



UPLOOK

FEBRUARY 1994

BETWEEN FRIENDS

CINCINNATI IN RETROSPECT

Savor It!



SAVOR IT!

THERE IS AN AWFUL WARMTH about my heart like a load of immortality," wrote John Keats in a letter to J. H. Reynolds. It was a similar impression that hundreds of attendees had as they left the Hyatt Regency Cincinnati after four days of "heaven on earth." The ministry at *Mission93*, convened by CMML, drew our minds to Christ; the singing drew our hearts to glory; the fellowship drew our souls to one another. Some of us almost wished we didn't have to leave.

But we did leave. Most of us are not in Cincinnati now. We're in Wichita and Vancouver and Colorado Springs and Augusta and Timmins and a hundred other cities and towns across the continent. I hope we haven't got over it. This issue of *Uplook* is to help you so you don't. And if you weren't able to make it to the conference, this should give you a taste.

The human race has an amazing faculty to anticipate the future and recall the past, giving a zestful flavoring to the present. In fact, we have four tastebuds of the soul. I suggest they are memory, conscience, discernment, and imagination. With these internal senses, we "taste" experiences and then may "season" to our liking, or leave out certain ingredients we find distasteful.

Memory is the power to selectively call to mind a portion of what has been retained in the brain. It is perhaps more remarkable what we *do not* remember at any given time. One would be driven to madness if, for example, when the word "Mother" was brought to our attention, we suddenly recalled every association we ever had with mothers. It is this ability to instantaneously filter out what is not relevant that astounds me.

Of course, memory does not only draw on mere facts; it is a multi-media resource. The sight of a long-ago loved one's smile, or the sounds of a summer evening in our childhood—crickets playing their violins, a screen door slamming, a car accelerating into the night. I remember the smells of the Sunday roast, my grandmother's peonies, the watered soil after spring planting. But stored away, awaiting recall, are emotions, sensory feelings, and impressions as well.

I can vividly see on the screen of my mind a frozen frame of life from more than twenty years ago. Return-

ing from a meeting on a Lord's Day, I was passing through Spring Lake, a picturesque town just west of Grand Rapids. Suddenly the afternoon stillness was torn in two with the ragged wail of an approaching ambulance. I pulled to the curb.

The emergency vehicle hurtled past. Immediately behind was a blue 50's Chevy pickup. Hunched over the wheel, jaw taut, was a young man. Leaning into his shoulder, a weeping woman. It is still as stark as a Rockwell painting in my mind.

I could only imagine the young child, object of the couple's devotion, in the ambulance that day. I do not know the end of the story. But what I wonder is why I have this snippet from someone else's life story in my memory file. What is it doing there?

However, memory is not the only one doing filing in the storeroom of my mind. There is conscience. Conscience works through the documents on its own time, often in the dead of night. Conscience, unlike memory, does not ask, Where is the file? but, What is it doing here? There are no closed cases for this watchman of the soul, no statute of limitations. And conscience has an amazing memory of its own.

Discernment asks another question: Is it worthwhile? Is there something better? Although the life has phenomenal storage capabilities, they are limited. I do not have time, energy, nor resources for everything. Discernment assesses the data to discard from the life what is less than the best (see Phil. 1:10).

Imagination, or vision if you wish, considers what is and asks what might be. It is evidently a faculty given by God, but often commandeered by the devil (Gen. 6:5). Yet it is essential to life and growth. "Where there is no vision, the people perish." Vision knows we live in a marred world but sees beyond to a mighty God.

So having feasted on the good things of God (especially as presented at Cincinnati), and sipped them again in our memories, what are we going to do now?

I remember standing beside a brother, waiting for a conference to begin. A young man, who looked like he had dressed on the way, rushed in and breathlessly asked my friend, "When does the service start?"

"Just as soon as the conference is over."

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THE CHANGING CLIMATE

HOWEVER ONE FEELS about the present condition of New Testament assemblies in North America, most would agree that there are sweeping changes afoot. What are some of the influences that affect the present climate?

1. "INTELLECTUAL MOBILITY"

As never before, ideas from the broad "market-place" of Christendom are infiltrating assembly thinking. "Christian" radio, television, literature, and music flows freely into the homes and minds of assembly believers. There was a day when we were largely isolated from such influences. Some would suggest that this exposure is a good thing. But is it? There is no question that we may profit from many Christians from a variety of backgrounds. But the end times are marked by men among us "speaking perverse (truth with a twist) things, to draw away disciples after them" (Acts 20:30). Young believers especially should be protected from damaging influences. Paul warns, "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but...by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17-18).

The assembly is especially suited for this with a built-in safeguard: "Let the prophets speak two or three, and let the other judge" (1 Cor. 14:29). There should be godly men in each assembly who will be able to discern not only error but also unprofitable ministry and move to rectify this.

2. A GROWING IGNORANCE OF THE BIBLE

In spite of a burgeoning of books, tapes, videos, retreats, etc., there is a rising Bible illiteracy among assemblies in general. To get a feel for this, look at the list on Chart 2. How many of these doctrines have been well covered in your assembly in the last year? In the last decade? In your lifetime? When I was a child, our assembly had a minimum 2-week gospel campaign each year (Soteriology 101), a 2-week ministry series, a weekly ministry meeting, and Sunday School—through the Bible in 5 years. The Young People's was

a 45-minute Bible study each week. In addition, we were at conferences on Easter and Thanksgiving week-ends. The only way to learn the Book is to keep at it.

3. FAMILY ALTARS ON THE ENDANGERED LIST

I have travelled widely in North America and stayed in the finest Christian homes, yet I rarely see the family gathered around the Word, praying or singing together. Here is a wise saying: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7). This sounds like an immersion course to me! And if this was under law, what a privilege to share the riches of His grace with loved ones.

4. INCREASING SECULARIZATION

We must recognize the difference between separation and isolation. However, separation is rarely mentioned today. Infiltration is the emphasis of Evangelicalism. Mothers, who once stood as guardians of the home, are often AWOL. Fathers are pressured by employers to protect their jobs by trading their lives for it. Job fulfillment is now a valid goal for Christians. Homes are filled with the sights and sounds of Egypt—"rock music" instead of Christian songs, questionable videos and TV programs, etc. How much time, money, and effort goes into this world and that world by comparison? Don't kid yourself. Where your treasure is, your heart is sure to be. This is especially discerned in the paucity of true worship and the effort to pre-plan it.

As the world's standards drop, the Christians' standards drop too—a respectable distance above, you understand. But after a while, the Christian's standards are below where the world's were just a short time ago. It is a slow but steady erosion.

5. THE MISSING GENERATION

The first postwar generation (now 50-60 years of age) is almost non-existent in assemblies in North America. Of the few that remain, most have not applied themselves to the Word and are not ready to take serious responsibility in local churches. They should now

be taking up the baton for the next leg of the race. Whatever the reasons, we must face the challenge. Older men must be willing to run on—faint, yet pursuing—until the next generation can carry on. It is hard for older men to keep at it, especially standing for the truth in the face of mounting opposition, but it must be done! It will be hard to entrust the assembly (their life!) into the hands of young men they remember in diapers. It will also require a tremendous effort for these young men to take such a heavy burden at a time when they are finishing an education, raising a family, establishing a career, and grappling with serious Bible study—but it must be done! And done, starting soon.

6. RETREATING EVANGELISTIC ZEAL

Isn't it tragic that people on their way to heaven have little concern over people on their way to hell? In many assemblies, gospel outreach is pathetic. At one end of the spectrum, some proclaim the message, but with no sinners present. At the other end, some use an array of methods to entice a crowd, and forget the message. Thankfully, in some quarters there is a resurgence in evangelism. But much ground has been lost; there is no time to waste.

7. A LACK OF DISCERNMENT AMONG OVERSEERS

Spiritual discernment is spoken of as a gift (1 Cor. 12:10), one that must be exercised. But Hebrews 5:12-14 suggests that all believers have the possibility of improving their ability to discern by habitually being exercised by the meat of the Word. I take "meat" to mean the taking in of the truth without someone else having done the work (as with milk). May God give us more leaders who know how to study the Word for themselves, how to make decisions with it as the final authority, and how to teach the Lord's people by practice and precept. We need to order in some midnight oil!

8. INCREASING FRAGMENTATION

We cannot help but grieve over the polarization between assemblies and fragmentation (plethora of Bible versions, hymnody, and special interest divisions by age, target audiences selected by demographic studies, etc.) within them. Because of the practiced autonomy of such local churches, it is unlikely that a "split" can occur (unless a group of assemblies band together in some confederacy—which is being advocated by some). But apart from one exclusive-minded group that

rejoined Exclusivism in 1892, there has been tension, but no "national" division. May it long be so.

However, on a local level, tensions will obviously increase when nearby churches take divergent views on what many consider key issues. "Can two walk together except they be agreed?" Some say: Agree to disagree. But is it possible for those who believe the suggested alternative is a flagrant violation of the Word of God? Theoretically, fellowship is based on life in Christ, but practically, fellowship means to share what we have in common. One cannot continue "in fellowship" with a local church when constantly grieved by what is being practiced.

9. A LOSS OF ASSEMBLY DISTINCTIVES

Often when I ask young people these days what the characteristics of a New Testament assembly are, I get answers like these: We don't have a pastor—or minister. We don't have a name. We don't have a headquarters. We don't let our women do much...

So it goes. But are these answers true? A true New Testament church *does* have a Senior Pastor—Christ, the Chief Shepherd; we *do* have other pastors (in plurality as the Scripture teaches) in our elders. We *do* have a name; we meet in the name of the Lord Jesus. This is not our exclusive right; it is for all who will take the teaching of 1 Corinthians 1:11-13 seriously. We have a headquarters too—our risen Head is in heaven. He is not a figurehead; He is to be the functioning Head, and two heads are not better than one!

And what about the ministry of women? Is it *we* who have given her the sphere of her ministry? The conclusion of 1 Corinthians 11-14 makes it clear that these are "the commandment of the Lord" (14:37). Is this sphere *demeaning*? It is the same position in reference to the man as Christ took in relation to God (1 Cor. 11:3). Is it *restrictive*? The woman's ministry is as high as heaven; there is no restriction on her ministry to the heart of God as a *holy* priest. And her ministry encompasses the whole world; as a *royal* priest, there is no restriction on her witness. The only limitation is that in keeping with divine order she is not to represent the assembly to God or God to the assembly. But she certainly is not to be silent in her heart—what God hears!

Every generation must rediscover the truth for itself. My generation had everything given to them, but you cannot be given the truth: "Buy the truth, and sell it not" (Prov. 23:23). It's a buyer's market! —J. B. N. Jr.

FRONT LINES

SOUTHEASTERN WORKERS

The 1994 Southeastern Workers' Conference is scheduled to be held, Lord willing, on February 22-23, 1994, at Grove Park Chapel (Durham, NC). The main conference speakers are J. B. Nicholson, Jr., and David Robbins. Seminar leaders include Liddon Sheridan, Bill King, Jon Reimer, Steve Andrews, Larry Batts, Dave Pollack, Thom Gould, and Dale Brooks. Area hotels available to those who register early; a special discount has been arranged. Also, accommodations for those wishing to stay with local believers. For information or registration forms, contact:

L. H. Price
4128 Lillie Liles Road
Wake Forest, NC 27587
(919) 266-0221

PACK THE WINNEBAGO

The believers at Countryside Bible Chapel (Winnebago, IL) have announced their plans, in the will of the Lord, to hold a Spring Mini-Conference on March 18-20. The theme of the Conference—*The Life of Christ*. Speaker will be David Glock. Contact:

Jerre Wright
1712 S. Winnebago Road
Winnebago, IL 61088

CMML CONFERENCE

The CMML Spring Conference will be held March 19, 1994 at Terrill Middle School, Terrill Road, Fanwood, New Jersey. The theme

for this year's conference will be *Be Ye Holy for I am Holy—I Peter 1:16*. Speakers expected are Jim McKendrick (MI) and J. Boyd Nicholson, Sr. (ON). More information is available by contacting:

CMML, Inc.
(908) 449-8880

vited to attend. The speaker, Lord willing, will be Charles Fizer, Director of Emmaus Correspondence School. Contact:

Don Dunkerton
112 Cranford Avenue
Cranford, NJ 07016
(908) 709-1373

CLARIFICATION ON THE U.S. IRS RULING

In the December *Uplook*, we reported that a new IRS regulation requires an official receipt from the church or charitable organization when the donation exceeds \$250.00. This \$250 limit is on a per contribution basis. In other words, if you gave \$50 per week for 52 weeks, your total contribution would be \$2,600, but because each contribution was less than \$250, your cancelled check would be sufficient to satisfy the IRS.

