

UPLOOK



APRIL 1993

Taking Inventory

More Golden Than Gold

INVESTING IN YOUR FUTURE



INVESTING IN YOUR FUTURE

Several years ago, when we were investigating the possibility of moving from Canada to the U. S. to work more closely with Gospel Folio Press, I was informed that the only way to do it right was to make a trip to Washington.

There is a certain desirable category for ministers because there is no numerical limitation to restrict entry and there is no necessity to clear labor certification, where you must prove no one else can do your job in the U. S.—the ultimate indispensability!

The problem is that nobody seemed to know the official definition of a minister. If they knew, it was a state secret. I understood their dilemma. The definition had to be broad enough to embrace the most bizarre religion, but not too wide to let in hordes of swamies and “holy men” who would enter simply to live for free.

The Immigration Department had a reading room, as they quaintly called it, full of legal documents. If someone wants to get into the country badly enough, they sue the government. The government is then obligated to give their definition. But only as much as necessary. So once you gain access to the reading room—a feat in itself—by finding one case that deals with the category and following the paper trail, eventually you would know as much as the government did.

I was going to be in the D. C. area for a few days of preaching anyway, so I made my way around to Immigration. After running the gauntlet, I found myself in a room, perhaps 30 x 30, with back-breaking tomes, floor to ceiling, wall to wall. A young woman, pleasant smile, limbs severely twisted, sat at the desk.

Thinking I was a lawyer, she began to banter with me on some inane topic. But when I told her I was a minister of the gospel, her countenance sobered, and within moments, she had poured her heart out on the table. Her husband had died the previous year. In fact, she had lost several close relatives in quick succession. Her body was slowly succumbing to a debilitating disease. She was in a dead-end job. Nobody cared.

Well, there was Someone, I was happy to tell her. His name is Jesus. Someone who loved her enough to die for her. Surely you could trust Someone like that, couldn't you?

The research could wait. I could find out how to enter the U. S. once this dear soul found out how to enter heaven. For three hours, we spoke of things eternal. She drank in the truth like someone who had at last discovered an oasis in her moral desert. It may well be that she embraced by faith the One who really cares.

I had an appointment for lunch at the International Monetary Fund. Its offices were halfway across the city, not a quick trip at any time. It would be especially tedious at lunch hour. I said good-bye to my new friend at Immigration, and stepped out into the sunshine. Whatever our conversation had done for her, it had certainly stirred my heart in love to Christ as I recounted what He meant to me. And now I was looking for someone, another lonely soul in this lonely city, who needed to meet my Friend. I lifted a prayer to the Great Seeker for souls and asked if He might use me again.

As I stepped to the curb, two or three empty taxis sped by, ignoring my wave. Then another pulled to stop beside me and I slid in beside the driver. Thirty-something. Pakistani, I judged. Handsome. Bright eyes.

“Where to, mister?”

“The IMF, please.”

“O. K. You an economist?”

Pause.

“Sort of.”

“Sort of? What do you mean?”

“I'm an investment counselor. I tell people how to invest so they can never lose. In fact, they don't even lose when they die.”

“What do you do?”

“I'm a gospel preacher.”

“Ah,” he smiled. “Well I'm a Muslim, here studying economics. I thought if you were going to the IMF, you might be an economist.” Then, “You know, I've never understood Christianity. Could you explain it to me?”

Bumper to bumper, stop and start, all the way across Washington I spoke of lasting riches to a young man thousands of miles from home and just a prayer from heaven. When I left him, he was sitting at curbside, reading hungrily the tract I had given him.

Why don't I make investments like that every day? Soul winners are wise investors, aren't they?



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CONTENTS

Volume 60 Number 3

FEATURES

TAKING INVENTORY <i>Edwin Fesche</i>	4
JUST ASKING <i>Carl Knott</i>	9
PRECIOUS STONES <i>Hy Pickering</i>	12
IS YOUR IRON BLUNT? <i>James A. Anderson</i>	14
MORE GOLDEN THAN GOLD <i>T. H. Darlow</i>	19
PASSING THE BATON <i>Ray Blais</i>	21
MEAN BUSINESS <i>Mark Reeves</i>	22
PC BIBLE ATLAS <i>Paul L. Goodson</i>	28
INVESTING IN THE WRONG WORLD <i>John Bjorlie</i>	30

DEPARTMENTS

EDITORIAL	2
FRONT LINES	6
WHAT'S GOING ON?	10
HEROES	15
BOUQUET OF BLESSINGS	18
LOOK AT BOOKS	24
MANNA: FOR MAY—Hosea - Jonah	25
LET ME INTRODUCE—Minor Prophets (Part 1)	26

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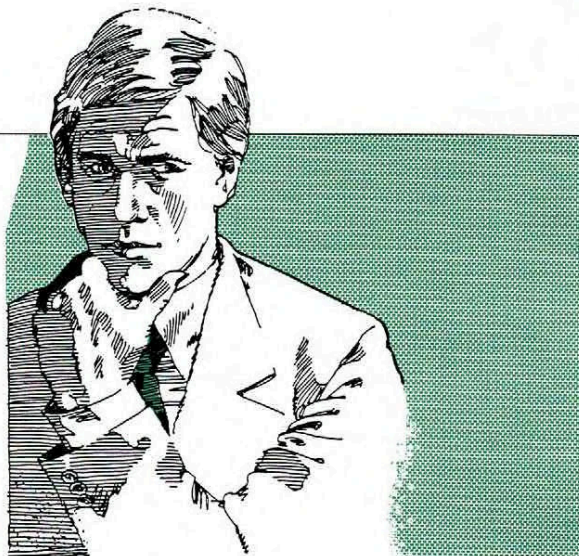
TAKING INVENTORY

ACCORDING to the Book of Acts, Ephesus was highly favored among the churches founded by the apostle Paul. He gave two years' residence at one stretch to that prosperous and strategic city. During that time there was an abundance of apostolic physical healing and exorcism of the demon possessed, insomuch that the goddess Diana, that gave fame to the city, and her temple were being deserted. This inflamed Demetrius, a silversmith and maker of shrines for Diana. Seeing his livelihood shrinking, he created a fanatical riot from which Paul providentially escaped on that occasion.

Later, on a trip through the nearby town of Miletus, Paul called for the Ephesian elders. He used the example he had shown them during his two-year sojourn as a basis for the exercise of church eldership. Finally, when Paul was imprisoned in Rome, he wrote to the Ephesian church an epistle that gives us the highest peaks of the Christian revelation. It is surprising then to find that of all the assemblies where Paul ministered, the apostle John singled out, by Holy Spirit inspiration, the Ephesian church for censure. If the church at Corinth had been chosen, there would not have been such a surprise, for in the two epistles to the Corinthians sins and doctrinal deviation were present, calling for Paul's correction. No, Ephesus has fallen.

Many of us envy the fruitful days of the apostles. Their successes were impressive, but moral decline and apostasy were present even then. These seven churches addressed in Revelation give evidence of departure at this early date. This is not to excuse us for our present-day delinquencies, but rather as a warning. Take a thoroughbred horse; its looks and performance are superb, but it is highly subject to disease compared to the animal hitched to some huckster's cart. So those who are holding advanced Christian truths are Satan's special targets. Job, the upright man that feared God, had not gone unnoticed by Satan. Nor had the Ephesian church.

As we read the letter to Ephesus in Revelation 2, the church had much to commend it. These pluses were shadowed by a single minus—"because thou hast left thy first love." It would seem that is where all backsliding commences.



The first essential of an individual's relationship with God is to love Him. This is proved in the first commandment as interpreted by the lawyer whom our Lord commended (Lk. 10:27). The conclusion to this is obvious: if one loves God, he will undoubtedly love his neighbor. Paul's prayer for the Ephesian church was, "And to know the love of Christ which passeth knowledge, that ye may be filled with all the fullness of God." Apparently the Ephesian church, some members excepted, had failed to know this love.

The love of Christ claims allegiance above all earthly ties. Only a divine Person could make such demands upon us: "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me" (Mt. 10:37). Put such words into any other mouth and they could only come from a hallucinated idiot. No sober man would dare make such a statement that could only be open to ridicule. The love that Christ demands is a jealous love. It crowds out all rivals to it. Such vehement love hates anything that would challenge it. Hear again from that Holy One who only is entitled to Lordship, "If any man come to Me, and hate not his father, and mother and wife . . . yea and his own life also, he cannot be My disciple." As we read through this Ephesian letter in Revelation 2, we discover a sense of alertness. They still discerned all that was contrary to the truth, either within or without. There were some within that were so noxious to God that they were commended for hating it: "Thou hatest the deeds of the

TAKING INVENTORY

Nicolaitanes, which I (God) also hate.”

By contrast, the church at Pergamos appeared to be tolerating “the doctrine of the Nicolaitanes.” Since there is no record of any sect named the Nicolaitanes, it has been interpreted to be from *nikao*, “to conquer,” and *laus*, “the people,” or “laity” referring to the earliest form of clergy over the laity, thus breaking the brotherhood of all believers. From this we gather that love is more than a sentimental feeling.

With all that the Lord had said regarding love for Himself, it must have remained in Peter’s memory. That makes the interview with Peter after our Lord’s resurrection, following the failed night of fishing, all the more important. Peter is receiving his commission to feed Christ’s lambs and sheep. The qualification for all of this is clear, “Peter, lovest thou Me?” The test of our love to the Lord: “If ye love Me, keep My commandments” (Jn. 14:15). The joy comes when we do just that. The Lord said, “If ye keep My commandments, ye shall abide in My love.”

Fortunately, the ground lost by the Ephesian church could be regained. The encouraging words come from the risen Lord, “Remember therefore from whence thou art fallen, and repent, and do the first works.” Trace the journey back to the place where the departure began. Then “repent” and the root meaning to this word is “to change the mind.” Get back to God’s thoughts regarding loving what God loves and hating what He hates.

To be specific, the command is “Love not the world, neither the things that are in the world” (1 Jn. 2:15). Things such as love of money, earthly pleasures, false ways in politics, and personal ease. Demas, named early with “Luke, the beloved physician” (Col. 4:14) must have grievously departed, for in Paul’s last epistle he laments, “For Demas hath forsaken me, having loved this present world” (2 Tim. 4:10). There is no report that Demas got back into Paul’s confidence as did Mark, though it was some years before it was regained.

To regain the love for Christ which we left for other things is to abandon all that has occasioned it. Sometimes a period of departure has proved to be an expensive lesson before rediscovering what it means, “to know the love of Christ, which passeth knowledge . . .” (Eph. 3:19). The prodigal valued his father’s house after a stint in the far country. The Lord inquires of us in, “Lovest thou Me?” May there be a heartfelt reply in the affirmative. **U**

Lovest Thou Me?

Do not I love Thee, O my Lord?
Behold my heart and see;
And turn each cursed idol out
That dares to rival Thee.

Do not I love Thee from my soul?
Then let me nothing love:
Dead be my heart to every joy,
Where Jesus cannot move.

Is not Thy name melodious still
To mine attentive ear?
Doth not each pulse with pleasure bound
My Saviour’s voice to hear?

Hast Thou a lamb in all Thy flock
I would distain to feed?
Hast Thou a foe, before whose face
I fear Thy cause to plead?

Would not my ardent spirit vie,
With angels round the throne,
To execute Thy sacred will
And make Thy glories known?

Would not my heart pour forth its blood
In honor of Thy name?
And challenge the cold hand of death
To damp the immortal flame?

Thou know’st I love Thee, dearest Lord;
But oh, I long to soar
Far from the sphere of mortal joys,
And learn to love Thee more!

—Philip Doddridge

FRONT LINES

FUND UPDATE

In our last issue, we mentioned the need of the Scott Leach family in Prattville, AL. The Good News Center, Inc. has set up a fund to help in the cost of treatments for their seven year old daughter, Sarah, who has contracted leukemia. Contributions may be sent to:

Good News Center, Inc.
201 Schlieff Drive
Belle Chase, LA 70037

EASTER CONFERENCE

The Believers Gospel Chapel (Augusta, GA) will be holding their Annual Easter Conference on April 9-11. Speakers expected are Dr. Basil Jackson and Tom Taylor. A special sacred music concert will be held on Friday evening of the conference by Alan Parks.

