it was on Golgotha.

Satan is not in hell now and will only be sent there in judgment. The concept of Christ going into hell is based falsely on Acts 2:31 in the English Bible. The translation in the Romanian Bible is more clear. The suffering of our Lord for sinners was not in the place of torment but on the cross at Golgotha. There He suffered for our sins. The Saviour had the judgment and suffering for sinners placed on Him by his heavenly Father, not by Satan (Isa. 53:6). And when the Lord Jesus completed His suffering in the place of sinners, He said, "It is finished!" (Jn. 19:30), which plainly means His sufferings to pay for our salvation were completed once and forever at Calvary. Does the Scripture teach that the Son of God completed our salvation by His death, burial, and resurrection? Or does it teach

**Prior to the revolution,  
many of the strange  
teachings from the West  
were hindered from  
entering the country**



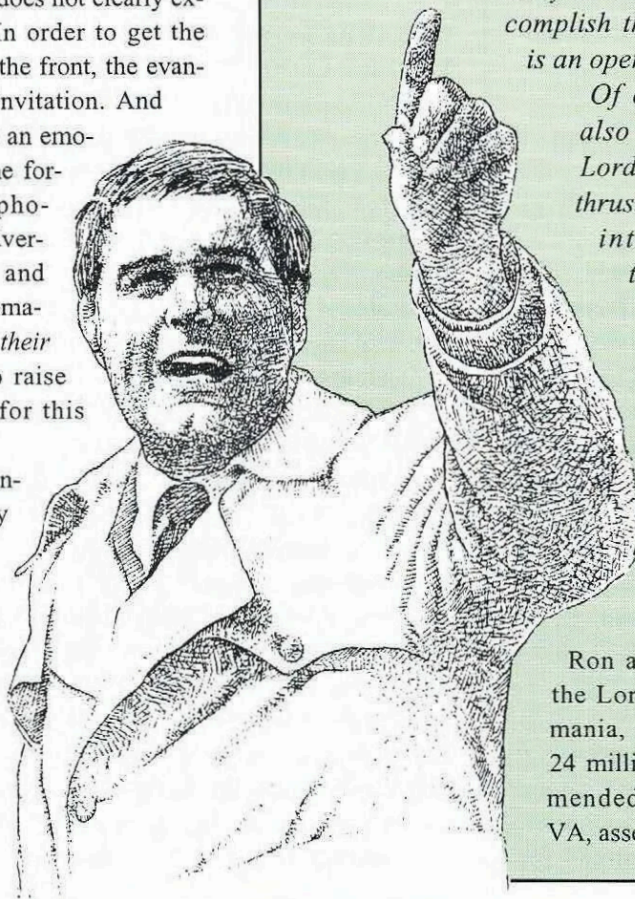
or even mention that our Lord suffered in hell at the hands of Satan? There is only one way of eternal life. It is not through Christ's imaginary descent into torment, but, as stated in 1 Corinthians 15:1-5, through the gospel of salvation provided through the cross.

False teachers may mention the cross. Often they use the cross as a symbol. They may mention the historical facts of the gospel. But how is eternal life received? Is it by baptism? Confessions? Prayers? Religious service? Our good works? Must we keep the law or observe the Sabbath day? The Scriptures are clear: as God's free gift through personal faith in the Lord Jesus, we receive life everlasting (Eph. 2:8-9; Jn. 5:24).

Many false teachers use guile, something we should never use in our gospel presentation (1 Thess. 2:3-5). They have many ways to attract and trap. Some advertise special messages on Bible prophecy, health, or success. Some, like the Rich Wilkerson team, create a special atmosphere of excitement through beautiful and upbeat music. They use such to distract from their shallow, unscriptural message.

Often, when the public invitation is given at the close of the meeting, the evangelist does not clearly explain the basis of the invitation. In order to get the greatest possible crowd to come to the front, the evangelist gives a vague and unclear invitation. And often the call to respond is given in an emotional way. And as the people come forward, the evangelist will take photographs and videos in order to advertise in America "how wonderful and successful" *their* crusade was in Romania and how much God has blessed *their* ministry. This is done in order to raise thousands of dollars of support for this "great evangelistic preacher."

Yes, religious freedom can be dangerous. Prior to the revolution, many of the strange teachings from the West were hindered from entering the country of Romania. But now, many religious errors are here. Nevertheless "the Word of God standeth sure." Our mandate is to "preach the Word." We look to the Lord to accomplish His work in spite of the enemy sowing his tares under cover of darkness.



## WHAT CAN YOU DO TO HELP?

*First, pray that believers in these countries will be able to discern between truth and error, because Satan comes as an angel of light to deceive the careless (2 Cor. 11:3, 13-15). And intercede for those who are seeking to instruct the saints here that we will be able to clearly and accurately teach the Word to equip the believers with the standard of God's truth.*

*Then be wise in your financial support. Not everyone who shows pictures of their work in this part of the world is being a help to the Church. Give through assembly workers you know and in which you have confidence. If you don't know someone, ask. Work through C.M.M.L. who are apprised of the situation.*

*Then ask the Lord to help those who are preparing sound commentaries in the languages of Eastern Europe that they might have the facility and help needed to accomplish the task while there is an open door.*

*Of course, we should also be beseeching the Lord of the Harvest to thrust out more laborers into His fields and that the Lord of the Churches would raise up good teachers in these lands to build up the saints with His Word.*

Ron and Sue Bates serve the Lord in Bucharest, Romania, a country of almost 24 million. They were commended by the Arlington, VA, assembly in 1991.



## FRONT LINES

### SPRING MINI-CONFERENCE

The Wauwatosa Community Chapel (WI), will hold their Annual Spring Mini-Conference on April 23, 1994. The theme for this year's conference is *Worship—The Believer's Highest Occupation*. Speaker expected: Robert Thrall (PQ).

Wauwatosa Community Chapel  
2200 North 67th Street  
Wauwatosa, WI 53213  
(414) 771-1030

### COLORADO CONFERENCE

The Limon Bible Chapel (CO) has its annual conference April 23-24. Speakers expected: Herman Luhm (WV), Dan Lindsted (KS), and Ben Parmer (CO). Accommodations and meals provided.

Limon Bible Chapel  
P.O. Box 1208  
Limon, CO 80828  
(719) 775-9788 or 346-8547

### 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

### BURLINGTON REUNION

The 35th Anniversary Reunion of Shoreacres Bible Chapel, Burlington, ON, is planned for

April 30-May 1. For information:

Tom Montgomery  
368 Arden Cres.  
Burlington, ON L7L 2A8  
Phone (905) 632-7710  
Fax (905) 634-5329

### GOSPEL MEETINGS

The Martin Road Gospel Chapel (Detroit, MI) will be holding a week of gospel meetings with brother Neil Dougal from May 1-8, 1994. For more information:

John Smedes  
19630 Sunnyside  
St. Clair Shores, MI 48080  
(313) 777-7087

### ONTARIO WORKERS' & ELDERS' CONFERENCE

The second annual Ontario Workers' and Elders' Conference will be held on May 3-5, 1994 at 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

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  
Gerrit 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



**NORTH BY NORTHWEST**

Northwest Gospel Hall (Grand Rapids, MI) is pleased to announce that their Annual Spring Conference will be held on May 20-22, 1994. Neil Dougal (MA) and Larry Batts (NC) have been invited to minister from the Word. Overnight accommodations and Sunday dinner will be provided by area Christians. Contact:

Tim Johnson  
1660 Fourth Street, NW  
Grand Rapids, MI 49504  
(616) 791-4179

**MOTHER-DAUGHTER RETREAT**

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

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

**WORCESTER CONFERENCE**

The 41st Annual Conference of the Bethany Gospel Chapel (Worcester, MA), will be held May 27-29, 1994. Doug Kazen (WA) and Elliot Van Ryn (FL) are the ex-

pected speakers. A prayer meeting will precede the conference on Friday evening the 27th at 7:30 P.M. For more information or directions, contact:

Ralph Lacerte  
43 Shady Lane  
Shrewsbury, MA 01545  
(508) 842-7030

**YOU'RE INVITED**

The Olney Gospel Hall (Philadelphia, PA) invites the Lord's people to attend their Annual Bible Conference to be held May 28-29. Speakers include Roy Hill (UK) and Tom Wilson (NJ). Meals and overnight accommodations will be provided. For more information, write:

Harry Wiegand  
321 Asbury Avenue  
Philadelphia, PA 19126-2007

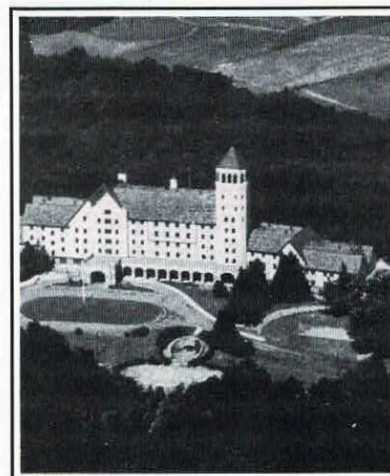
**FOR SINGLES**

A Singles Retreat and Conference sponsored by the Summerville Bible Fellowship (Summerville, SC) is held bi-annually every year. In past years, themes ranging from *Commitment, Suffering and Comfort, and Holiness* have been taken up by various speakers. Any who are single and between the ages of 21-40 are invited to Seabrook Island, SC, on May 27-30, 1994, to hear the ministry of the Word of God from David Adams (ON). For a brochure, contact:

Skip Elliott  
(803) 873-7083

**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 pro-



vides 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

**SCOTTEA FALL CONFERENCE**

Annually, the Scottlea assembly (St. Catharines, ON) enjoys a Bible



## FRONT LINES

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

### REAL LIFE ISSUES

The 12th Street Project is a renovation project in downtown Oklahoma City (OK) to convert a 1918 coffee warehouse into a multi-use building to house a bookstore, offices, publishing facilities, a museum, a help center for unwed mothers, and storage facility for medical equipment, clothing, and medicine to be sent to the people of Eastern Europe and Russia.

*Life Issues, Inc.* is a non-profit organization incorporated in 1988 as a Christian educational resource organization. If you or your company would like to help in the renovations of this project, contact:

Stan Engle  
(405) 236-3316

### ELDERLY CARE

El Nathan Home was begun in Buffalo, NY, by Abigail Luffe in 1921 as a home for the elderly. In 1943, Mrs. Lottie Bollinger purchased an abandoned Baptist College in Marble Hill, MO. She and her daughter, Minna-Gene, moved there in 1946 with a vision of starting a Christian hospital.

In 1954, the facility at El Nathan Home in Buffalo was inadequate and the decision was made to move



Minna-Gene  
Bollinger

the work to Marble Hill. It is required of residents of the El Nathan Home that they be ambulatory as they are not licensed

to care for the bedridden. There is a need for workers and there are currently some openings for residents. The work is a faith work, and residents pay as they are able. Please pray for this work and those who labor faithfully in it. Contact:

Charles Bollinger  
El Nathan Home  
Mayfield Road  
Marble Hill, MO 63764-0369

### COMMENDATIONS

The Shannon Hills Bible Chapel (Greensboro, NC) has recently informed *Uplook* of their commendation to the Lord's work of Mark Shelley. Mark has been involved in evangelism, youth work, and teaching in the local assembly. Mark and his wife, Kimberly, have three children: Joshua (10), Jordan (6), and Joseph (2). Your prayers for them would be appreciated.



The assembly at Sixteenth Avenue (Vancouver, BC) is happy to extend the commendation of Miss Barbara Cummings. Barbara served the Lord in the Philippines at Faith Academy since her initial commendation in 1977.