However, if you made your weekly contribution in cash and not by check, you could run into problems if the IRS audits your tax return. Technically you are allowed to deduct the contributions, but you have no way of proving that your donations did not individually exceed the \$250 limit. Because you can't prove that the donations were less than \$250.00, the IRS could deny the whole amount of your donations.

LEADERSHIP CONFERENCE

Prospect Bible Chapel (Hartford, CT) will be hosting the Northeast Leadership Conference on Tuesday, March 22, 1994, at 9:30 A.M. All elders, full-time workers, and those interested in the Lord's work are in-

IOWA CONFERENCE

The saints at the New Hartford Assembly (New Hartford, IA) would like to extend an invitation to their Bible Conference to be held on March 25-27, 1994. Speakers expected are Kurian Parayil (MN) and Dan Linsted (KS). Meals and overnight accommodations provided, along with a special activity for the young people after Saturday evening's session. Contact:

New Hartford Assembly
c/o Ed Behrends
905 Beaver Street, Box 187
New Hartford, IA 50660

SCOTTLEA CONFERENCES

Annually, the Scottlea Assembly (St. Catharines, ON) enjoys a Bible Conference each Spring and Fall. For 1994, the Spring Conference will be held on March 26 and the speaker will be Arthur Dixon. The Fall Conference will be held October 1 and the speaker will be Robert Linsted (KS). Contact:

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

EASTER CONFERENCE

The saints at the Arlington St. Gospel Chapel (Winnipeg, MB) invite the Lord's people to their annual Easter Conference to be held April 1-3, 1994. A good time around the Word and in fellowship with other believers is expected. Speakers are: Les Rainey (BC) and Fernand St. Louis (PQ). More information is obtainable by contacting:

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

LADIES' MISSIONARY CONFERENCE

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

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

A "ROCKY" CONFERENCE

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

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

A BARNABAS GETAWAY

The Second Annual Barnabas Retreat will be held at the Kamloops Gospel Chapel (Kamloops, BC) on April 29-May 1, 1994. Ger-

rit Bergsma will speak and there will also be several workshops.

The theme for the retreat is "Encouraging and Equipping for Evangelism." For more information, contact:

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

ONTARIO WORKERS' & ELDERS' CONFERENCE

The second annual Ontario Workers' and Elders' Conference will be held on May 3-5, 1994. The site for this year's conference will be in the city of St. Catharines, using the Scottlea Chap facilities.

This year's theme—*Thy Word Have I Hid in Mine Heart*—will focus on the authority of the Word of God and how it relates to the world in which we live. For more details, contact:

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

MID-SOUTH CONFERENCE

The Mid-South Conference for 1994 will be held at Horton Haven Christian Camp and Conference Grounds in Chapel Hill, TN on July 10-15, 1994. Tom Taylor (PA) is the expected speaker.

Also, John Phelan, who has been director of the conference for more than 30 years, has turned these responsibilities over to Dave King. Dave has been involved with Mid-South for some 20 years. For more information, contact:

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

HERITAGE TOUR

Make your plans now to join Mark Kolchin (Lanoka Harbor, NJ) and a group of believers for twelve days (August 7-18, 1994) touring England, Scotland, and Wales. Some sights of interest include: Westminster Abbey, Buckingham Palace, Tower of London, Glasgow, Edinburgh, Bristol (birthplace of Charles Wesley), and St. Giles Cathedral (where John Knox preached many of his sermons). Each day will include singing and a brief devotional. Contact:

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

UPDATE ON UNCLE DAVE

We reported in the September issue of *Uplook* regarding the health problems of Dave Steifler.

Following the mini-stroke at camp which affected Dave's right eye and made him very tired, Dave returned to camp to pack up all the crafts and program supplies and his Bible lessons and equipment. He and his wife, Ruth, were able to help, for a week, at the Tillman's Inner City Day Camp before taking a rest in Port Colborne, ON.

In September, sciatica, hiatal hernia problems, and trying to get the blood sugar levels down in his diabetes have proven to be troublesome. It has been quite difficult to sleep, but recently he has found help from some chiropractors.

December brought tremendous opportunities to share the gospel with many in their town through the Annual Community Caroling.

The prayers of the Lord's people have been appreciated in the past. Continue to pray for the Stiefles.



**A WARM SPIRIT
ON A COLD FRONT**

Lillian Anderson spent the month of July taking advantage of the religious freedom in what was the former Soviet Union. She has informed *Uplook* of her departure on December 10 to return to St. Petersburg for a period of six months, Lord willing.

As a result of the influx of Christianity and many non-Russian speaking evangelists, a number of young Russian interpreters are being saved while translating the Word of God into Russian. Please continue to pray for Lillian and many others who have dedicated time in traveling to Russia and bringing the Good News in Christ to the millions of that land.

BLIND EYES NOW SEE

On Thursday, November 4, 1993, May Ladah, founder and mother for the House of Hope for the Blind & Mentally Handicapped (Bethlehem, Israel) passed into the presence of the Lord. She was a continual source of encouragement and an example of the faithfulness of God to all who were privileged to meet her. Her favorite hymn was, "What a Friend We Have in Jesus." She often would say, "He will be the first one I see when He gives me my sight."

Her funeral service was likened to a revival meeting. In attendance

were many children and adults who had benefitted from her loving care. She will be missed.

OHIO BLESSING

Art and Debbie Auld, workers in Painesville, OH, have written to tell us about what the Lord has been doing in Ohio. Here is an excerpt:

"The Lord has been gracious in allowing us to begin after-school Bible clubs in 3 public elementary schools in Madison, OH. Children attend for 90 minutes after school in the gymnasium, with parental approval. We were amazed at how many of the over 150 children who attend are unchurched. Our main emphasis is with the gospel. So far 6 children have professed faith in Christ as their Saviour. We are careful not to push these young children into a profession, believing it should rather be the work of the Holy Spirit in their hearts. We also provided approximately 100 Bibles to children who do not have them.

"Debbie has contact with 5-8 teens who used to be in her Teen Club. Having grown up, they desire to continue studying the Bible together in a similar format."

Please pray for Art and Debbie Auld, and other workers who are seeking to do God's work, God's way in their community and local assembly.

CROSSING OVER

On December 9, 1993, James K. Boswell (London, ON) passed peacefully into the presence of the Lord. Mr. Boswell was 80 years old and had been in failing health for about a year. Born in Stafford, England and raised in Kingskettle, Fife, Scotland, he came to personal faith in Christ through the ministry of his

step-brother the late Jim Foggo. He was known for his hunger for the Word of God and a passion to preach Christ to the nations. He was involved in tent evangelism, church planting, city-wide campaigns, and he was an evangelist and Bible teacher. He is survived by his son Peter, his niece Isobel Dougan, two grandchildren Andrea and Andrew, and his wife Agnes, who is experiencing the advanced limitations of Alzheimer's disease.

COMMENDATION

The Christians who fellowship at the Bethany Gospel Chapel (Regina, SK) wish to inform the Lord's people of their commendation to the Lord's work in India of Roy and



Bizy Daniel. They plan to initiate and run a ministry of encouragement and helps for local workers who are already serving in India.

CHATTANOOGA AREA

An assembly of believers are gathering in the Chattanooga, TN area for doctrine, fellowship, breaking of bread, and prayer. Those interested in helping establish and continue this work, please contact:

Roger P. Ufford (615) 899-7175
John Newland (615) 344-9557
Chattanooga Bible Chapel
c/o Roger Ufford
3207 Banks Road
Chattanooga, TN 37421



THE WINNEBAGO CHALLENGE

Winnebago is a thriving community in mid-America with projections for some 400 to 500 new homes in the next ten years. A two-year-old assembly has been functioning in this community of 1,600 people.



Mariano Gonzalez, with his wife, Pearl, makes his home in Lombard, IL. They attend the Glen Ellyn assembly and are active in radio, television, and literature ministry.

"Winnebago? Oh, yes, is that the little island country that has been in the news so much lately?"

"No. That's Haiti."

"You mean, then, that starving town near Mogadishu?"

"Wrong again."

"Ah, it must be one of the new regions into which Yugoslavia has been divided."

"No way, José." It is a small mid-west town near Rockford, Illinois!

Countryside Bible Chapel is seeking to share its light with the people of Winnebago and to this effect has gone after every home in town. Every household has been contacted twice and has been given at least one piece of gospel literature.

In a recent house-to-house survey made by the group, they tallied the results as follows:

97.11%—responded that there is at least one Bible in the home.

2.89%—said that they had no Bible.

20.47%—indicated that they read it about every day.

12.28%—answered that they never read the Bible.

70.83%—said that they attend a church.

29.17%—(roughly 30 % of the total population) responded that they did not attend a church.

In answer to the question, *How does a person become a Christian?* 53.33% responded with "Believing in Christ as my personal Saviour." Other answers were: "Believing in the Bible," "By being baptized," "Joining the Church,"

"Do not know," "Following Christ's teaching," "Living a good life," and "By having convictions."

An encouraging result of this last survey has been the conversion of two teenage girls, one of whom is currently attending meetings at Countryside. Both girls are involved in discipleship through the assembly's follow-up program. The brethren try to involve new believers in their discipleship program within 24 to 48 hours after people make a profession of faith in Christ.

Recently, David and Ruth Stiefler held a week of family meetings in this assembly during which about 80 visitors attended.

The prayer meeting at the Winnebago assembly is very encouraging. An elder gives out prayer items and asks for prayer requests from the congregation. When they go before the Throne, young teenage boys pray audibly alongside their fathers. These boys also take part at the Breaking of Bread meeting. A scene to behold!

Itinerant preachers are welcomed who carefully teach and preach the Word. Anyone interested in visiting the assembly or in receiving a copy of the complete survey they used, may write or call:

Jerre Wright
1712 Winnebago Road
Winnebago, IL 61088
Phone (815) 335-7353

It is not the size of this small town that inspires one, but rather the aggressive determination of the saints at Winnebago to be a light in their community. May their boldness challenge other assemblies in North America to do likewise.

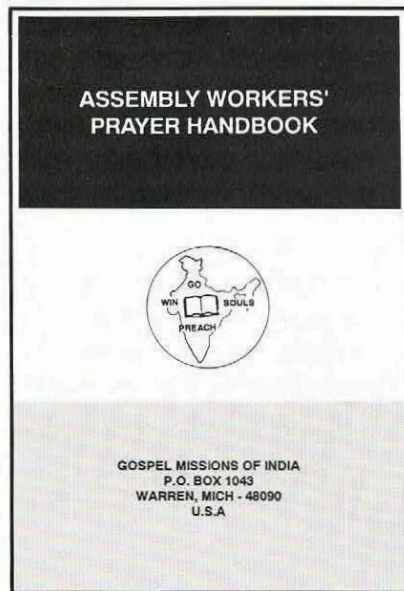
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WHAT'S GOING ON?