For more information:
Sally Hollingsworth
(706) 793-6204

GREENWOOD HILLS

The following is a list of the retreats and conferences for 1993:

Couples Retreat-April 16-18;
Speaker: Bob Gessner

Ladies Missionary Retreat, April 23-25; Speakers: Nisa Crutchfield, Elizabeth Lowe, and Cathy Ruff

1st Family Conference-July 3-11; Speakers: Rob Linsted and Bill McDonald

2nd Family Conference-July 31-August 8; J. Cochrane and Stan Warren

3rd Family Conference-Aug. 21-29; Speakers: Larry Batts and Arnot

McIntee

4th Family Conference-Aug. 30-Sept. 3; Speakers: Rex Trogdon, Liddon Sheridan, and Randy Amos

Labor Day Conference-Sept. 3-6; Speaker: Tom Taylor

Ladies Fall Retreat-Sept. 17-19; Speaker: Ruth Schwertfeger

Colorama I-October 11-15; Speaker: James Naismith

Colorama II-October 18-22; Speaker: George Sharp

For information, contact:
(717) 352-2150

WISCONSIN CONFERENCE

The annual mini-conference at Wauwatosa/Milwaukee, WI, will be held on Saturday April 17, at 2:00, 4:00, and 7:00 P.M.; Dr. James Naismith will be ministering on the subject, "The Lord's Messages to the Churches." Contact:

Frank Brown
(414) 567-8464

YOUNG PEOPLE'S CONFERENCE

A young people's conference is scheduled to be held on April 17, 1993 at Rutherford Bible Chapel, Rutherford, NJ. Speakers include Chris Schroeder (MI). Contact:

Mark Swain
(201) 947-8740

or
Gerard Dematio
(201) 933-2867

SPRING CONFERENCE

Palos Hills Christian Assembly, 10600 South 88th Avenue, Palos Hills, IL, will hold their 23rd Annu-

al Conference, April 23-25. Speakers: Alexander McEachern, Arnot McIntee, and Frank Haggerty. Meals and accommodations.

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

MEN'S MEETING

A Michigan Men's Meeting will be held on May 8 at 2960 Lake Lansing Road, Lansing, MI. The topic will be, "Michigan as a Missionfield." A varied program dealing with practical issues is planned. Speakers include Chris Schroeder and Peter Rennie. For more information:

Don Graham
(313) 749-3032

A GRAND IDEA

Northwest Gospel Hall of Grand Rapids, MI, will be hosting a weekend conference on May 21-23. Speakers expected are: J. Boyd Nicholson Sr. and Elliot Van Ryn.

40TH FOR LI-LO-LI

Camp Li-Lo-Li will be celebrating their 40th anniversary on May 28-31, 1993. Speakers expected are Arnot McIntee, Bill Ferguson, and Dave Stiefler. Contact:

Camp Li-Lo-Li
8811 Sunfish Run Road
Randolph, NY 14772
(716) 945-2747

SPREAD THE WORD

August 30-September 3, 1993 are the dates for the *Spread the*

Word Bible Conference. The theme is "The Person and Work of Christ." Speakers expected are Randy Amos (NY), Liddon Sheridan (AL), and Rex Trogdon (NC). For a conference brochure and reservation information write:

Spread the Word, Inc.,
2721 Oberlin Drive,
York, PA 17404

INTERESTED IN CAMP WORK?

Guelph Bible Conference Grounds requires a full-time manager/team leader, to oversee all aspects of the work. Information and job description available on request:

Guelph Conference Grounds
c/o David Turner
1340 Bouffard
Windsor, Ontario N9J 1G9
(519) 734-6533

WITH THE LORD

Gustave Quindt of Wauwatosa, WI, went home to glory on December 17, 1992, at 80 years of age. He came to the Lord on June 19, 1932, through the street-corner meetings of Henry Petersen. Gus served the Lord at Wauwatosa Community Chapel for sixty years, 35 of them as an elder. He is particularly remembered as handling these duties in a gracious and positive manner. Gus had a deep concern for children, desiring to see them—as well as adults—come to know Christ.

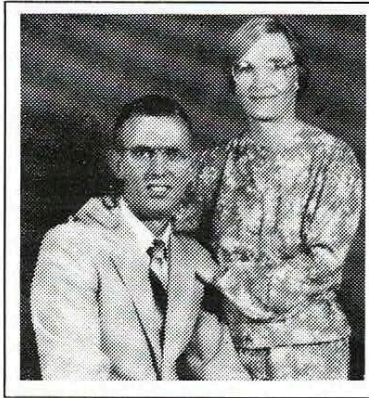
With his wife Jeanette, Gus entertained missionaries and speakers at their home through the years. Their faithfulness to the meetings of the assembly was an example to all.

Remember his wife Jeanette (Nettie), four children, and their families. Memorials may be made to the Lake Geneva Youth Camp, in

the name of Gus Quindt, c/o Wauwatosa Community Chapel, 2200 North 67 St., Wauwatosa, WI 53213.

IN THE WORK

John Sinclair was commended in 1986 by a French assembly after a number of years laboring there. Set-



tling in Gatineau a year-and-a-half ago, he has been in fellowship at the Rideauview assembly in Ottawa.

Last July, brother Sinclair left his part-time work and now labors full time in the ministry. Involved in bilingual itinerant Bible-teaching ministry, and evangelism through open-air preaching, his wife, Suzanne teaches a French language Bible club for children in their neighborhood.

He has authored two books: *Finding God's Will* (124 pp. based on Genesis 24) and *Choosing God's Best* (174 pp.). Name your own price as you are exercised and can afford. Order from:

John Sinclair
Box 4063, Station E
Ottawa, ON K1S 5B1

BIBLE STUDY HABIT

Bible Study programs are taking the country by storm! Among the

many that are being conducted:

—In Minneapolis, MN, an in depth, three-hour Bible Study program has attracted nearly 70 people. The study is held on the first Saturday of each month. More information is available by contacting either Milton Haack (781-0494) or Kurian Parayil (481-0212).

—In September, the "Pass the Mantle" Bible Study program got underway in Greensboro, NC. Approximately 75 individuals from about 20 assemblies were in attendance. The study meets on the third weekend of each month. For more information, contact Larry Batts, 4109 Southeast School Road, Greensboro, NC 27406.

—For four years now, the Bible Study program in York, PA has drawn some 60 students from approximately 16 different assemblies in Pennsylvania, Maryland, New Jersey, and New York. The study is held on the second weekend of the month. For more information write to Bible Study Program, 2721 Oberlin Road, York, PA 17404

—In Leroy, OH, a systematic Bible Study program takes place on the fourth Saturday of each month during the school year. The topics of the Doctrines of Salvation, Dispensations, and Romans are scheduled through June 1993. For more information, contact: Sid Bhatt, 6385 Canterbury Drive, Hudson, OH 44236, (216) 650-1687.

—There are also studies of a similar nature in Valley City, ND, Tavistock, ON, and occasionally in Cedar Falls, IA.

STORY BOOK ENDING

William Howell writes, "We are rejoicing in the Lord's creative hand of help and joy at Story Book



Lodge! We rejoice in His hand of provision for the new multi-purpose building under construction.

The building began when a local lumber dealer, going out of business, called an associate to get first look at the wood that was available. Much was exactly what was needed to begin.

In October, Reino Anderson went to be with the Lord, and at that time his wife offered to give us five large trees. At the time of her offer, we had just counted up the lumber we had and found out that we were short—exactly five trees worth of lumber short! The Lord knows when every tree should fall!

NEW MAGAZINE FOR 1993

Via, is a magazine published by a group of Christians who desire to tell the good news of salvation through faith in the Lord Jesus Christ. A variety of stories, illustrations, and testimonies appeal to people of all ages—from children to seniors. To receive your sample copy of *Via*, write:

Via Magazine
Box 551
Portage la Prairie, MB
R1N 3B9

FALL CONFERENCE

Plan ahead for a fall conference at Mt. Hermon Conference Center, located 75 miles south of San Francisco. The California Bible Conference will hold their 26th Annual

Conference on October 11-15, 1993. Speakers expected: David Reed (Dubuque, IA) and David Adams (ON). Contact: Henry Kamena
1400 West 13th St., Sp. 91
Upland, CA 91786
(909) 985-0437

DOOR TO DOOR

John Heller (Tulsa, OK) has been involved in a door-to-door ministry. Door hangers are placed on door knobs throughout the community with no personal contact with the individuals inside. After a week of prayer, area believers return to the neighborhood to ask if the flyer was received and to see if there is any interest in a Bible study—no gimmicks—just a sincere desire to study the Word of God with them.

If you are interested in starting a similar work in your area, and would like information or a sample door hanger, contact:

John Heller
1801 South 120th East Avenue
Tulsa, OK 74128

PRISON MINISTRY

Each year, some 350,000 Emmaus courses are provided, free of charge, to inmates of North American prisons. The comprehensive curriculum is distributed by a network of experienced Prison Coordinators—men and women who purchase materials from Emmaus.

If you would like to know the name of the Prison Coordinator in your area, contact:

Emmaus Correspondence School
2570 Asbury Road
Dubuque, IA 52001
(800) 397-2425

HOME FROM THE FRONT

The brethren at Rideauview Bible Chapel, Ottawa, ON, have informed *Uplook* of the return of Brian and Nancy Forman from the mission field. The Forman's had faithfully served the Lord for a number of years in France.

They have no immediate plans to return to France and will be taking up residence in Ottawa where Brian will be secularly employed.

The believers at Rideauview welcome them home and look forward to their involvement there.

FYI

Due to failing health on the part of Mr. and Mrs. James K. Boswell, of London, ON, it has been impos-



sible to keep up with correspondence. Mr. and Mrs. Boswell wish to apologize to any friends affected. If desired, more information can be obtained from his niece:

Mrs. Clayton Dougan
2750 Tudor Road
Victoria, BC V8N 1L5
(604) 477-0121

UPL000000000K

Make this *your* magazine. Please send announcements of gospel outreaches, conferences, retreats, requests for prayer, and news. Preferably, these should be sent two months in advance. We appreciate third person reporting. Appropriate photos are welcome.



JUST ASKING

Carl Knott writes of a survey which they recently concluded, in 2,000 homes in Huesca, Jaca, and Sabinanigo, Spain. Seven questions were asked; the responses have pointed to the emptiness of the Catholic religion.



Carl and Ruth Knott (with their children Emily, Benjamin, Elizabeth, Hannah, Caleb, Joshua, and Timothy) serve the Lord in Huesca, Spain.

Are you a confirmed Roman Catholic?
Yes—1720
No—280

2. Do you believe the Holy Bible to be God's Word?

Yes—1425
No—386
Don't know—189

3. Have you read the whole Bible?

Yes—242
No—1758

4. Whom would you believe first, the Bible or the priests and the Pope?

The Bible—1120
The priests and Pope—418
Don't know—252
Neither—137
Both—42
Depends—31

5. Do you believe that the Catholic church could continue on without the Bible?

Yes—461
No—1143
Not sure—396

6. How does the Bible explain the way to heaven?

Don't know—756
Love neighbors, do good—752
Keep Ten Commandments—198

Did not answer question—55
No such thing as heaven—41
Make yourself a Christian—26
Whatever the church says—21
Believe in God—17
Nobody knows—12
Decide my own way—11
I can't remember—10

There are 42 additional categories that contain less than 10 people each.

7. What will happen to you after you die?

I don't know—1064
Nothing—270
Heaven or some better life—233
Didn't answer the question—92
Judgment for how I lived—53
Hope there's something else—50
Resurrection—48
Reincarnation—48
Nobody knows—46
Something, but don't know what—18
Purgatory—13
Resurrection on the earth—11 (answer from Jehovah's Witnesses)
Doesn't matter—9
Don't like to think about it—8
Wish I knew—7
Rest—5
Cremated—4
We'll see soon enough—3
Worms will eat me—2
I hope there is forgiveness—2
Life on another planet—2

There were 12 additional categories with 1 person in each. Among them was the reply—Nobody has ever told me!

Please pray that the workers in Spain may be able to reach those who have been in darkness for so many years. May they open their eyes to the truth in God's Word.

U

WHAT'S GOING ON?

10/40 WINDOW

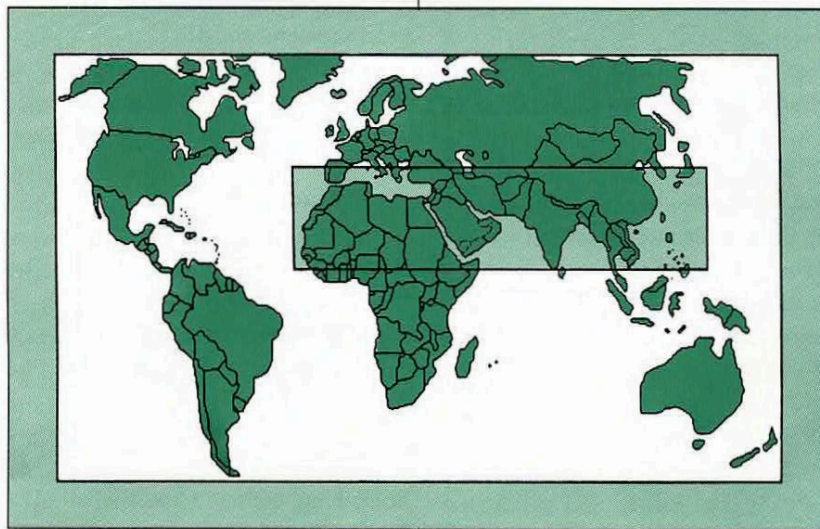
Did you know that the core of the unreached population of the world live in a rectangular-shaped window? Often called "The Resistant Belt," the window extends from

the bubonic plague of 1348," the Black Death to which AIDS is often compared, a new report says.