In June of 1992, she returned to the Vancouver area and believes it is the Lord's will that she not return to the Philippines at this time. She has remained active in the Lord's work by organizing a program teaching English as a second language. This has proven to be an effective outreach, particularly among the Chinese. Your continued prayers will be appreciated.

### DIRECTLY INVOLVED

Bethany Lodge is currently looking for someone to fill the position of Director of Nursing. The applicant for the position must have:

- a current certificate of competence with the College of Nurses of Ontario.
- Post R.N. education in Gerontology (including diploma or certificate courses)
- administrative experience, preferably in long term care
- a cheerful disposition, and the ability to relate to the staff and residents.

The BSCN degree or LTCOM certificate is desirable. Send to:

Search Committee  
c/o Bethany Lodge  
23 Second Street  
Unionville, ON L3R 2C2

### A MOVE SOUTH

After two decades in Montana, Doug and Jeanne Crabb have moved to Albuquerque, NM. They hope to continue serving the Lord there in a similar capacity—evangelism, ministry in assemblies, and Bible camps. They also anticipate a return trip to the former Soviet Union as the Lord enables. They feel there is an open door in the Republic of Tartarstan, and hope to go there in April. They would like to take books that would be helpful to believers there, including Bill MacDonald's *What the Bible Teaches*.





## EVERYDAY, FOR 30 YEARS

**Writing, translating, typesetting, checking, printing, distributing—is it all worthwhile? The readers think so. One wrote from South Africa (unedited): Greetings in the name of our Lord Jesus Christ. I Ignatius Mlombo reading one of your book call Heaven it bring me complete believe in God Bible according to your teaching in the correct of Bible ...**



*Dr. Ed and Gertrud Harlow are veteran missionaries of Zaire. Since 1964, they have labored together in the work of Everyday*

*Publications, pioneers in producing expository books for people learning English as a second language.*

**T**HE YEAR, 1994, marks the thirtieth year for Everyday Publications. During that time 2,144,960 books and booklets have been printed, 93% of them (1,994,991) distributed. These figures include 310 different titles mostly in English, Everyday English, French, Spanish, Portuguese, and Swahili. The major target area has been the overseas mission field; 71% of the total went there.

The founders of this ministry, Ed and Gertrud Harlow, are still active, but much of the work is carried on by Bill Letkeman, Alma Turnbull, Sara Townsend, and Carol Ferrier. Recently Andrew Rennie has joined the team. Additionally, there are retirees: Lew Blok comes in three days a week, Gordon Benner with a team from his assembly assist at a distance. Ted Joyce helps in the printing. Also two young sisters come in as their studies permit.

Beside the languages listed, requests have been granted for translation of EPI books into 47 languages, mostly African or Asian. EPI gives

permission to reliable persons but does not contribute financially to the costs of translation or printing.

In 12 months, books costing us about \$30,000 have been sent

without charge to assembly missionaries in Third World countries.

Alma Turnbull does typesetting in English, Sara Townsend in Spanish

and Portuguese, Gertrud Harlow in Swahili and French. Alma also prepares material for the bimonthly *Everyday Happenings* and Sara the bimonthly *Pray Every Day for Everyday*, as well as the Missionary Telephone for MSC Canada. Gertrud does typesetting in four African tribal languages as a service for the missionaries—this as a break from the mammoth task of translating the notes for the Scofield Bible into Swahili, and typesetting the entire Old Testament. Dena Speering (Zaire) helps in the Swahili Bible program.

Andrew Rennie, besides giving much help in the office, translates EPI books into Spanish. He also prepares test booklets which transform EPI books into correspondence courses. There are about 15 courses like this available. They are widely used by prison workers in Canada, the USA, and Britain, and many other areas.

We know that over 1,400,000 books have been sent out to mission fields, about 2/3 of them in the past eleven years. Economically limited Christians tend to treasure books about the Bible much more than in our culture. Assuming that half of these books are still readable, and that each owner reads his or her book only five times a year, it will be seen that there are 10,000 people using an EPI book on the average every day. These are Christ-exalting books, emphasizing the inspiration of Scripture and the Lord's return. We ask for prayer that many might find new insights into the glories of Christ, and lift up a word of praise or worship to Him who is so abundantly worthy.

**U**



## WHAT'S GOING ON?

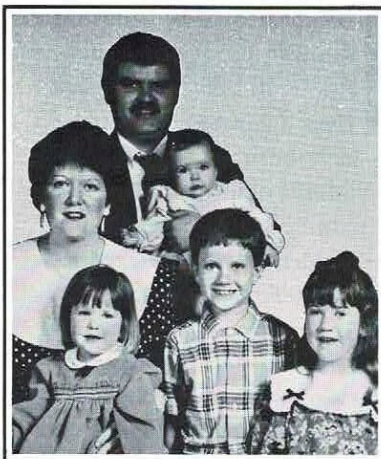
### DIVINE APPOINTMENT

John and Joan Kalos (Burnaby, BC), understand that God still makes appointments for His people. Recently, Joan, who ministers to the sick and dying, was sent to help John Brown, a 91-year-old man who needed help with his daily care. John Brown had previously gone through 8 different homemakers or nurses before Joan was sent in to help. As brother Kalos puts it, "The Lord in His grace sent in my wife who does make a stand for the Lord Jesus, and in the 11th hour John Brown was in his right mind and gave his weary heart to the Lord Jesus."

However, the story does not end there. The Kalos returned the next day and found him praying and praising the Lord, and thanking them that they cared enough for him to lead him to Christ. The next evening, Joan was scheduled to return. That night, John Brown passed from time into eternity with the name of the Lord Jesus on his lips. "This is what it is all about," wrote brother Kalos, "reaching people for the Lord and getting them into the Lifeboat."

### IRISH EYES

Mike and Anne-Marie Attwood serve the Lord in Kilkenny, Ireland, and have been busy since their return from furlough, September, 1993. Outreach Bible studies have been conducted each Thursday night and some good contacts have come along regularly. Also, special evangelistic meetings have taken



place every 6 weeks. The next is planned for April 10. Please pray that souls will be saved at these meetings.

### RALLYING AROUND CHRIST

George and Ros Khalil have informed *Uplink* of an Evangelistic Book Rally to be held in Nazareth, Israel, where they serve the Lord. The Rally will be held from April 6-9 at the YMCA in town. There will be a book exhibition, handcraft fair, and refreshments served, and a full program each evening from 5-9 P.M. The evenings will include: a half-hour sharing about local ministries, music, sketches, etc., concluding each with a gospel message



from Alexander Seibel—an evangelist from Germany. A team of believers will also be on hand to help distribute literature, tracts, and leaflets publicizing the rally. Please pray for the Lord's guidance and for the preparations for the rally. Pray for the team's safe arrival and for a large order of books to arrive from Egypt for the rally.

### THE CROSS IS GONE!

The U.S. Army has redesigned its Chaplain's crest. The cross has been removed as the symbol of Christianity. The Star of David that represents the Jewish faith is gone. In its place is a depiction of the sun with its rays, which represents God in nature and other symbolic drawings that skirt the Judeo-Christian heritage of the nation.

### MUSLIM CONTROL

Egypt's government is losing a physical and cultural war to Muslim fundamentalists. Since the violence began two years ago, nearly 300 people have died and 700 have been wounded by Muslim militants. Recently, they warned foreigners to leave the country, and then attacked a busload of Romanian engineers who were attempting to leave the country. The Culture Ministry recently granted scholars from Al Azhar University in Cairo, a conservative Muslim bastion, the authority to censor its books. Other Muslim scholars, some paid by the government, are producing and distributing hundreds of thousands of anti-Christian tapes. —*Pulse*



### MAKING TRACTS

A new tract, addressed to those who are trapped in a life of perversion, has recently been published and is available by contacting the author:

Richard Ochs  
1701 E. Deer Street  
Kirkville, MO 63501  
(816) 665-1577

### HOSTAGE UPDATE

On March 12, 1994, New Tribes Mission received radio communication from Steve Welsh, that he and Tim Van Dyke were doing very well. Steve and Tim were kidnapped from the mission station near Villavicencio, Columbia. The U.S. Embassy has strongly urged all Americans to relocate out of Villavicencio until the guerrilla threats have subsided.

Also, for the first year the guerrilla-captors of Mark Rich, Dave Mankins, and Rick Tenenoff have maintained contact with negotiators. However, it appears they are changing their tactics. Radio silence has been maintained and no new reports have come in from the area where the three missionaries were taken. Please continue to pray for the captors—that they may desire not ransom in terms of dollars and cents, but the One who died as a ransom for sin—the Lord Jesus.

### A KICK OUT OF LIFE

The World Cup Soccer games are being held in the United States from June 13-July 13. Preparations are being made by Pedro Dillon and Richard Yarrall in California to print a 12-page tract to be distributed before and during the games. The tract will be produced in English and Spanish. A minimum of

500,000 are expected to be printed. Emmaus courses will also be offered to many who attend the games.

Emmaus Correspondence School in Dubuque, IA, will receive the English course requests and Richard Yarrall will receive the Spanish requests. Requests from other language groups will be forwarded to the Regional Director in their home communities.

If you would like to contribute toward the printing of these tracts or the Emmaus courses, gifts may be sent to:

World Cup Project  
c/o Emmaus Ministries  
2570 Asbury Road  
Dubuque, IA 52001

### RUSHIN' TO HELP

Last year, George Osachoff (Surrey, BC) and others were able to visit the city of Surgut which is situated in Siberia, Russia. Four months of gospel meetings were held from April 2-August 1, 1993. As a result, a little assembly has begun to take shape and a group of Christians broke bread on May 23, 1993.

In all, some 350,000 New Testaments were distributed and numerous individuals were put in contact with the gospel.

Who knows how long this liberty will last? We need to be praying

for this and many other groups of believers in Russia, that the Lord will guide them into the truth of His Word and that He might continue to do a mighty work in that land through them.

### ONE MORE CRISIS

After relatively little fighting last year, the radical Muslim government in Khartoum has launched its expected dry-season offensive against the south, producing 140,000 new refugees fleeing toward Uganda and Zaire. That and widespread crop failure are said to threaten 2 million lives. One UNICEF official said, "It is the worst crisis in the past four or five years." —*Pulse*

### STATISTICS

The following are mid-1994 figures for world religions.

Christians	1,905,310,000
Muslims	1,039,331,000
Nonreligious	927,911,000
Hindus	766,072,000
Buddhists	337,551,000
Atheists	244,747,000
New-Religionists	125,767,000
Tribal-Religionists	99,872,000
Sikhs	20,382,000
Jews	18,299,000
Non-Christians	3,767,505,000

### STAY—STAY

At the end of February, Harry Blackmun, the U.S. Supreme Court's senior justice, in a dramatic dissent from the court's refusal to hear an appeal for a stay of execution:

"From this day forward, I no longer shall tinker with the machinery of death." One wonders if this impassioned conclusion will include abortion and euthanasia. **U**





## GOOD NEWS FROM HONDURAS

**M**Y FIRST VISIT with Stan and Esma Hanna (Honduras) was in November, 1989. There I met Jim and Sharon Haesemeyer and their three children, Jenny, Matthew, and Janet. They had arrived just a month before, commended to the Lord's work by the South Plains Bible Chapel, Lubbock, TX. They were busy in language study.

Stan took us to 9 assemblies during my 8-day visit where Jim and I shared the platform, with Stan as interpreter. Jim and I formed a close friendship, and during 1992, he wrote several times to invite me to come for another visit. After much prayer and consultation with Stan, I concluded that with the 30-week Bible study planned, my presence would be a burden, and I declined. By return mail from both Stan and Jim, I received an invitation to share in the program—my contribution to be "The History of Missions," speaking one hour each morning, Monday through Friday, for three weeks (plus three afternoon sessions).