MISSION IMPOSSIBLE?

The government of India no longer allows missionaries to enter and preach the gospel. However, Gospel Missions of India (GMI) provides an opportunity for believers here in North America to continue the gospel work in India.

The Lord has raised up capable Indian brethren to shoulder the re-



sponsibility of reaching their own people. These brethren are in need of our prayers as they reach out to over 900 million people living in more than 600,000 villages.

The main objective of GMI is to support the native missionaries of India while promoting the spread of the gospel. If you would like a free copy of the *Assembly Workers' Prayer Handbook* for India, send requests in writing to:

Gospel Missions of India, Inc.
P.O. Box 1043
Warren, MI 48090-1043

MAD COWS & ENGLISHMEN

A disease in cattle caused by an AIDS-like virus is destroying herds in England. Like AIDS, the virus attacks brain cells. The animal becomes erratic and disoriented before death. 88,000 cattle have died from the so-called "mad cow disease."

The disease was first detected in sheep and has jumped the species line into the cattle. One human death from the disease has been confirmed. If this disease escapes England, the world's beef and dairy industries could be in jeopardy.

YOU, YOU, HATE PUSHER!

A bill under review by the Ontario Attorney General would put an end to "hate-pushing," reports an article in *Christian Week*. The bill gives an individual the right to take legal action against anyone who "promotes the superiority or insuperiority of a person or class of persons because of race, ancestry, place of origin, color, ethnic, origin, citizenship, creed, sex, sexual orientation, age, marital status, family status, or handicap."

Many critics worry that the bill is so sweeping that it would be used to prosecute churches which make strong moral statements. If the proposed legislation, Bill 56, is approved by the Attorney General, public hearings on the proposal would be held.

HEADING FOR AFRICA

John and Mary Lou Phelan (Nashville, TN) have been working in camp ministry for over 37 years.

Recently they received an invitation to spend August 1994 in Ghana, Africa, helping set up a youth camp work. They will be involved in teaching and training national believers, and will be actually directing a camp with approximately 100 campers. Your prayers would be much appreciated by the Phelans as they set out in the will of the Lord to be of help in this part of His vineyard.

ISLAMIC SCOURGE

A sword-wielding Muslim recently burst into a church in Senegal and hacked several priests, who survived the attack. Thousands of nominal Christians, including entire congregations, are converting to Islam in Chad. Western missionaries in the south have been targeted with violence, and Chadians outside the country are being trained in militant Islam. Consult your *CMML 1994 Missionary Prayer Handbook* for the names of missionaries in these areas that we should be especially praying for.

NEW MAGAZINE FOR 1994

The 1994 issue of *Via Magazine* is now ready for distribution. *Via* presents the life-giving message of salvation through faith in Christ's redemptive work. Its current stories and illustrations call people of all ages to urgently seek forgiveness of sins and eternal life in Christ. *Via* is sent out free of charge in bulk quantities to any who request it and will prayerfully use it. The magazines are packed 850 to a box. Large

Via



quantities should be ordered in lots of 850. Smaller quantities are available. Contact:

Via Magazine

Box 551

Portage la Prairie, MB R1N 3B9
(204) 857-8435

AROUND THE WORLD IN MORE THAN 80 DAYS

Please pray for Dr. James Naismith and his wife, Margaret, as they left on January 15 for a trip that will take them around the world ministering the Word. They plan to spend 4 weeks in India (Narsapur and Madras), then on to Australia for 7 weeks in Melbourne, Sydney, and Brisbane. Finally, they will be in New Zealand for 3 weeks, returning to Canada the last week of April. Please pray that the Lord will sustain them while they travel to and from these various places. Also pray that the Spirit might be preparing the hearts of those who will hear the messages.

ESTONIA UPDATE

In the September issue of *Up-*

look, we reported that Heino Promm and his wife were headed to Estonia in October, in order to set up a distribution center for Bible courses. Here is a brief excerpt from his report since his return.

"The Bible course arrived just two days before we arrived, so the Estonia brethren had it in hand and were rejoicing over the goodness of the Lord. We have now established a distribution center for the Emmaus courses in Tallinn, Estonia. Ingmar Kurg, who is in charge of Estonian Christian Publishing "Logos" will be looking after this work. He will also be responsible for further translation work and we are also looking at the possibility of printing new courses in Estonia."

HELD CAPTIVE

Since January 1993, three missionaries from New Tribes Mission have been held captive in Panama by guerrillas. The situation has not changed since July; very little progress is being made.

On January 16, 1994, a group of 20 guerrillas entered the mission station near Villavicencio, Columbia. They went from house to house, taking what they pleased. Since the pilots they were searching for had already left the mission station, the guerrillas took two missionaries, Tim Van Dyke and Steve Welsh, hostage. The Columbian government has been notified by NTM, and the military has secured the area adjacent to the mission station. Please pray for these on the front lines of mission work. For more information, contact:

New Tribes Mission
1000 East 1st Street
Sanford, FL 32771
(407) 323-3430

HEALTH AWARENESS

Floyd and Helen Pierce, missionaries to Brazil, recently informed us of their return to the States due to health problems. Floyd had a colonoscopy on January 18 to have been followed by abdominal surgery on the 19th. Helen has some underlying health concerns, possibly due to cardiovascular disease or a slight stroke—they were not even aware of anything like this.

Please pray that the Lord will raise them up so that they might continue their work in Brazil.

HONG KONG 1997

Although 1997 may be the official date, it appears that Hong Kong and China are already uniting. The mainland is booming Hong Kong's largest trading partner; a third of the city's currency is circulating in China; Hong Kong firms provide 3 million jobs in 25,000 factories in China; in 1992, nearly a million mainlanders visited the British colony. To get in on the boom, foreigners and their companies are pouring into Hong Kong, the largest numbers coming from the Philippines and the United States. Mainland Chinese millionaires are snapping up pricey Hong Kong housing, while Hong Kongers are buying cheaper homes on the mainland.

RELEASED

British missionary Ray Amey, who had begun serving a six-month prison sentence in Dubai, United Arab Emirates, last October, was released and deported just before Christmas. He had been arrested and convicted for giving New Testaments to Iranians working in Dubai.

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REACHING PEOPLE

LET ME SUGGEST that there are three elements to reaching people: the commission, the conviction, and the courage.

Scripture gives us our *commission* from the lips of the Saviour Himself, "Go ye into all the world, and preach the gospel to every creature" (Mk. 16:15). The Lord sent His disciples into all the world to proclaim the Good News. I, as a Christian, owe my neighbor the gospel. Paul said, "I am a debtor both to the Greek and to the barbarian, both to the wise and to the unwise." I am a debtor because Christ died for me, and He is the One who sends me.

It is difficult to get a commission like "Go" and not know what I am going for, where I am going, or what I am supposed to do. So the Lord outlines this for us. In John 4:35, the Lord Jesus said, "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Normally speaking, harvest time was four months away. But, He says, "Lift up your eyes,...the fields...are white already"! He was saying, "Lift up your eyes, and look out over Samaria (where they presently were). You will see fields of people that are ready for harvest, a multitude that need the gospel of the grace of God. Go out there and tell them—there is no time to lose!"

In Luke 10:2, He adds, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." I think we agree that if we look out over the fields in our own communities, you see fields of people stretching to the horizon—people that need the gospel. At the same time, Jesus said, "the laborers are few." Compared to the multitudes that are there, there are very few people that are out there willing to "spend and be spent" for the sake of the Saviour.

Stop and think for a minute. Look at your town, your county, your province or state, your country. Think of the last time you were handed a gospel tract, or heard an open-air preacher or had someone share heaven's good news with you. There are few people that are out there telling about the Lord Jesus Christ.

What percentage have heard the gospel? I haven't

tried to come up with a precise answer. But what truly evangelical work is there in your area? How many have responded to the message? About 13 years ago, when we moved into the little town of Tavistock, we looked over the town and there was no soundly evangelical work there. Here was a community with all kinds of religious people, but no evangelical work. There were probably at least 5 or 6 big buildings there representing 200, 300, 400 people in each congregation with a minister getting up telling them anything but the true gospel. That was the state of affairs. To "lift up your eyes," is just not a passing glance. Try to size the situation up. What is the need in your area?

There is a desperate need for a fresh vision. People perish without it (Prov. 29:18). The thought here is, where there is no revelation from God, where there is no word coming to the people, they just wander, play religion, go to their services, and consequently they cast off all restraint. People go from bad to worse.

John 3:36 says, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." This present generation, having cast off all restraint, are moving on as fast as the chariot wheels of time will carry them into an endless eternity—without God without Christ, with absolutely no hope in the world and absolutely no hope for the future. This is what the Lord Jesus Christ saw when He said to His disciples, "Go ye therefore...preach the gospel."

You say, "Okay. But who is going to provide for me? Lord, you tell me to go, but after all I've got to eat, you know?" When the Lord called me into full-time work, I understood that He was going to pay my expenses. I have found that He is absolutely true to His Word. God wants His servants to trust Him.

Along with the commission, we need *conviction*. Jeremiah was told that he was to go and to prophesy to the people of Israel (Jer. 1:4-10). He responded, "Lord, I am just a child. I can't do this thing." And the Lord said, "You just go. I will put words into your mouth; I will be to you whatever you need. Trust Me."

Jeremiah did that very thing. But when you get to chapter 20, he did get discouraged (vv. 7-9). Reading

through Jeremiah, we understand why. He was talking to a rebellious people, a people who didn't want to listen. It was just uphill plugging all the time. Finally, Jeremiah said, "I can't handle this any longer. I can't do it, Lord. I'm just not made of the right stuff."

Do you remember what happened? The Lord set him on fire! He said, "His word was in me like a burning fire and I could not forbear." He had to keep going.

Paul was also called by God. The Lord says, "He is a chosen vessel unto Me" (Acts 9:15). Years later, in giving witness to King Agrippa, Paul says, "I was not disobedient to the heavenly vision. God told me what to do, and I went and did it." Don't think for one minute that Paul had an easy road to travel. Just read 2 Corinthians 11. But he just kept on going for the sake of the gospel. Conviction! In other words, he couldn't do anything else. Sometimes people will ask me, "You haven't retired yet?" My answer is, "Well, I haven't found the person to hand my retirement papers in to."

We will also need *courage*. Jesus said there will be opposition. "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you...If they have persecuted Me, they will also persecute you" (Jn. 15:18).

Will taking the gospel to all nations be an easy job? Are you going to be well received by everybody? Will they come along and pat you on the shoulder and say, "I enjoyed that. Come back again. We just love to be told that we are sinners and are going to hell"? It just doesn't work that way. But you have to tell them.

Now where are the people we are to reach? Obviously not everybody can go to Africa. But simply lift up your eyes, and there is need around you wherever you are. I was saved when I was 20 years old in 1930. The next morning, I went down and told my mother that I had been saved. That was my first witness. I kept on going—to neighbors and relatives and friends. My oldest brother said, "John, there are more people in the asylum because of religion than for any other cause. Get out of this, or that's where you will end, too."

Well, by the grace of God, I haven't gone there yet. In a matter of a few years, we started open air meetings

in towns and villages all over the area. We helped to start an assembly in 1934, the assembly at Wallenstein. In 1935, I went out in full-time gospel ministry, heading first to northern Ontario. I came back to my home area in the fall and started colportage work—getting some books from the bookstore, selling them door-to-door, and trying to get into personal conversations.

We rented halls, advertised our meetings, and preached the gospel. We used Orange halls, town halls, and school houses. Later on, I started doing tent work. I lived in the back of the tent, and did my own song leading and preaching and special singing and handing out hymn books and all the rest of it.