How bad were those epidemics? Between 1348 and 1350, the Black Death killed 20 million people, one-

about 1 million in the US and 12 million worldwide. Experts predict at least 40 million infections by the year 2000. The new report doesn't address the global impact.

—USA Today



West Africa to East Asia, from 10 degrees north to 40 degrees north of the equator. This region encompasses more than half of the world's population. Of the world's one billion Muslims, two-thirds or 700 million, reside in this region. Of the ninety-seven percent of the 3 billion people who live in the 55 least evangelized countries of the world, only 18% of Christian missionaries work in this belt.

Pray that the Lord of the harvest will send forth laborers into His harvest.—*International Outreach, Inc.*

EPIDEMIC PROPORTIONS

The AIDS epidemic—at least in the USA—"may be more like the influenza (epidemic) of 1918 than

third of the European population. The plague changed Europe forever, setting the stage for new nations and "bringing new ways of understanding God, the meaning of death, the place of tradition, and the role of authority in religious and social life," says the report from the National Research Council.

The flu epidemic, called "the forgotten epidemic" by one historian, also killed many people—30 million worldwide and nearly 700,000 in the US. But, the report says, "it passed and left almost no mark on the social institutions and practices of the time. Many people were mourned, but life quickly returned to normal."

The AIDS virus has infected

CONTENTS UNDER PRESSURE

The Christian home is under pressure in Japan, and there are many temptations and stresses which make living the Christian life, and seeking to maintain the Christian home difficult.

As in other countries, it is the women folk who are often the most responsive to the gospel. The pressures of society placed on a woman add to their openness to hear the gospel. They are under considerable pressure from their husbands, from the community, and in respect to their children's education, to conform to those around them.

Most men are tied to their companies, which means getting up early and working late. They often have little or no time for their families and their influence on their children is limited. Pressures of work and problems with human relationships make life difficult. They often struggle to support the meetings during the week, they want to be more involved with their children, but often this is not possible. Some have sacrificed their jobs in order to be involved more with family and the assembly. It costs to take a stand at work for the Lord, and not every man is willing to make that sacrifice.

—Echoes

ARABIC WORK—FRANCE

John Hanley, serving the Lord in Carpentras, France reports, "Please continue to pray for the regular Friday morning market booktable, in Carpentras, and occasional bookta-



bles in other towns. We sense a growing hostility and resistance on the part of the Muslims. Many of them say openly that we should not be allowed to distribute Arabic Christian literature to Muslims. Some would like to talk to us and read our books, but are afraid of persecution from other Muslims. But the door is still open and we continue to find ways for distributing literature, especially tracts, evangelistic magazines, and daily gospel calendars. —Echoes

ANGLICAN DECLINE

The Church of England continues its decline. On an average Sunday, Roman Catholics (1.3 million) and independent Protestants (1.2 million) put more people in the pews than the Anglicans (1.1 million). The *Economist* notes that not one of the three major parties' candidates for prime minister in 1992 "was a committed, regularly churchgoing Christian." —Pulse

GOD OR MAMMON?

India's religious fanaticism wreaked havoc in the supposedly cosmopolitan city of Bombay, where the main god was thought to

be Mammon. More than 600 people perished in Bombay in the latest outbreak of rioting stemming from the Hindu destruction of the mosque in Ayodhya. Economic reforms are imperiled, as foreign investors have backed off, and the government may have to turn to the left to survive. "Meanwhile," observes *The Economist*, "the appeal of zealotry grows with the demise of the state's moral authority."

BITING THE HAND THAT FEEDS YOU

"The Americans want to destroy our country and our religion," say Muslim fundamentalists in Somalia. They are upset by the US takeover of Merca, which had been the center of their own relief efforts, and which they hope will be the launching point of a new fundamentalist movement in the 99% Muslim country. A document circulating through the country scolds Islamic groups for not helping Somalia, thanks Christian agencies for relief efforts, but complains of Christian exploitation. "We are accepting anybody who is going to assist us, but we don't want to exchange our children for a full stomach."

WAITING FOR THEIR MESSIAH

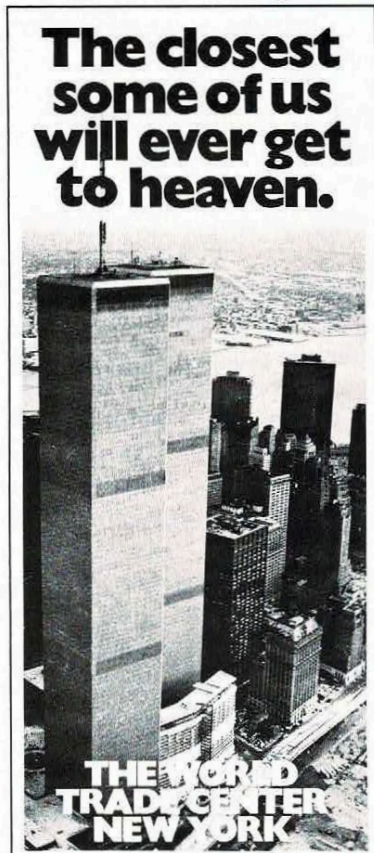
There is currently an air of expectation among Hasidic Jews throughout the world," reports John Graham, *Christian Witness to Israel* correspondent in Australia. "They are awaiting Messiah. This messianic fervor is evident in Sydney. Driving on the highway you may be passed by a car displaying a bumper sticker reading, 'We Want Messiah Now.' Young Hasidic Jews are very excited about the Messianic hope,

unashamed to state that Messiah's coming is 'just around the corner.'

VIOLENCE IN EGYPT NOW EXPORTED

Mocking government claims that a December crackdown had restored order, Egypt's militant Muslims have resumed their violence against Christians and tourists. Among the latest incidents were a church burning in Dairut and an attack on a bus of Japanese tourists. Cairo is now admitting that sorry social and economic conditions have helped the rising fanaticism.

The recent bombing of the



World Trade Center in New York has underscored the crisis. But nothing like the crisis expressed by a brochure distributed some time ago to visitors of the Center.



PRECIOUS STONES

SOUL-WINNING! What a thrill that word ought to send through every heart that loves our Lord Jesus in sincerity. *Happy* must they be who, at last, standing in His holy presence, can even in a limited measure say: "Behold I and the children whom thou hast given me" (Heb. 2:13).

Humbled indeed must be the worker, who, Lot-like, dragged out of this Sodom-doomed world, and asked: "Hast thou here any besides?" (Gen. 19:12)—sons, daughters, sons-in-law, or others saved by grace—has to respond in the sad words of Naomi: "The Lord hath brought me home empty" (Ruth 1:21).

*Not one soul with which to greet
Him—
Must I empty-handed go?"*

PARAMOUNT IMPORTANCE

"He that winneth souls is wise" (Prov. 11:30); or, as it is rendered elsewhere, "He that is wise winneth souls." For, without controversy, the subject of winning souls is of the greatest importance:

1. *For Christ's sake.* He who left the glory throne and endured the gory cross, says: For My sake, "Go ye into all the world and preach the gospel" (Mk. 16:15). Seek others to enjoy that same forgiveness. Every believer, in every place, is entitled to say: "Now then we are ambassadors for Christ's sake" (2 Cor. 5:20).

2. *For the soul's sake.* Teach a boy a trade and you have only put him into a certain line of business. Train a man to be a soldier, and you have only increased the power of preservation and destruction of bodies. Make a man a doctor, lawyer, or schoolmaster, and you have only affected mind and life here. Culture the cannibal, reform the drunkard, enrich the poverty-stricken, and you touch only time. But get a man saved, and you af-

fect "spirit, soul, and body," both for this life and the life to come (1 Thess. 5:23).

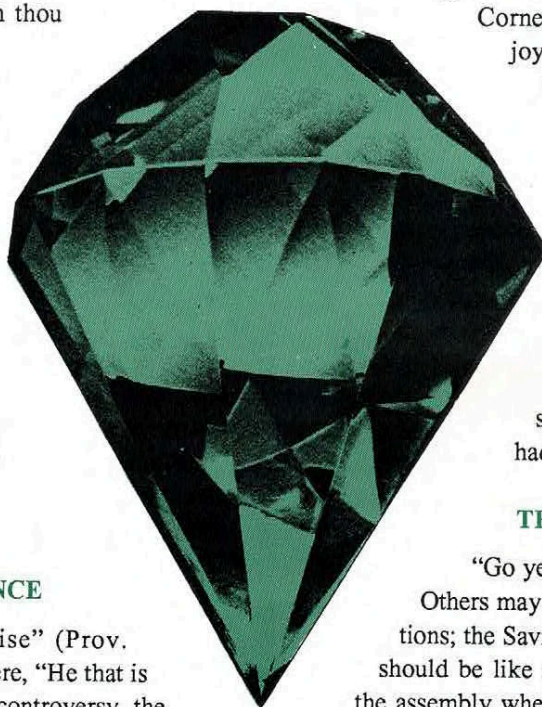
3. *For your own sake.* Nothing so refreshes the tired and jaded worker like the gospel at work. The greatest deterrent to residents in Grumble Corner is soul-winning. The greatest joy under Heaven, after being saved oneself, is to be used of God to the salvation of others.

A traveler crossing the Alps was about to fall down exhausted when he noticed a boot sticking out of the snow. There he found a man almost dead. Rubbing the lost one into life, he found to his surprise that in saving the man he had saved himself.

THE UNLIMITED SPHERE

"Go ye into all the world" (Mk. 16:15). Others may lay down limitations and restrictions; the Saviour lays down none. A Christian should be like a pair of compasses, one leg in the assembly where he worships, the other just as far as it can reach from it. Wherever there is a sinner in the wide world—high or low, prodigal or pharisee, hero or harlot, thief or jailer, anybody and everybody—there the soul-winner is warranted in telling that sinner the good news that God loves him, Christ died for him, and if he will believe on the Lord Jesus Christ, he will be saved (Acts 16:31).

The great soul-winner passed on the exhortation: "By all means save some" (1 Cor. 9:22), giving a fairly wide commission to the one bent on winning souls. Yet these means were legitimate and within godly bounds: "To the Jew I became a Jew, and to the weak, weak" (1 Cor. 9:20-22). He does not say, "To the jovial, I became a clown," as some seem to interpret the passage. Avoid lethargy on the one hand, and frivolity on the other. "The gospel is the power of God."



ESSENTIAL CONDITIONS

Essential conditions named by the Master are twofold: "follow Me" (Mt. 4:19), and "tarry...until ye be endued with power from on high" (Lk. 24:49). No worker will have a love for souls unless he is following in the Master's steps. Only he who in the power of the Spirit shares the spirit of sympathy of the One who wept over a dead man and a doomed city will be busy in the salvation of lost men and women.

A college education may be good for preaching; books of instruction may supply useful hints for many things, but the only essentials named in Scripture for evangelism are being saved myself, obeying the Master's command, and trusting alone to the power of the Spirit for fruit in service.

Some of the most successful soul-winners have been men of little education and less wealth; yet they have been those who realized that they were "brands plucked out of the fire" (Zech. 3:2), devoted to their Lord, living clean lives, and endued with that mysterious "power from on high" which alone works wonders in the Name of His holy servant, Jesus.

SCRIPTURAL METHODS

"It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). "And Paul, as his manner was...three sabbath days...reasoned out of the Scriptures" (Acts 17:2). Without doubt the God-appointed means of winning souls is the preaching of the gospel, whether that preaching be by a servant maid or a learned professor, by the life of the humblest worker or the noblest saint on earth. Witness to the saving power of Christ leads others to know that same power.

Preaching was never meant to be the work of a certain class, whether minister, missionary, or evangelist. As of old, "they that were scattered abroad went everywhere preaching the Word" (Acts 8:4). Poor, persecuted saints, male and female, aged and juvenile, scattered far and near through the fires of persecution, ceased not to preach and teach Jesus Christ. So should it be today, the removing, emigrating, thrusting forth, or other means of spreading saints on earth's surface should only mean the spreading of the light, and the expansion of that Church to which the Lord adds daily those who are being saved (Acts 2:47).

"Winneth" implies the craft of the angler, the skill of the sportsman, the patience of the wooer. All that is

needed is the holy ingenuity, so freely granted by God, and any worker, however ignorant, weak, aged, or poor, in any circumstance in which God has placed him, may be linked up with the wisest and the mightiest in the great work of winning souls.

GLAD RESULTS

It is never said there is joy in heaven when a king is crowned, when a battle is won, or when a fortune is made. It is said: "There is joy in the presence of the angels of God over one sinner that repenteth" (Lk. 15:10). The relatives, friends, and neighbors on earth have cause for joy, as in Acts 8:8, where we read: "There was great joy in that city." A soul-saving time ought to make everyone in the community rejoice, as it means renewed and cleaner lives, improved morals, more debts paid, and a "better environment" in the best sense of the word. And of course the soul itself is made glad all the days of life, and into eternity. "In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore" (Psa. 16:11)

ETERNAL REWARDS

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). What a promise for the "wise" who win souls—no fading wreath of earth, no monument to crumble into dust, no applause of men to end in a forgotten oblivion in a few years or centuries, but a reward from the Righteous Judge to last "forever and ever."