At 93 years of age, I was sure that the Lord would have to give special strength and help. God gave assurance of this, and Bob Hazlett of the Claremont (CA) assembly went with me.

I shall try to describe this unique program. It begins the middle of February and continues until September. For a six-week period, there are four one-hour studies, Monday to Friday. These addresses are presented for five days by local missionaries, Honduran commended workers, or other invited speakers. On Saturday, there are four written examinations covering the subjects presented during the week. After six weeks, they all go home to their assemblies for two weeks for fellowship and reports. Then they return to the studies. Each six-week period is at a different location. At each host assembly, meetings are held every evening where two young men participate, each with a 20-minute message.

One afternoon each week, the entire group goes to a park where people gather. An easel is set up and sketches drawn as, one by one, the young men preach the gospel—when one stops another follows. This may continue for an hour or more. Then each of the group (young men and women) takes some gospel literature and selects someone among the listeners for one-to-one

witnessing. This continues as long as there is interest. Other similar activities fill the afternoons.

In the evenings, there is preaching at two or three locations. Preaching is done at other nearby assemblies by two young men, or a group may go to homes to present messages to people from the neighborhood. The host chapel is full seven evenings each week, with two young men giving a twenty-minute message each.

This program is not open to all. The participants are carefully selected. Announcements and application forms go out early. As applications are received, they are sent to two elders with a questionnaire. They are asked to grade the applicant using one of five levels—very deficient, inferior to most believers, equal to most believers, more advanced than most believers, or outstanding. Results of grading are confidential.

The following subjects are graded individually: appearance (dress); cooperation; availability; adaptability; activity in the assembly; reliability; stewardship; honesty; leadership; social ability; mental capacity; emotional stability; health. A two-page exam of 48 questions on the Old and New Testaments is sent to each applicant to be answered in an hour-and-a-half without a Bible and supervised by an elder.

A questionnaire is sent to each applicant concerning his or her spiritual life; family; academic preparation; work; finances; health; general information (recreation, hobbies, musical instrument, etc.); assembly; reason for taking the course. From data acquired, participants are selected. The cost to each applicant: 20 Lempiras (\$4.00) per week for food.

There are 24 weeks of teaching (about 480 hours). Each young man will present 24 twenty-minute messages at host assemblies (and many more on the street). Each (men and women) will have 24 opportunities to present the gospel (one to one) on the street. Each will have 96 examination on Bible truths. Each will have 24 weeks of enjoyable Christian fellowship. Each will be better able to serve the Lord.

*There are more than 200 assemblies in Honduras, a country of about 4,708,000. There are five missionary families in Honduras, commended from U.S. assemblies. At present, all are resident in Tegucigalpa.*





## THE WORLD'S LARGEST UNREACHED NATION

**T**HE LARGEST UNREACHED NATION in the world—which country is it? Could you find it on a world map?

Turkey! One of the largest places on earth “where Christ is not named.” How burdened are we that the gospel be preached there? The apostle Paul wrote, *“I have made it my aim to preach the gospel not where Christ was named, lest I should build on another man’s foundation, but as it is written: To whom He was not announced, they will see; and those who have not heard will understand”* (Rom. 15:20-21).

Are we presently aiming at this goal as we should? Undeniably a large majority of our foreign missionaries are serving in areas of the world where the national assemblies are relatively strong, while only a small minority are being sent to the vast, unreached areas of the Islamic world. There are large tongues and peoples and nations where Christ has not been proclaimed meaningfully for centuries! Turkey is a sobering example. *“How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent?”*

### A LITTLE BACKGROUND

Turkey is a bridge between Europe and Asia, a long rectangle of land separating the Mediterranean and Black Seas. Turkey, or Asia Minor, is the land of Mount Ararat. The gospel of Jesus Christ first took root in Gentile soil here. But today nothing remains of the “churches of Galatia” and the “seven churches of Asia” except ruins.

What happened? Apparently, the churches of the early centuries failed to heed the Lord’s warning for repentance and renewal, and eventually their “lampstand” was removed (Rev. 2-3). As faith lost its vitality, the Church fell prey to the onslaught of a new nation and a new religion.

In the ninth century A.D., the Turks, who originated in Central Asia and are related to the Mongols, began

to move west across southern Russia until they met the aging Byzantine or Eastern Roman Empire in Asia Minor. The so-called “Holy Roman Empire” fought back against the “infidels.” Centuries of war and crusades in the name of Christ still darken the Turkish memory. Ultimately the Turks took Constantinople and went on to establish the powerful Ottoman Empire, which at its peak included most of the Middle East and North Africa, threatening Europe for nearly 400 years.

The people of Turkey today are the descendants of those proud Ottomans. They have been molded by two great forces: Islam and secular nationalism.

### ISLAM

When the Turks arrived in Asia Minor, they found a Christianity that was impotent, its vitality destroyed by heresy, apathy, and monasticism. But they also found the religion of Muhammad, which had reached Asia some time before, and they embraced it.

Islam holds the hearts of nearly one-fifth of the world’s population today, including over 99% of Turkey’s 65 mil-

lion people. What draws the millions to this religion? What does Islam teach? If you were a Muslim, what would you believe?

- First of all, you would believe that God is one. His name is “Allah,” the all-wise, all-powerful and all-merciful Creator. To attribute partners or offspring to God is a great sin. The Christian doctrines of the Trinity or Jesus as the “Son of God” would seem blasphemous and illogical to you. Your ideas of Christianity come from seeing “Christian” culture as witnessed in western films and a little acquaintance with the Orthodox Christian minorities of the east (such as the Armenian and Greek Orthodox Churches). As far as you understand it, the Christian “trinity” consists of a divine “family” of three: the Father, Mary, and their son, Jesus. The Quran says, “Say not Three!”

- You would believe in the prophets of God, including Adam, Noah, Abraham, Moses, and David. You

Islam holds  
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## TURKEY: A CASE STUDY

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would also believe that Jesus was absolutely not the "Son of God" but simply a great prophet, and that Muhammad is the last and greatest prophet of Allah.

- You would believe in the divine books, given successively by God to Moses (the Tevrat—Torah), to David (the Zebur—Psalms), to Jesus (the Injil—Gospel) and to Muhammad (the Quran). Even though the Quran does not say so, you would be "sure" that the text of the Bible as it exists today has been corrupted and is not trustworthy at all. Only the Quran has been perfectly preserved and is valid or authoritative today. It is God's final and perfect revelation for mankind, superseding all previous revelation.

- You would believe in the angels of God, paradise and hell, the resurrection and Day of Judgment, and hope fervently that your good deeds and faith will be adequate to gain heaven.

- You would believe that Jesus was born of the virgin Mary (a miracle, not an incarnation), did great miracles, and is coming again. However, you would believe that He was not crucified (great prophets are vindicated, they do not die in ignominy on crosses); instead Allah substituted Judas in His place and took Jesus directly to heaven.

As a faithful Muslim, what would you do?

- You would recite the essential creed of Islam: *"There is no God but Allah, and Muhammad is the apostle of God,"* making you a Muslim in the simplest sense.

- You would wash your feet and hands carefully before worship.

- You would bow with your face to the ground in memorized prayer from the Quran five times a day.

- If you were a woman, you would perform your religious duties at home or in a corner of the mosque, where you couldn't distract the men.

- One month (Ramadan) out of every year you would fast (no food, drink, smoking, etc.) from sunup to sundown. You would gather with family and friends each evening to break this fast with a special feast.

- If possible, you would travel to Mecca at least once for the legendary pilgrimage, the *Haj*.

- Once a year on the sacrifice holiday, you would sacrifice a sheep and perhaps hope that its good luck will shelter you from evil and cover your sins.

- You would give  $\frac{1}{40}$  of your income to the poor.

But even if you actually did none of these things, as a Turk you would still say "I am a Muslim," for to be Turkish is to be Muslim.

### ATATURK AND MODERN SECULAR NATIONALISM

The other great force molding today's Turks began with Mustafa Kemal "Ataturk," the "father of the Turks." Perhaps more than any other leader, he epitomized the aspirations of today's secularized Muslims.

By the end of World War I, the Ottoman Empire was no more; the Allied forces were planning to carve up the land. But Mustafa Kemal rallied the Turks to

drive out the invaders and establish the Republic of Turkey. In one generation, he transformed Turkey from a Middle Ages Islamic empire into a secular, modern state, making drastic changes in ancient customs and institutions.

The Turkish military fiercely maintains Ataturk's principles of secular government. All school children grow up under his ideals of national pride and secularism. He said, "How happy is the man who can say, I am a Turk."

Ataturk's face appears in every public building and in most shops and squares in the country. He seems to us to be nearly deified in the popular mind.

Secular nationalism in Turkey still draws its strength from this man "Ataturk"—father of the Turks.

### THE TURKISH PEOPLE TODAY

What are the Turks like? They are ordinary people, sometimes smiling, usually smoking and drinking tea, loving to sit and talk. Loyalty to friends and family relationships are still far more important than western values such as efficiency, independence, and productivity. Few are "readers" in the sense of reading books for pleasure or "personal growth."

About half of the people of Turkey live in simple villages. In the past 20 years, great numbers of these villagers have moved into the large cities, maintaining most of their village ways. So the traditional extended family is still basic to Turkish society.

Yet the modern world and its promises of wealth call loudly. And with a crushing inflation rate of 60-

About half the  
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## THE WORLD'S LARGEST UNREACHED NATION

70% and a struggling economy, many Turks see entry into the European Economic Community and further western modernization as their only hope of "success."

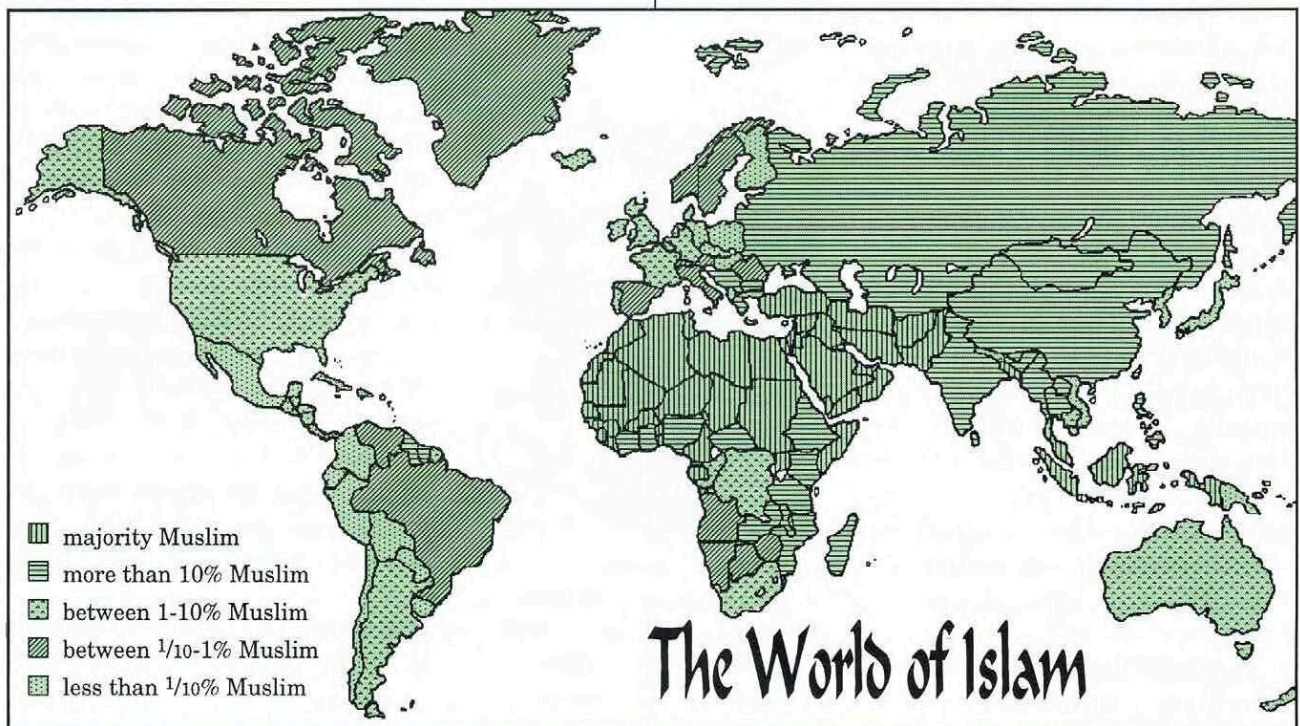
Two types of women visibly reveal the two opposite directions Turks find themselves pulled in. The modern woman in western clothes and the scarf-wearing traditional middle-eastern woman. They are often seen side-by-side on the busy streets of today's Turkey: Islam and the east versus secularism and the west.