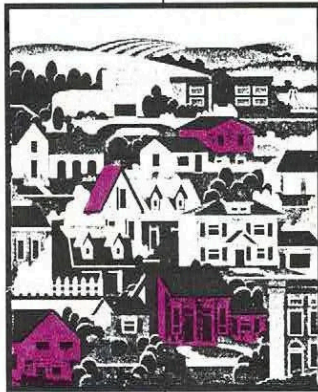
I bought a trailer and we moved from town to town, distributing gospel literature and preaching in the open air. From Kitchener west to Goderich, from Wallenstein north to Owen Sound, there was hardly an assembly in that part of Ontario at all. I thought, "Lord, is this the area you want me to work in?" Well, that is the area that we covered, summer after summer. Every town, every village, every door with gospel literature and preaching in the open air. We did children's work and then camp work. We also started Bible studies in different homes, beginning in 1936.

As a result of these efforts, by the grace and power of God, about 6 assemblies were started in that area and we were able to help at least 5 others get started in other areas. To Him be the glory; I tell you this simply to remind you that it *can* be done—and it *must* be done.

I really don't think that formulas are all that dependable. But God is dependable. Trust Him; love people for Christ; preach the gospel; water the seed with prayer; teach the Word.

Reaching people where they are—this is what we have tried to do. God has graciously manifested His presence in the witness; people have been saved and assemblies have been started. The work still goes on. Will you join in? Will you answer the commission? Will you have conviction? Will you rise to the challenge and show courage for the sake of the Master?

John Martin, with his wife, Melissa, makes his home in Tavistock, ON. For 60 years, he has rejoiced in proclaiming the gospel. His story is told in Saved to Serve, soon to be released by Gospel Folio Press.



BETWEEN FRIENDS

Conferences were God's idea. He called His people together from across the nation to hear His Word, sing and rejoice together, and to renew fellowship. Central to such meetings was the presence of the Lord Himself.

Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self, and appreciating whatever is noble and loving in another.
—Thomas Hughes

"A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother."
(Proverbs 18:24)

One Sunday morning in London, Charles Spurgeon said to me, "I want you to notice that family there. I want to tell you their story."

When we arrived home, I asked him for the story.

"All that family was won by a smile," he began.

I asked him how it happened.

"Well," he said, "as I was walking down a street one day, I saw a child in a window. The child smiled and I smiled, and we bowed to each other. It was the same the second time; I bowed, she bowed. It was not long before there was another child, and I had got in the habit of looking—and bowing. Pretty soon the group grew and at last, as I went by, a woman was with them.

"I didn't know what to do. I didn't want to bow to her, but I knew the children expected it, so I bowed to them all.

"The children followed me the next Sunday. They thought I was the greatest preacher, and their parents must hear me. A preacher who is kind to a child, why, that child will think he is the greatest preacher in the world. Kindness goes a great way.

"Eventually, the father and mother and five children were converted."

Won by a smile! We must get the wrinkles out of our brow if we want to succeed in our work of love.

—D. L. Moody

"True friends are a gift from God, and He only who made hearts can unite them. —R. South

*Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.* —John Fawcett

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"
(Psalm 133:1)

*Hast thou a friend, as heart may wish at will?
Then treat him so, to have his friendship still.
Wouldst have a friend, wouldst know what friend is best?
Have God thy friend, who passeth all the rest.* —T. Tusser

It is good to see eye to eye, but better still to walk arm in arm.
—Anonymous

*"Yes, you did, too!"
"I did not!"
Thus the quarrel started;
And by these few thoughtless words
Two fond friends were parted.*

The answer to the question, "Am I my brother's keeper?" must always be "No! I am my brother's brother."

—Dr. P. Klapper

*"I'm so sorry."
"So am I."
Thus the quarrel ended;
So by loving little words
Two fond hearts were mended.*

"Society strives to improve the neighborhood; Christ introduces us to the Brotherhood."

"Whosoever is angry with his brother without a cause shall be in danger of the judgment."
(Mt. 5:22)

"And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them...And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself. And they drew nigh unto the village, whither they went: and He made as though He would have gone further. But they constrained Him, saying, Abide with us..."
(Luke 24:14-15, 27-29)



PRACTICAL HOLINESS

TAKE YOUR MINDS BACK before the world was, before there was an angel serving in heaven or a star burning in space, before there was anything—but God—filling all in all, needing no one, needing nothing to fulfill the joy of the divine Persons. Humbling, isn't it! God doesn't need you and me. But wonderfully, He wants us!

When we think of holiness, our mind immediately is impelled to think of God. He so declares, "I am holy." The seraphim proclaimed the sacred triad in eternity, "Holy, holy, holy is the Lord of Hosts." As we look into the Scriptures, we learn that His name is Holy. And His angels are holy and His sanctuary is holy, and His Scriptures are holy. When we come into the New Testament, we discover that His assembly is holy. And His priesthood is holy, His city is holy, and by divine decree, His people are holy.

We would expect such a holy God to banish from His presence such unholy sinners. Instead, in wondrous love and grace, He has devised a plan whereby His banished be not expelled from Him. Not only so, but we may be brought into His presence, made holy as He is, to have eternal fellowship with Him.

We sing about holiness in our hymns, we write books about it, we preach about it, but the problem is: How do we live it? At the very beginning, let us establish this fact. Practical holiness is possible for even the weakest and youngest child of God because it is the declared will of God (1 Thess. 4:3). "As obedient children, not fashioning yourselves according to the former lusts in [the time of] your ignorance: but as He which hath called you is holy, so be ye holy" (1 Pet. 1:14-15).

Holiness is essential. God demands it. Now we cannot be as holy as God is. That is not what He is saying, but we are to be holy *because* God is. When we speak of the holiness of God, strictly speaking we are not referring to an attribute of God. His attributes set Him apart from all His creation. That separateness between God and His creatures *is* the holiness of God. So God calls His people to be like Him by being separated from all that would grieve His holy character. That separateness is holiness.

This expression in 1 Peter is taken from three refer-

ences in Leviticus (11:44; 19:2; 20:26-27). There the imperative is positive: "Ye shall be holy." These verses have to do with separation as to family, as to food, and as to fellowship with demons. The first two had to do with the nation of Israel under laws which do not pertain today. However, the third is brought into the New Testament, "Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot be partakers of the Lord's table, and of the table of demons" (1 Cor. 10:21). There must be a separation from all that is antagonistic to the holy character of God if we are going to have fellowship at the Lord's table, the place of our moment-by-moment experience with God.

Paul doesn't say you shouldn't—he says you can't have fellowship with the system of evil through the week and rise to heavenly places on Sunday morning. Now the distinction is made in Scripture between the world as a place and the world as a system. We are in the world: "I pray not that Thou shouldst take them out of the world," the Lord Jesus prays, "But that Thou shouldst keep them from the evil one." It is not isolation from it, but insulation against it by God's grace.

We think of men like Enoch who walked with God. Wouldn't it be great to be back in the day of Enoch, to have those quiet walks with God, to climb the mountains and breathe the clean, sweet air of heaven. Was it really like that? Read the book of Jude. He had the ungodly speech of the wicked; he saw their ungodly deeds. This was a world ripening for judgment, where men did only evil continually. It was in that context that Enoch walked with God 360 years. Enoch's God is our God. And the Spirit of God is the same for us as He was for Enoch. Can we walk with God? The Bible says it is not only possible, it is essential.

Without sanctification there can be no vision of God. Hebrews 12:14 tells us, "Holiness without which no man shall see the Lord." We read in Proverbs 29:18, "Where there is no vision the people perish [cast off restraint or recant their commitment]." When we lose the vision of God, we become earthbound and worldly. Without sanctification, there can be no vision of God. If there was ever a day when we needed a vision of a holy God, we need it now. And if our vision is open to

apprehend even in the slightest measure the holiness of God, our lives would never be the same.

Without sanctification there can be no viable service to God. "If a man therefore purge himself from these [the things that would defile him], he shall be a vessel unto honor, sanctified, and serviceable to the Master" (2 Tim. 2:21). It is not enough to work for God. It is not enough to do a good thing. King Saul offered a burnt offering to the Lord. Wasn't that a good thing? Well, it was good in itself, but he did it on the wrong day and in the wrong way, and he lost the kingdom because of it. Here is a principle to write large upon our hearts. God's blessing on a man, on a work, is not necessarily His sign of approval. It is only the vindication of His own Word. Every child of God will give an answer for the methods and motives of his service. If our service is going to be acceptable before Him, practical and personal holiness is essential.

Without sanctification, there can be no victory in the battle. "Yield your members as [weapons of war] of righteousness, unto holiness" (Rom. 6:19). When we use our members in acts of sin, we are using them as weapons against the Captain of our salvation. We are traitors to the cause of Christ.

Holiness is not only possible—*God wills it*. Not only is it essential—*God demands it*. But I think there is evidence in every true believer's life—*God's people really desire it*. We are not what we once were. And we are not what we yet shall be, but we recognize that we are not practically what we ought to be. Robert Murray McCheyne wrote in the front of his Bible, "Make me as holy as a pardoned sinner can be."

But what is holiness? Let me say first what it is not. *Holiness is not a spiritual feeling to be experienced.* 2 Timothy 3:5 speaks of a people who have a form of piety, but deny the power of it. It is not enough to walk around with our fingertips together and a plastic smile on our faces, speaking hollow hallelujahs.

Holiness is also not a second blessing to be sought. Ephesians 1 tells us that we have been blessed with all spiritual blessings in the heavenly places in Christ. All the resources we will ever need are in Christ for us to appropriate by faith as we need them.

Holiness is not sinless perfection down here. Many

struggle, and then sin and fall under great conviction of guilt and despair time and again. The Lord Jesus said in John 17:19, "For their sakes I sanctify Myself, that they also might be sanctified through the truth." No question of sin in that verse. 1 John 2:1 says, "If we sin, we have an advocate...Jesus Christ the righteous." Sinless perfection is not reached down here.

Those who are sanctified are called saints. Now sainthood is not an attainment. It is a state to enjoy into which *God in His grace separates His people to Himself, from sin by the death of Christ*. "Our old man [all that we were before our union with Christ] has been crucified with Christ" (Rom. 6:6). This is positional sanctification, a sovereign act of God that took place at Calvary. Sainthood, however, is also a condition to pursue by which believers separate themselves to God from their sins by the power of the life of Christ.

Remember Daniel and his friends. It says of them, "in them there was no blemish," but further down in the chapter we read that Daniel made a choice not to defile himself with the king's meat. This is practical sanctification—*the separation of ourselves from our sins by the power of the life of Christ*.

This involves *the work of the Father* within us by the application of the Word of God. The Lord Jesus prayed, "Sanctify them through Thy truth: Thy Word is truth" (John 17:17). The Word of God is the truth of God applied to the conscience and life.

It involves *the work of the Son of God* upon us by the cleansing of the water of the Word. Peter discovered this in John 13. And he objected, "Thou shalt never wash my feet." It wasn't that he refused to recognize the need of it. It wasn't that he refused to recognize his feet could be cleansed. What was incongruous to him was that the Lord would be interested in Peter's feet. But He *was* interested in Peter's feet because they were defiled. Defilement affects fellowship and fellowship is precious to the Lord Jesus.

This is one of the reasons we read the Bible, not just to check off the chapters we read, but that the water will have this cleansing effect. We go into the world. We see its ungodly sights, we hear ungodly sounds, and we are defiled. But there is provision for our defilement: the washing of the Word, the great purifier.



There is provision
for our defilement:
the washing
of the Word.

Sanctification also involves *the work of the Spirit* for us by His continual ministry day and night. The Holy Ghost is pictured as a sevenfold flame of fire (Rev. 4:5). Did you ever see a flame that was not active? It is always unfolding out of itself both heat and light. So the Spirit is always active on your part, too.

