



UPLOOK

MARCH 1996

**RISE UP & BUILD
CONFERENCE SPECIAL**
Lexington 95



Citius, Altius, Fortius

The Lexington Conference was a kind of training ground for the Christian Olympics. With encouragement to take the challenge that lies before us, more than 1,000 participants were called on to take advantage of the divine resources available to us.

It has been the motto of the Olympic Games for generations: *Citius, Altius, Fortius*—Swifter, Higher, Stronger. And every time the flag with the interlocking rings is lifted above the crowd, the motto proves true. Sometimes the increase in speed or strength is breathtaking, measured in gasps of amazement from the adulating multitudes. Sometimes the change from the last record is so slight that only the highest technology could calculate it.

Which brings one to the question: How swift and high and strong is man anyway? Tom Jager swam 5.37 miles per hour in the 1990 Games. The American heavy eight rowers averaged 13.29 mph at Lucerne, Switzerland in 1984. Ben Johnson and Carl Lewis ran 26.95 mph at the Seoul Olympics in 1988. In the 100 m. ski event, home favorite Michael Prüfer of France reached 142.165 mph—on skis, mind you!

How strong? Lamar Grant powerlifted 661 lbs. when he himself weighed 132 lbs. in 1985. The 24-hour deadlift record by an individual is 818,121 lbs. set by Anthony Wright of Her Majesty's Prison (aren't we glad!) in Featherstone (yes, that's correct), England.

Impressive though these facts are—especially to anyone who has competed in events like these—how pathetic they seem when laid up against the universe in which we live. Where does proud man fit on the scale when we talk of stars like the supergiant *Betelgeux*, with a diameter of 400 million miles (remember our sun is 93 million miles from us!)? It could swallow much of our solar system, yet our God hung it on nothing. And when we speak of distances and speed, man vaunts his prowess on a speck of dust in a modest solar system which spins 30,000 light years from the center of our galaxy, the Milky Way. After our sun, the *nearest* star to us is *Proxima Centauri*, a mere 25 trillion miles away. And the farthest? Man has no idea. But the farthest object he can perceive is the radio source 4C 41.17, which is 12.8 billion light years away (7.5×10^{22} miles).

No wonder Jeremiah instructed: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me..." (Jer. 9:23-24).

Yet those who know the Lord have available to them resources that athletes and astronomers can only dream about. Prayer warriors can flit, in a moment, to the other side of the world, doing combat with the forces of evil. Is light the limiting speed in the universe? Hardly. Prayer outstrips it by far. "Before they call, I will answer," says the Lord.

And what shall we say of the powerlifts possible to those who are "strengthened with might by His Spirit in the inner man" (Eph. 3:16)? What resources are these: "the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places" (Eph. 1:19-20)?

Many of our readers had the opportunity to attend the Uplook Conference in Lexington, KY. For you, this month's magazine is intended to be a refresher course, reminding you not only of the happy times spent in prayer, fellowship, and study, but also to stir you to remember the commitments you made, the prayers you prayed, the vision you caught of how things might be by God's grace. Don't settle back into the old status quo. Let's *Rise Up and Build!*

Many who wanted to attend were not able. This edition is provided to give you a taste at least of the ministry which you missed the first time, but which is available in audio and/or video cassettes (see ad later in the magazine). Perhaps in '97 if the Lord will!

And, yes, this is the March edition. Although the cover of the Jan/Feb issue didn't say so, it was combined. We have had a busy few months here, publishing two new books and preparing the 1997 *Choice Gleanings*. Thanks for your patience and prayers. **U**

UPLOOK

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

Rekindling the Altar

Based on Ezra 1:1-7 and 3:1-3, this second of three morning keynote messages was warmly received by the attendees. The next best thing to being there, hearing the whole message (from which this is excerpted) is possible by ordering either the audio or video tape from us (see order form in center of magazine).

When we see the record of the movement of the people of Israel from Babylon back to Jerusalem, to the altar, and to the house of the Lord, we see it did not really begin with the edict of Cyrus but with the stirring by the Lord of the spirit of the people. Notice that expression in Ezra 1:1, "The Lord stirred up the spirit of Cyrus the king of Persia." And in verse 5, "whose spirit God had raised, to go up to build the house...."

The word "stir" carries with it the idea of waking up or raising someone up out of bed. God wanted them to get up from their comfortable situations, to go and build for God. It would seem that after seventy years another generation born in Babylon had come to accept the status quo there. They had fallen asleep to the reality of the times.

Sleep is a comfortable lack of awareness to the reality of the events around us. Paul takes from Isaiah 60 an Old Testament millennial scripture having to do with Israel and sends it to the Gentile church at Ephesus: "Awake thou that sleepest, and arise from among the dead." How solemn that God's people should be found sleeping in the cemetery, looking like the dead, asleep to reality. However, if there is going to be any waking up among us, if there is going to be any rising up and building for God of any eternal significance, it will not be by organization or ingenuity. It will be by the awakening of our spirits by God.

If you scan down the last few verses in 2 Chronicles, you see the description of Jerusalem—broken, burned, destroyed. It was a heap of ruins. That is not what was calling them back. They were not going back to pleasant streets to look at the shops. They were going back to rubble to build for God because that was the place where God had chosen to put His name (Deut. 12:11).

But we aren't back in Jerusalem. We are New Testament believers. Is there such a place for God's people today? Most certainly. It is the place of His name still. It is the place

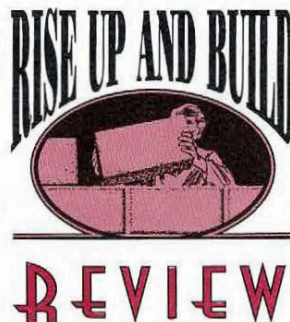
of His presence still. "For where two or three are gathered together in My name, there am I in the midst of them." Granted, the primary application of this scripture is personal fellowship. Nevertheless, the principle remains, that wherever two or three are gathered together in His name, we can depend on the promised presence of the Lord of the churches. If we lose that sense of the promised presence of Christ in the midst of His gathered people we will feel little responsibility and accountability to be in our place when the church comes together.

Then we notice that Cyrus understood something about separation. Obviously the Spirit of God had moved upon this great king because he remembered that Nebuchadnezzar had gone in and taken those people out with violence, destroyed their temple, taking the holy vessels, and putting them into the house of his gods. Cyrus recognized there was something fundamentally wrong with that. There should not be a mixture of the heathen monstrosities and the holy vessels of the Lord. It was Cyrus who brought out the vessels of the Lord's house.

Separation is very important to God, a word that has fallen into disrepute, perhaps because it is understood as isolation. The Lord stated His disciples were *in* the world, but not *of* it. It is not isolation He was talking about, but insulation—a distinct spiritual barrier between His people and the world.

In the New Testament we are commanded to have no fellowship with the *unfruitful* works of darkness. Not a little, but *no* fellowship. They are associated with the darkness where no life can be sustained, and they produce only barrenness in the believer's life.

As well, there is the *unequal* fellowship of bondage. Young men and women, as you face the two greatest decisions after salvation,



your life's vocation and your life's partner, may I raise a word in love and warning to you: "Be ye not unequally yoked together with unbelievers." That's not a request; that is a command. The Lord knows that an unequal yoke hurts both partners. It's not a matter of character we're talking about. There are many unbelievers who are very fine characters. That's not the problem. The problem is their nature. The children of the darkness are in the dark, and the darkness is in them. The child of God is in the light, walking in the light, and the light is in him.