It seems that Islam is gaining the upper hand, as more and more children are receiving religious schooling and graduates are being placed in strategic positions in the government. Mosques are often full to

grounds—Armenian, Greek and Assyrian Orthodox.

There are 7 or 8 small fellowships of believers in Istanbul (a city of 8 million people). Most of them can meet in a single room for city-wide gatherings. In Izmir (New Testament Smyrna), there is one small fellowship with about 20-25 believers. The capitol city of Ankara has another fellowship a bit smaller in size. And Adana (near Tarsus—Saul's birthplace) has a struggling group of believers as well.

These churches face frequent persecution and police harassment in spite of a constitution guaranteeing freedom of religious belief and expression. A population that is 99.5% Muslim fiercely resists the spread of



overflowing, even to the point where many must do their prayers outside. Islamic "fundamentalists" are working hard to see Turkey become an Islamic state, and they seem to be gaining in power and using greater violence as time passes. Spiritually speaking, there is a thick resistant darkness over the land of Turkey.

### BELIEVERS

Nevertheless, there are some spots of brightly shining light—the Turkish believers in Christ. The Spirit of God is drawing Turks one by one from darkness to light. There are perhaps 300-400 believers from a Muslim background, and as many more from ethnic back-

"Christian propaganda." Proselytizing by foreigners invites immediate deportation, though some important court cases have been won by foreign workers, winning back the right to stay and work.

Yet Turkish Muslims are being saved. Quite a number of baptisms have taken place just in the past few years. Yet one fact stands out: *a majority are young, single men*. Who will these young men marry?

One of the greatest needs is for a harvest of women and married people. Very few women have come to Christ in Turkey and it's very hard for those who are saved to come to meetings. Families watch their single daughters carefully and husbands are very jealous of



## TURKEY: A CASE STUDY

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their wives, with the result that few women are free to go out alone. Would some of you sisters make it your burden to intercede for Turkish women?

Of course, the need for whole households to come to faith in Christ is just as great. You can count the number of believing families from Turkish Muslim background on your two hands!

### DAILY LIFE

The majority of workers (we don't say "missionary"—it's badly misunderstood in Turkey) live in the ancient city of Constantinople, known as Istanbul today. It's a dirty, smoggy metropolis of around seven million people. The overcrowded streets are curb to curb with humanity and bumper to bumper with some of the world's worst traffic. Bus travel is time-consuming and frustrating. Better to travel by ferry; there's at least a chance of getting a seat.

Most people live in apartments with a small balcony as their only outside space. Daily life is noisy, with shouting street sellers and children playing outside. Shopping is done in small stores and open markets full of delicious fruit and vegetables. It's not that hard, just time-consuming. But since most of us don't have cars, it's the treks back up Istanbul's steep hills, often pushing a heavy-laden stroller, that gets us in shape.

### MINISTRY

As is true in most of the Muslim world, one can't enter Turkey as a missionary in the traditional sense of the word. On the other hand, it would not be entirely accurate to call Turkey a "closed" country. It is certainly not closed to the presence of dedicated believers who will enter the country as students, teachers, businessmen or even long-term tourists. One must have secular work to get a residence permit. Many Christian workers teach English to Turkish people.

Generally the first few years are spent working hard at language study. Turkish is not Arabic or Persian, but part of a different language group altogether. It is not as easy for us English speakers to learn as Spanish, for example, but it is a logical and beautiful language which must be learned well in order to have an effective ministry.

There are two main thrusts to winning Turks to Christ: friendship evangelism and mass evangelism. Personal work is crucial and open to all. Many hours are required to build friendships to a level where the gospel can be given clearly and misconceptions clarified. Training national believers is also vital.

Yet as valuable as personal work is, how are the 65,000,000 unreached Turks going to hear? The vast majority of Christian workers live in the three largest cities of Istanbul, Ankara, and Izmir, and at present only 7 of 73 provinces have even a small resident witness. We must beseech the Lord of the harvest for laborers. And consider going!

And we must pray for the effective use of *nets*! The Lord has called us to be fishers of men—net fishermen.

Nets are ways to get the gospel to large numbers and catch those who have spiritual interest. These media ministries include literature, cassettes, video, radio, and correspondence courses.

Newspaper and magazine advertising for free New Testaments and correspondence courses has brought a significant response these last two years. This year alone nearly five thousand Turks have written in and begun courses. The seven or eight percent who continue beyond the first course are offered a personal visit to discuss the gospel face to face. This can be difficult and dangerous, but

it is vital.

Finally, efforts to plant local churches are going on slowly in four or five cities. As in every field, there is great opportunity—and great opposition.

### CONCLUSION

A determined effort is needed to see the lampstands of Asia Minor and other Muslim lands burning for Christ again. We need to refocus our aim on those places where Christ is not named, without weakening other works. More than anything else, we need a united prayer assault on Satan's kingdom of darkness.

*"The weapons of our warfare are not carnal, but mighty through God for pulling down strongholds" (2 Cor. 10:4). "Now we beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with us in your prayers to God for us" (Rom. 15:30).*



One can't enter as  
a missionary in the  
traditional sense,  
but Turkey is not  
a closed country.





## COMPASSION

**O**nce there was a preacher on the streets of a Texas town who strangely stirred and melted the hearts of men in his unlettered preaching. The people heard him gladly, and you will not marvel when you know that they called him "Weeping Joe." I do not know, nor do I want to know, his other name, for no name can so well recall the tears and prayers, and the heartbroken, compassionate love of Jesus which He had for a lost world. O Saviour! give us such broken hearts that, going forth weeping, we may come again with rejoicing, bringing precious sheaves with us! (J. R. Rice)

*Compassion is love, plus desire to share  
The trouble and tears that come from despair;  
Compassion is love, plus sympathy, too,  
With a will to help, to heal, and renew.*

*Compassion is love, plus pity enough  
To walk with the weary when the going is rough;  
Compassion is love, plus the spirit to do  
For others. Our Lord had compassion—do you?  
—James A. Sanaker*

**"And Jesus, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and He began to teach them many things."** (Mark 6:34)

*They crowned Him with thorns, He was beaten with stripes;  
He was smitten and nailed to the tree.  
But the pain in His heart was the hardest to bear,  
The heart that was broken for me. —Author Unknown*

**"The Lord is gracious, and full of compassion; slow to anger, and of great mercy."** (Psalm 145:8)

Compassion does not mean that you merely feel something within toward those in need, but that you do something—and right then! It has been well said that you cannot do a good thing too soon because you never know how soon it will be too late. The sure way to dry up compassion is to put off responding to the need around you when you feel it. And the way to cultivate compassion in the heart is to do what your heart calls you to do as soon as you are aware of the need.

Paul Rader had many talks with a banker in New York, and the banker would reply that he was too busy for religion. But he overworked, and was sent to a sanatorium for a complete rest. One day, the Lord spoke to Paul quite clearly to visit the banker. He caught a train that same day.

As he approached the sumptuous retreat, he saw the banker standing in the doorway. "Oh, Rader," said the banker warmly, "I am so glad to see you!"

"I received your telegram."

"No," said the banker, "that is impossible. I wrote a telegram begging you to come, but I tore it up. I didn't send it."

"That may be so, but your message came by way of heaven." Rader found his friend was under deep conviction of sin and he pointed him to Christ as the perfect Saviour. Upon believing and receiving this Saviour, the banker's heart was flooded with joy.

"Rader," he said, "did you ever see the sky so blue or the grass so green?"

"Ah," said Paul, "we sometimes sing, 'Heaven above is softer blue, Earth around is sweeter green; Something lives in every hue, Christless eyes have never seen.'"

Suddenly the banker leaned against Mr. Rader, then collapsed into his arms—dead. You can never do a good thing too soon...

—taken from the Sunday School Times

**"It is of the Lord's mercies that we are not consumed, because His compassions fail not."** (Lamentations 3:22)



## BEAUTY FOR ASHES

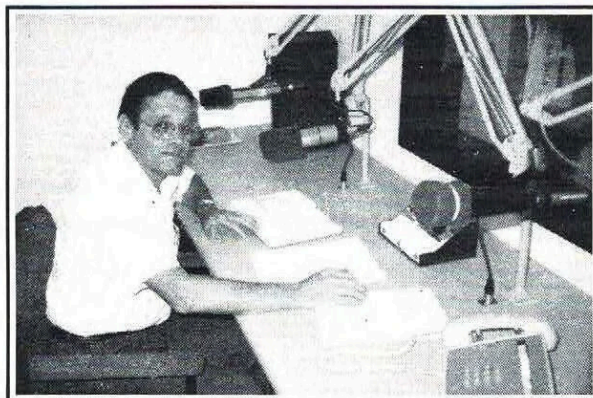
**I**T WAS THE SECOND DAY of riots. I was in the suburb of Highland Park where we were to have a meeting in the evening. Los Angeles was convulsed over the verdict in the police beating of a motorist. The situation became increasingly dangerous and the people were frightened. The meeting was cancelled as the believers were not willing to leave their homes. Traveling home on the freeway, I passed within two miles of the city, but the high-rise profile could not be seen because of smoke. It was a tense drive home. Panic was in the air. When I arrived home, I sat down and cried. I cried, knowing that the Bible had the answer, but that the people of the city were still rejecting the Saviour, the One who could bring peace to their hearts and peace to the city. That was one of the saddest moments of my life—to see a city burning; to know that people were caught up in Satan's web of sin; to know that lives and property were being needlessly destroyed—for nothing!

For nothing? From that disaster has come new initiatives to reach out to the Spanish-speaking people of Los Angeles and beyond. Why does it take a disaster to motivate us? Sometimes in the ordinary course of events we get caught up in the routine and fail to develop strategies. The Lord used the Los Angeles riots of April, 1992, to open the door to a developing strategy among the Latinos of Los Angeles and beyond.

### RADIO MINISTRY

How do you reach into a city with such diversity and need as Los Angeles? We were challenged to think of the possibilities of Christian radio as a means of

*From the  
tragedy  
of the  
Los Angeles  
riots began  
the growth  
of a new  
ministry for  
Richard Yarrall*



mass evangelism and Bible teaching. We began investigating the possibility of using the programs of a brother from the Dominican Republic to reach out.