The warrior soul-winner, surveying a life of perils and enduring for souls, looking out through the bars of his Roman dungeon, must have felt his heart throb with joy as he penned the words of his last epistle: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that Day." Then looking down the ages at the hosts of his successors who would live and die for the salvation of others, he adds: "And not for me only, but unto all them also that love His appearing" (2 Tim. 4:8).

With the remembrance of the certainty of "the Lake which burneth with fire and brimstone" (Rev. 21:8) for the lost; the "eternal weight of glory" (2 Cor. 4:17) reserved for the saved; and the Son of God who for our sakes cried, "It is finished" (John 19:30), let each one seek more and more to be wise in winning souls. **U**

IS YOUR IRON BLUNT?

NO GOOD TRADESMAN would willingly work very long with a blunt iron "If the iron be blunt, and he does not whet the edge, then must he put to more strength: but wisdom is profitable to direct" (Eccl. 10:10). Good work demands a good instrument, and a good workman will see, if possible, that his tools are kept in good repair, sharp and fit for use. So, those who serve the Great Master should see that their spiritual weapons do not get out of order and unfit for the important work for which they are intended.

One of the effects of this world on the spiritual builder is that the keenness of the spiritual life is sometimes blunted, and the once useful tool has to be laid aside. A poor edge demands more strength, and a tool that has lost its edge is of little service, causing much annoyance and considerable loss. It is this that exhausts God's workers—putting more energy into it, but getting less results out of it.

Both spiritual history and spiritual experience tell us how easily the Lord's tool may become blunt. Psalm 51 tells us how David lost his edge through a lack of watchfulness. And the edge disappeared, too, from Samson's weapon through compromise, rendering it useless for God. Peter's edge grew as blunt as the sword he wielded the night of the betrayal of his Lord through self-confidence.

Thus many who have been keen and bright in the service of the Redeemer have allowed their spiritual testimony to become blunt and useless for their Lord in the great work. The iron has not been kept whetted, and defeat has taken the place of victory. But it is here that "wisdom is profitable to direct."

How to keep one's soul whetted for God demands surely the spiritual direction that comes only from above. The soul of the servant is kept in the daily consciousness of the Master's presence:

THE WHETSTONE OF PRAYER

"John Wesley's conversation is good," said Dr. Johnson, "but he is never at leisure. He is always obliged to go at

a certain hour." John Wesley would not stay longer than one hour in any company unless there was fresh prayer at the end of the hour. He made it a practice to keep his soul whetted for God by prayer.

THE EXPERIENCE OF FAITH

Another influence to keep the edge on our lives for God is faith at work. Not so much the holding of faith as a doctrine, nor the believing only of what faith may accomplish, but the experience of the work of faith in the progress of believing life. To find God in your own life, helping you up the hill; to see Him, in answer to your prayer of faith, helping another along a thorny road, is an invigoration of the soul, a sharpening of the spiritual life, a whetting of the Lord's instrument that keeps the heart useful for God.

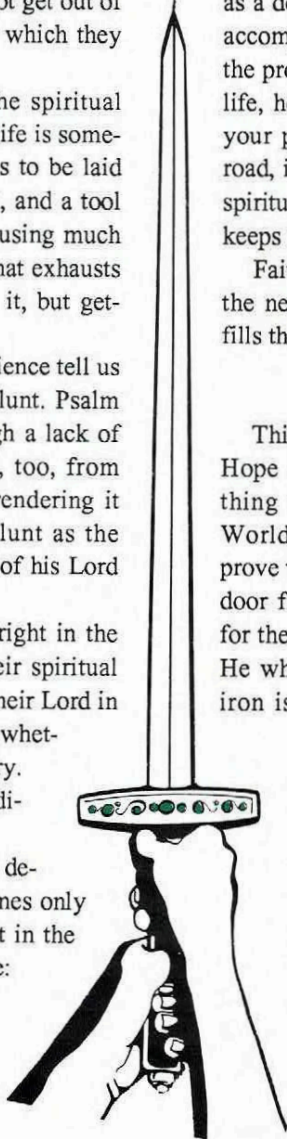
Faith, says one, "builds a bridge from this world to the next;" and faith, too, brings heaven to earth and fills the soul of the recipient with praise.

THE REALIZATION OF HOPE

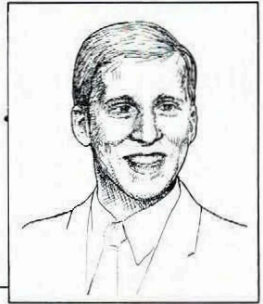
This has kept many a soul from becoming blunt. Hope makes not ashamed (Rom. 5:5). It is no vain thing to wait on the Lord (Isa. 65:23; Isa. 40:31). Worldly hopes, however apparently well-founded, prove to be an illusion, but those that knock at heaven's door find that sooner or later it opens. He who seeks for the glory of God is sure to find in God's own time. He who asks will ultimately receive. In this way the iron is kept sharp and at the disposal of Him who knows so well how to use it for His own glory and the blessing of man.

"Come out from among them, and be ye separate, saith the Lord" (2 Cor. 6:17). The true way to act on the hearts and consciences of men of the world is to stand in decided separation from them, while dealing in perfect grace toward them," wrote C. H. Mackintosh.

Don't be caught, like David, with your armor off; or like Samson, fraternizing with the enemy; or, like Peter, trusting in stubborn hearts and rusty swords.



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LORD RADSTOCK

In the 1870s, the Spirit of God did a remarkable work among the upper classes in Russia. A prominent instrument of that work was Lord Radstock, whose preaching and individual witnessing were peculiarly blessed.

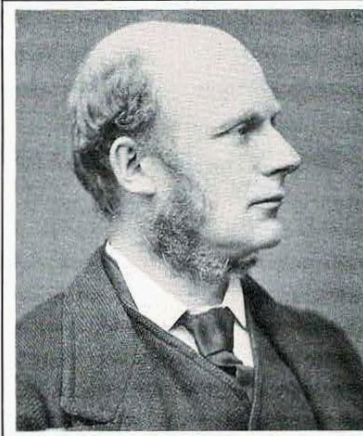
Granville A. W. Waldegrave (1833-1913) became the third Lord Radstock. His grandmother was a devoted believer who gave generously to mission work in India and Siberia. Interestingly, Granville was converted while fighting Russia. He served as an officer in the British military during the Crimean War (1852-1856). The war was a blunder costing an estimated 500,000 lives. Tennyson's poem, *The Charge of the Light Brigade*, recalls one disaster when 600 of England's finest cavalymen rode into "the valley of Death." Only 195 returned.

*Theirs not to reason why,
Theirs but to do and die:
Into the valley of Death
Rode the six hundred.*

Burning with fever, Granville was given up by the doctors. He told himself, "My last hour is come and I am not ready." It was then he took seriously his Christian upbringing, and the simple gospel he had known. Near the shores of the Black Sea, he cried out and the mighty hand of God caught him.

Back in England, installed as Lord Radstock, he and his new wife Susan joined to pray, travel, evangelize and give. David Livingstone said, "I have seen Lady Radstock; she is as good as she is beautiful." Together they raised seven children. This happy family revolved around Christian activities. They held Bible studies attended by the aristocracy, opened missions and homeless shelters in the slums of London, and actively evangelized any and all in society at large. Of course, what spoke loudest to their upper class peers was that they *sacrificially* condescended to men of low estate. They continued to maintain their properties and employ their staff of servants, but they did not live "in style." Rad-

stock was highly disciplined and frugal. "If he could get a tie for 1s. 6d., why spend more?" One worker told David Fountain, Radstock's biographer, "he sold paintings and horses to send money to relieve those suffering from famine in India." He also gave away all his carriages, and used a donkey cart! On a train ride, he was asked, "Why do you travel third class?" To which he answered, "Because there's no fourth class."



Lord Radstock cast a long shadow over the upper classes in Britain, and from 1866 onwards, in the Netherlands, France, Denmark and Sweden. But he longed to visit Russia. When preaching in Paris, a grand duchess from Russia heard him and invited him to St. Petersburg.

He did so and, at gatherings organized by this noble lady, presented the claims of Christ.

In his *Diary of a Winter*, Dostoevsky wrote after hearing Radstock, "I found nothing startling. He spoke neither particularly cleverly, nor in a particularly dull manner. But yet he performs miracles over human hearts; people are flocking around him, many of them are astounded; they are looking for the poor, in order as quickly as possible to bestow benefits upon them; they are almost ready to give away their fortunes . . ."

The spark in St. Petersburg touched off a chain reaction. Those known as Evangelical Christians met in the palace of Princess Nathalie Lieven. Similar meetings popped up elsewhere—it seemed everywhere. Many nobles left the Orthodox Church and began meeting in scriptural simplicity. Perhaps we smell a little jealousy in Leo Tolstoy's complaint that the aristocratic gospel meetings at Princess Lieven's palace were "a mere fashionable craze."

In *The Christians From Siberia*, J. C. Pollock tells Colonel Vassilij Alexandrovitch Paschkoff's story. He was a personal friend of the Czar. One spring evening in 1873, he was driven to the palace of the Grand Duchess. "Gilded doors swung noiselessly open and footmen bowed as the Colonel, resplendent in his Guards' uniform, walked with nonchalant hauteur to-

LORD RADSTOCK

wards the wide, richly carpeted staircase. The major-domo at the entrance to the drawing-room did not announce him, but murmured respectfully that the guests of her Imperial Highness were already seated. Surprised, Paschkoff looked across the great room with its Chinese silks, rare furniture and priceless works of art beneath the soft glow from the hundreds of candles in the chandeliers, and saw a circle of fashionably dressed men and women, most of whom he knew, listening to a plainly dressed gentleman, who stood by the fireplace, talking earnestly in French, a language used by the Russian nobility among themselves. Paschkoff took a seat. Intrigued at this new form of entertainment, he listened carefully. The speaker had an English accent. His words seemed barely in keeping with the brittle gossip that formed the usual stuff of conversation in St. Petersburg drawing-rooms. 'This same Jesus,' he was saying, 'who sought the fallen woman of Samaria, and Saul of Tarsus, is alive still, the Son of Man, Who came to seek and to save that which is lost.' Soon the Englishman turned to castigate the extravagance and idleness of his hearers, until upon the innermost mind of Paschkoff, who was used to hearing little except flattery from his peers and fawning from his inferiors, dawned an uncomfortable conviction that life hitherto had been selfish, worthless, and vain."

That night Colonel Paschkoff trusted Christ. Count M. M. Korff, the *Maitre de la Cour*, Count Brobrinsky, the Minister of the Interior, and others followed. In *Un-*

dertones of the Nineteenth Century, Mrs. Edward Trotter says Count Bobrinsky's brief visit with Lord Radstock "resulted in a flood of light such as arrested Paul on the Damascus road."

Of the converts, Paschkoff was the most forthright and visible. He opened his palace ballroom for gospel meetings and himself preached wherever possible—in palaces, prisons, hospitals, meeting-rooms and homes. He sank his wealth into publishing the Scriptures, tracts and books, and in relieving poor saints.

Colonel Paschkoff was friendly to the Stundists scattered over southern Russia. He once organized a conference of these poor believers, at his own expense. He rented a roomy hotel in St. Petersburg and invited the widely scattered gatherings to send their chief men to the capital city for teaching meetings held in a hall in the palace of Princess Lieven; arranging to pay the travel fares of the poor. About four hundred came. From remote areas, unfamiliar with the ways of the fashionable metropolis, they came (often with a spoon thrust into one of their long boot-legs, and a comb into the other, as their sole traveling equipment).



BANISHED

Colonel Paschkoff, an officer of the Imperial Guards, loved and served the Lord Jesus. He owned broad estates in different parts of Russia, including some valuable copper mines at Undorf, Siberia, where is also a huge fortress-prison which Baedeker visited.

The Emperor Alexander III banished this devout soldier because he persisted in evangelizing, in meetings for prayer and Bible study, in tract distribution, and in "button-holing" his friends. While in exile, he wrote to the Czar, requesting permission to return temporarily to St. Petersburg.

From St. Petersburg, Baedeker wrote, "A letter from Colonel Paschkoff to the Emperor, asking permission to visit Russia to look after his estates, is to be laid before His Majesty. We are all praying that the answer may be such as to glorify God."

Three days later, he wrote: "Dear Paschkoff has permission to come to Russia for three months. We are hoping to hear today when he will arrive. There is great joy at the prospect of seeing him once more, as you may imagine."

His return was a time of rejoicing among the believers. They often called at his residence. But the Czar heard whisperings of more prayers and Bible-readings. He sent for the Colonel. "I hear you have resumed your old practices."

"My friends have called to greet me, and we prayed and read the Word of God together," meekly replied the officer.

"Which you know I will not permit," said the Czar. "I will not suffer you to defy me. If I had thought you would have repeated your offences, you would not have been allowed to return. Now go; and never set your foot upon Russian soil again!"