We are also warned against the *unholy* fellowship on Babylon. "Come out of her, My people," says the Lord: "Be not partakers of her sins." It is most instructive to see the marks of Babylon in Genesis 11: *Imitation*—they had brick instead of stones, and used slime for mortar. So today we see man-made priests standing before man-made altars, offering man-made sacrifices to man-made gods. They offer a man-made heaven, Babylon. *Identification*—"Let us make us a name." How men love to make a name for themselves. But we have a name—the greatest Name in the universe! We must be aware that when we see the names of man's devising, beware of the spirit of Babylon. *Association*—"Let us build us a city and a tower of the Zodiac." The city was the political entity, the tower the religious entity. And Babylon is always marked by the association of politics and religion. *Unification*—the Lord said to spread throughout the earth and to multiply across the face of it. But man said, Let's stick together. Now man can make a union, but only God can produce a unity of many parts. That's what He does in the church. We're living in a day of church union. When you see that word, the bell should ring. This is the spirit of Babylon. Be careful!

If we read through Ezra 2, we note the details of

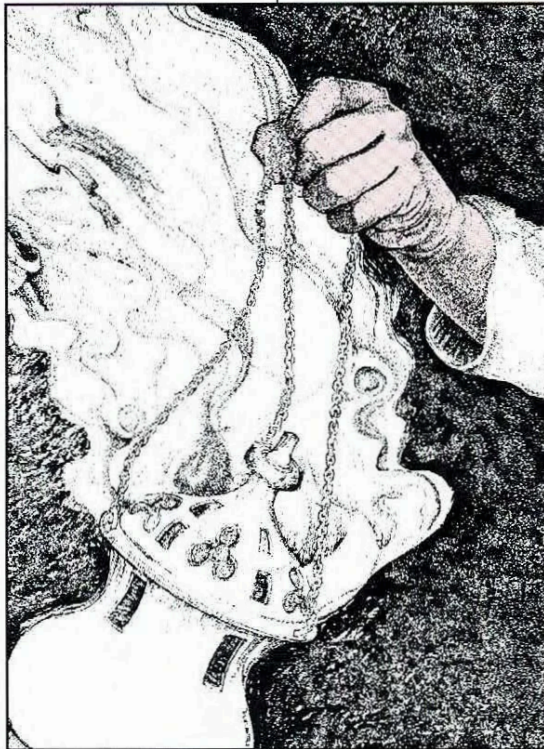
the gathering that left Babylon. Why does it tell the numbers of the people who came out? Is that important to God? Every detail is important to God. In 2 Corinthians there is a beautiful title given to God (not evident in the KJV, but in Darby's translation). He is called there "the God of measure."

We see Him doing it with the universe in Isaiah 40. He measures the heavens with a span of His hand, the water in His palm, the dust in the pinch of His fingers, the mountains in scales. And there is not a detail in the life of any of His people that escapes His interest, either. In 1 Corinthians 10:13, we discover that He measures the tests of life. He will measure your trial, and will not suffer you to be tested above that you are able to bear.

He also tells the disciples in effect that He measures the trivia of life. Don't you know that the hairs of your head are numbered? What possible significance can this have to God? Well, it tells me that if the number of your hairs matter to Him, it obviously matters to Him about the aching of your heart, about the bills you have to pay, about the decisions you're about to make. It matters to Him.

David thanks God that He measures the tears of life: "Are not my tears in Thy bottle?" There in heaven's museum is the glistening globe of the tears of the saints, contained there for the glory of God. He knows not only *that* you have wept, but *why*. And David thanks God that not only his tears are measured but his wanderings as well—every sidestep, every wandering path is measured by the God who loves His people.

Chapter 3 tells us that the remnant had time to settled in; seven months had passed. They had found places for shelter, perhaps put in a little planting. The day came when the whole company of about 50,000 people gathered in Jerusalem. And the very first act was to set up the altar.



Hans Bruns, a German theologian of great experience, was asked in his old age what he considered the most important thing. After a few moments of thought, he said, "I believe that the most important thing is to make sure that the most important thing always remains the most important thing."

We have a tendency to major in minors. There may be many things in this Book we do not understand. But there is one truth from cover to cover that is as clear as crystal: God is first. He so states it three times in Isaiah: "I am the first and the last." The Lord Jesus picks it up and uses it as a Divine title in the Revelation: "I am the First and the Last." Of that there can be no doubt. God is first. Since He is first, the supreme blessing of the soul is to come to know this God. The Lord Jesus expresses this. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." There is nothing beyond this.

If the supreme blessing of the human soul is to come to know this God who is first, what is the highest and noblest service a human soul can enter into? Surely it is to minister to the God who is first. To know this God is the supreme lesson but to minister to Him is the supreme service. That is worship.

Saul of Tarsus discovered this in a blaze of light as he cried out, "Who art Thou, Lord?" Before he asked what the Lord would have him do, his first question was about the person. His greatest desire was: that I might know Him. His greatest prayer was: that we might have a spirit of wisdom and revelation in the knowledge of Him.

Malachi records this "God first" principle: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Is that what we want? The principle is—God must get His portion first. And when God gets His portion first, step out of the way. The blessing is soon to arrive! Is that not what He says?

The first thing the remnant did was offer burnt offerings to the Lord. What is the burnt offering? It was that offering all of which—apart from the skin—ascended to God. It was all for God—a beautiful picture, first of all, of the person of our Lord Jesus Christ offering Himself to God. But likewise it is a picture of true spiritual worship, the saints minister-

ing to God's heart.

There is an interesting expression that goes right through from Old Testament to New Testament. It is associated with the burnt offering: "before the Lord," or its equivalent, "unto the Lord." It means in effect, for the personal joy and delight of the Lord. The whole tabernacle ministry—the garments of the priests, the breastplate, the table, the lampstand, the golden altar—all of these were before the Lord. They were for His personal pleasure because they all spoke of His beloved Son. In Him is all His delight.

The amazing thing about it is that when we come to Ephesians¹, we discover that we who are New Testament believers were chosen before the foundations of the world that we might be holy, without blame, before Him in love. Think of it! Sinners, unworthy, unlovely, unloving, and ungodly; saved, transformed, transported into glory to bring joy to the heart of God. Amazing grace indeed.

In Christendom today, the Lord's Supper has largely lost its significance. It is called by all kinds of names, and many man-made practices surround it, but there are some who still meet simply in the name of the Lord, week by week, around the table with a loaf of bread and a cup of wine. That is not a matter to be proud of; it is a deeply humbling thing that we should even be permitted to do it. Angels would leave heaven to do it. The Lord's Supper is the place of the name, the place of the presence, the place of offering to the heart of God.

Worship is love's response to the One who has loved us beyond measure. Soon we shall join in heaven's worship untainted by sin, unhindered by flesh, undistracted by the world and its baneful influences. John was privileged to see that great sight: an innumerable company "saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea...heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb." The four living creatures then said, Amen. This is right. And the four and twenty elders fell down and worshipped Him. So should His redeemed ones now. He is thy God; worship thou Him.



U

Front Lines

WHERE ARE THE REAL MEN?