There were two problems. The cost was prohibitive and no radio station was interested. We finally came to one Christian station that wanted to talk. However, they were not interested in an outside speaker, but challenged me to do a live program, knowing I was in touch with the Latinos of the city. There was still the problem of finances. In a casual conversation with a brother, he said, "I think I know someone who can help." The outcome was that someone, not known to us, has sponsored a Bible teaching program for six months. What a tremendous opportunity the Lord has provided! We are on the air twice a week with *La Biblia Abierta* (The Open Bible) and already have had contact with many people. Furthermore, this program has opened the door to speaking on shortwave radio to all of Latin America, bringing response from listeners in Cuba and Mexico.

### EMMAUS BIBLE COURSES (SPANISH)

The Emmaus Courses are effective in both evangelism and Bible teaching. They are "propagated" by word of mouth, newspaper advertisements, tract distribution (the tracts contain an invitation for a free course) and now, by means of the radio. Little did we realize while back in New Zealand how the Lord would fulfill a promise He gave us from Isaiah 43:5-6, "Fear not, for I am with you; I will bring your descendants from the east...from the west...the north...and the



south." Over the past months, we have received requests from Latinos across the United States, from Latin America, and even from those living in Hong Kong and Japan—for preparation for Christian service, to be better equipped in the Word. Some have professed faith in Christ through the courses.

Consider some benefitting from the courses:

—Rosa is a wife and mother in Santa Ana. Her husband is not a believer. Because of the limitations of her situation, Rosa has taken advantage of the courses and has been helped spiritually.

—Isabel Chong is a Chinese lady born in Panama who grew up speaking Spanish. When her parents died, she was going to commit suicide but was restrained at the last minute. Isabel went to Hong Kong to live with an uncle and there came to know the Lord. The Spanish courses have helped her grow spiritually.

—David is Peruvian and contracted to work as a shepherd for three years in Northern California. Economic necessity caused him to leave his wife and seven



children for three years to work in the States. He is a Christian and, in his loneliness and struggle with temptations, has been helped by the Emmaus courses.

—Jose, a former gang member, is serving time for murder. He came to know the Lord in prison. Through the radio program he commenced studying the courses.

We could go on recounting the ways the Lord has used the Emmaus courses. The return rate is slow, but some 81 students are at present taking advantage of this method of Bible study.

## CHURCH PLANTING AND LEADERSHIP TRAINING

Because of the size of Los Angeles, problems with transportation, and the busy lifestyle of the people, church planting is slow. Leadership training must take

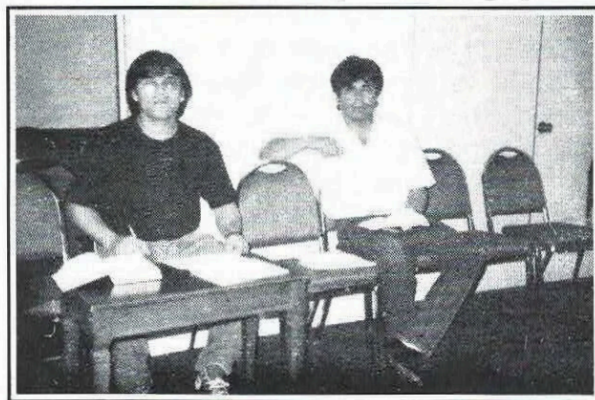
place within the context of the local assembly.

In Highland Park, during the past year, there have been all sorts of problems to contend with. However, there is a good nucleus and several fine men who are developing as leaders. One of the features of Los Angeles is that some of the people come for a limited time to work and then return to their homeland. Jesus Robles is a typical example. Jesus came from Guadalajara, Mexico, and hopes to return there within two years. He was saved in Los Angeles, but wants to be equipped to return to Guadalajara to commence a new assembly. We need to use the time wisely in teaching such people, not knowing how long they will be with us.

After two years of door-to-door evangelism in Westminster, there is now a group of 10-12 people who meet each Saturday for Bible study. Recently, four were baptized, and the next step is to see the group functioning as an assembly. Again within that context there are men who are being prepared for leadership.

After the Los Angeles riots, the inner city opened to us. Each Tuesday, we do tract distribution and have a Bible study. Each time we are in the inner city, we are challenged by the "lostness" of man. It is hard to describe the degradation to which some have fallen. We have had contact with killers in the gang-world, have shaken hands with drug dealers who may make around \$3,500 a night selling drugs. We have watched habitual drug users exchange syringes, seen prostitutes ply the streets, and have arrived on the scene soon after a drive-by shooting. How it must pain the heart of our Lord when He looks down upon these people as "sheep without a shepherd." And yet so many of these people are indifferent to the gospel. We could do with an army of men and women going into the streets of the cities of the world to share the gospel by loving the unlovely.

Sometimes we feel so helpless standing by, with





## BEAUTY FOR ASHES

only two hands and a limited number of hours in which we can work in such situations. Furthermore, the worker who commenced with us in the inner city had to return to Bolivia. The problem is accentuated. We don't have the time to develop the work. We need workers.

### LATINO EVANGELISTIC MINISTRIES

Last year a new corporation was established to enable us to function with the Emmaus courses and now the radio program. However, beyond that, *Latino Evangelistic Ministries* serves to highlight the need for evangelism within the Latino community. It also represents the work to the English-speaking assemblies as well as challenging the Latinos to evangelism and preparation for Christian service.

Within the context of our present activities, there are three outstanding needs. First, there is a need for prayer that the Lord would give authority to the preaching of



the gospel among the Latinos of Los Angeles, and that souls would be saved. Second, there is a need for workers among the Latinos, as well as for missionaries to serve among them. Third, there is a need for a center to provide Latinos with leadership training. This would need to be a place which they could call their own and where they would feel at home. It would also be a base for evangelistic operations. At present, most of the work is in buildings which belong to English-speaking churches. The Lord is at work. Latinos are being reached in Los Angeles, and our prayer is that they will reach out even further in California, and beyond, to Latin America and the world.

*Richard and Nancye Yarrall have worked in Los Angeles since 1989. They formerly served in Colombia and are commended by the Gisborne and Wairoa assemblies in New Zealand.*



## Bread Cast on the Waters



*'Twas but a wayside message,  
A burning word of love,  
Said while a prayer for blessing  
Rose silently above;  
They met and parted strangers,  
Nor met on earth again,  
But the sower's Master whispered,  
"Your labor is not in vain."*

*'Twas but a poor street preacher  
On a far and foreign shore,  
But he told a wondrous story,  
Which he loved to linger o'er,  
How long ago a stranger,  
In an earnest, pleading tone,  
Had dropped the word which led him  
To trust in Christ alone.*

*'Twas but a humble deathbed,  
With a few around to weep,  
But the Spirit rose in triumph  
While the pilgrim fell asleep;  
And waiting there to greet him  
To the blessed rest above  
Was the stranger who first told him  
Of the Saviour's wondrous love.*

—William Blane



## I SAT WHERE THEY SAT

**A**mid the weird symbols and gorgeous visions of Ezekiel no prophecy bears more vivid traces of its author's personality. In a peculiar sense Ezekiel is made part and parcel of his own message. Even his common acts assume dramatic meanings. Is there anything more moving than the picture of his bereavement? "The word of the Lord came unto me, saying, Write thee the name of the day, even of this same day"—the fatal day when the armies of Babylon closed round Jerusalem for the last time, the same day Ezekiel is made the personification of grief too deep for tears: "Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep...forbear to cry, make no mourning for the dead...So I spake unto the people in the morning: and at even my wife died."

Again, when Ezekiel was sent to the captives by the river of Chebar with a burden of yet darker doom, we feel how this prophet has a passionate human heart. When he comes to the exiles, he can speak nothing; he is overwhelmed. He can only take his place dumbly by their side: "I sat where they sat; and I remained there astonished among them."

Often we narrow the idea of sympathy as though it stood for a mere feeling. But sympathy is an act as well. Before we can sympathize properly with any other human being, we must put ourselves in his place. We must, if not literally, at least imaginatively, sit where he sits and feel as he feels. Only then we may begin to understand what help he needs.

For successful Christian service hardly any gift is more necessary than this power of imaginative sympathy. No man dare attempt such service, apart from a Divine call and the inward consecration which answers and obeys it. Yet not even this vital equipment will save us from blundering so long as with all our zeal we ignore the facts of human nature and the conditions of modern life. The most ardent Christians can never serve effectively unless they will take pains to under-

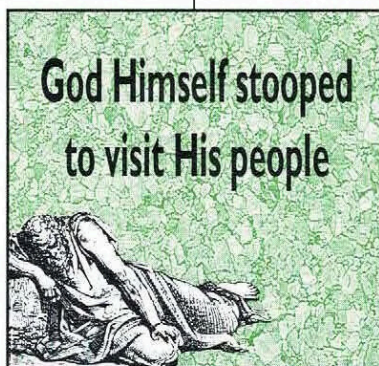
stand the people they try to help.

The wisdom which cometh down from above is not afraid to stoop, until it can enter by intuition into other men's feelings and read their condition, and understand by instinct how to deal with their souls. Such an endowment as this depends partly on moral inheritance, but it can be cultivated. Thoughtful love grows wise by constant watching, and strong by patient self-denial. The heart that is at leisure from itself wins power to soothe and sympathize. It is worthwhile to remember George Fox's wonderful prayer: "I have prayed to be baptized into a sense of all conditions, that I might be able to know the needs and feel the sorrows of all."

There are men and women who have learned to feel for all sorts and conditions of men. For them there remains no swifter solvent of doubts, no surer road to realities, than to leave behind them their theories and their pride of position and their hoarded culture, and humbly and innocently to go out into the highways and hedges, and there to rejoice with them that do rejoice, and to weep with them that weep. Through such ex-

periences it shall be shown them what they must do.

It braces and purifies our imperfect sympathy when we recognize that this virtue, like every other, rests on the Divine Exemplar. When God Himself stooped to visit His people in their captivity, He sat where they sat. "Forasmuch as the children were partakers of flesh and blood, He likewise Himself took part in the same." Christ goes into partnership even with our common flesh and blood. He shares all the conditions of the human lot, shares them to the uttermost. Our humblest needs, our hardest struggles, our deepest questionings, our loneliest prayers, our sharpest sorrows, our blackest shames, our deadliest fears, Christ gathers them all into His bosom and takes them for His own. He was made flesh and blood for everyone. He was made sin for everyone. He tasted death for everyone. He sat where we sit, and became even as we are, though sin apart—that we sinners may rise into His likeness, and may sit with Him on His throne at last.



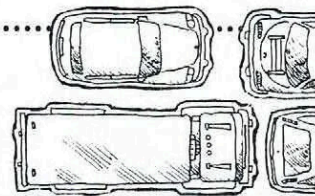
God Himself stooped  
to visit His people

**U**





## TWICE A BONDSLAVE



**T**HERE ARE TIMES in our lives when we find ourselves faced with a crisis, when we are at a crossroad in our Christian experience. Times when we learn much about ourselves, and much more about God. Times when we find perplexity and uncertainty envelop us, when we find ourselves in the dark, groping for some glimmer of light to guide us on our way. Times of depression, discouragement and disillusionment.

Those who have passed this way appreciate the counsel and sympathy of those who have traveled the same road before, and it is this that prompts me to tell this story from my personal experience in the earnest hope that those passing this way may be comforted and encouraged, and that my experience might be instructive to those planning a career in the business world.

It was in the year 1983 that I found myself rudely thrust into a vortex of change that was to carry me helplessly in its grip for a period of almost three years. For more than 30 years I had enjoyed almost complete job security and satisfaction, and had attained a management post in my profession.

Suddenly I found myself in the midst of a corporate takeover, with all of the turmoil and stress that this can bring. From a human point of view, the changes worked in my favor. I found myself appointed to a senior post in the structure of the corporation, with responsibility for mega-million dollar expansion projects throughout the country. The post had all of the elements that excite the interest of the man of the world. Power, perks, control, travel, contacts with the powerful and influential in the business world, and in government. It was only after the initial excitement and euphoria had died down, that it became evident that there was a heavy price to pay for all of this.