He ministers to us by *illumination* or *instruction*; by *conviction* or *consolation*; through us by *declaration* of the truth as we have discovered it, or in us by *transformation* as we behold the glory of the Lord and are transfigured by the Lord the Spirit. His ministry for us is also by *intervention* or *intercession*: "For we know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). He takes the unspoken longings of the heart and translates it into the language of heaven.

So we have the divine Persons individually involved in the lives of the people of God. You are of more value than many sparrows. He cares about the aches of your heart, the tears in your eye, the bills you have to pay, the choices you have to make. Dear child of God, you are so precious to Him. Everything about you matters to Him. That is why He longs for the sweetest and highest and holiest of fellowship with you.

We are called to pursue this holy calling in practical sanctification. "Perfecting holiness in the fear of God" (2 Cor. 7:1), bringing to completion the purpose for which God saved us. However, a garden is more than an absence of weeds. A plowed area is not a garden yet. "And thy soul [shall] be like a watered garden." How beautiful! Like a spring whose waters fail not. That is the purpose of God for your life—to be fragrant, refreshing, and fruitful. That is what your life is to be, not merely an absence of weeds. It is not walking through life, saying, "I must not do this; I must not do that," with nothing but empty ground.

"We are...created in Christ Jesus unto good works, which God hath before prepared that we should walk in them" (Eph. 2:10). Every good work that God ever expects out of your life He planted in you the moment you were saved. Now it is your responsibility to cultivate this life that it might bear the fruit of the Spirit. The root of bitterness must go. The cloud of defilement

must go. The stone of stumbling must go. Keep the garden of the soul in the light of fellowship with God, keep it watered with the Word, and in the sweet, clean atmosphere of prayer with God.

Largely, the battle for holiness is the battle for the mind. "I see a law [the way a thing works] in my members, warring against the law of my mind, and bringing me into captivity to the law of sin" (Rom. 7:23). The devil is after the minds of God's people today. If he can get to the mind, he has entered the control room. He gets into the mind by his secret servants—the members. We used to sing a little chorus in Sunday School: "Be careful, little eyes, what you see...little ears, what you hear...little hands, what you do...little feet, where you go," because it's though the members that the mind is penetrated. That is why we must "bring into captivity every thought to the obedience of Christ" (2 Cor. 10:5). That's a battle, isn't it? A battle against the forces in this world today.

How can we do this practically? Look at the story of Deborah and Barak (Jud. 4). Sisera is running for his life. Jael sees him coming, recognizes him, and invites him into the house. He asks for a glass of water and she gives him a fresh glass of milk. Soon he was fast

asleep. But before he fell asleep, he asked her to lie for him: "Lie for me. If any man comes here, tell them there is no man in here." As soon as he is asleep, she gets a nail and a hammer. She is not going to be putting on soft music here. She means business. And she nails his thought life to the ground. What a picture!

How are we practically going to make this work? Here it is, "Consider Him...lest ye be wearied and faint in your minds" (Heb. 12:3). The imperative that will help us to bring every thought into captivity to the obedience of Christ is considering Him. Satan's work today is distraction from Christ. He doesn't mind how he does it. He will do it with the world or with sin, but he will also do it with holy things. We must never be diverted by service, by activities, by any other thing but the personal enjoyment of the Lord Jesus from day to day.

Let me ask my heart, "Do I really enjoy the Lord Jesus in my soul?" Because the more *wholly* I am His, the more *holy* I will be.

The more wholly
I am His,
the more holy
I will be.



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THEODOSIA, LADY POWERSCOURT

THEODOSIA ANNE HOWARD (1800-1836) was the daughter of Col. and Mrs. Hugh Howard of County Wicklow, Ireland. She was converted to God in 1819. A staunch evangelical clergyman, Robert Daly, the rector of Powerscourt, led her to Christ. Daly wrote, "I can testify that a great change took place in her views, in her tastes, in her life, in her conversation."

Her cousin, Francis Theodosia Bligh, was married to Richard Wingfield, the fifth Viscount Powerscourt. After Francis died, Richard took her younger cousin as his second wife on June 29, 1822. Richard Wingfield was a devoted Christian, and both he and Theodosia maintained close ties to Daly, who saw in her, "the strongest mind that I ever met in any woman—uncommon masculine strength, combined with the extremest feminine gentleness." This young lady became the remarkable hostess and warmhearted mystic who "seemed as if she lived in heaven, and barely touched the earth."

Sadly, Viscount Powerscourt died on August 9, 1823, just over a year after their marriage. A month after her husband's death, Theodosia wrote, "I do not suppose there could be a stronger lesson on the vanity of everything earthly, than to look at me last year, and this. The prospects of happiness I seemed to set out with! And now, where are they? A living monument that man in his best estate is altogether vanity; and see how my heart, without my knowing it, was on earth. I could not have thought, that one who professes to believe in the joys of heaven, and had tasted the realization of them by faith, could so

mourn, as one without hope—could so willingly call him back again." The following February, she wrote, "I have the promise I want: Let Thy widows trust in Me." At this same time, Theodosia wrote:

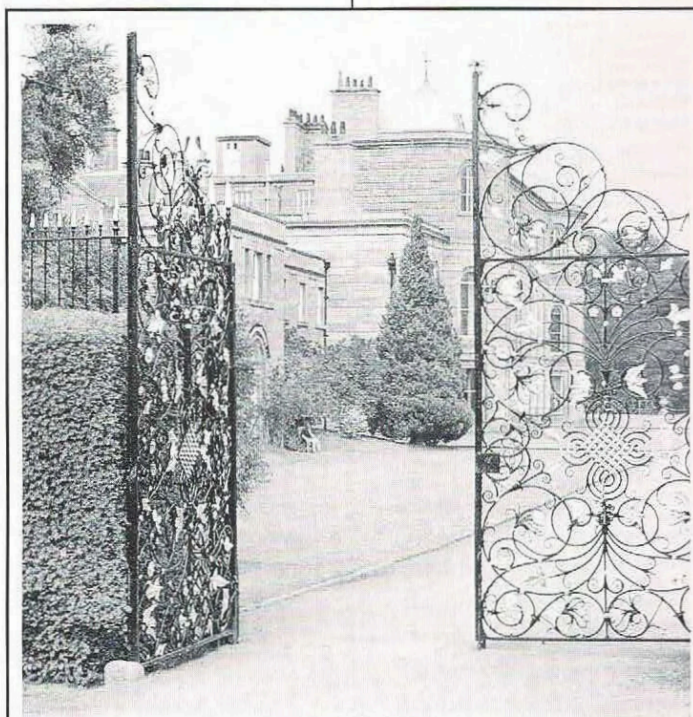
*Jesus, my sorrow lies too deep for human ministry;
It knows not how to tell itself to any but to Thee.*

At that time, much of the prophetic passages of Scripture, which believers commonly rejoice in today, were an untracked frontier to the Christian community. Lady Powerscourt discussed future events with the best

prophecy students in the land, and consulted whatever books on the topic were available; above all, she read the Scriptures attentively.

While visiting London, Lady Powerscourt went to hear Edward Irving, and also attended prophetic meetings held in 1827 at Albury Park in Surrey, England, in the home of the banker and member of Parliament, Henry Drummond. About this time, she began to speak of Christ's return in her letters. Edward Irving visited Ireland during September, 1830, and stayed at the Power-

scourt mansion for about 8 days. In his sweeping oratorical fashion, he spoke in Dublin on "The Second Advent and the Everlasting Kingdom of our Lord." Later, Irving would be excommunicated for heresy. But his excesses were not yet in the open. Irving can be credited with bringing the idea of Christ's second coming before England. But the spirit and real substance of his preaching bore almost no resemblance to what was taught at the Powerscourt Conferences.



Entrance to Powerscourt Castle; photo by T. E. Wilson

In 1829, Lady Powerscourt initiated discussions of prophecy at Powerscourt Castle on the second Tuesday of each month, where Robert Daly would field hard questions. All who were interested were invited. Serious Bible students gravitated to Powerscourt Castle.

She then sponsored week-long conferences at Powerscourt Castle (the first was October 4-7, 1831). The hall in the castle could hold audiences of over 100 people. She invited men from England, Scotland, and Ireland to stay at her house for a week. Among the eminent Christians were J. G. Bellett, Henry Craik, J. N. Darby, Edward Denny, Anthony Norris Groves, Captain Percy Hall, J. L. Harris, George Muller, B. W. Newton, W. G. Rhind, Henry Soltau, Dr. Tregelles, and G. V. Wigram. Meetings were held morning and evening; all the neighborhood was invited. Robert Daly presided at the first two conferences.

The second conference on Bible Prophecy was held on September 24-28, 1832. Brother Darby wrote to the editor of the *Christian Herald*, of the "solemnity which characterized the meeting... The progress in knowledge and exposition of Scripture was decided, but the practical apprehension of the subjects treated, yet more so... There was but one individual who introduced anything which could have given pain to any on these subjects; and that was a reference to the reception of 'the gifts.'" Evidently Edward Irving's teaching did not have any reception at the Powerscourt conferences.

Here are some notes recounting the daily subjects at the meetings:

"Monday Evening, September 24, 1832: Examining quotations given in the New Testament from the Old. Fifty-five different passages were referred to.

"Tuesday: The prophetic character of the three great feasts of the Jews, Jacob's prophecy of his sons, the parables in the Gospels, and the epistles to the seven churches in Revelation.

"Wednesday: Should we expect a personal Antichrist? If so, to whom will he be revealed? Will there be one or two great evil powers in the world at that time?

"Thursday: What are the connections between Daniel and the Revelation?

"Friday: What does Scripture say about present events? What should we look for next? Is there a prospect of a revival of Apostolic churches before the coming of Christ?"

It is remarkable that their understanding of prophecy was so mature at such an early date. Long buried truths brought out at those meetings would be repeated in the most important works on prophecy the world over.

The 1832 conference was the watershed. It marked a divide not only for the cause of truth, but also in the personal histories of many there. Amid the conference's controversy, Darby wrote, "The conference took a very marked and decided character and... evil and good came into great conflict, the Lord holding the reins." Lady Powerscourt spent a night in tears over the decision of whether to remain in, or leave Anglicanism. Critics said the subjects were difficult to understand. "Extravagant assertions" were made, and contradicting dogmas insisted on "with the greatest pertinacity."

B. W. Newton directed his frown at his hostess, "A lady who never apprehended the force of an argument. I never saw a person so devoted and pious and so unfit for discriminating as to what was to be taught [in di-

Lines from the Lady's Pen

"Can He heal the bruises of our falls, and the dislocations of our backslidings...? It is written, 'Who healeth all thy diseases.' It made little difference in the days of His flesh what the disease was that was brought to Him, whether palsied, maimed, blind, deaf, possessed, dying, dead. Then let us come in the simplicity of sickness, in the helplessness of want; to trust is to be healed—to touch the hem of His garment is to be whole! But let us keep touching Him, for virtue is ever coming from Him; He waits to apply all the virtues of heaven's dispensary to our case, whatever it be. He is master of that disease; we have all His promise, all His skill, all His power, all His love...; though ascended to heaven, He has left His heart on earth. He gives us all His attention, as if there were none else to think of on earth. He requires but one thing—to take all He has prescribed, bitter as well as sweet."

—In a letter from Powerscourt dated July 26, 1828

LADY POWERSCOURT

vine things]. Lady Powerscourt once said to me: O that I had guidance from God! O that I could see God and He would direct me in the way I should walk! I replied to her: O Lady Powerscourt, if I could see you only giving heed to Scripture!" Newton diverged on certain points. He imagined the Church would go through the coming "tribulation," whereas Sir Edward Denny and others, including Darby, taught the Church would, like Enoch in his day, escape that ordeal by being "caught up" first (see 1 Thess. 4:13-18; 1 Cor 15:51-54).