Jim McKendrick (MI) will be speaking on "Biblical Manhood" at the Men's Retreat at Camp Iroquoia (NJ), March 22-24. For further details, contact:

Tom Freeman (609) 585-1835
Jim Weisbecker (717) 967-2577

ON THE HORIZON

A Men's Bible Study Seminar will be held March 25-29, 1996, at Camp Horizon (Leesburg, FL) with Bernard Osborne (UK) speaking on the Gospel of John. The study will be an intensive four days of Bible study to encourage and stimulate the Lord's people to study His Word and minister to the saints. Registration fee is \$35.00. Contact:

Men's Bible Study Seminar
7369 Sunnyside Drive
Leesburg, FL 34748
(904) 728-5822

A GRAND TIME

The saints at the Northwest assembly (Grand Rapids, MI) cordially invite the Lord's people to their Annual Spring Conference held March 29-31. Speakers expected are Arnot McIntee (ON) and William Burnett (ON). Accommodations provided, contact:

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

CITY OF SISTERLY LOVE

The Annual Conference of the Sister's Missionary Classes of Philadelphia is to be held April 13 at Faith Community Church (Roslyn, PA). For information, contact:

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

COUPLES' RETREAT

Greenwood Hills (PA) will be hosting a Couples' Retreat, April 19-21, 1996, for couples of all ages. Speaker expected is Alan Parks (MD). To register, contact:

Greenwood Hills
7062 Lincoln Way East
Fayetteville, PA 17222

SPRING CONFERENCE

The Annual Spring Conference at Countryside Bible Chapel (Winnebago, IL) will be held April 19-21, 1996. J. Boyd Nicholson (ON) will be speaking on the topic *The Work of Christ*. Contact:

Jerre W. Wright
(815) 335-7353

LADIES' MISSIONARY CONFERENCE

The Michigan Ladies' Missionary Conference will be held Saturday, April 20, 1996, 9:30 AM. to 3:00 PM., at the Northwest Gospel Hall (1350 Garfield, NW, Grand Rapids, MI). Speakers: Anne Vander Laan (India), Nancy Trogden (Zaire), and Angie Hartley (Spain). All ladies are invited to attend. Call Hazel Johnson at (616) 791-4179 for more info.

MINI-CONFERENCE

The believers at Wauwatosa Community Chapel (metro Milwaukee, WI) invite you to their annual Spring Mini-Conference on Saturday, April 20. The theme is "Harvest Time" (Jn. 4:35) and speakers expected are Jamie Hull

(CO) and J. Philip Morgan (FL). Meetings are from 10 AM. to 4:00 PM., to be held at 2200 N. 67 St. in Wauwatosa, WI.

CHICAGO AREA

The Chicago Area Spring Conference at Palos Hills Christian Assembly will be held April 26-28, 1996. Speakers expected are Doug Kazen (WA), Larry Price (FL), and Alan Schetelich (NJ). Contact:

Robert Fiebig
7661 Sequoia Drive
Palos Heights, IL 60463-1932
(708) 448-2552

AT THE HEART OF IT ALL

The 4th Annual Barnabas Retreat for Outreach will be held at the Kamloops Gospel Chapel (Kamloops, BC) on April 26-28. The retreat is geared for both men and women who have a heart for evangelism. Plenary sessions, workshops, and some practicums in the community are offered. Harold Summers (BC) will be the speaker. Cost: couples \$40.00 CDN and single \$30.00 CDN. Contact:

Craig Funston
c/o Kamloops Gospel Chapel
1365 Tranquille Road
Kamloops, BC V2B 3K5
(604) 578-7707

YOUTH CONFERENCE

The believers at the High Point Bible Chapel (Davenport, IA) will be hosting their Youth Spring Conference, April 26-28. The chapel is located at 2600 West 63rd, in Davenport. All area youth are invited to attend:

Will Scott at (319) 264-2046

**CONFERENCE
IN THE ROCKIES**

The Limon Bible Chapel (Limon, CO) will host their annual conference, April 27-28. Speakers include: William MacDonald (CA), Carroll Van Ryn (FL), and Ben Parmer (CO). Contact:

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

**HUNGRY FOR
MISSIONARY INFO?**

The assemblies in Southern Ontario are planning (D.V.) to hold the Second Annual Missionary Breakfast in St. Catharines, ON, on April 27, at 8:30 AM. The buffet breakfast will be held at the Parkway Inn, 327 Ontario St. Tickets are CDN\$12.00. For reservations, contact:

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

OHIO BIBLE STUDY

The Ohio Bible Study Program is an in-depth study conducted one Saturday each month. The program starts at 9:30 AM and continues to 3:00 PM. There are no fees for the program. The program is held at Believer's Bible Chapel (Leroy, OH). The next study is April 27. Contact:

Mike Thomas (216) 992-7822
Doug Tryon (814) 899-0063
Guy Mehling (216) 835-2127

TWO KINDS OF FOOD

The saints at the Hamilton Bible Fellowship (Trenton, NJ) will hold a dinner, Saturday, April 27, beginning at 6:00 PM.

Special guest speaker will be Randy Amos (NY). Contact:
Tom Freeman (609) 585-1835
Harry Neil (609) 890-0450

UNDER THE PINES

Spring Shiloh Conference will be held May 3-5 at Verdugo Pines Bible Camp, in Southern California. Speakers expected are: Jamie Hull (CO) and William MacDonald (CA). For applications, contact:

Stephanie Stratton
9312 Rancho Street
Alta Loma, CA 91710
(909) 987-6421

WORKER'S & ELDER'S

The 4th Annual Ontario Worker's & Elder's Conference will be held May 7-9, 1996, at the West Fifth assembly in Hamilton, ON. The theme for this year's conference is: *The Holy Spirit: His Person and Work*. Neil Dougal (MA) and Alan Parks (MD) will be keynote speakers. Contact:

W & E Conference
P.O. Box 26044,
RPO King St.
Oshawa, ON L1H 8R4

PROPHECY CONFERENCE

The Annual Northwest Workers Conference will be held at Lakeside Bible Camp, May 14-17. Guest speaker, Doug Kazen (WA), will be speaking on prophetic truths. Cost \$54.00 US.

Dean Mills
2500 South 370 St., #89
Federal Way, WA 98003

**CALIFORNIA HERE
WE COME!**

The 5th Annual Spring Con-

ference will be held at Claremont Bible Chapel (Claremont, CA) May 17-19. Speakers expected: Jack Heseltine (OR) and J. B. Nicholson (MI).

Henry Kamena
1400 W. 13th Street, Sp. 91
Upland, CA 91786-2970
(909) 985-0437

YOUTH CONFERENCE

The Ottawa Valley Assemblies will be holding their 2nd Annual Spring Youth Conference on May 24-25, 1996, at the Rideauview Bible Chapel (Ottawa, ON). Speaker will be James Martin (ON). Contact:

Shawn Abigail
(613) 820-9720 or E-Mail:
ad873@freenet.carleton.ca

SPREAD THE WORD

Spread the Word, Inc. will

Rightside Up

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ment for our young people. If you
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the Lord will use this publication as
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around the high school/college age.
of quality events for Christians
personal testimonies, and updates
teaching, encouraging devotionals,
which will contain solid doctrinal
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publication from Gospel Folio Press.

Rightside Up is the latest
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Grand Rapids, MI 49501
(616) 456-9166
E-mail: RSLUMAG@aol.com

host its conference at Greenwood Hills (Fayetteville, PA), July 27-Aug. 4. Speakers expected: Bob Gessner (PA), William Burnett (ON), and Keith Trevolt (KS). Reserve now! Call (717) 352-2150.

IT'S BEEN 25 YEARS SINCE...

Verdugo Pines Bible Camp (Wrightwood, CA) will hold a Family Camp, D.V., on July 28-Aug. 3. Couples, singles, grandparents, and whole families are invited. A special program for children with Jim Muir (Australia); speakers for adults include Jim McKendrick (MI) and Joe Reese (ON).