The post demanded every power, every energy, every waking moment—in essence, it demanded everything. I can honestly say that there was never a moment when I consciously decided to neglect spiritual things. Never a moment when I decided that I would sacrifice the precious things of assembly and family fellowship for a career. Yet all of these things happened, not as a result of deliberate choice, but because the web of cir-

cumstance spun its chains around me—all softly and subtly at first, but before I knew what had happened, I was entangled.

For a short period, I tried to balance the overwhelming demands of the business world with the busy itinerant ministry that the Lord had given to me, and in which I had been engaged since my early youth. Then the crisis struck, when I suffered a severe stress reaction when attempting to engage in some public activity in the assembly.

At that point, I entered a dark phase of my life that saw me quite unable to function spiritually in public in any way, and this led to a deepening of the depression and darkness that seemed to envelope me during those days. Surprisingly, I was able to function with efficiency in the business sector, but spiritually I was not able to discharge the gift the Lord had given me. I had suffered a complete spiritual “burnout.”

During those dark days, many kind, well-meaning souls tried to help, but all to no avail. The situation seemed frighteningly irreversible. Then one night, sitting in the nightly traffic jam on the north side of Toronto, the moment of decision came to me. It seemed the Lord was saying to me, “This is your life—dead stopped in the passing lane.”

I began to challenge myself as to what changes I would make in my life if I had possession of information that the Lord was going to return exactly one year from that moment. This thought hit me like a thunderbolt. Suddenly, I saw that I was living for the wrong world. It occurred to me that I was putting all of my energies into a system that would one day go up in smoke, and that rather than give all of my talents and powers to the corporation, I should be spending them for Christ. At that moment, I made a conscious decision that I would leave the post which I held. Immediately, a great peace flooded my soul.

The transition from decision to implementation was not taken hurriedly. The apostle could say that he “counted” all things but loss for Christ, before he tells us that he “suffered” the loss. It was important that such a decision should only be taken after I had gone through all of the scenarios in my mind. For example,



how would I feel if I was terminated? This was a real possibility. Also, if I was retained, how would I face the loss of prestige, power, and perks that the present job offered? How would I take the seeming loss of face that colleagues might see this demotion to be? How would I take the loss of my office suite and the transition down the corporate ladder?

It was only after "counting" such costs that I decided to go forward with "suffering" the loss, and one evening just before Christmas, 1985, when all of my staff had gone home for the night, I walked along the corridor to the Executive Director's office and told him of my decision. He was surprisingly kind about it all, and told me that he wasn't surprised, because he believed that I would be much happier back with my church and my family, as he put it, rather than continue in my present post. He also promised to do all that he could within his power to find me a suitable post at some lower level in the organization.

Almost immediately, the effects of my decision were realized. All of the trappings of senior office were stripped away, and I was bereft of all of these things. I was relocated in a small, dingy office far removed from the opulent surroundings in the corporate suites that I had so recently enjoyed. There were moments when the pain of loss was severe. But, ah, what bliss! The vain struggle was now over. The constant, never-ending harassments of the business world had now gone, and a great peace filled my soul. Now I belonged to Him again. Now I was His bondsman, and not the bondsman of men. The chains of my servitude had been broken and I was free to be His and His alone. Once more I surrendered my poor self at His nail-pierced feet, and asked Him to restore the years that the locust had eaten.

The healing of the scars suffered during these years did not take place immediately. It was a slow process, but early in the path to recovery, the Lord gave me a token of things to come when my dear local brethren, de-

tecting a measure of recovery, asked me to minister to the saints at a mid-week meeting in our assembly. The date of May 24, 1986 is engraved on my heart as being that moment when, in His grace, the Lord enabled me to put behind me the darkness and despair, and restored to me the sacred charge of being His servant in the Work. I have also learned that His yoke is easy and His burden is light, and that as we learn of Him, and become like Him, we will find rest indeed for our souls.

There are some lessons that I learned in this experience that I would like to leave with you, particularly with younger believers with career decisions in mind.

Each person has limited time and talent, and it must be directed primarily to the service of God (Rom. 12:1). One cannot attain to the higher levels of this world's systems and expect to be able to attend the things of God with singular devotion.

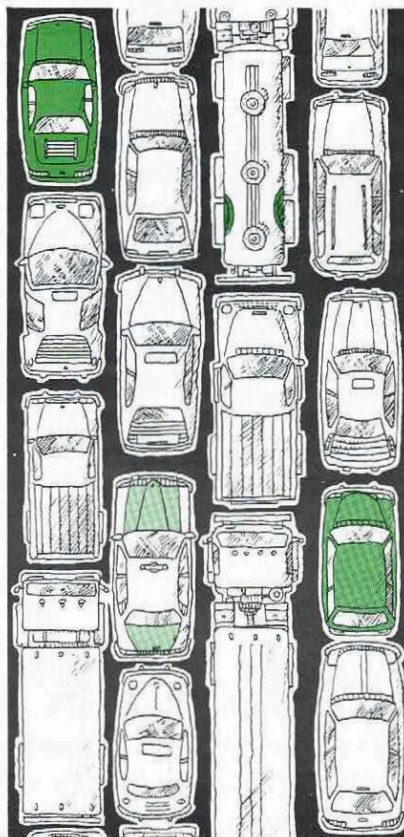
Younger and middle-aged men must make courageous decisions to consciously limit themselves in their business career in order to hold themselves available for God. The reason that many of our assemblies are embracing a full-time pastor arrangement, is because talented men with God-given gift are entangled inextricably in the business world, and their gift is lost to the service of God among His people.

If one finds oneself placed in a position where excessive demands are being made to the detriment of one's spiritual life and service for God, the only option available is to take the steps necessary to be released from this situation, in the knowledge that the Lord will take care of the consequences. "Them that honor Me I will honor, and they that despise Me, I will lightly esteem."

May the Lord use this testimony to the blessing of some who are passing through a dark valley at this time, and others who are making critical decisions with regard to their career that will affect their entire spiritual future and the well-being of the assemblies of His people.

**U**

This is your life—  
dead stopped  
in the passing lane







## NARCISSA WHITMAN

**N**ARCISSA PRENTISS WHITMAN (1808-1847), was the oldest daughter of a judge in Prattsburg, NY. She was converted at age eleven under the conscientious nurturing of a refined Christian home. Her soprano voice was clear and unwavering. Her friend, Martha Lamb, said: "The voice of Miss Prentiss was of remarkable sweetness. She was a graceful blonde, stately and dignified, without a particle of affectation." Marcus Whitman and Narcissa married in February, 1836.

Is it possible that the polite surroundings of Prattsburg, NY, produced the intrepid missionary who would (with Eliza Spalding) be the first white woman to cross the continent on the Oregon Trail, who would eat dried buffalo meat and tea for breakfast, and with sparkle comment in her diary on the perils and discomfort of that blistering journey?

The nearest thing to a complaint was: "The mosquitoes were so thick that we could hardly breathe," and "the fleas covered all our garments." Besides being hostess *extraordinaire* and mother to eleven orphans, Narcissa was wife, confidant, and comforter of a man who was a guide, carpenter, engineer, farmer, physician, and Bible teacher.

William H. Gray and Henry and Eliza Spalding also launched out with the Whitmans. Setting out in 1836, they were the first to cross the Oregon Trail by wagon. They drove the wagon as far as Fort Boise, Idaho, thus opening part of the trail. The trail began in Independence, Missouri, and became the longest overland route used in the westward expansion of the United States. Their destination was Waiilatpu, near the present-day

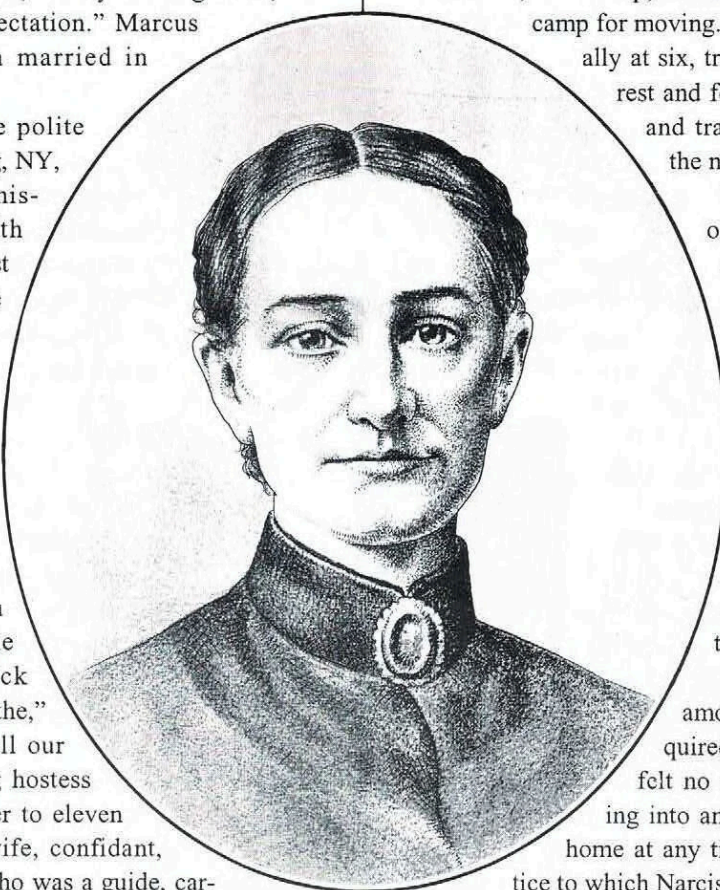
city of Walla Walla, Washington, where they labored among the Cayuse tribe.

On the trip west, Narcissa wrote her sister, "When you find it hard work to open your eyes at seven o'clock—just think of me every morning. At the word 'Arise!' we all spring. While the horses are feeding, we get breakfast in a hurry and eat it. By that time, the words, 'Catch up, catch up,' ring throughout the camp for moving. We are ready to start usually at six, travel until eleven, encamp, rest and feed, and start again at two and travel till six and camp for the night."

They ate what they shot of buffalo, deer, antelope, and fowl. On July 22, she wrote: "Had a tedious ride until 4 P.M. I thought of my mother's bread, as a child would, but did not find it. I should relish it extremely well. But we feel that the good Father has blessed us beyond our most sanguine expectations."

Adjusting to the work among the roving Cayuse required grace and wisdom. They felt no compunction about walking into any room in the Whitman's home at any time unannounced (a practice to which Narcissa quickly put a stop).

Many of the Cayuse became Christians. The Whitmans' work soon expanded beyond helping the Cayuse. Immigrants, by hundreds and thousands, reached the mission, wayworn, hungry, sick, and destitute. Henry Spalding said, "Seven children of one family were left in the hands of Dr. and Mrs. Whitman—one a babe four months old—and they cared for them all, giving food, clothing, and medicine without pay. Frequently, the Doctor would give away his entire food





supply and have to send to me for grain to get through the winter."

In her diary, Narcissa once said, "We have no less than seven families in our two houses; we are in peculiar and somewhat trying circumstances; we cannot sell to them because we are missionaries and not traders."

In 1839, sorrow came. The Whitmans' only had one child, a little girl. In their isolation, that bright little one was a piece of sunshine. At two years and three months, the child spoke the Cayuse language to the delight of the Indians, and had learned all the songs sung in the Nez Percé dialect, having inherited her mother's musical ability. That September day, she had gone playing. Narcissa turned around and she was gone. After a frenzied search, two little tin cups were found on the edge of the Walla Walla River near where they got water for the household. An old Indian dove in and found the lifeless body beneath the surface.