On the last day of the conference, Daly said he "certainly felt this evening a more awful sense of coming evil" than ever before. But he felt that the views being expressed were extremely "anti-church." Daly remained in the established church and could not go all the way with his friend Darby, on the prophesied apostasy of Christendom and the need for separation. Darby asserted that we all have a duty "arising out of the present events" to leave Christendom and meet together in New Testament fashion. By the end of the conference, Lady Powerscourt joined with the small assembly.

Daly went on to become bishop of Cashel, and so was not present at the 1833 conference. At Powerscourt Castle in September of 1833, Lady Powerscourt arranged for a small, informal Lord's Supper on her estate. At the 1833 conference, the rapture of the saints was openly taught by Darby. The last prophetic conference in Dublin was held in 1836 or 1838.

Did Darby almost marry her? It was rumored that, around 1831, Darby contemplated marriage to the widowed Lady Powerscourt: but that the engagement was broken off by mutual agreement when his commitment to a traveling ministry became obvious. Lady Powerscourt likely knew John Darby before the Powerscourt conferences began. Robert Daly was a close friend of both Darby and Lady Powerscourt. Also Darby had held meetings all through the vicinity of Powerscourt.

When some of the Christians in Dublin got wind of Darby's engagement, they asked the Lord to keep him from taking this step. They feared that a wife would limit his ministry.

And they did more. William Kelly related that a certain brother Hargreaves, and others, urged Darby to break the engagement. Darby gave them his ear.

The engagement was mutually broken. It was said that the letters that they wrote to one another to end the engagement crossed in the mail. Lady Powerscourt implied that she took the lead in the break, speaking of

being "the means of crushing one who loves you—for the happiness or misery of one dear to you, to hang upon your yes or no, and yet to have to pronounce no...it is very painful, especially when to this is added a long never." So did she decide it would be better for Darby not to marry?

Years later, Darby said, "I turned down a marriage and broke a heart by doing so." When Darby was eighty-one, he wrote to a newlywed, "You have a helpmeet, and I have trod it alone; but all is lost, so to speak, in His grace and faithfulness."

Did she die of grief? If Theodosia's heart was broken, the anguish was not divulged in her letters. Either she triumphed, or she had a very high pain threshold. To read her letters requires a pair of binoculars, as you watch an eagle soaring in the upper stratosphere.

In 1833, Lady Powerscourt decided to relinquish her mansion for a more humble abode. Her stepson had come of age and so took control of the castle and title of Viscount. How much wealth she retained is not known. After 1833, the conferences were also moved, at Darby's suggestion, to a hotel in Dublin. William Pennefather wrote, "Lady Powerscourt is living at present in Dublin: through a mutual friend, Susan and I were invited to attend a meeting for reading the Scriptures, which she has established once a week: I found it very profitable, and so did Susan; everyone is allowed to give an opinion, or to ask questions. Mr. [Darby] and two or three clergymen were present. The former read 1 John 1, and spoke beautifully on the Christian's hopes and present comforts. Lady P. is a lovely-looking creature, pale, elegant, dignified, and retiring; her face looks as if she were much in prayer and communion with God. We were introduced to her, and her address is very pleasing."

Living in Dublin, she attended the meeting at Aungier Street until her death on December 30, 1836, at age 36. Darby continued his travels, often alone. He died at the age of 82 after virtually living out of a suitcase for decades.

MUCH OF THE MATERIAL FOR THIS ARTICLE TAKEN FROM:

Letters and Papers of Viscountess Powerscourt:

edited by Robert Daly

The History of the Brethren: Napoleon Noel

John Nelson Darby: Max S. Weremchuk

The Origins of the Brethren: Harold Rowden





BIBLE STUDY TOOLS

There are many benefits of using language tools for Bible study, not the least of which is accuracy in our study of the text. If we really believe that the Scriptures are the Word of God, then we want a strategic grasp of the Lord's message to us.

The study of the original language can also be a help in defending against wrong doctrine. For example, some people that come to our doors suggest that John 1:1 says that the Word was *a* God. Someone who knows a little about the Greek knows that is an impossible translation for that verse.

We also have to be careful today about the "experts." I would suggest that not everything coming out of even conservative theological seminaries and Bible colleges today is necessarily the best that can be said or done with the original languages. I do know some of the problems from the inside, and there are problems. Knowing Greek and Hebrew is not going to completely transform your understanding of the text. After all, the Holy Spirit is the One who reveals to us the truth concerning the Lord Jesus Christ in the Scriptures. He is still the vital agent in our illumination of the Word of God. But a little Greek and Hebrew can help us be aware of what is being said by the experts, and not only be aware, but also be able to say: I may not know everything about this particular subject, but I sense something is not right about what this person has said.

A living language does not remain static. That is one problem we face. I use the KJV, and one reason I do that with no apology is because I can say it is a reliable translation from what I know of the original languages. Now there are other reliable translations. Articles by Robert Thomas about the various translations can be found in the *Master's Seminary Journal*. Dr. Thomas has gone into great detail in evaluating the usefulness and the accurateness of various translations.

We believe that the Word of God is inspired. We believe that the *words* that make up the Word of God are inspired individually. Therefore, using a translation that keeps fairly closely to the words of Scriptures is of primary importance. I'm not saying don't consult other paraphrases and less literal translations, but we have to

start with the reliability of the words of God which go to make up the Word of God. So, knowing some Greek and Hebrew will help in that respect. I think that you can develop even more of an appreciation for the doctrines of verbal inspiration and inerrancy the more you become acquainted with the original languages.

However, a study of the words used by the writers of Scripture not only develops careful interpretation and refutes wrong teaching, but can be one of the richest sources of fresh thoughts concerning the Word of God. Words help to form the tapestry of Scripture by weaving certain ideas through the books, adding vivid color to our understanding.

Let's see one example: Look at John 18:10, "Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear."

The word "servant" occurs frequently in the New Testament. How do we find out some of the meaning in this word, assuming we know absolutely no Greek?

There are a number of approaches you can take. Perhaps the most straightforward is to have a *Strong's Concordance*. You want one that has the Greek and Hebrew dictionaries at the back. Look up the word in the main part of the concordance in the section that lists the occurrences of the word "servant." Come down to John 18:10—"and smote the high priest's s., and"—where the "s" stands for the word "servant." We then have a number following. That number is a reference to the Greek dictionary at the back. The Greek dictionary does not assume that you have a knowledge of Greek or Hebrew. That's why they give you the number. You notice the Hebrew section of the dictionary is in regular numbers; the Greek section uses italic. Our number is *1401*. Look in the Greek dictionary section now, under this number. Here is what you will see:

1401. δούλος δούλος, doo'-los; from 1210; a slave (lit. or fig., invol. or vol.; frequently therefore in a qualified sense of subjection or subserviency):—bond (-man), servant.

Since you don't know the Greek, you don't know what this word is, but it has been transliterated for us. Each Greek letter has been given an equivalent in En-

glish (more or less). Don't assume, however, that you pronounce the Greek letters the same way you pronounce the English letter. If you're going to use this from the pulpit, be fairly sure you don't mislead people. We don't want to pass ourselves off as experts when we really are not.

From this, we can discover: i) from the main listing that there are various Hebrew and Greek words translated by our English word "servant"—shown by the various numbers at the end of each verse quotation (5650, 5647, 7916, 8334, 3816, 1249, 2324, and 1401). These are Hebrew and Greek synonyms (though not exactly the same, they overlap in their meanings); ii) by scanning down the list of italic numbers, a number of other New Testament references where the same Greek word is used (Mt. 8:9; 10:24-25; 20:27; etc.); iii) the Greek word with its approximate English spelling; iv) the root from which this word is derived (from *1210, deo*, to bind); v) a short definition giving a family of ideas—note that the word *can* mean all these things, not that it *does* mean all these things in this particular verse; vi) the words listed after the :— are other English words used by the translators for this Greek word (bondman or servant.)—English synonyms.

So our word *doulos* means "a slave, literally or figuratively, either involuntarily or voluntarily, frequently therefore in a qualified sense of subjection or subserviency." There is a fair amount of information there. And if you want to do further study from this, there is an easier way to do it than scanning the whole list, looking for our number.

Note John 15:20, "The servant is not greater than his lord." That's the word *doulos* again. But when you go over to the word "servants" in John 15:15, the Lord says, "Henceforth I call you *not* servants." Now, that might start you thinking. Didn't Paul call himself a *doulos* of the Lord Jesus? So what is the Lord saying? In John 18:36, He states, "If My kingdom were of this world, then would My servants fight." The reference number is 5257, for the word *huperetes*, translated "minister, officer or servant." Now originally, perhaps 500 years earlier, this word was used for one of the rowers of a warship. That's not what the word means anymore. Be careful about your etymologies. Yes, the word did mean that at one time, but by the First Century A.D., does the word still have that meaning?

The point here is that while we may think of ourselves bound by love as slaves to Christ, He does not

call us that. Instead, He calls us His ministers, His assistants in the task that He is doing in the world.

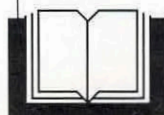
Another way of approaching this is to use *Young's Analytical Concordance*. Although it is not exhaustive, as is *Strong's*, I find it very useful. The various usages of the English word are categorized separately.

Another way of approaching this is by using the *Englishman's Greek Concordance* of the NT, a very useful item. You look up in the index at the back to find the English word "servant." There are eight different Greek words used. They give you the Greek word and then the page number in the early part of the text where the references are listed together. The difficulty here is that the *Englishman's Greek Concordance* does not give you explanations. There is also the *Englishman's Hebrew Concordance* of the OT.

There is now computer software out on the market that is helpful too. For people who have virtually no Greek, I recommend the *Online Bible*. Another is *QuickVerse* from Parsons Technologies. For those with some Greek and Hebrew knowledge, I would recommend *Logos* software.

How to Use New Testament Greek Study Aids, by Walter Jerry Clark, published by Loizeaux Brothers, is a helpful introduction to the subject. It does not cover everything, of course. Whatever helps you use, you always have to use with caution, but this is a good start.

No matter how much Greek or Hebrew we know or have access to, with whatever tools we use, we need to have humility of mind. That is something I find often lacking in those who think they have some knowledge of the original languages. They feel that no one can tell them anything. Knowledge alone puffs up, the Scripture warns. Just because we can identify what the Greek or Hebrew word means, and some detail about the text, does not mean that we are getting spiritual results. As always, the true application of the text in the life is not something that is arrived at by knowing mere facts. May God give us a greater appetite for His Word, a greater accuracy in our study, and a greater appropriation of the truth in our lives.



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THE STEWARDSHIP OF TIME

Time is increasingly mentioned a problem among Christians, isn't it. "Not enough time," we say. But what exactly is the problem with it? Is it that we don't have enough time? Or is our problem with time that it is misused?

In the home, we are told, the average father spends approximately seven minutes *per week* in meaningful conversation with his children. We know that one out of two marriages is failing. One of the primary causes is that husband and wife are simply not spending time talking together. In the assembly, there is often little time spent in prayer or lack in leadership, in shepherding, in visiting. This cannot help but contribute to the lack of life in some of our assemblies.

In our personal lives, we all have a tendency not to spend enough time in prayer and Bible study. One of the wonderful assets of Christian living is that our heavenly Father is always available. I, as a father, am not available to my children at all times. But our heavenly Father is always there. He never runs out of time, never requires an appointment to see Him. But how often do we avail ourselves of that opportunity? Responsibilities press in on every side. And somehow the most important things tend to get pushed out.