So this faithful man was exiled forever from his native land for Christ's sake, as were many others at that time, the salt of Russian society, by order of the Czar.

—R. S. Latimer

GOD BURIES HIS WORKMEN BUT CARRIES ON HIS WORK

Work needed to be done in Russia a century ago, and God raised up Lord Radstock to do it. As he faded off the scene, the Lord appointed as his successor Friedrich W. Baedeker, who was permitted to visit the prisons of Russia and Siberia, and to distribute the Bible on a wide scale. As he was preparing to hand in the account of his stewardship, the Lord thrust out Mr. E. Hamer Broadbent, who roamed all over Russia, Turkestan, Siberia and Central Europe, encouraging lonely believers, and establishing Scriptural assemblies. Long before his decease, the Lord called James Lees first to Northern and then to Central Europe.

—Ransome W. Cooper in *Echoes* 1958

Day after day the meetings proceeded. However, the state church had a jealous eye on the meetings. Without warning, they cut short Paschkoff's conference. The guests were arrested, harassed, and accompanied to the railway stations, to be sent to their distant homes with the warning, "If any of you are again discovered in this city, you will be arrested and punished!" This was the paranoid atmosphere in which Radstock and Baedeker served Christ.

After the initial revival came thirty years of severe testing. Under the infamous Pobiedonostzeff, procurator of the Holy Synod, liberty of conscience was denied believers in the Empire. Fines, confiscations, imprisonments, exile, were pitilessly imposed on any who dissented from the Czar's religion. Radstock was expelled in 1878. Until his death he prayed for an opportunity to return. He never did.

The Times of London said "Lord Radstock was a man of immense energy and determination, who followed what he considered to be the right path without the slightest regard for the consequences." I would rather say "with every regard for the consequences!"

In 1880 Paschkoff was forbidden to hold meetings on his own premises. He continued to do so, and eventually was banished. Most of his property was confiscated. Two leaflets circulated after 1883 tell the story—*No Salvation Outside the Orthodox Church* and *The Damned Stundist*.

Friedrich Baedeker (1823-1906) was converted under Radstock's preaching in 1866. At the close of the service, Radstock put his hand on his shoulder and said, "My man, God has a message through me for you tonight." As they visited in the ante-room, his encrusted infidelity crumbled away. God was acknowledged, the Saviour trusted, and the joy of salvation soon filled his soul. Baedeker expressed it this way: "I went in a proud German infidel, and came out a humble, believing disciple of the Lord Jesus Christ. Praise God!"

Lord Radstock was used to open that "wide door

LORD RADSTOCK

and effectual" for Baedeker. In 1874, Radstock visited Berlin; and in conference with Christian friends decided to invite a well-known American evangelist to hold an evangelistic campaign there. Baedeker was in the city, so they asked the recent convert to interpret for the foreign preacher. He interpreted in such a spirit that the believers said, "What need had we to send to America for a preacher? Here is a man of our own race and tongue upon whom the Holy Ghost manifestly rests. We will listen to him!" Consequently, the doctor revisited the places of the recent meetings, conducting his first gospel campaign.

Fraulein Tony von Blucher, afterwards known throughout the Empire for her works of piety and charity, heard Baedeker. She went home, shut herself in her room and agonized to enter in at the strait gate. "Now, Lord, or never!" was her cry.

In 1877, Baedeker's father in the faith and mentor, Lord Radstock, introduced him to high social classes in St. Petersburg. From the mansion to the peasant's hovel, Baedeker preached in English, German or French, and was familiar with Russian. He generally had a Christian translate into Finn, Fris, Russian, Polish, Lett, Georgian, Armenian, Estonian, or any other of the bewildering dialects spoken in the Empire. Eventually Bohemia, Moravia, Hungary, Galicia, Poland, Switzerland, Finland, and the western and southern provinces of the Empire became his parish. Occasionally he would keep two, three, and even five interpreters going at one time, each surrounded by a crowd, while a few who understood the language in which the doctor was preaching, grouped around him. "I like to preach by interpreter," he said; "it gives me a rest."

Much of the material for this article was taken from:

The Pilgrim Church; E. Hamer Broadbent

The Stundists; C.A.W., published by Bible Truth Publishers

The Christians From Siberia; J. C. Pollock

Religious Schism in the Russian Aristocracy 1860-1890 — Radstockism and Pashkovism; Edmund Heier, published by Martinus Nijhoff
(available through Mayflower Christian Books)

Undertones of the Nineteenth Century; Mrs. Edward Trotter

James Lees—Shepherd of Lonely Sheep in Europe; Ransome W. Cooper

Dr. Baedeker and His Apostolic Work in Russia; R. S. Latimer

Lord Radstock and the Russian Awakening; David Fountain

(available through Mayflower Christian Books)

Vol. 9, That the World May Know — Red Glow Over Eastern Europe;

Fredk. A. Tatford, published by Echoes of Service

TRUE RICHES

Money, no doubt, is a power," said Guthrie, "but a power of well-defined and narrow limits. It will purchase plenty, but not peace; it will furnish your table with luxuries, but not you with an appetite to enjoy them. It will encompass you with flatterers, but never procure you one true friend; it will pay small debts but not the largest one of all: 'I am debtor . . . So, as much as in me is, I am ready to preach the gospel . . .'" (Rom. 1:14).

The story has been told of the artist who was asked to paint the picture of a decaying church. Instead of painting on the canvas an old tottering ruin, he painted a stately edifice of grandeur. Through the open portals could be seen the richly carved pulpit, the magnificent organ and a glimpse of the beautiful stained-glass windows. Just inside the grand entrance, guarded on either side by two pillars, were the offering plates, of richly decorated workmanship. Directly over them, suspended from a nail in the wall, there hung a simple box bearing the words, "For foreign missions."

But right over the slot through which the contributions should have gone, the artist painted a cobweb. That was his idea of what led to spiritual decay and was an evidence of it. He was right. Missionary-minded churches are soul-loving churches; heart-passion churches, Christ-obeying churches.

*There was a man,
Some called him mad;
The more he gave away,
The more he had.*

—John Bunyan

They huddled inside the storm door—two children in ragged outgrown coats.

"Any old papers, lady?"

I was busy. I wanted to say no—until I looked down at their feet. Thin little sandals sopped with sleet. "Come in and I'll make you a cup of hot cocoa." There was no conversation. Their sandals left marks on the floor.

Cocoa and toast with jam to fortify against the chill outside. I went back to the kitchen to work.

The silence in the front room struck me. I looked in.

The girl held her empty cup in her hands, looking at it. The boy asked in a flat voice, "Lady . . . are you rich?"

"Am I rich? Oh, no!" I looked at my shabby slipcovers.

The girl put her cup back in its saucer—carefully. "Your cups match your saucers." Her voice was old with a hunger that was not of the stomach.

They left then, holding their bundles of paper against the wind. They hadn't said thank you. They didn't need to. They had done more than that. Plain blue pottery cups and saucers. But they matched. I tested the potatoes and stirred the gravy. Potatoes and brown gravy . . . and a roof over our heads.

I moved the chairs back from the fire. The muddy prints of small sandals were still wet upon the hearth. I let them be. I want them in case I ever again forget how very rich I really am. —Marion Doolan

Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

(Matthew 6:20)

Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?

(Isaiah 55:2)

*Was it for me, for me alone,
The Saviour left His glorious throne;
The dazzling splendors of the sky,
Was it for me He came to die?*

*It was for me, yes, all for me,
O love of God, so great so free,
O wondrous love, I'll shout and sing,
He died for me, my Lord and King!*

—J. M. Whyte

"The greatest field of undiscovered riches is the present personal knowledge of God." —F. B. Meyer

MORE GOLDEN THAN GOLD

Priate property seems ingrained in the fibre of our civilization. It was sanctioned by the Law which said, "Thou shalt not steal," and "Thou shalt not covet." The New Testament ratifies both those commandments. The gospel puts a check on avarice and profusion by insisting on the moral claims of others; but it never tells Lazarus that he may rob the rich man, either by fraud or by force. Whatever else the Lord Jesus was, He was certainly no leveler, abolishing all personal possessions.

Our Lord has made all things new by coming as He came, by being what He was, by doing what He did. The Incarnation changed the axis of the world. Perhaps the most revolutionary feature of Christ's advent was this, that for our sakes He became poor. Jesus the Messiah was born in a stable as a poor woman's child, in order that He might not be marked out by rank or fortune among the sons of men. He came in such guise to prove that the poorest laborer's baby is just as dear to God as any little prince born in the purple of a palace.

His life at Nazareth carried on the lesson. In that obscure town, He was schooled in all the patient drudgeries of the poor. A narrow home has no privacy, so He went out on to the hillsides to find it. He chose His friends from among common people. Probably in all His life He never had \$20 to call His own. In the end He borrowed a winding-sheet and a grave. Those hands which the nails pierced had grown hardened with daily toil for daily bread. Those parted garments were a workman's clothes. That thorn-crowned forehead was wet with the sweat of labor for many a year before His sweat was as it were great drops of blood.

No details in the Gospels appear more affecting than those which reveal the literal hardness of our Lord's earthly lot—how He hungered, how He thirsted and begged a cup of cold water from a stranger, how the Son of Man had not where to lay His head. Here is the idea which has arrested and enthralled men—the thought of the *unsearchable poverty* of Christ.

And yet this abasement impresses us more, perhaps, than it weighed on our Lord Himself. For He always regarded money as a kind of accident, of no real account. As He moved among men, it never crossed His mind



that
their
wealth
or penury
made the
smallest dif-
ference in
His sight. The
riches which
Christ renounced
and the poverty

which He embraced are not to be reckoned in terms of "corruptible things, as silver and gold." Compared with the passion of His love, nothing else on earth seriously matters.

When we turn to examine our Lord's positive teaching, we are startled to find how often and how urgently He speaks about money. To begin with, He lays immense emphasis on this: that the things which a man possesses serve as a subtle test of character. We are entrusted with property because it forms part of our moral and spiritual discipline. It is a stewardship for which we must give strict and solemn account. To be found faithful in the unrighteous mammon, in our dealing with material wealth, is one great guarantee of our fitness for the true riches. A man's real self comes out in the way in which he thinks about his money, and talks about his money, and handles his money.

It is astonishing how many of Christ's sayings form a sermon on the text, "Take heed and keep yourselves from covetousness." Again and again He warns men against the dangers of wealth. Riches, He tells us, are a

MORE GOLDEN THAN GOLD

terrible responsibility, a cleaving entanglement and temptation. Two of His most searching parables, which shake the heart with fear, describe the doom of men who had great possessions. The vision of judgment shows us Lazarus comforted and the rich man tormented—so it appears—as the outcome and sequel of their respective misery and self-centered luxury on earth. And the prosperous farmer who plans to pull down his barns and build greater is ruined by success; he grows sleek and secularized in his prosperity, and wakes up in the unseen world a naked, bankrupt soul. When our Lord singles out one among all the principalities and powers of evil as a Christian's deadliest foe, He tells us peremptorily, "Ye cannot serve God and Mammon"—not As-tarte, nor Moloch, but Mammon.

Let us frankly confess that among Christ's hard sayings none are so difficult to understand and carry out as certain parts of His teaching regarding money. The Sermon on the Mount, for instance, which seems to forbid litigation and war and taking oaths, leaves just as little room, apparently, for the pursuit of gain. Here we cannot even attempt to indicate how that Sermon may be harmonized with the complicated problems of human relationships. But at least it is plain that we still need the warning which our Lord uttered so sternly and so often against the love of wealth.

Money, in itself, may become a blessing, and the instrument of things better still. It can bestow leisure, and freedom from anxiety, and opportunities to travel and to choose friends, and power to accomplish large practical good. But we discover too often that money creates a shriveled nature, a corroded conscience, a self-centered soul. It is true, indeed, that the deadly sin of covetousness can rankle in those who are poor. A cobbler may be niggardly and envious. A wealthy capitalist may be generous and simple hearted, by the grace of God. Yet there comes a special danger lest, if riches increase, we set our hearts upon them.

Men's besetting sins are said to vary with their age. The characteristic temptation of youth is sensuality; in middle life it is ambition; in advancing years it is avarice. It is melancholy to observe how many people

become close-fisted as they grow old. Have we not known such persons in the Christian Church—fervent and kindly, but unable, it seems, to part with money?

Every generation has a characteristic blind spot on its retina. What we need is to recover this aspect of Christ's example and teaching which we neglect and ignore because it seems so incongruous with the spirit of the age. When modern Christians regain their Lord's point of view with regard to money and begin to look at it with His eyes, a wonderful change will come about. We shall not then find it difficult to reverence a saint in shabby clothes, or to give him a chief place in our synagogue, even though he may work at a carpenter's bench, like his Master.

The Church at present concentrates much of its energies on raising funds. We are tempted to measure ecclesiastical success in terms of hard cash. But the real potency of the Church depends on something utterly different. Christ's cause has never yet stood still for sheer lack of funds. If our Lord came among us now and found His disciples so busy with schemes for raking shekels into His treasury, so eager to mend the world by making everybody more comfortable, He would say, "Ye are careful and cumbered about many things: but one thing is needful—and that one thing is not comfort, it is not money."