Marge Dixon
7626 Layton Street
Rancho Cucamonga, CA 91730
(909) 944-6492

CHANGES

The believers at Queensdale Bible Chapel (Hamilton, ON) wish to inform the Lord's people of their change of address due to a fire which destroyed their assembly building. Meetings are being held in Comley School.

Queensdale Bible Chapel
712 Mohawk Road East
Hamilton, ON L8T 5A2

The Myrtle Beach Bible Chapel has recently changed locations. The new address is:

Myrtle Beach Bible Chapel
2903 Church Street
Myrtle Beach, SC 29577

The University Bible Fellowship has recently changed their assembly correspondent to:

Alan Christensen
1221 Franklin
Cedar Falls, IA 50613
(319) 277-5088

HELP NEEDED

Emmanuel Bible Camp (PEI) needs a semi-retired couple to help manage the camp for the upcoming season. Contact:

Emmanuel Bible Camp
8 Gower Street
Charlottetown, PEI C1A 5V2
(902) 569-3307

CHRISTIAN SCHOOL

Living Waters Christian Fellowship is in need of a person to serve as principal of their Christian day school. This individual would be expected to assume a regular teaching load as well as administer the school. Contact:

Clyde Raynard
c/o Living Waters Christian Fellowship
P.O. Box 175
Tusket, NS B0W 1W0
(902) 648-2270



ROMANIAN TIMES

Drew Craig has authored a book entitled, *Joy in Shared Tears*. This book covers the period of Romanian Christian testimony from 1984-1994. It is the author's hope that in reading this fascinating testimony, you will be aware of the power and presence of the Lord in His Church today. Available through Gospel Folio Press, US \$9.95, CDN \$13.95. Call 1-800-952-2382

IT ONLY TAKES A SPARK...

The believer's gathering in the Name of the Lord in Sparks, NV, would like to extend an invitation to anyone passing through

their area to stop and have fellowship with them. Please remember such small assemblies in your prayers that the Lord will encourage them today!

Wayne Sommer
3290 Lucerne Way
Sparks, NV 89431

COMMENDATIONS

The Malvern Bible Chapel (Malvern, PA) has added their commendation with that of the saints at the Lansdowne Bible Chapel (Lansdowne, PA) of *Bob and Glenda Watt* to the Lord's work in Zaire and elsewhere.

The assembly in Casco, WI, are pleased to commend *Mike and Beverly Smits* to the Lord's work in the US. The Smits have been involved in evangelism and ministering God's Word to the saints. The Smits served the Lord in the Philippines for the past 12 years, before returning to the States for the education of their son. The family would appreciate your continued prayers.

Mike and Beverly Smits
705 Main Street
P.O. Box 435
Luxemburg, WI 54217

The saints who fellowship at Assemblée Evangelique de la Rive Sud (St. Jean-Chrysostome, PQ) have recently commended *Francois and Louise Frechette* to the work of the Lord.

PRESENT WITH THE LORD

On January 6, 1996, Carol Joyce Messerly (nee Staley), 67, went to be with her Lord. Last spring she was diagnosed with Amyotrophic Lateral Sclerosis (ALS or Lou Gehrig's disease).

In 1946 she was united in marriage to Wayne Messerly, and in 1948 came to trust Christ as her Saviour. Through the study of the Word she became an effective communicator of spiritual truth. She was active with children and youth, and for many years was a counselor for young ladies at Story Book Lodge (MN).

Gifted in hospitality, she became a mother to scores of believers, especially those at Countryside Bible Chapel (Stratford, IA). She will be remembered fondly as a joyful, compassionate lady always ready to help. Please pray for her husband, Wayne, and the family.

Kevin Shantz (MI) writes of the homecall of *Fred Cameron*:

Fred was born and raised near Paisley, Scotland. He came to faith in Christ at an early age. During the Depression, he learned how to repair shoes and spent his days calling on people in Glasgow looking for business. He would repair their shoes in the evening and deliver them to their door the next morning.

After the war he and his wife, Nett, moved to America and settled in NJ for several years. Later they relocated to Canada and lived in Hamilton, ON, where Fred served as an elder in West Fifth Bible Chapel for many years. Fred ministered the Word on a regular basis in many of the local assemblies. His fresh and insightful approach to the Scriptures was greatly appreciated.

In the early 1980's the Cameron's moved to London,

ON at the invitation of their only son Eric. It was in London that I had the privilege of getting to know Fred. He always had a word of encouragement for young men and especially for the struggling would-be preachers.

SALES & MARKETING POSITION AT GOSPEL FOLIO PRESS

TIMELESS TRUTH FOR TODAY

Gospel Folio Press is a non-profit tax-exempt ministry seeking the glory of God, honor for Christ, the spiritual maturing of His people, and the salvation of those still without the Saviour. To this end, we seek to provide biblical, attractive, contemporary resources at a reasonable price.

The growth of our organization over the past few years has resulted in the need for a qualified sales professional to take charge of the marketing for all of our products. The successful candidate will be responsible for developing and implementing a complete marketing strategy directed towards meeting the needs of our two key markets—Christian bookstores and mail order customers.

The position requires a solid knowledge of Christian books and authors, particularly those of interest to Christians in New Testament assemblies. A strong sales background is also required. Experience in the Christian book business is preferred but not essential. This is a hands-on position requiring active involvement in the day-to-day operations, contacting customers, taking orders, etc.

Please submit a resumé and a detailed letter outlining what you can offer and why you would like to be a part of this ministry. The successful candidate will be required to furnish a letter of recommendation from his or her elders before an offer of employment is made. Compensation and benefits to be negotiated. Send to the attention of K. Shantz at:

Gospel Folio Press
P.O. Box 2041,
Grand Rapids, MI 49501



No matter how poor the exposition, he would always find a good thing to say about your message and then he would follow up with a comment like "Have you ever considered..." and pull a verse out of some obscure passage in Ezekiel that related directly to what you were speaking about. He always taught and corrected in a kind, gracious manner, following the example of the Chief Shepherd.

After Eric went home to heaven, the Cameron's moved to the Portal Village retirement home in Port Colborne where, even in his eighties, Fred was active ministering the Word and encouraging the saints in the local assembly. He spent a good part of his days at the local coffee shop engaging the locals in conversations about their eternal destiny. His faithful wife preceded him to glory in 1994. Fred's life was marked by faithful service to the Lord and His people. When I think of what an elder should be, I think of Fred Cameron.

ERRATA

In the last issue of UPLOOK we informed the Lord's people of several newsletters that are available to those who desire to receive them. We erroneously gave David Dunlap's old address for the *Bible & Life Newsletter*. We regret any inconvenience that might have occurred. The correct address should be:

Bible & Life Newsletter
c/o David Dunlap
16207 Pebblebrook Drive
Tampa, FL 33624



Rise Up and Build—African Style

It's 3:00 AM here in Africa on Thursday morning and I'm wide awake. With the eight-hour time difference, the saints at home are praying right now, perhaps for us. As they pray, I'm looking out my window at a near full moon and reflecting on this theme, "Rise Up and Build!" That was the theme of the conference we attended between Christmas and New Year's. What a special time of fellowship, ministry, and encouragement. But this theme, "Rise Up and Build!" became a reality on January 9 when we departed for Africa.



Rex and Nancy Trogon were commended to the Lord's work in Zaire in 1983. Although now serving in North America, their heart is with the Pygmy people of the Ituri Forest.