That's the problem with this irreplaceable resource, isn't it? So let's see what the Word of God has to offer as a solution. The Bible has a tremendous amount to say about time. Here are some principles on the handling of this precious commodity.

First of all, *life is brief*. "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away" (James 4:14). It's a wisp of a cloud, a breath in the chill air. Our lifespan is seventy years, but if by strength, eighty (Ps. 90:10). And you know, we in medicine haven't improved on that at all.

At high school graduation, one-fourth of your life is gone. At thirty-five, one-half is gone. And it's all downhill from there. We begin to lose the capabilities that we had. No wonder the Wise Man says in Ecclesiastes 12:1, "Remember now thy Creator in the days of thy youth," and then describes the failing human body.

God controls our human destiny. "My times are in Thy hand" (Ps. 31:15). "In Thy book the days were all

written that were ordained for me" (Ps. 139:16). "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass" (Job 14:5). God has determined the amount of time that you and I will have on this earth. He knows the days, the moments, the months, the years that we will have. He has set our limit.

Our lifespan can be shortened. We read, "For this cause many are weak and sickly among you, and many sleep" (1Cor. 11:30-31). A solemn warning indeed.

God is the Lord of time. He created time. He controls it. "And, Thou, Lord, in the beginning hast laid the foundation of the earth...they shall perish; but Thou remainest...Thou art the same, and Thy years shall not fail" (Heb. 1:10-12). In 1 Timothy 1:17, the Lord is given a very interesting title: "Now unto the King eternal...." He is the Architect of time. He sees the future, of course, as well as the past and the present. And not only that; the Lord is the same yesterday, today and forever. He can be trusted with our time.

We are stewards of our time. Psalm 90:12 is an excellent motto for this coming year. "So teach us to number our days, that we may apply our hearts unto wisdom." Peter calls us to have the same mind as Christ. Then he adds that we should "no longer live the rest of his time in the flesh to the lusts of men, but to the will of God" (1 Pet. 4:2-3). Paul warns, "Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. 5:16-17). We will give account at the judgment seat where our life's work will be tested to see what sort it is (1 Cor. 3). Will it endure the fire? The sooner we begin, the more time we have to invest.

We are to invest our time with an eternal perspective. As sons of the King Eternal, we should think in eternal terms—not just longevity on earth, with its prosperity and accomplishments—for the world is passing away with its desires. But whoever does the will of God abides forever. There are only two things on earth that last forever: the Word of God and men's souls. We ought to invest our time in those. Someone has said that you can tell where we place our values by looking at two things: our checkbook and our calen-

THE STEWARDSHIP OF TIME

dar. But where our treasure is, there is our heart .

Paul instructs those with earthly resources “that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life” (1Tim. 6:18-19). The Lord Jesus said, “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven” (Mt. 6:19-20).

We are to live in the expectancy of the imminent return of the Lord. “Let us consider one another to provoke unto love and to good works...and so much the more, as ye see the day approaching” (Heb. 10:23-25). “But the end of all things is at hand: be ye therefore sober, and watch unto prayer” (1 Pet. 4:7).

Our plans are to take into account the Lord's will. “Go to now, ye that say, Today or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow...ye ought to say, If the Lord will...” (Jas. 4:13-16). They were leaving God out of their plans; it is the height of arrogance to think that we will have another day apart from God's will.

There is time to accomplish all God's will. This is remarkable to me. Jesus lived thirty-three years on this earth, a relatively short life. He had thirty years of preparation and three years of public ministry. He had the same twenty-four-hour days that we have. He didn't have the conveniences and so-called time-savers. Yet He could say, “I have finished the work...” (Jn. 17:4). What was the key? The rest of the phrase is: “...which *Thou* gavest Me to do.” He could say, “I came down from heaven, not to do Mine own will, but the will of Him that sent Me” (Jn. 6:38). And thus the way to accomplish our life's purpose is to do His will.

If you want to look at a day in the life of Christ, look at Mark 1. There was no rush in His life. He was always available. There was no waste of time in His life. When He went even for a drink of water, with the woman at the well, He turned that encounter into a spiritual one. He often spent time alone with His Father, sometimes a great while before dawn. And yet there was time to rest. He told His disciples, “Come apart and rest.” Jesus was not entangled by the things of this earth and so could live wholly for God.

The brevity of time requires that we take our biblical commitments seriously. First, there is commitment

to God (Mt. 22:36-38). Our obedience then grows from our love to God (Jn. 14:21). Worship stems also from the love of God. If we love someone, we will spend time with them. Our time in the Word and in prayer is an expression of our commitment to our relationship with the Lord.

There must also be commitment to the family, to our spouses. Real commitment involves real cost. Look at Deuteronomy 6, beautiful verses about the family and passing on our heritage. We are told to instill these godly values, not just a devotional time once a day, but by weaving our love for God into the whole day. It's a way of life as we rise up, as we sit in the house, as we walk by the way—taking the common things of life and applying them like Jesus did, with the parables.

There must be commitment to the believers. We are to love one another even to the point of laying down our lives for one another. Paul said he would gladly spend and be expended for them. We're told not to forsake the assembling of ourselves together and to exercise our spiritual gifts to build up the body of Christ.

What of commitment to our vocation? Some think that work is a curse. It isn't. God gave work before the fall. Man was to tend the garden, and work was to be pleasurable. But the fall made it burdensome. There is a misconception that work is to earn a living. But that's not the reason we work. There are only two reasons in the Bible that we work. One is because we are commanded to work (2 Thess. 3:10). The other reason is to glorify God and so witness for Him (Mt. 5:13-16). “And whatsoever ye do, do it heartily, as to the Lord, and not unto men” (Col. 3:23), to “adorn the doctrine of God our Saviour in all things” (Titus 2:9-10) by the way we work in or out of the home.

How am I going to do all of these things? I want to comment on three words: prioritizing, compartmentalizing, and balancing.

Do I put the responsibilities of my life into some kind of list, arranged by importance? No, we can't say that one command is greater than another, with the exception of the greatest command. By attempting to assess relative importance on our own, we are violating the teaching of Proverbs 3:5, not to depend on our own understanding. I don't think the answer is in setting priorities. Priorities assumes we don't have enough time. Unbelievers work on priorities because for them, there will never be enough time. But one of the principles already established in this study is that there is enough

time for the believer to do all the will of God. Instead, we should "prove what is excellent," "prove what is that good...will of God." The question is not whether I think it is important, but does the Lord want me to do it? If He does, He will provide the time and resources.

I don't think the answer is in compartmentalizing our life, either—dividing our lives into the holy and profane; into the sacred and secular. It is important to realize that we are all in full-time work for God. If you are doing His will, you are fulfilling the call of God.

Rather than prioritizing or compartmentalizing our lives, we need to find the biblical balance. Of course we can know what God's will is (Rom. 12:1-2) if we are willing to do it. Then we can see how our time should be ordered. That doesn't mean that it's going to be easy. We still have to make choices, to approve the things that are excellent (Phil. 1:9-10). We will need to do "spring cleaning," discarding things that may not be wrong in themselves, but that clutter up our lives.

As with the Lord (Mk. 1:21-35), there will be busy times in our lives. Paul said there were times when he was pressed on every side (2 Cor. 4:8). And we will certainly have to give up some things. Jesus was hungry at the well of Sychar. When His disciples came back with food, they said, "How did you get something to eat?" He replied, in effect, "Doing the will of God is My food." We may have to deny our rights for others (Rom. 14), or to give up sleep sometimes, like the Lord Jesus did—give up our leisure time perhaps. And always be ready for interruptions.

There are also some spoilers of our time. Overcommitment will do it, perhaps like Martha. *Materialism* will rob me of eternal things: "Be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee" (Heb. 13:5). *Worry* can do it: "Take therefore no thought for the morrow...Sufficient unto the day is the evil thereof" (Mt. 6:34). *Laziness* can do it: "Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger" (Prov. 19:15). Or *procrastination*—the thief of time: "And another also said, Lord, I will follow Thee; but let me first go bid them farewell, which are at home at my house" (Lk. 9:61) *Wasting time on amusement*: amuse means "not thinking." Philippians 4:8 tells us what to set our minds on. It is amazing how fanatical we can be over sports, but we don't get excited about the things of the Lord. We can cry over some piece of fiction, but we don't have any misery over sin. We can laugh at some comic, and

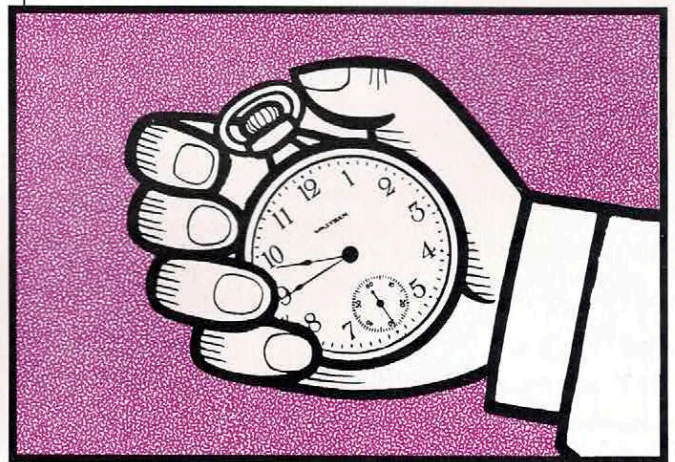
yet hardly rejoice when someone is saved. So it is when our mind is pinned to the wrong world.

Lack of organization will make us poor investors of time: As they say, If we aim at nothing, we are sure to hit it. A time chart is helpful here for two reasons. First, if you fill it out accurately, it will help you see where your time is being spent. It is amazing when the average person finds out that he has about thirty-five hours of unaccounted-for time. Or the amount of time that is wasted each week, then multiplied by 52 weeks!

The second thing it will help you to do is to schedule your time so that you can carry out the commitments that God has for you to do. You can adjust your time allotments, shortening and lengthening to suit.

Being in God's will, often two activities can complement each other. Taking a drive to the store can be coupled with family time. We have a little practice in our house. If my wife and I leave, we take one of the kids with us if at all possible so we get a little time with them. Like packing a suitcase, you can put your socks in your shoes to save room. So teaching children how to be caring and visiting the aged can be done together.

When all is said and done, when I look back at the end of my life, I would like to be able to say with Paul, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4:6-8). But the greatest reward would be to hear, "Well done, thou good and faithful servant...enter thou into the joy of thy Lord" (Mt. 25:21). Well done, good and faithful steward, of the time that God has given you.



Dr. Jon Reimer practices family medicine in Augusta, GA. He, his wife Joyce, and their family attend Believer's Bible Chapel where he is an elder.