Even worldly men cannot help paying secret homage to the beauty of unworldliness. There is an irresistible charm about

Lacordaire's ideal of "a great soul in a small house." If we try to recall the individuals who have exerted the most profound and spontaneous personal influence, we think of those who were alike in the supreme grace of detachment: they simply did not care about money. There is a true instinct which makes us feel thankful when we hear that some eminent Christian has been content to die poor. The right attitude of soul with regard to riches is higher than renunciation. It is a glorious indifference about money. The love of Christ can constrain us to think as He thinks and to feel as He feels about the world's golden prizes—not grudgingly but with the glad detachment of those whose heart and treasure are elsewhere.

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PASSING THE BATON

AS CHRISTIANS we have been entered in the greatest race, a relay that will test our endurance to complete the course. As spiritual athletes, we are to discipline ourselves for the purpose of godliness. Bodily discipline is only of little profit, but godliness is profitable for all things (1 Tim. 4:7-8). This basic discipline is likened to exercising in a gymnasium. The word exercise is derived from the Greek *gumnazo*. But tragically the race is all too often lost because the baton is dropped. Paul was familiar with sports (with more than 50 references in the New Testament). He drew many parallels between the Christian's discipline and the athlete's training.

In the 1976 Olympic Games in Montreal, it was reported in the newspapers the incredible effort undertaken to insure the passing on of the Olympic flame from its home in Athens. Using modern technology—lasers and satellite transmitters, an impulse of energy spanned the continents to ignite a flame in Ottawa so runners could carry the ancient symbol to its destination.

God has initiated the family through the generations to carry the torch on. His Word describes countless generations, each one passing on or dropping the faith. Job saw the opportunity of four generations in His life (Job 42:16). But there is a disturbing cycle, a breakdown in the relay team. In many family lines, we find the first-generation Christian fully committed to the Lord. The second-generation Christian's walk is more shallow and leads to compromise. And as the third generation emerges, we find sin and apathy.

These three-generational steps even hold true when we examine local churches, educational institutions, and denominations. We can go back three generations to men like Finney, Ironside, Moody, and Scofield. And three more to Edwards, Whitfield and Carey. But what happened in between? Great educational institutions remain in the rubble of lost biblical roots and founders' ideals. Schools like Yale, Princeton, Vanderbilt and Harvard, are all remnants of a rich past. And the original moorings are drifting away aimlessly in organizations like the Salvation Army and YM/YWCA.

We find in Joshua 24:15 a first generation commitment, "As for me and my house, we will serve the

Lord." But by the third generation, Israel was characterized by those "who did not know the Lord, nor yet the work which He had done for Israel" (Judges 2:10).

Eli the priest was a moral man, but lost control of his sons and didn't rebuke them. His grandson was named Ichabod, meaning "the glory is departed."

David, a man after God's own heart, had a compromising son in Solomon who married foreign wives and allowed pagan worship. Rehoboam, David's grandson, was corrupt and forsook the law, dropping the baton.

Nineveh repented through the preaching of Jonah. But three generations later, during the time of Nahum, Nineveh was overthrown for its wickedness.

And what happened when the God of heaven personally came down and took twelve men, equipping them with every advantage of knowing the Son of God. Yet a generation after the early church fathers, corruption of our precious faith took root. The baton of faith gets dropped, over and over again. Many of our assemblies are in their second and third generations. Do we face losing the race? Are we dropping the baton?

There is an answer. Psalm 78:5-8 provides marvelous insight into God's mind to avert tragedy: "For He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers (first *generation*), that they should teach them to their children (second *generation*); that the generation to come (third *generation*) might know, even the children yet to be born, that they may arise and tell them to their children (continues *on*), that they should put their confidence in God, and not forget the works of God (*take them for granted*), but keep His commandments (*obedience*), and not be like their fathers, a stubborn and rebellious generation, a generation that did not prepare its heart, and whose spirit was not faithful to God."

God's desire for His people was that His testimonies be taught to the children. Disciple them. Pour into their young lives the faith passed on to you. The hope then would be that their confidence would be in God and not be like their fathers. Discipling ourselves in godliness is hard work. Lots of training is needed, devotion to a purpose. Let's not drop the baton as we pass it to our children. This race must be won.

U

MEAN BUSINESS ABOUT GOD'S BUSINESS

DILIGENCE is a quality of the soul which in the power of the Holy Spirit will enrich the personality and enlarge one's capacity in the things of the Lord. Nowhere does Scripture countenance laziness. It was "while men slept the enemy came and sowed tares."

In the materialistic age in which we live, there is the tendency, so insidious, to settle down among worldly comforts. In proportion as we do this, we shall lose ground spiritually.

*Christian, seek not yet repose;
Cast thy dreams of ease away.
Thou art in the midst of foes;
Watch and pray.*

Less important pursuits must not be allowed to crowd out private prayer and the personal reading of the Bible, for it will inevitably result in a weakened testimony and ineffective ministry.

Success and achievement in any undertaking depend largely upon the way we employ our time. We are exhorted to buy up the opportunities, and not to allow that noble gift, the mind, to be engaged in base and worthless pursuits. Romans 12 suggests that the body and the mind must be presented constantly to God for renewal and service.

The book of Proverbs makes numerous references to the danger of slothfulness and promises the blessing of God on the diligent (see 10:4; 12:24; 24:30-34). Beyond question the chief things in life are gained by prayer and constant diligence.

A study of appropriate Scriptures in relation to the believer reveals their application to every department of the Christian life. Diligence in the things of God and continuance in faith are the result of a sustained work of grace in the heart. There is the tendency so often to lose heart and give up. Spiritual leaders must be characterized by continuance and endurance even in the face of difficulty and opposition. There must be precept followed by example.

DILIGENCE IN WORKMANSHIP

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, han-



ding aright the word of truth" (2 Tim. 2:15, R.V.). Timothy was charged to safeguard the "deposit," and to pass on these truths, putting the church in remembrance of these things." Good workmanship is expected from every believer.

DILIGENCE IN GOOD WORKS

"God is not unrighteous to forget your work and labor of love which ye have showed toward His name, in that ye have ministered unto the saints and do minister. And we desire that each one of you may show the same diligence unto the fullness of hope unto the end, and that ye be not sluggish" (Heb. 6:10-12, R.V.). Faith without works is dead. Constant service to the saints is the result of inward affection. Slothfulness will put the believer to sleep. God-directed service is among the "things which accompany salvation." An active faith actuated by love will "maintain good works."

DILIGENCE IN HOLY LIVING

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conduct . . . Wherefore, beloved, seeing that ye look for such things, be diligent" (2 Pet. 3:11-14). This diligence will be displayed in our looking for and working towards the fulfilment of His promise. Unbelief will cry: "Where is the promise of His coming? . . . for all things continue as they were from the beginning." But the Lord is not slack concerning this promise made to His people, and God's new order will be characterized by universal righteousness. Our diligence will enable us to prepare for and advance its introduction by living a holy life expectantly in the light of His imminent return and calling others to prepare for His coming.

MAKING OUR CALLING SURE

Appropriating the promises of God is the means employed to make us partakers of the divine nature (v. 4). The grammatical construction of 2 Peter 1:5-10 implies

that incorporation is intended rather than addition. We are to give all diligence to see that faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and love are embodied within our Christian character as being called alongside simultaneously; not just as a process of addition. For this reason the word says: "If these things be in you and abound . . . ye shall be not barren nor unfruitful." Any lack of these virtues in the believer will produce a corresponding blindness and unfruitfulness (v. 9). Our only safety is to be diligent to make our calling and election sure by rising to the position to which God's grace has brought us and seek in the Spirit's enabling to show the same diligence to the full assurance of hope to the end (Heb. 6:11).

DILIGENCE IN CHRISTIAN PROGRESS

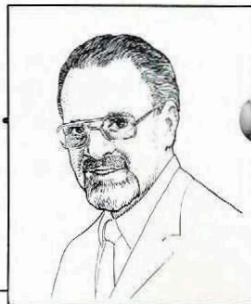
Timothy is encouraged "to be a good minister of Jesus Christ and to engage in that form of exercise which is profitable for the life that now is and for that which is to come." (1 Tim. 4:8-16 R.V.). This passage gives specific instructions to all who aspire to **U** any public ministry in the church. Such are commanded to be "examples to the believers in word, manner of life, in love, faith and purity," and to give himself to "reading, to exhortation, to teaching."

Neither must the believer neglect any gift endowed by the Lord. The believer must seek to "excel for the edifying of the church." Therefore, "be diligent in these things: Give thyself wholly to them . . . continue in these things . . . So that thy progress is clearly seen." The progress here suggests "striking forward" or "cutting one's path" against opposition, and this can only be achieved by diligence. We must not merely *wish* for success, but *win* it. It is attained by "pressing forward and reaching forth unto the prize."

Finally, says the apostle, "Take heed to thyself and to thy teaching." Such are assured that in doing this "thou shalt both save thyself and them that hear thee" (v. 16). Let's be diligent in the things of the Lord. **U**

Do you enjoy **U**PLOOK? Do you know someone else who would?

If you know someone who would appreciate receiving this magazine each month, why not introduce them to it? Encourage them to send in their name and address today. We are not interested in simply enlarging our mailing list, but we do want *Uplook* to be an encouragement to as many as would like to join our readership family. As the outlook grows darker, remember that the uplook grows brighter.



Do It!

In November 1992, America voted for change. The change seems to be the removal of the last vestige of the Judeo-Christian values and standards upon which our country was built—thus leading America into a completely pagan system which blots out all remembrances of God as surely as Communism did in the old Soviet Union. In a well-written editorial in *Israel My Glory*, Elwood McQuaid writes:

“Our mandate at this moment is to proclaim and live out a clear contradiction to all of the spiritual and moral corruption that is plaguing the nation. Thank God, there is a Redeemer.

“Let’s pursue, with every fiber of our beings, Paul’s pattern for pagan Rome: So as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek (Rom. 1:15-16).”

The gospel is the answer to the moral quagmire of our day, and we need to be revitalized in our sense of urgency as we see “the day approaching.” But if you are like me, the question that immediately arises is “How?” Let me introduce you to a book that addresses that question in a fresh and vital way. It is called *Evangelism for the Faint-Hearted*. Does that sound like you? Well Floyd Schneider, missionary to Austria, has put some basic biblical principles to work in his life and efforts in Austria and shares them with us in this fine book. The jacket of the book says that it will show you how to: Make friends with non-Christians; Start conversations with your unsaved friends; Turn these conversations around to spiritual topics; Convince your friend to read the Bible with you; and Lead the Bible study. This is not a theoretical book but an intensely practical one. The questions (or should I say challenges) at the end of each chapter expect you to “do it.”

A comment on the back cover reads, “We have just started using these principles, and the 18 believers in our small church have started 10 Bible studies with their unsaved friends.”

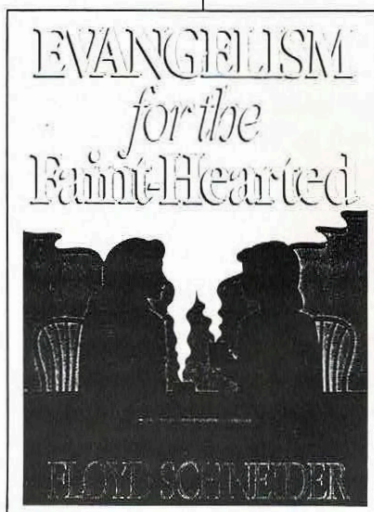
Another book on the same topic is a new one by Mr.

John Reid called *Eternal Dwellings*. This one will create a sense of urgency within you to preach the gospel. Do we really believe that there is a heaven to be gained and a hell to be shunned? Do we really believe that those left behind after the rapture of the church will enter the most awful time of suffering that this world has ever known? This book takes a long hard look at the destinies of all mankind, using many scriptures to prove the torment of hell and the bliss of heaven. He tackles many questions like “Can a God of love cast a soul into hell?” or “What is hell really like?” or “Is there really eternal punishment?” or “Who are the

elders of Revelation?” or “Who is in the Millennium?” What I really liked about this book is that Mr. Reid does not speculate—he quotes scripture. And where the Scriptures are silent, so is he. There is hardly a sentence in the whole book that he does not have a scripture reference in it. This is a real study book.

Now for some updates on previously written articles. First of all, the biography of Mr. Darby which was mentioned last November. Sometimes production schedules do not always work the way it was planned, so those of you who have been trying to find this book have been unsuccessful. Gospel Folio has some on order and as soon as they are available we will be able to fill your orders. Then, as noted earlier, the five-volume Vine commentaries mentioned in January’s article are out of print! But John Ritchie Publishing is bringing out a number of Vine commentaries in single volumes. The ones that Gospel Folio have right now are Romans, I Corinthians, and Galatians.

May we all not only read, but, as Floyd Schneider says, “Do it.”