In Narcissa's anguish, she never rebelled. Her diary records that on the day of her drowning, the little daughter asked to sing "Rock of Ages" during family worship:

*While I draw this fleeting breath,  
When my eyelids close in death;  
When I rise to worlds unknown,  
And behold Thee on Thy Throne;  
Rock of Ages cleft for me,  
Let me hide myself in Thee.*

When the Indians came in for the afternoon service, Dr. Whitman turned to the same hymn and the toddler again joined in. "This was the last we heard her sing. Little did we think that her young life was so fleeting or that those sparkling eyes would so soon be closed in death, and her spirit rise to worlds unknown to behold on His Throne of glory Him who said: 'I will be a God to thee and thy seed after thee.'"

Finding the everlasting arms underneath, Narcissa Whitman wrote, "Lord, it is right; it is right. She is not mine, but Thine; she was only lent to me to comfort me for a little season, and now, dear Saviour, Thou hast the best right to her. Thy will, not mine, be done."

Narcissa wrote to her mother: "I cannot describe what our feelings were when night came and our dear child a corpse in the next room. We went to bed, but not to sleep, for sleep had departed from our eyes. The morning came, we arose, but our child slept on. I prepared a shroud for her during the day; we kept her four

days; it was a great blessing and comfort to me so long as she looked natural and was so sweet I could caress her. But when her visage began to change, I felt it a great privilege that I could put her in so safe a resting place as the grave, to see her no more until the resurrection morning. Although her grave is in sight every time I step out of the door, my thoughts seldom wander there to find her. I look above with unspeakable delight, and contemplate her as enjoying the full delights of that bright world where her joys are perfect."

Their daughter's death seemed a preamble to adversity. The Roman priests and the Hudson Bay Company gave a hostile frown to the mission. Then on November 29, 1847 after an epidemic of measles broke out among some new settlers, assassins—led by a rabble-rouser named Joe Lewis—killed the Whitmans and 12 others. Joe had come to stay with the Whitmans who had befriended, housed, clothed, and fed this man for months. But when Marcus discovered him telling blatant lies and spreading distrust among the Indians, he got him a job on a wagon train, hoping to get rid of him. But Joe deserted his post and returned to Waiilatpui.

When Istikus warned the Whitmans, the day before the massacre, to "go away until my people have better hearts," Narcissa knew Istikus was not exaggerating the situation. As the Doctor went about his work, she stayed in her room to pray and weep.

Henry Spalding, in a letter to Narcissa's parents, dated April 6, 1848, gave this concise account:

"Fourteen persons were murdered first and last; nine the first day. Five men escaped from the Station, three in a most wonderful manner, one of whom was the trembling writer...Forty women and children fell captives into the hands of the murderers, among them my own beloved daughter, Eliza, ten years old. Three of the captive children soon died. The young women were dragged from the house by night, and beastly treated. Three of them were forced to become wives of the murderers of their parents, who often boasted of the deed, to taunt their victims.

"Monday morning, the Doctor assisted in burying an Indian; returned to the house and was reading. Several Indians, as usual, were in the house; one sat down by him to attract his attention by asking for medicine; another came behind him with a tomahawk concealed under his blanket and with two blows in the back of the head, brought him to the floor senseless but not lifeless...



"As soon as the firing commenced at the different places, Mrs. Hayes ran in and assisted Sister Whitman in taking the Doctor from the kitchen to the sitting-room and placed him upon the settee. His dear wife bent over him and mingled her flowing tears with his precious blood. It was all she could do. They were her last tears. To whatever she said, he would reply 'no' in a whisper, probably not sensible.

"Sister Whitman in anguish, now bending over her dying husband and now over the sick; now comforting the crying, screaming children, was passing by the window, when she received the first shot in her right breast, and fell to the floor. She immediately arose and kneeled by the settee on which lay her bleeding husband, and in humble prayer commended her soul to God, and prayed for her dear children who were about to be made a second time orphans and to fall into the hands of her direct murderers. I am certain she prayed for her murderers, too. She now went into the chamber with Mrs. Hayes, Miss Bewley, Catherine, and the sick children. They remained till near night.

"In the meantime the doors and windows were broken in and the Indians entered and commenced plundering, but they feared to go into the chamber. They called for Sister Whitman and Brother Rogers to come down and promised they should not be hurt. This promise was often repeated, and they came down. Mrs. Whitman, faint with the loss of blood, was carried on a settee to the door by Brother Rogers and Miss Bewley.

"Every corner of the room was crowded with Indians having their guns ready to fire. The children had been brought down and huddled together to be shot. Eliza was one. Here they had stood for a long time surrounded by guns pointed at their breasts. She often heard the cry, "Shall we shoot?" and her blood became cold, she says, and she fell upon the floor. But now the order was given, "Do not shoot the children..."

"Fatal moment! The settee advanced about its length from the door, when the guns were discharged from without and within, the powder actually burning the faces of the children. Brother Rogers raised his hand and cried, "My God," and fell upon his face, pierced with many balls. But he fell not alone. An equal number of the deadly weapons were leveled at the settee and the discharge had been deadly. She groaned, and lingered for some time in great agony.

"Two of the humane Indians threw their blankets over the little children huddled together in the corner of

the room, and shut out the sight as they beat their dying victims with whips, and cut their faces with knives. It was Joe Lewis, the Canadian half-breed, that first shot Mrs. Whitman, but it was Tamtsaky who took her scalp as a trophy."

Within weeks the Hudson Bay Company rescued the captive women and children by paying a ransom of \$500.00.

Samuel Campbell had spent the winter of 1846 and 1847 at the Whitman Mission, and testified to the grand Christian character of Mrs. Whitman, so kind and patient, she seemed imperturbable. "Every evening she delighted all with her singing. Her voice, after all her hard life, had lost none of its sweetness."

Says Mr. Campbell, "You can imagine my horror in 1849, when at Grand Ronde, old Tamtsaky acknowledged to me that he scalped Mrs. Whitman and told of her long, beautiful, silky hair."

General Lane, of the United States Government, sent officers to arrest the murderers. Old Tamtsaky was killed during his arrest. Five others, Tilwkait, Tahamas, Quiahmarsum, Kvakamus and Siahshalucus, were hanged for murder two years after the crime.

Twelve years after leaving the mission, the Spaldings returned to find the believers in the tribe had met for worship and Bible teaching in all the years since. On opening a school, it was crowded with children, and even old men and women, who insisted on being taught. Cushing Eells also joined in this good work.

Marcus and Narcissa were forewarned, and might have had opportunity to flee, but they stood by their post. What selfless lives! According to the record, there were no less than seventy inhabitants in the Whitman house the day of the massacre. On that day, Narcissa was mother to eleven adopted children, for whom she prayed in her dying moments.

On the fateful trip west, Narcissa had written to her sister in a letter dated July 22, "It is good to feel that He is all I want, and if I had ten thousand lives, I would give them all to Him."

MUCH OF THIS MATERIAL WAS TAKEN FROM:

*History of Indian Missions* by Myron Eells  
*Biography of Cushing Eells* by Myron Eells  
*How Marcus Whitman Saved Oregon* by Nixon  
*Letters and Notes on the Manners, Customs & Conditions of the North American Indians* by George Catlin.







# QUIET MOMENTS WITH FRIENDS

**M**Y WIFE IS AWAY from the house for the day, and it is quiet—not even any phone calls (which is highly unusual). I have spent the time with two of God's choice servants who have stirred my mind and warmed my heart. Of course they were not here physically, but they have spoken to me just as if they had been. Who were they? Mr. Bill MacDonald and Mrs. Madge Beckon. What wonderful companions they have been! Both of them directed my mind and heart to the Lord Jesus Christ—and have made Him more real to me. So in reality there have been four of us here together. And that is the wonder of reading. In what other format could I have had this gathering today?

There is a real difference in the writing styles of the two books. Mr. MacDonald spoke to my mind and stirred me to action in following the Lord. Mrs. Beckon spoke to my heart and warmed me to go on to know the Lord. Both mind and heart need stirring in all of us, and to have both at one time is a great tonic.

*Be Holy, The Forgotten Command*, is a powerful call to holiness in the believer's life. The author first defines holiness, shows its necessity and possibility in the Christian's life. Then he takes up many issues that certainly need to be dealt with once again in a public way. When I was growing up, issues were raised publicly and dealt with. Worldliness was defined and preached against. Separation was demanded and spelled out. In these days of tolerance and calls for unity and love at the expense of moral justice, we don't hear these things preached anymore. The Christian and politics, moral purity, gambling, gossip, the conscience, TV, and the tongue are not subjects for the platform—they might step on some toes! But just as they needed to be dealt with in the past, they still need to be taught. The world is running rampant in the church, and the church is lowering itself to the world's standard. As a result, its effectiveness is almost nil. Mr. MacDonald calls us to a life that is distinct, separated,

and effective as lights in the world of darkness that we live in (Phil. 2:14-16).

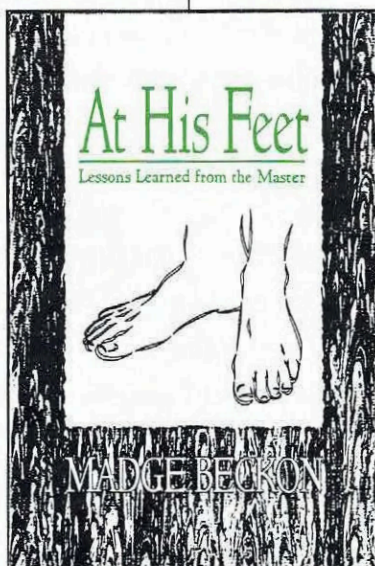
With my conscience still smitten by the first book, I picked up Madge Beckon's new book, *At His Feet*. This originally was written to women. It takes a woman to communicate at the level of feeling as Madge does. I felt as though she were sitting across the table from me, sharing from her heart the experiences

she has had with God during her life. I laughed with her as she would tell of experiences that brought her joy. Don't tell anyone, but I cried with her as she shed tears of joy because of God's goodness and comfort and strength in the trying times of life. I felt the struggles she had with times of anger, or bad moods, and how the Lord dealt with her and she learned from God how to overcome those things. I learned how important a woman is in God's program—even if their roles are different from a man's. This is a powerful book. Men, you should buy one for your wife for Mother's Day. Then when she's out of town someday, get alone and read this book.

It will do you good. It will warm your heart. It will make you worship your God for His care and goodness. It will cause you to know how important your wife is in God's program.

I've thanked God today for these two servants of God who have taken the time to instruct me and warm my heart toward God. As you read these books, I believe you will also rejoice in God, be stirred to live for God, and thank God for gifts given to the Church that we might be matured and become a little more like Christ.

**U**



Both books available from Gospel Folio Press. *Be Holy* is US \$9.25 and *At His Feet* (the newest release from GFP) is US \$8.95. These prices do not include shipping charges or taxes where applicable.