This trip to Zaire was the best of all our experiences in Africa. But my reflection tonight could be summed up in three areas that our team shared in our daily devotions together from the book of Ephesians. These three areas were: The Building, The Body, and The Bride.

Our team, a group of seven men and Nancy, was put together from five assemblies in North Carolina to help in the construction of the Bunia, Zaire, chapel. With the good help of Jonathan Peck, who took time from his furlough to co-ordinate this safari, we watched God bring together Jimmy Flythe from North Raleigh Gospel Chapel, Jonathan and Seth Pierce from the Gospel Chapel in Raleigh, Jerry Isaacs from Parkway Chapel in Winston-Salem, Andy Hylton from Bethany Chapel in Salisbury, NC, and Nancy and me from Fairbluff Bible Chapel in Charlotte. This will be the only two-story chapel in Zaire. The basement will house Sunday School rooms and the Emmaus Correspondence School.

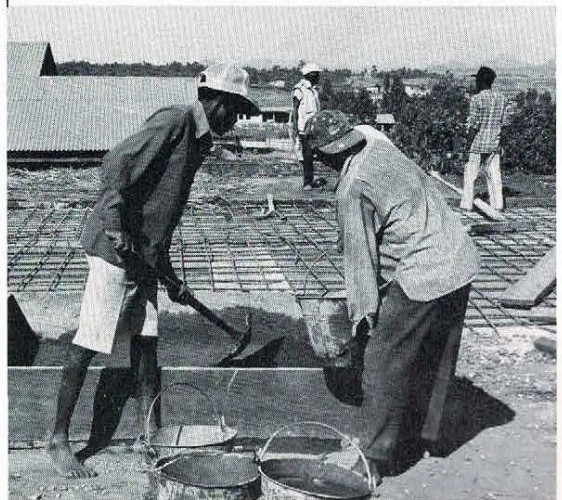
THE BUILDING

The task before us was to put a steel-reinforced floor between the two stories. We had to first prepare a strong foundation that could support this concrete and steel floor. For this

we used mahogany lumber from the rain forest nearby. The proof that this foundation was solid was in the weight and strength of the boards. They were so heavy that placing them required the help of the assembly saints who also put their hands to the work. Then to cut them to fit was more than our skill saws could handle. We had to use two chain saws to cut and rip these tough planks. This was accomplished in two days. Our first two daily devotions brought us to Ephesians 2:20. What a solid foundation we have for the Church, "having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone."

THE BODY

Our next stage of work involved the reinforcing rods, three-quarter inch steel bars running length-wise and width-wise, laid out, woven together in grid fashion, and tied at the junctions throughout the entire floor. As the African laborers followed the scheme of laying out the re-bar, their expertise in tying vines came in handy. We lined up about 10 workers with fine steel wires and a nail to twist these junctions tightly. They moved quickly across the building. None to this will be seen in the finished product, of course, but, like the Body, that's the beauty of it. Eph-



esians 3 and 4 tell of the mystery of being joined and knit together, Jew and Gentile alike. As to the length and width? Well, God went to the greatest length when "He gave His only begotten Son," in order to save the greatest width, which is the world and whosoever believes in Him. I watched with delight as I saw relationships being built and even knit together in this black and white work crew! It was the Body of Christ! Different gifts, different languages, different cultures, all coming together with each one doing its part to actually grow together with a "growth that comes from Him and grows up into Him who is the head, even Christ."

THE BRIDE

Well, by the time we got to Ephesians 5-6 in our devotions, I listened as these strong men, who cut boards with chain saws, and bend re-bar by hand, now expressed tenderly how they missed their wives. I could surely relate, having had to be away from Nancy on other occasions. How thankful I was to have my bride with me. But isn't this just a glimpse of what the Lord Jesus feels as He longs for His Bride? He cherishes and nourishes us who are members of His body, of His flesh and of His bones. What a great and glorious mystery! But the men still had a job to finish—the cement work. This is what it was all about—The Building, the Body, all for the sake of the finished product.

Cement work can't be hurried. It's a process that must be followed accordingly. It must be mixed right, placed properly, and then the finishing touch of a skillful hand to smooth out the top layer leaving no pits or blemishes. That's it! That's what is happening now in our lives. The finishing touch of the Master's hand that we might be presented to our Lord as a glorious church, "not having spot or wrinkle or any such thing...holy and without blemish." That will be completed when we see our Beloved!

And the work team from North Carolina returned home to their loved ones, but the Building is still being built and the Body is still growing, and the Bride is still making herself ready, and Nancy and I are still here in Africa, but not for long...

The moon is disappearing over the horizon. It seems to say, "Good-bye" with a smile as the sky brightens behind it. Its job of reflecting the sunlight over Africa is finished for tonight and I'm waiting for the dawn.



We've had an extra week to complete our circuit here in Zaire. I've been glad to minister to the saints in Bunia and Itendey where we lived for a number of years. A special blessing was translating some ministry given by Andy Hylton. The saints here really appreciated what he shared.

Our time at Itendey with Behring and Lois MacDowell was the greatest encouragement. We've given over our house to the church to use for a Pygmy School during the week and a Sunday School on the Lord's Day. They'll also use it as a guesthouse and offices for the assembly and Compassion school office. We're glad for the house we built there to have such full use for the Lord's work. I wish you could have stood with Nancy and me in the hallway of our house and heard the Pygmy children reading, quoting Scripture, and singing songs about the Saviour. What a thrill!

Well, the sun's coming up and today we leave for home. I'm thankful for this time of reflection. I just realized the object lesson God has given me tonight. The moon has been reflecting the light to Africa and has now disappeared in the light of the sun! I trust we've been a full moon, reflecting Him to this corner of Africa's dark continent. He's coming, and we look for Him. Till then may we reflect His beauty in the Building, in the Body, and in the Bride.

*May His beauty rest upon me
As I seek the lost to win,
And may they forget the channel,
Seeing only Him.*

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What's Going On?

LOSING A GENERATION

There is growing concern that modern society is poised at another transition point. If other generations have been moulded by the ever-changing world around them, what must the future hold for the X-generation? (The X-generation was born between 1961 and 1981; age 14-34 today.) In response to this question, many churches have abandoned a more traditional approach in communicating the Word of God for a more liberal (to say the least) approach.

In an article entitled, *Losing a Generation to Despair*, John W. Whitehead, President of the Rutherford Institute writes: "Instead of hope, the young now face sexual confusion as the advertising industry and state schools push bisexuality and homosexuality on them. And rather than the yearning to have children, suicide and abortion undergird our culture...For the first time in Western history, the Judeo-Christian ethic is playing little or no part in shaping modern culture.

"Xers distrust traditional religion.' As Andres Tapia writes in *Christianity Today* (June 18, 1994): 'Having grown up amidst headlines about fallen televangelists and crooked politicians, Xer trust in authority figures is low, and cynicism of anything organized, like church and political parties, is high.'

"Tapia goes on to explain how twentysomethings are victims of a paradigm shift in Western culture—from modern philosophy and its reliance on human reason

to postmodernism's claim that truth is unattainable. Christianity has naturally become a hard sell. Churches find themselves with the option of *changing their approach* to evangelism or losing another generation.

"The entertainment schemes and marketing hype used by many Christians will reach virtually no one. Because of stark honesty among current twentysomethings, a genuine, personal approach to the truth may be the *only way* to affect them."