EVERYDAY READING PLAN

Section 29: Hosea, Joel, Amos, Obadiah, and Jonah

May 1	Hosea 1:1-11	Hosea marries a harlot to illustrate Israel's sin
May 2	Hosea 2:1-23	The Lord threatens His spouse with grievous punishments
May 3	Hosea 3:1-5	Israel's past, present, and future depicted by Hosea's response
May 4	Hosea 4:1-19	Israel's idolatry and ignorance
May 5	Hosea 5:1-15	The Lord visits Israel with judgment and returns to His place
May 6	Hosea 6:1-11	In their afflictions, Israel seeks the Lord—The third day
May 7	Hosea 7:1-16	The horrible harvest of an idolatrous nation
May 8	Hosea 8:1-14	Forgetting their Maker has brought judgment upon them
May 9	Hosea 9:1-17	Retrospect of the nation's sin and woe
May 10	Hosea 10:1-15	Israel, "the empty vine," plunged into war and captivity
May 11	Hosea 11:1-12	Ephraim shall be judged, but not totally abandoned by God
May 12	Hosea 12:1-14	Ephraim entreated to be as Jacob—to turn to and wait for God
May 13	Hosea 13:1-16	Israel has destroyed itself, they have forgotten their Saviour
May 14	Hosea 14:1-9	Israel called to return, repent, then shall they enjoy restoration
May 15	Joel 1:1-20	The locust plague—The day of the Lord
May 16	Joel 2:1-32	Events of the day of the Lord
May 17	Joel 3:1-21	Israel's end-time restoration and the judgment of the nations
May 18	Amos 1:1-2:3	Judgment upon six surrounding nations
May 19	Amos 2:4-16	Judgment upon Judah and Israel
May 20	Amos 3:1-15	Can two walk together, except they be agreed?
May 21	Amos 4:1-13	Prepare to meet thy God, O Israel
May 22	Amos 5:1-27	Seek the Lord, and ye shall live
May 23	Amos 6:1-14	Israel's ease and security will be interrupted by violence
May 24	Amos 7:1-17	The grasshopper plague, the fire, and the plumbline
May 25	Amos 8:1-14	The fruit basket—The nation is ripe for judgment
May 26	Amos 9:1-15	The sinful kingdom destroyed and Israel's future blessing
May 27	Obadiah 1:1-21	Edom's judgment—As thou hast done, it shall be done to thee
May 28	Jonah 1:1-17	Jonah's call to service and his disobedience
May 29	Jonah 2:1-10	Jonah's prayer for salvation and his deliverance
May 30	Jonah 3:1-10	Jonah re-commissioned to preach in Nineveh and his obedience
May 31	Jonah 4:1-11	Jonah's reaction to Nineveh's revival—God rebukes Jonah

MEN WITH A MESSAGE

IN every age, no matter how dark the day, nor how dimly the light of divine testimony shone, God always had His men. Resolute men they were, real men, albeit made of dust. But see what God can do with dust when mixed with the water of His Word and molded on the wheel of His will. Then, taking such vessels of honor in hand, He put within them a treasure, although not half so precious as the message placed within believers today.

There were preaching prophets like Elijah and Elisha, some who both wrote and preached. Of the writing prophets, they are often divided into major (Isaiah-Daniel) and minor prophets (Hosea-Malachi). The only reason is their size, not their importance. In the Hebrew Bible, the minor prophets were in one book. In fact the Hebrew arrangement included the Former Prophets in the historical writings (Joshua, Judges, 1 & 2 Samuel, and 1 & 2 Kings) and the Latter Prophets with Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets. Daniel, although part prophetic, was included with the "Writings" (Ezra, Nehemiah, and 1 & 2 Chronicles).

As Scroggie writes; "The prophets had both insight and foresight, and foresight because of their insight. Theirs was a manifold function, for they combined in themselves preacher, teacher, statesman, reformer, and herald. They appeared at times of crisis in their nation's history as the champions of righteousness; they were essentially the moral conscience of their age. They were men of their time and for all time."

HOSEA: His name means "Salvation" (like Joshua and Jesus) and his message is the longsuffering love of God. Not surprisingly, he prophesied longer than any other prophet. In the golden but corrupt days of Jeroboam II, Hosea was called to feel the grief of the unrequited love of Jehovah. His wife, Gomer, had prostituted her love (whether before or after her marriage is not clear). Hosea was to seek her return, pay for her restoration, and woo her that she might truly love him. We Gentiles get into the picture as Peter links Hosea's children with the church age (1 Pet. 2:10).

JOEL: This prophet's name is the message of the Old Testament in four words. It is a contraction of Yahveh (Jehovah) and El—The Lord is God. The book

falls into two parts. First, Joel speaks, giving a historical description of the desolation of Judah (1:1-2:17). Then Jehovah speaks (2:18-3:21) prophesying the destruction and the deliverance to come. Peter uses Joel 2 to convince the Jews at Pentecost of the reality of the work of the Spirit in their midst.

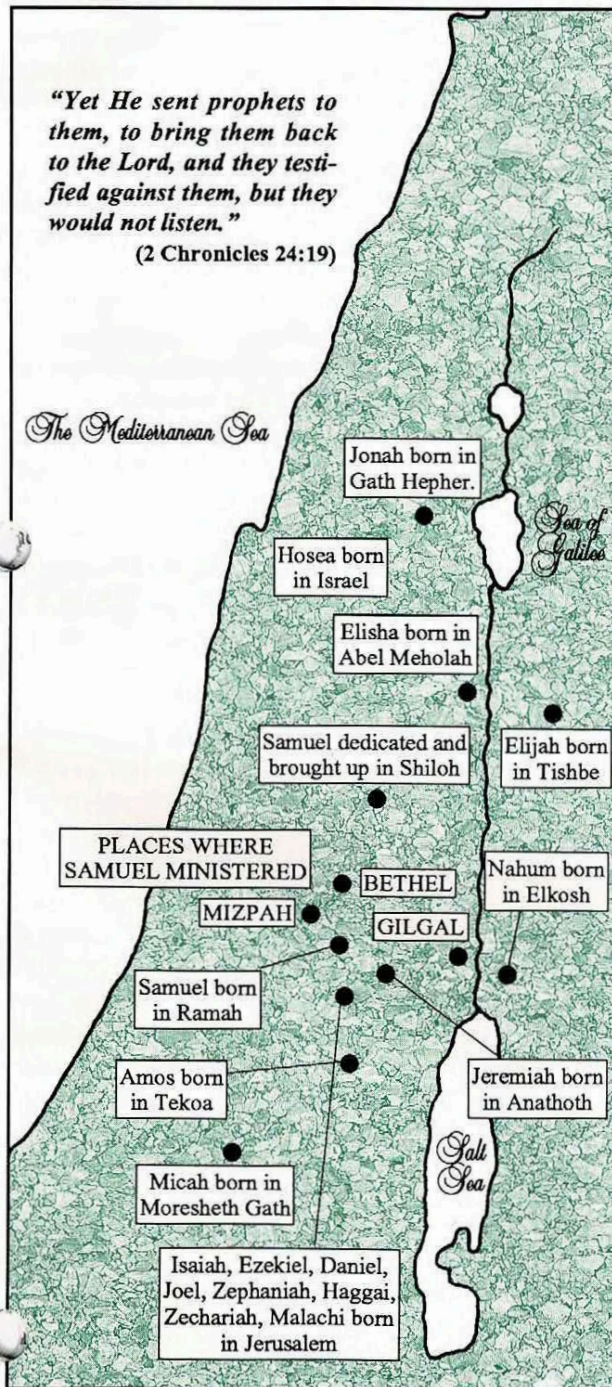
AMOS: A herdsman from Tekoa, Amos ("Burden") lived only a score of miles from the border between his native Judah and Israel with its capital, Samaria. Imagine the chagrin for the northern ten tribes to have a lowly gatherer of sycamore fruit to prophesy to them about the wickedness of eight countries in the Levant (chs. 1-2). But how shocked they must have been when, after pronouncing woes on six Gentile nations round about them, Amos concludes with Israel and Judah! Like a great bell tolling, the sentences ring out: "For three transgressions . . . and for four," a figure of speech describing the overflow of their iniquity. Chapters 3-6 gives a series of sermons and chapters 7-9 a series of visions. The threats of impending doom are interspersed with five calls to "seek the Lord."

OBADIAH: The vision of Obadiah ("Servant or Worshipper of Jehovah") came about the time of the collapse of Judah (586 B.C.). A contemporary of Jeremiah, his prophecy is against Edom. It is not so much a warning to them as it is a small ray of light in the darkness for the children of Israel that God will not let their persecutors go unpunished. It is also a solemn word to any nation that would touch the apple of His eye. Israel's deliverance is also foretold (vv. 17-21).

JONAH: One of the best-known prophets for the story of the "whale," the point of the prophecy of Jonah (Dove) is really about the "worm." At the time of his calling to preach to Nineveh, capital of Assyria, that very empire's shadow was falling upon little Israel. It was only a matter of time. After his famous detour (authenticated by the Lord Jesus as historical when his three days in the fish is used as a sign of the three days the Lord would spend in the grave), he reluctantly preached to the Ninevites who repented. But the book ends with the messenger getting the message—the "wideness of God's mercy." He is not willing that any should perish—even the people of Nineveh.

PUTTING THE PROPHETS IN THEIR PLACE

THE PROPHETS BY THEIR PLACE OF BIRTH:



THE PROPHETS BY THEIR PLACE IN TIME:

I. The Pre-Exile Prophets

Joel	c. 850-700 B.C.
Jonah	c. 800 B.C.
Amos	c. 780-755 B.C.
Hosea	c. 760-710 B.C.
Micah	c. 740 B.C.
Isaiah	c. 740-680 B.C.
Nahum	c. 666-615 B.C.
Zephaniah	c. 630-620 B.C.
Habakkuk	c. 627-586 B.C.
Jeremiah	c. 626-580 B.C.

II. The Exile Prophets

Daniel	c. 604-535 B.C.
Ezekiel	c. 593-570 B.C.
Obadiah	c. 585 B.C.

III. The Post-Exile Prophets

Haggai	c. 520 B.C.
Zechariah	c. 520-518 B.C.
Malachi	c. 450-400 B.C.

THE PROPHETS BY THEIR PLACE OF MINISTRY:

I. To Israel

- Hosea
- Amos
- Jonah (also to The Nations)

II. To Judah

- Isaiah
- Jeremiah
- Joel
- Micah (also to Israel)
- Habakkuk (also to The Nations)
- Zephaniah
- Ezekiel
- Daniel
- Haggai
- Zechariah
- Malachi

III. To The Nations

- Nahum (also to Judah)
- Obadiah

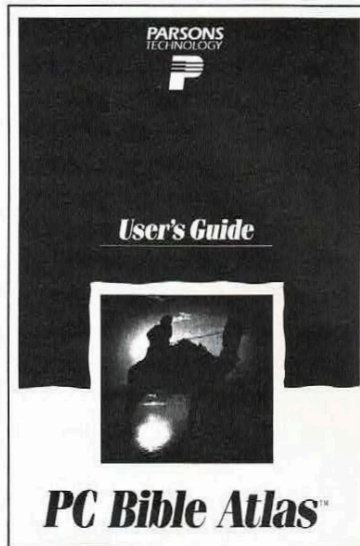
PC BIBLE ATLAS

Gospel Folio Press received an overwhelming response to the article reviewing the Online Bible (*Uplook*, November 1992). Therefore, as a continued service to *Uplook* readers who are also computer users, we will offer reviews of other useful programs as we become aware of them. The following is one such program.

All Bible students know the importance of using a good Bible atlas from time to time. Atlases give us a geographic frame of reference in which to fit scriptural events and travels. In addition, they point to the veracity of Scripture in showing us the actual locations where the events in the Bible took place. *PC Bible Atlas* produced by Parsons Technology is a computerized version of a Bible atlas.

PC Bible Atlas provides a large number of maps. They are under the following headings: 15 outline maps, 35 event (or Bible reference) maps, and 15 geographical maps.

Outline maps are just that—the raw outlines of a geographical region. These maps are especially useful for



Sunday School teachers or Bible study leaders; you can enter cities, events, and texts on these maps to suit your needs. Print them out for use as handouts or study aids.

Event and Bible reference maps are identical. For example, you could open the Event map, "David and Goliath" or the Bible reference map, "1 Samuel 11:1-58" and *PC Bible Atlas* will display the same map. So if you wanted a better idea of just where it was that David slew the giant, you could either call up that event or its scripture reference.

Geographical maps include a variety of information such as terrain, rainfall, economics, area of control, and excavation.

Opening the map of Palestine—Average Rainfall—you quickly find out that Tyre receives between 32 and 40 inches of rain per year. Or open the map of the Ancient Near East—Economy to see which areas specialized in Trade and Commerce, Fishing or even Ivory. Click on the island of Cyprus on this map and you learn that it was a leading producer of timber and copper. This is certainly much more in-depth than one will find in the back of his study Bible!