EVERYDAY READING PLAN

Section 39: 2 Corinthians—Our hope of rejoicing—the comfort of God

March 1	2 Corinthians 1:1-7	The God of all comfort—partaking of the consolation
March 2	2 Corinthians 1:8-11	The God of all comfort—past, present, and future deliverance
March 3	2 Corinthians 1:12-14	Paul gives reasons for his joy and confidence
March 4	2 Corinthians 1:15-24	Paul gives reasons for his delay in visiting Corinth
March 5	2 Corinthians 2:1-7	Correction necessary to produce repentance
March 6	2 Corinthians 2:8-13	Forgiveness necessary to restore a brother
March 7	2 Corinthians 2:14-17	The ministry of the New Covenant—its triumph
March 8	2 Corinthians 3:1-5	The ministry of the New Covenant—its sufficiency
March 9	2 Corinthians 3:6-18	The ministry of the New Covenant—its glory
March 10	2 Corinthians 4:1-7	The bright torch in the clay pots (Judges 7)
March 11	2 Corinthians 4:8-18	The breaking of clay pots to let the light out
March 12	2 Corinthians 5:1-10	Absent from the body, and present with the Lord
March 13	2 Corinthians 5:11-21	Motivations for service
March 14	2 Corinthians 6:1-10	External tests and internal characteristics of a minister of God
March 15	2 Corinthians 6:11-7:1	Believers are to be in the world, but not of the world
March 16	2 Corinthians 7:2-12	Paul gives the evidences of true repentance
March 17	2 Corinthians 7:13-16	Paul's concern for the Corinthian believers
March 18	2 Corinthians 8:1-6	An example of willing generosity—the Macedonians
March 19	2 Corinthians 8:7-15	The example of willing generosity—the grace of our Lord
March 20	2 Corinthians 8:16-24	Accountability concerning the collection for Jerusalem
March 21	2 Corinthians 9:1-5	Paul showed appreciation for their giving
March 22	2 Corinthians 9:6-15	The principles for giving
March 23	2 Corinthians 10:1-11	What is commendation—our warfare
March 24	2 Corinthians 10:12-18	What is commendation—our measure
March 25	2 Corinthians 11:1-15	Paul's concern for truth & condemnation of false preaching
March 26	2 Corinthians 11:16-21	Paul's credentials—shamed into vindicating himself
March 27	2 Corinthians 11:22-33	Paul's credentials—scars silence the critics
March 28	2 Corinthians 12:1-10	Experiencing God's glory & God's testing
March 29	2 Corinthians 12:11-21	Paul would gladly spend and be spent
March 30	2 Corinthians 13:1-10	Examine yourselves for a proof of Christ speaking thru Paul
March 31	2 Corinthians 13:11-14	Concluding Doxology—The Trinity at work “with you all.”

2 CORINTHIANS

OUR STUDY TAKES US to the second recorded letter that Paul wrote to the church at Corinth. Sadly, God's people are not overly familiar with this most unique and encouraging letter. In the introduction to his commentary on 2 Corinthians, Handley Moule stated, "On the whole, the epistle has been, comparatively speaking, somewhat neglected as a field of study in itself. Yet few great portions of the New Testament have a more distinctive character. I might also say, so living are its pages, a more powerful individuality." We trust that our brief overview might influence us to acquire a more thorough knowledge of this precious part of God's Word.

Perhaps the best place to start is to note the connection between 1 and 2 Corinthians. In large measure, 2 Corinthians was written in response to the effects of 1 Corinthians. The first epistle was either conveyed to Corinth or followed shortly there by Titus. Paul directed Titus to enforce the commands of the first epistle and to communicate to him the impact it had.

Meanwhile, Paul was making a journey to Corinth from Ephesus. For reasons not elucidated, this journey brought great challenges to Paul. He was grieved by complications along the way (7:5). Whatever these grave circumstances were, they were further magnified by Paul's concern regarding the Corinthians' response to his first letter. So overwhelming was this spiritual oppression, he seems to have despaired of life itself (1:8). This spiritual anguish is undoubtedly behind the deeply personal and emotional tone of 2 Corinthians. We can certainly understand how greatly Paul looked for the coming of Titus to relieve his anxiety and bring him some news of his beloved Corinthians (7:6).

Finally Titus arrived. His report was not altogether favorable, but was cheering enough that Paul was greatly relieved (7:7). Wanting to address the issues raised by this report, Paul wrote 2 Corinthians.

In general, the first seven chapters concern themselves with the Corinthians' response to Paul's initial rebuke to them regarding the carnal state of their lives. Titus brought word that the Corinthians had reacted with godly sorrow to Paul's sharp admonition. The man had been judged, and indeed all of the Corinthian

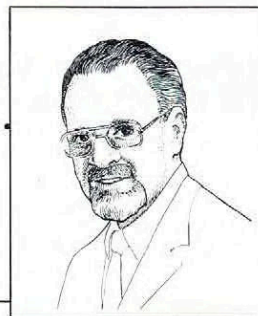
church had been deeply convicted. Their godly sorrow concerning their sin had brought about in them a profound change. Paul was completely satisfied with their response in this area (7:11).

Yet out of this issue of sin and its judgment, Paul challenges the Corinthians to greater heights of righteousness and service. He warns them to shun completely any link with the world. There could be no communion between light and darkness (6:14). He calls them to see the glory of their calling and service to the Lord (3:8), and to press on for Him (4:16). He challenges them to keep in their mind's eye the certain knowledge of a solemn judgment seat (5:10) and a glorious eternity to follow (4:17).

Chapters 8 and 9 turn to the subject of a collection of money from the church at Corinth for the poverty-stricken church at Jerusalem. Through this exhortation to the Corinthians to be generous and cheerful givers, Paul outlines for us valuable principles concerning this important subject of stewardship, most timely for God's people today.

The last few chapters of the book turn Paul to a more vexing subject. A small but influential group in the church at Corinth has attacked Paul, questioning his apostolic authority and even stooping to personal insult. Paul's response is matchless in its dignity and forcefulness. It is not out of wounded pride, or personal anger that Paul responds, but because he fears the damage these charges will bring to the cause of Christ. He must validate himself to validate that his words carry the full weight of Holy Spirit inspiration. Out of bitterness comes sweetness, and we have an insight into the life of this man of God that we might never have had. It is a deeply personal autobiographical account that humbles us and challenges us to press on as Paul did.

Second Corinthians concerns issues that are extremely timely for God's people. The issues are dealt with thoughtfully, yet they burst with an emotion that brings their practicality to us forcefully. We have also an insight into Paul the man, unmatched anywhere in the New Testament. We trust that, turning to this epistle, we might follow his faith, considering the end of his manner of life—Jesus Christ, the same! **U**



A GOOD STUDY

IN THE SUMMER OF 1988, I was privileged to come under the ministry of Dr. David Gooding for the first time. I enjoyed it thoroughly and decided to make it my business to avail myself of the opportunity each summer to spend a week under the guidance of this able and humble servant of the Lord in a Bible Study Seminar at Greenwood Hills, PA. Not only has he enabled me to learn something of the passages of Scripture we were studying, but has taught me some valuable lessons in approaching Scripture that have enabled me to study more effectively on my own.

One of the great lessons that has been demonstrated both in the oral and written ministry of Dr. Gooding is the importance of adherence to context, not only the context of the immediate passage, but its place in the whole of the book. For instance, the great passage of Luke 15 has been used by many gospel preachers for great good. And the Spirit of God has blessed the message to the salvation of many souls. As most of us use it, there is no notice of the reason this particular story told by the Lord Jesus is in Luke as opposed to Matthew or Mark or John. But this incident is only recorded in Luke. Why? And, for that matter, why is it in Luke 15 as opposed to Luke 7 or 9?

These are questions I never really asked myself. Now I'm sure knowing the answers to such questions would not affect whether I would be in heaven. But at the same time, if we are going to be careful students of the Word of God, desiring to discover all the riches of His revelation to us, we ought to stretch our minds a little and find out. At the first session I spent with Dr. Gooding, he started by quoting the commandment that we should "love the Lord our God with all thy heart, and with all thy soul, and with all thy *mind*, and with all thy strength" (Mk 12:30).

The technique he uses to answer the above questions is an understanding of the literary structure of ancient Greek literature. He has been a student and pro-

fessor of this discipline for many years and is highly respected by his peers in this field. He is the first to point out that this is a technique that, while valuable, must not stand preeminent in the understanding of the text. But by using this tool, we may better understand each of the parts of the text.

Two expositions that illustrate the use of this technique are his study called *According to Luke* and *True to the Faith*, his exposition of Acts. Please don't get the idea that these works will be hard to understand and unpleasant to read. They will stretch your mind and encourage your heart at the same time. They are delightful reading.

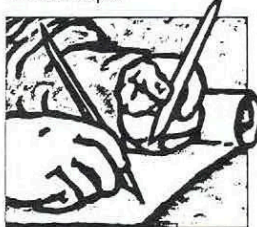
Another volume I must mention by him is his study on Hebrews. Called *The Unshakable Kingdom*, a full third of the book is a careful look at the seven quotations in chapter 1 from the Old Testament. In this he demonstrates his careful attention to context. He shows that the writer did not take the Old Testament passages out of their Old Testament context to prove the deity of Christ and the

prophetic implications of the text. Since the first readers of this letter were Jewish believers, it was necessary to prove to them that Jesus Christ was indeed the Son of God and that a proper understanding of the Old Testament demanded that He become Man. A proper understanding of the Old Testament is still necessary for us to grasp this most significant book. This will open up the so-called warning passages in a fresh way and ultimately open the whole epistle.

All of this is done with the express purpose of drawing the reader to a fresh and exalted view of the Lord Jesus Christ, not just to bring some intellectual exercise to the study of Scripture. As you read these, you will worship the Lord with a fresh and vibrant understanding of the character of the Lord Jesus and the great salvation of our God. And this, in the final analysis, is what all good exposition should do. May your mind be stretched, but more importantly may your heart be warmed as you study these Scriptures. **U**

According to Luke

A new exposition of the Third Gospel



David Gooding

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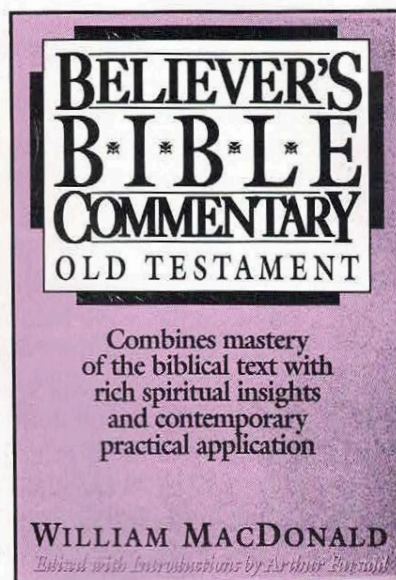
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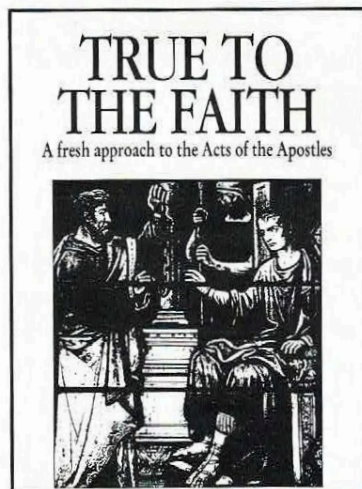
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Those who don't read have no advantage over those who can't!

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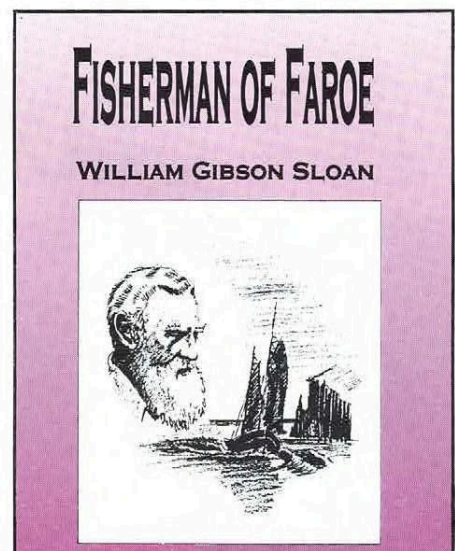
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"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." (Isaiah 41:10)



I heard recently about a little girl walking home with her father one night. As they made their way in the darkness, she said, "Take my hand, Papa! I can only hold a little piece of yours, but you can take all of mine."

They walked in silence for a while, hand in hand. Then she asked, "Papa, are you afraid?"

"No, honey, I'm not afraid," he replied.

"All right. If you isn't, I isn't," she answered happily.