## EVERYDAY READING PLAN

### Section 41: 1 Thessalonians - Philemon

May 1	1 Thessalonians 1:1-10	From start to finish—faith, love, and hope
May 2	1 Thessalonians 2:1-20	The character and work of the model servant
May 3	1 Thessalonians 3:1-13	Comfort through trials—He is coming!
May 4	1 Thessalonians 4:1-12	Personal purity, brotherly love, and attitudes and actions
May 5	1 Thessalonians 4:13-18	Resurrection, rapture, and reunion in the air
May 6	1 Thessalonians 5:1-11	Deliverance from wrath—the Day of the Lord
May 7	1 Thessalonians 5:12-28	How to be blameless; seven rules of conduct
May 8	2 Thessalonians 1:1-12	God's righteous judgment explained, executed, and exhibited
May 9	2 Thessalonians 2:1-17	The Day of the Lord and the man of sin
May 10	2 Thessalonians 3:1-18	Dealing with the disorderly; be not weary in well doing
May 11	1 Timothy 1:1-11	Church order—the inflexibility & soundness of doctrine
May 12	1 Timothy 1:12-20	Charge...that thou...war a good warfare, holding faith
May 13	1 Timothy 2:1-15	The place of women in the Church
May 14	1 Timothy 3:1-16	Qualifications for overseers and deacons
May 15	1 Timothy 4:1-16	Church order—the nourishment & laboring of doctrine
May 16	1 Timothy 5:1-13	Responding to elders & taking care of the needs of widows
May 17	1 Timothy 5:14-25	Responsibility towards elders; doing nothing by partiality
May 18	1 Timothy 6:1-10	Church order—the godliness of doctrine
May 19	1 Timothy 6:11-21	The man of God; fleeing, following, fighting, and fastening
May 20	2 Timothy 1:1-2:2	Fatherly advice—Be not ashamed & be strong
May 21	2 Timothy 2:3-18	Character sketches of a believer
May 22	2 Timothy 2:19-26	A twofold seal & two kinds of vessels
May 23	2 Timothy 3:1-13	Fatherly advice—Be aware!
May 24	2 Timothy 3:14-4:5	Fatherly advice—Be studying & be preaching
May 25	2 Timothy 4:6-22	Life an offering to God; death a departure to God
May 26	Titus 1:1-9	The qualifications and duties of an elder
May 27	Titus 1:10-16	How can I recognize a false teacher?
May 28	Titus 2:1-8	'Sound' instruction regarding the work of a man of God
May 29	Titus 2:9-15	The believer—gracious past, godly present, & glorious future
May 30	Titus 3:1-15	Exhortations to live godly, even in an unfair and sinful world
May 31	Philemon	Becoming profitable to God



# 1 THESSALONIANS – PHILEMON

**O**UR STUDY in this issue moves us through several books. May this brief overview encourage deeper study in these epistles.

*1 Thessalonians:* Paul's visit to preach in Thessalonica (Acts 17:1-15) was short, but marked by joy at the fruitfulness of the gospel, and sadness at the bitter persecution that accompanied its impact. Because of the persecution, Paul was forced to leave, but physical absence did not dampen his affection for the believers there (2:17). They were a joy to him (2:19).

Concerned for his new friends, Paul sent Timothy to discover their state (3:2). Timothy's report moved Paul to write this letter with its fourfold purpose: i) to commend them for their steadfastness (1:3; 1:7); ii) to challenge them to continue for the Lord (5:12-24); iii) to fortify them in light of continued afflictions (3:2); iv) to give them further teaching, particularly on the Resurrection and the Lord's Coming (4:13; 5:2).

The gospel and its ministry is a constant theme here. After the introduction of the first chapter, in 2:1-12 we are in the past tense as we review the reception of the gospel and its outcome—faith. In 2:13 to 4:12, we move to the present tense and see the fruit of the gospel—love. In 4:13 to 5:11, we look to the future and see the certainty of the gospel—hope.

*2 Thessalonians:* Following his first epistle, Paul obtained another report of the situation there and how his first letter had been received. In response to this, he wrote 2 Thessalonians to address three main issues: i) to continue encouraging them in light of the bitter persecution (ch. 1); ii) to amplify his previous comments on the Lord's Coming and clear up any misunderstandings (2:1-12), and iii) to exhort to continued godly living and to deal with a group of gossips and busybodies who were vexing the assembly (2:13-3:18). Both of these epistles are timely for God's people today.

*1 Timothy:* We now pass into the pastoral epistles, called this because they give detailed practical instructions concerning the shepherding of God's people. The men who received these letters were true "pastors," men who shepherded a new local church until maturity among the believers allowed for indigenous leadership by responsible elders. They worked themselves out of a

job, not into one. Instruction in these books shows how to nurture a local church, so that it becomes and continues to be, a fruitful, mature, autonomous body.

*1 Timothy* addresses three main issues. Central to the book is teaching regarding the functioning of a local church. Issues corollary to this are: prayer (ch. 2), women's place (ch. 2), elders and deacons (ch. 3), widows (ch. 5), elder's conduct (ch. 5), employee and employer responsibilities (ch. 6). A second purpose is to address the issue of false teachers. Their hallmarks are presented and warnings are addressed concerning them. The third purpose of the book is to instruct and encourage Timothy, and by extension all Christian leaders.

*2 Timothy:* Here is the last of Paul's existing correspondence, written in the light of his approaching death. In this tender and personal letter, Paul challenges Timothy to carry on in the path of service he had blazed, and to prepare others to carry on in that path after him. It is a treatise full of what characterizes a model servant of the Lord: service, knowledge, wisdom, endurance, courage, constancy and an eye for the prize. It is especially helpful today; it describes the people of the last days—pleasure lovers, money lovers, and self lovers—evil men, silly women, and disobedient children, and how the man of God must face these.

*Titus:* Titus compliments the teaching of 1 Timothy concerning church order. Command is given to ordain elders in the assemblies that Titus is working among. Particular focus is placed on dealing with false teachers and deceivers. On the negative side, Paul sanctions their rebuke in the strongest terms; on the positive side, he gives the hallmarks of what characterizes a faithful minister. He closes with a challenge to godly living.

*Philemon:* One of the most difficult areas of Christian living is interpersonal relationships. Much anguish comes among God's people here, most frequently caused by selfishness and pride. How we need to practice the sentiments of this priceless little book! A slave robs and deserts his Christian master. Through divine providence, he subsequently becomes a child of God. What steps are to be taken now? Paul outlines them in deeply moving and touching terms. It is a letter of grace, forgiveness, and love.

**U**



## WE NEED A WARM-UP

**T**he messages to the seven churches of Asia (Rev. 2 and 3) may be studied with four distinct applications: i) as letters addressed to specific local churches; ii) as guidelines for all churches in determining their spiritual condition; iii) to every believer addressed in the exhortation with which each letter ends, "He that hath an ear, let him hear..."; and iv) as an overview of Christian history with each church representing a distinct period.

Some interesting observations may be considered when studying Revelation 3:14-22 from the perspective of an overview of church history. This message to the Laodiceans appears as an honest evaluation of the body of Christ in the end times. And few would dispute that we seem to be living in the last days of the church age.

The word "Laodicea" means "the people ruling" or "the judgment of the people." Could these labels not be applied to most churches today? We are prone to view everything as a democracy, particularly those of us living in North America.

We feel that our Christian lives, and therefore our churches, should be conducted according to democratic principles. A reminder from Philippians 1:1 serves to point out that the church is simply an assembly of saints, elders, and deacons. This means that though we often subject the authority of the Word of God and His Holy Spirit to popular vote in our corporate fellowships, it is but a reflection of the general condition of our own personal lives.

The Lord comments, "I know thy works." No rebuke given here for lack of activities or programs. Just the sad commentary that our Saviour finds no refreshment in all of the self-serving commotion.

In verse 17, Christ does point out some serious materialistic attitudes: "Because thou sayest I am rich, and increased with goods..." How generous we are when our own comfort or enjoyment is involved, yet we never seem to have quite enough to spare much for the Lord's work and His servants.

We are encouraged in the next verse to invest with

eternity's values in view. The need to buy indicates there is a price tag. The question then becomes: whose standards will be used to determine value? Here a note of caution is in order. As we travel through life, spending our time and resources, consider values carefully. Many of the price tags appear to have been switched.

The purchase of white raiment (Rev. 3:18), would suggest that saints who still desire to live holy and righteous lives for our Saviour can still do it with His help if they are willing to pay the price, even in today's

Laodicean church (Rev. 3:14).

It's sad to note that Revelation 3:20 is written to God's people. Have we pushed the Lord out where He can't easily be seen or heard? But He keeps on knocking, longing for fellowship with us.

William MacDonald, in his *Believers Bible Commentary*, writes: "Whatever interpretation we take of the book of Revelation, it is undeniable that the church of Laodicea presents a vivid picture of the age in which we live. Luxury-living abounds on every hand while souls are

dying for want of the gospel. Christians are wearing crowns instead of bearing a cross. We become more emotionally stirred over sports, politics, or television than we do over Christ. There is little sense of spiritual need, little longing for true revival. We give the best of our lives to the business world, then turn over the remnants of a wasted career to the Saviour... This is our condition on the eve of Christ's Return."

The Lord today is looking for a few good men and women to be a part of His marvelous work. Living in Laodicea does not mean we need to do as the Laodiceans do! We may seek to trust God as did Joseph in the Old Testament, whose life shone brightly in the midst of a crooked and perverse nation. Like Joseph, we own nothing, but are stewards of everything! Let's invest to the glory of God by banking treasures in heaven (Mt. 6:19-21) rather than squandering them in the mediocrity of Laodicea.

Dan serves the Lord at Camp Sunrise in Georgia



Living in Laodicea  
does not mean  
we need to do as the  
Laodiceans do!



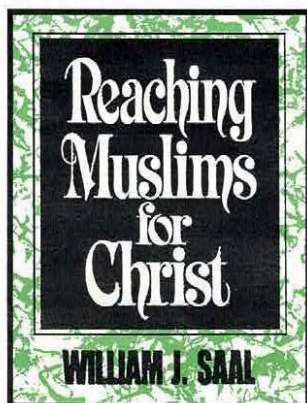
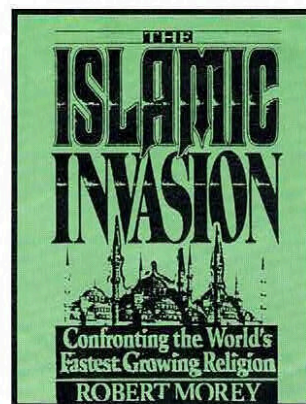
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by William J. Saal

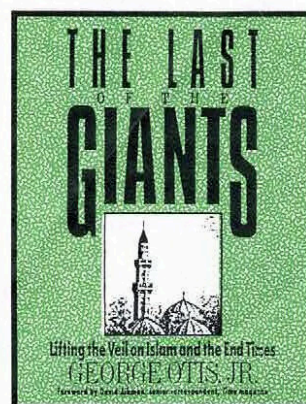
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## Compassion for the Lost



*Sudden, before my inward, open vision,  
Millions of faces crowded up to view—  
Sad eyes that said, "For us is no provision,  
Give us your Saviour, too."*

*Sorrowful women's faces, hungry, yearning,  
Wild with despair, or dark with sin and dread,  
Worn with long weeping for the unreturning,  
Hopeless, uncomfited.*

*"Give us," they cry, "your cup of consolation,  
Never to our outstretched hands is passed;  
We long for the Desire of nations,  
And, oh, we die so fast.*

*"Does He not love us, too, this gracious Master?  
'Tis from your hand alone we can receive  
The bounty of His grace; oh, send it faster  
That we may take and live."*

*"Master," I said, as from a dream awaking,  
"Is this the service Thou dost show to me?  
Dost Thou to me entrust Thy Bread for breaking  
To those who cry for Thee?"*

*Dear heart of love, canst Thou forgive the blindness  
That let Thy child sit selfish and at ease  
By the full table of Thy lovingkindness,  
And take no thought of these?*

*As Thou hast loved me, let me love, returning  
To those dark souls the grace Thou givest me;  
And, oh, to me impart Thy deathless yearning  
To draw the lost to Thee." —Author Unknown*