Several features are common throughout *PC Bible Atlas*: For example, all maps can be printed (even those you design). You will need an Epson or IBM compatible dot-matrix printer, or a deskjet or laser printer. In addition to being able to draw your own maps using the outline maps, *PC Bible Atlas* allows you to edit any of the existing maps in the program and save or print them in modified form.

Click the mouse on any city or event area and a text box appears—usually with information on the city or event—showing its importance in biblical history. For

Zoom In Area



example: clicking on the city of Hebron the following is displayed:

HEBRON: (Kirjath-Arba)

This city was located southwest of Jerusalem and was a great producer of vegetables and fruits due to its rich soil. Hebron was at one time Abraham's home (Gen. 13:18) and was the place of Sarah's burial (Gen. 23:2,11; see 49:31; 50:13).

It became David's center of leadership for 3½ years (2 Sam. 2:1; 5:4-5). There are numerous biblical references to Hebron. Want to know the distance from Jerusalem to Gaza? Three clicks of the mouse produce: "Approximately 49.43 miles or 79.20 kilometers."

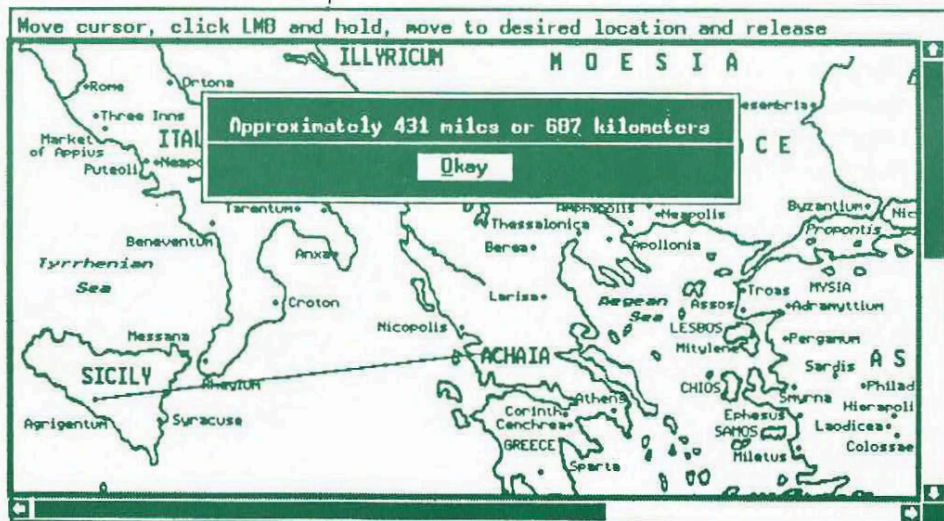
Any map can be zoomed in or out for a more broad or close-up view. These may be printed as well. Maps can be imported or exported in PCX format. This is a standard MS-DOS format used by many desktop publishing programs.

In this reviewer's opinion, PC Bible Atlas gets high marks for its documentation. If you are accustomed to programs with 800-page reference manuals written in hieroglyphics, you will be pleasantly surprised with PC Bible Atlas' concise 80-page instruction manual. All the information one needs is packed into this clear and practical little booklet. Computer users accustomed to using a mouse will find PC Bible Atlas a snap (or should that be a "click"!) to use. For those that still prefer the keyboard, the manual provides instructions for executing commands via keystrokes as well.

Should you have a problem that the manual does not cover, Parsons Technology provides excellent customer service. All registered users may contact them via CompuServe or GEnie 24 hours a day. In addition, they offer telephone support for 12 hours each day and an innovative help service called "SmartFax" which sends you help automatically via your fax machine.

The one drawback of *PC Bible Atlas* is a long lag time when opening a new map (30 seconds to 2 min-

utes on a 386-16mhz computer). The maps are stored in condensed form and each time one is opened the program decompresses and then "draws" the map on the screen. One way to speed up this process is to save the map in uncondensed format—the cost is hard disk space (a very precious commodity to most PC users). But this is a useful option if you save the handful of



maps you use most frequently and leave the rest in condensed form. (Each map takes 15-95K of hard disk space when stored in uncondensed form).

Hardware requirements:

IBM or compatible PC with a hard drive (3.0 megabytes free space)

DOS 3.0 or later and 640K ram

Video card

Mouse (recommended but not required)

EGA or higher monitor (CGA works in black and white only)

Printer HP Laserjet, Deskjet, IBM or Epson dot-matrix or compatible printer (if you desire to print maps).

PC Bible Atlas is produced by Parsons Technology of Hiawatha, Iowa 52233. Parsons sells a number of Bible-based programs and study aids such as QuickVerse (similar to the Online Bible). It is available through many Christian bookstores, directly from Parsons Technology (319) 395-9626. Watch for a special offer on *PC Bible Atlas* from Gospel Folio Press coming up soon. *PC Bible Atlas* retails for US \$49.00. **U**

INVESTING IN THE WRONG WORLD

Today the Democratic Party has done about everything possible to alienate Bible-believing Christians—from materialistic economic programs to a stubborn defense of perversion and the murdering of the unborn. But it may surprise believers that the man largely responsible for setting the party in its liberal bent was a God-fearing, forthright believer.

After the Civil War, the Democratic Party had both lost its kick and been kicked. But it persevered, hoping for some shining knight to appear to the rescue and reshape and rededicate the battered donkey. William Jennings Bryan (1860-1925) was that man.

Dubbed the Great Commoner, Democrat Bryan ran for the Presidency of the United States (though never elected) in 1896, 1900 and again in 1908. It was William Jennings Bryan who called for the nomination of Woodrow Wilson in 1912 and was Secretary of State under Wilson.

Bryan had trusted Christ as a young teenager, and throughout his life as a lawyer, congressman, editor, and statesman, he remained an active Presbyterian and a sought-after preacher.

An example of how Bryan could stir biblical themes into the political pot was his "Cross of Gold" speech at the Chicago Democratic convention of 1896. Bryan was a member of the Nebraska delegation. There "the boy orator of the Platte" addressed the throng, rising to an impassioned crescendo. He railed on the restrictive gold standard, "*Having behind us the producing masses of this nation and the world, supported by the commercial interests, the laboring interests and the toil-*

ers everywhere, we will answer their demand for a gold standard, saying to them: You shall not press down upon the brow of labor this crown of thorns; you shall not crucify mankind upon a cross of gold!"

Bryan believed implicitly in the inerrant, inspired Word of God, and in the fundamental truths of Christianity. He often lectured on "temperance." (The effort to outlaw the liquor trade was as much a movement at the turn of the century as the pro-life movement is today.) He also was the chief prosecutor in the landmark "Scopes monkey trial" in Dayton, Tennessee in 1925. Scopes had violated the law by teaching evolutionary theory in a public school in Tennessee. Bryan won the Scopes case, but the victory had a hallow ring to it. Bryan died of a heart attack a few days after the verdict, Scopes was politely slapped on the wrist, and subsequently the press (and Hollywood) canonized

John Scopes as a martyr worthy of scientific sainthood.

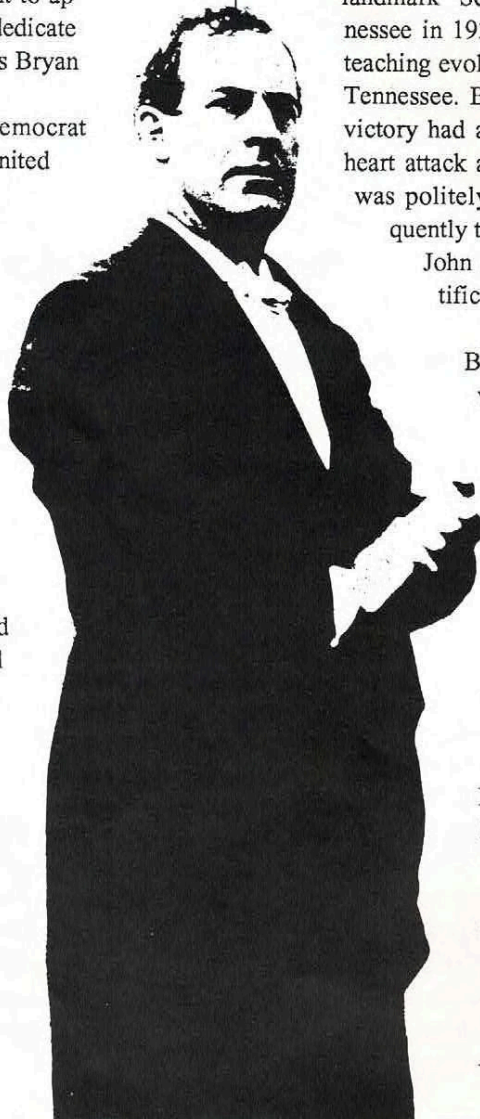
What can we conclude about Bryan's dynamism in the political world? A man of outstanding gift and abilities, he lent those spiritual powers to further a political organization.

Bryan's agenda promoted economic liberalism, not theological or moral liberalism.

He was a man of uncompromising integrity. But where has his economic liberalism led? I believe if he could make a special guest appearance at the podium of the Democratic National Convention, he would disown that organization with tears of regret.

No matter how sincere one's intentions, like someone trying to turn the river around, attempting to work within the system in the end only promotes the system.

—John Bjorlie



GROWING on Vines

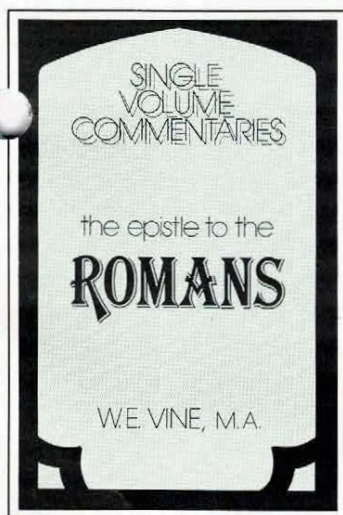
The name W. E. Vine is familiar to almost all Bible students because of his immensely popular *Expository Dictionary of New Testament Words*. His commentaries contain the same balance between careful scholarship and readability that make his books so useful. Each of the three contain careful phrase-by-phrase expositions of the Scripture text with insightful comments from the Greek.

We had a tremendous response to Corinthians in our January sale flyer, so we have decided to make all three available to our UPLOOK readers. The books are \$9.00 each or \$25.00 for all three. (Shipping costs of \$1.00 per book and any applicable taxes are extra). Please allow four to six weeks for delivery.

1 Corinthians

1 Corinthians has been called the "Charter of the Church" because it deals so extensively with church doctrine and practice. The issues that faced Paul in Corinth are still issues today and thus a solid understanding of this epistle is crucial to an understanding of the function of a local church.

228 pages.



Romans

In no other book of the Bible is the character and the power of the Gospel so clearly set forth as in Romans. Mr. Vine examines the epistle under the three headings of light, love, and life. The first part reveals God as light, in all His holiness and righteousness, in stark contrast to the darkness of the state of man. Then comes the revelation of God's love in Christ as displayed on the cross. Thirdly, as the outcome of Divine love see the Divine life, into which the believer is brought through union with Christ.

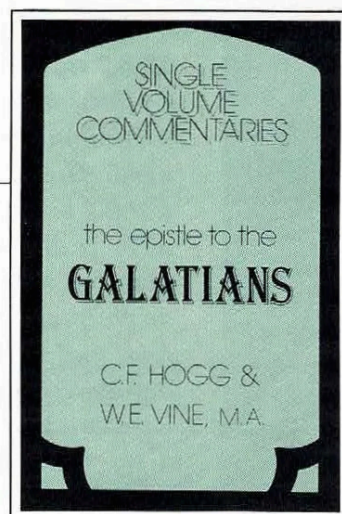
226 pages.

Galatians

Whereas Romans is an explanation of the nature and character of the Gospel, Galatians is a defense of the gospel against "an attack which Paul was persuaded would have made Christianity a mere sect of the Jews." "The battle for the faith of the gospel is ongoing, in one form or another it must be fought out in each generation, for the antagonism of the human mind to the Cross and its implications is unchanging."

Vine clearly outlines the issues at stake and then shows how the Spirit of God by the hand of Paul addresses them.

286 pages.



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"What are you up to, Morris? Have you had some good news?"

"No, Stuart," he replied, "nothing unusual or new in particular. I was only thinking of a little investment I'm just about to make."

"I thought so," said Stuart, "and a good one, I'm sure."

"What would you say to ten thousand percent?"

"Ten thousand percent! You're crazy!"

"No, I'm not," responded Morris. "And the very best of security too. This," said Morris, wheeling his chair around and laying his hand on a paper on his desk, "is a check which I've just signed and intend for a missionary whom I know. I've just heard he's sick and in special need. The Scripture says that he that gives to the poor lends to the Lord. I knew that, of course, but I never noticed what interest He pays until yesterday. There it was in Matthew 19:29, 'And everyone that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred-fold, and shall inherit eternal life.' One hundredfold is ten thousand percent. The Christian who mentioned it to me was very much in earnest as he declared the Lord's dividend. He was as enthusiastic as a stockholder, only in an infinitely more noble cause. I have determined to invest in the best bank in town."

—Selected