So it appears that mainstream Christianity, following the Willow Creek example of how an evangelical church should function in the 90's, will have another dilemma on its hands real soon—another lost generation.

BETWEEN FRIENDS

The Myrtlefield Trust* in their Winter 95/96 newsletter estimate that Russian newspapers have now published about one thousand million (that's 1 billion in US lingo) copies of some 100 articles which were specially written to introduce Russian people to the gospel. Every week gospel articles appear in regional or national newspapers. An estimate for two recent months was 37 million copies. Their first series of full-page articles in the teachers' newspaper *Uchitelskaya Gazeta* continued through 42 editions over a two-year period. A new series of 17 articles on Key Biblical Concepts started to appear in December 1995. Please pray for tens of thousands of Russian teachers as they read these articles dealing with the central

truths of the gospel in preparation to teach it to their students.

*Editor's Note: *The Lord's people may recall that Dr. David Gooding and Dr. John Lennox have labored with the Myrtlefield Trust quite extensively in bringing the gospel to the academic community in Russia.*

GRADUATING FROM AIRPORT TERMINALS

The Hare Krishna kitchen in shattered Grozny, Chechnya, serves 1,000 hot meals a day. The Krishnas are one of the few outside groups left since Russia's brutal counterinsurgency campaign began a year ago—and the locals appreciate it. One 72-year-old woman said, "Whatever they do, God helps them do it. They are the only people left in my life that I can rely on." —Pulse

FROM THE VATICAN

Pope John Paul II reiterated his call for a dialogue among Christians regarding the future role of the papacy. He urged Protestant and Orthodox leaders to search for ways that the role of the papacy can be "recognized by one and all." Christian unity does not mean "flat uniformity" of religion, he said.

—*Nat'l & Internat'l Religion Report*

TIMING IS EVERYTHING

A recent article appeared in the January 6, 1996, issue of *World* magazine, relating the mixed success of the Christian Coalition's legislative contract with Congress. Three key issues remain: tax provisions, the banning of federal funding of abortions, and the privatization of the

It's a big world for whom we pray—but an infinitely bigger God to whom we pray!

NEA (National Endowment for the Arts).

The tax provisions are linked quite heavily with the balanced budget deal. Court is still out on that one. However, both the House and Senate approved a ban on partial-birth abortions, although President Clinton has vowed to veto it. Restricting pornography found little opposition as well, and privatizing the Arts met with such success that a reduction in federal support of the NEA and the National Endowment for the Humanities will pave the way for outright elimination in two to four years.

Quoting from the article, "Meanwhile, some of those hoping those pesky pro-family types would just go away hurt their own cause last month. Citing 1 Thessalonians 4:17 and its reference to the return of Jesus Christ, National Public Radio commentator Andrei Codrescu said, 'The evaporation of four million [people] who believe this [expletive] would leave the world an instantly better place.'

"This is one more example of religious bigotry subsidized with tax dollars—we have long passed the time for full privatization of National Public Radio," was the response of Ralph Reed, executive director of the Christian Coalition.

WHAT AN INDICTMENT!

In a recent scholarly study, social scientists examined the factors that shape American attitudes on matters related to the development of the poor nations. They discovered that religion plays no significant role at all. Those with deep religious beliefs

are no more concerned about assistance and development for the poor than are persons with little or no religious commitment.

—*World Poverty & Development*

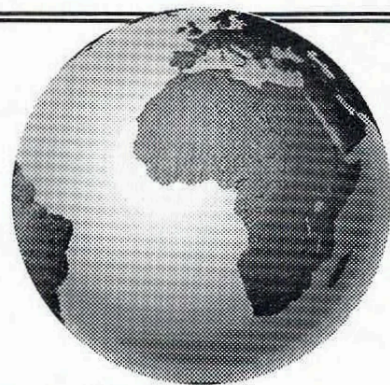
MISSIONARY TELEPHONE NEWS

Carl & Joan Lehmann (Columbia) write: "We value your prayers for the situation in the country. There is much insecurity and threats, extortion and kidnapping being two of the most lucrative businesses these days. Due to threats from the guerrilla groups, many missionaries can no longer work in their Indian locations."

Ron & Sue Bates (Romania) write: "Sue recently had two growths on her face removed that were malignant and she is taking Interferon. There is much suffering here with cancer because of Chernobyl. Please pray!"

Paul & Lois Logan (Zambia) write: "We are continuing in our effort to visit each of the 28 assemblies in this district seeking to encourage the believers and teach them from God's Word. Some of these assemblies are facing problems and difficulties. It has been a privilege to sit with them and talk over concerns and burdens together and pray about them."

Penny DeFouw (Ireland) writes: "...very rarely does a day go by that there aren't new children joining the National Bible Study Club. It is exciting to see the children return their studies month by month. Pray with us that the children who open the Word of God will come to know and love the Lord Jesus as their Saviour." —*Source: MSC Canada*



MUSLIM CONTROL

Soldiers of the Muslim-dominated government in Khartoum continue to rape, torture, and enslave Christians in the south, a United Nations report stated. The U.N. noted an increase in cases of slavery, servitude, and forced labor. Medicine, food, clothing, and other inducements are used to get people to convert from Christianity and other religions to Islam.

NOTHING BUT THE FACTS

Alabama public school students soon will find a note in their biology textbooks telling them evolution is a theory, not a fact. The state's school board voted November 9 to place the disclaimer in the books. Gov. Fob James, also the board's president, said he believes the biblical explanation of life's origins is true and urged the board to approve the message. James mockingly posed with slumped shoulders in imitation of textbook illustrations of the rise of humans from apes. At a public hearing before the vote, teacher Ann Jolly described the insert as "foolish." The insert reads: "No one was present when life first appeared on earth. Therefore, any statement about life's origins should be considered theory, not fact."

—*Nat'l & Internat'l Religion Report*

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Catch the Vision!

We know that our society is shaped by what it sees. So is the Christian. Joe Reese tells us the secret of a revitalized church.



We used to see it on bumper stickers and plaques, "Christ is the answer." Of course the critic asks, "What's the question?" You know the truth, don't you. It really doesn't matter what the question is: the Lord Jesus is the answer!

One thing is for sure. We all need a better vision of the Lord as the glorious answer to every need—to gain a greater understanding of who the Lord is, and who we are, and His call upon our life both individually and collectively in our assemblies.

Our motives need to be challenged, the direction of our lives need to be focussed on the important issues of eternity. I believe that we could unanimously say that we need to catch a fresh vision. Notice Proverbs 29:18, "Where there is no vision, the people perish." When we talk about catching the vision, we are confronted with information given to us from the Word of God. As it filters through us, we get to understand something about the needs around us, evaluating and accessing these needs in the light of God's truth.

There comes a time, however, when you have to get up, when you have to look beyond the valley, over the ridge, and ask if there is some way to meet those needs. Is there a plan, is there a way?

"Where there is no vision," relates to the revelation of God. We could put it like this perhaps, "Where there is no revelation from God, the people perish; where there is no direction from heaven, the people perish." Amos 8:11 states: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." To people that don't want the Word, people that don't want the vision, God says, "I have sent it to you time and time again; you refuse it; now I'll send a famine."

I could not help but think, when I read that passage, of the desperate condition in Christendom today. No wonder Paul exhorted Timothy, in light of the need of the hour, "I

charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (2 Tim. 4:1-2).

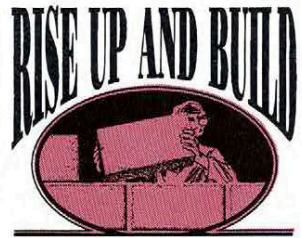
I would like us to consider our need for a fresh vision—not extra-biblical revelation, because God has given us everything in His Word that we need to be thoroughly furnished unto every good work.

First, I believe that we need to catch a fresh vision of the doctrine of sin. When was the last time you heard someone preach on it? We don't like to talk about it, we don't like to call it what it is. We don't like to think about its consequences. We modify it, we powder it up and perfume it; we justify it and camouflage it and say it's not really that bad anymore.

What I want to say is this: sin divides you from fellowship with God, sin destroys, sin devastates, sin separates for a Christless eternity. 1 Corinthians 6:9 states, "Know ye not that the unrighteous shall not inherit the kingdom of God?" Before our conversion sin separated us from God. After we become Christians, it still separates us—from the blessing of God; not our relationship, but our fellowship.

Now here's a searching question for you: When is the last time as a believer in the Lord Jesus Christ you wept over sin in your life? As James writes: "Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up" (Jas. 4:9-10). Own up to it, says James, let it hurt. You see what it cost heaven, don't you?

But God doesn't leave us there. "Where sin abounded," what did grace do? It sent the lovely Lord Jesus, it super-abounded. If we



REVIEW

need a fresh vision of sin, we also need a fresh vision of the Saviour—the altogether lovely One, the One now seated at the right hand of God. Why did He come? His Name shall be called Jesus, declared the angel, “for He shall save His people from their sins.” That’s the reason He came. How we need a fresh vision of the Saviour! He came to put away sin by the sacrifice of Himself. God has entered into the greatest exchange program this world has ever seen. Jesus Christ takes our sin and gives us His righteousness in return.

We also need a fresh vision of salvation that He alone orchestrated. One of the strongest curses pronounced in the Scriptures falls on the person who mishandles the gospel of Jesus Christ. The Bible would tell us that the true gospel includes the death, burial and resurrection. It includes repentance and faith. It preaches both the wrath and the love of God.

How we need a fresh passion for the old gospel. A gospel with power, a gospel that preaches the consequences of sin, that presents the lovely Saviour who came to die for sinners, to be buried, to rise again the third day, to ascend into heaven, and one day return for those who trust Him.

Much of that passion comes from a fresh appreciation of our own salvation. When was the last time you thanked Him for saving you? You remember the story in Luke 7:36. The Lord went to the house of a Pharisee where a woman came in. The Pharisee knew what kind of woman she was. He thought, “If the Lord lets this woman touch Him, He is no prophet. If He were a prophet, wouldn’t He know it?” Our Lord corrects the Pharisee in verse 44. He says to Simon, “Seest thou this woman? I entered into thy house, thou gavest Me no water for My feet,

but she washed My feet with tears, and wiped them with the hairs of her head. Thou gavest Me no kiss, but this woman since the time that I came in has not ceased to kiss My feet. My head with oil thou didst not anoint, but this woman has anointed My feet with ointment, wherefore I say unto thee, her sins which are many are forgiven, for she loved much. But to whom little is forgiven the same loveth little.”

Here’s the point. Your love for the Lord Jesus Christ is directly related to how much you reckon you have been forgiven. Can I tell you that every one of us was in a horrible pit, in the miry clay. By the grace of God He took us out of the pit, He set us on a solid Rock, He established our going, He put a song in our mouths, He saved us from a devil’s hell. Evaluate your own salvation, brothers and sisters. Remember how much you owe Him.

What happened to them in Laodicea? They forgot. They left their first love, they forgot how God saved them. How many of us were thrilled when we were first saved. We couldn’t be quiet, we had to tell somebody, we were caught up with Him, He consumed our thoughts. God help us to repent and return if such is our case. Let’s be honest with Him.

We also need a fresh vision of the Word of God, God’s Book—a marked road map for my pilgrim journey.

God’s mind at my fingertips, a hammer to break the rock in pieces, a sword that discerns the thoughts and intents of the heart, the means whereby I can be transformed into the image of Christ.

The Word of God is my diet, my sole authority both in doctrine and in practice, my provision to be thoroughly furnished to every good work. Did you read it today? We are to read it, study it, memorize it, preach it, and live it! Do you need a fresh vision of it? Perhaps its become dull and dry and empty. Why don’t you get on your knees and pray, Oh, God,



make it living to me again, make it real to me again. Give me a new vision, a hunger for the Word of God again. Oh, God, I need it!

We need a fresh vision of the church. The Lord Jesus said, "I will build My church and the gates of hell shall not prevail against it." Somehow in our minds we think, The Church is just holding on. No, that's not the picture. The Church is assaulting the gates of hell. Have you seen this mighty army? God has a program. The Lord Jesus Christ is building the Church; He is developing the Body, and He is preparing the Bride. It is His work.

We also need a fresh vision of the local church. Revelation 3:7 states, "And to the angel of the church in Philadelphia write; These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name."

You might say, "We're just a few, we're frail, we're weak." That's what they were. Notice it says they had a little strength, but they kept the Word and didn't deny the Name. God set before them an open door, because they had kept His Word. That's the criteria. They were saturated with the Word of God, they were dedicated to the Son of God, therefore they were activated by the Spirit of God to do the work of God.

Lastly, we need a fresh vision of the coming of our Lord. As sure as He came to Bethlehem, He's coming again. This may be the last message that I will ever preach, maybe the last message you will ever hear. He may come tonight.

Don't be caught up in the things that don't matter. Only two things God will salvage when He comes—His people and His Word. Make sure that you invest in things for eternity. Are you beginning to catch the vision? The needs are great, His resources are available and inexhaustible. Catch that vision by the grace of God!

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LOOK AT BOOKS

F. W. Grant: His Life, Ministry & Legacy

John Reid has written some helpful books such as *The Chief Meeting of the Church*, *Christian Baptism and the Unity of the Spirit*, *Eternal Dwellings*, and now this little volume, *F. W. Grant: His Life, Ministry, and Legacy*. In 116 pages we have a sketch of one of America's finest Bible teachers. The paperback is available from Gospel Folio Press or from Dr. David R. Reid, Emmaus Bible College, 2570 Asbury Road, Dubuque, IA 52001. The price is \$5.00 (postage is included in the sale price).

Reading this book is like filling your lungs with country air. Refreshing. You don't have to agree with everything Grant believed to say, "That brother really walked with God." You feel that John Reid has introduced you to someone who put into practice the words of James 1:19. Through a long Christian career in which he battled false doctrines as well as nurturing the flock, he was swift to hear, slow to speak, slow to wrath. He showed us a beautiful demeanor that we all want to see more of. He was a peacemaker. He had convictions, firm convictions that had cost him dearly, but he held those convictions with a humble teachable attitude.

The book is not a full biography but in a readable

way it lets you know what Grant was like, with occasional anecdotes. Much space is used to compare his understanding of issues with J. N. Darby, his mentor.

A few pages (97-101) are devoted to Darby and Grant's view that legitimate appointment of elders ceased soon after the first century of Christianity. Of course, it was Grant who wrote the forceful booklet on Nicolaitanism, which denounces the clergy-laity system. Grant and Darby viewed the official appointment of elders as the usurping of the headship of Christ in the assembly, of a false claim to apostolic authority, and the re-emergence of clericalism. Alexander Strauch has ably dealt with this issue in the newest edition (1995) of his book *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership*, (pp. 319-321). I believe that Darby and Grant had legitimate concerns about the tendency of a clergy-laity system arising. But on this point of recognized elders, I believe they were guilty of overkill. By not recognizing qualified brothers to guide the flock, they really left the way open for the unqualified and ambitious to seize power. The result has been the very thing that Grant so loathed.

(J. A. B.)



F. W. GRANT

Those who knew him personally loved him for the worth and Christian nobility of his character, the fruit of God's grace... What views of the Word did he give us! What thoughts of Christ! What truths under the guidance of the Holy Spirit! These abide.

—S. Ridout

Frederick William Grant (1834-1902) was born into a God-fearing Anglican home in the Putney district of London, England. Presumably in his teenage years he became a believer while privately reading the Bible. He went on to King's College School, in order to be groomed for a position in the British defense department. But getting those positions often required inside connections to pull the necessary strings. Disappointed, at the age of twenty-one, Frederick went to Canada.

In the 1850s the Church of England was aggressively opening parishes in the Canadian frontier. Frederick was examined and ordained as an Anglican priest, though he never attended their standard seminary training. About the same time he also delved into medicine. Whether this was his first profession, or a sideline, we do not know. But he patronized a pharmacy owned by a believer who had a literature rack. The pharmacist fellowshipped with an assembly, which Frederick had assumed was a place to be warned against. But reading the literature, he became convinced that the authors were not in a dangerous sect, but rather, were faithfully presenting the Word. He and his brother, Robert, who had also come over to Canada, and had become an Anglican priest, left the "systems of men" as they referred to them, around 1860 after embracing the truths they had discovered. F. W. lived in Toronto before moving to the United States, where he lived in Brooklyn, NY, and then in Plainfield, NJ.

Amid all his labors for the saints of God, he did not shirk that lofty responsibility to be a godly husband and father. The Grants were the happy parents of four children, Frederick, Robert, Frank, and Hattie.

Samuel Ridout states, "His place in the hearts of the saints rests...in his identification with the Word of God. Unknown to many in the flesh, who have profited by his ministry, with little of what may be called popularity, or the magnetism supposed to be so essential

in a leader, he is lost sight of in the precious truth which it was his joy to unfold."

Grant's emphasis on numerics has received mixed reviews, and it is probably safe to say that most Bible students do not read his *The Numerical Bible*, issued in seven volumes, for his notes on numerics, but rather for his devotional comments. When C. I. Scofield worked on his notes for the Scofield Reference Bible, he had Darby's *Synopsis* and Grant's *Numerical Bible* on his desk. Grant's large book, *Facts and Theories as to a Future State*, was recommended by C. H. Spurgeon, who said it was "the last word on the right side of every question discussed" about the state of the soul after death. It is not as readable as Sir Robert Anderson's book, *Human Destiny* which was written on the same topic, but it is far more complete. Anyone who is seriously studying this topic should get Grant's book. It is perhaps his most important work. As with William Kelly and J. N. Darby, Grant was engaged in issues confronting the whole Church. These men were not playing church in a pinched circle of devotees, trying to be the big fish in a little pond. Their work shows their burden with the issues that all saints faced, regardless of affiliation. They wrote about big issues for a wide audience.

Grant hated denominationalism. When he saw saints dividing and circles of assemblies forming, each circle unreconciled to the next, he mourned, "Our shame is public. It requires no spirituality to see that exactly in that which we have professedly sought we have failed most signally. 'The unity of the Spirit in the bond of peace' is just most surely what we have not kept." Ironically he was perceived as the guiding spirit behind the "Grant party" in North America.

The telling of how this happened is also the telling of Grant's darkest hour. H. A. Ironside devotes a chapter in his book, *A Historical Sketch of the Brethren Movement* to this painful ordeal. Of course H. A. I. was quite biased in favor of brother Grant. There he

says that "In America F. W. Grant had become by 1880 the leading figure among the Exclusive Brethren. His platform gifts were not of a high order but as a teacher he was unexcelled. Many consider him, to this day, the superior of Darby himself in accuracy and spiritual insight, but he always held himself as but a disciple greatly indebted to J. N. Darby. Up to the last, the two were fast friends, though for a number of years there had been slight doctrinal differences between them."

To look in the best light at why these "slight differences" fueled such debates, we need to lift ourselves out of our present era. Today it is easy to become comfortable with sloppy, haphazard, and careless Bible teaching. We are surrounded by many who assume that doctrine doesn't matter. But Grant lived in the golden era of biblical exposition. Scholarship in general, especially in England, had reached a high water mark in the 1880s. To those who do not bother their heads about accuracy and truth, the discussions and controversies of that day seem painfully trivial, as they divided over the north and south side of a hair. But these brethren engaged in debates brought on by a zeal for biblical accuracy.

In 1881, John Nelson Darby spoke for the last time at the Bible conference in Croyden, England. He spoke from Romans 7, and referred to the new birth and the sealing of the Spirit. F. W. Grant listened to the entire message, but was so "perceptibly upset" by some of the doctrines promulgated that he stood up before the meeting was adjourned and walked out. This was noticeable enough that J. B. Dunlop and Major McCarthy spoke with Grant at length to arrive at some resolution of the issue.

In the magazine, *Helps By The Way*, which Grant edited, he printed his brother Robert's spirited article on the topic. Back in England it was viewed as an attack on Darby's teaching, and they told Grant so. We cannot go into a blow-by-blow account of what happened to F. W. Grant at this time. The score cards seem fairly diverse, depending on if you are listening to H. A. Ironside or Napoleon Noel. We do know

that shortly before Darby died in 1882, he wrote a booklet about the sealing of the Spirit, answering Robert Grant. But F. W. was so cautious, that by the time he finally published his own booklet, to answer his accusers from across the waters, Darby was with the Lord.

The timing was not in Grant's favor. To publish just then appeared to be an attack on a dead man who, of course, was not present to defend his position. The English hymn writer, Lord Adelbert P. Cecil, told Grant that his manuscript was inflammatory, and pled with him not to publish it; if he did, division would follow. He answered, "If the truth will divide us, the sooner we are broken to pieces the better."

Grant's statement was partially reported, leaving the first phrase out, "If the truth will divide us..." The impression left was that Grant was bent on causing division, truth or no truth. Grant's motives were judged, and his words inaccurately reported.

In 1883, Grant published the booklet. Cecil's warning was not idle. A breach followed in 1885 which affected hundreds of assemblies and thousands of saints. To seal these proceedings, in 1889 Cecil was

returning from a visit to Native American believers when he lost his balance and fell out of a small boat in the Bay of Quinte, off Lake Ontario. Hearing the news, F. W. wrote his brother, "Dear Cecil is drowned and with him goes all hope of healing the division." With evangelist Alfred Mace, Cecil was seen as Grant's chief disputant. After F. W. Grant's homegoing, brother Mace wrote a letter to Grant's widow, apologizing for his part in this sad division. With sorrow Mace confessed to others that "we came over to get Mr. Grant."

Grant's maturity in the grace of God shows through the dark times of 1881-1885. He had been blind-sided by the enemy. The painfulness of it was that the instruments used had been some of his most cherished friends. If those times seem like dense velvet, remember that Grant continued to mine rare and beautiful jewels from the depths of God's Word to

Walking home from a meeting brother James Parker asked what it meant to comprehend the breadth and length and height and depth in Ephesians 3. Brother Grant said, "It doesn't say height and depth, but depth and height. The passage speaks of the purpose of the ages and the ways of God and they never end in the depths —always in the heights."

lay against that background. These gemstones sparkle in his own writings, and in the spoken and written ministries of the Lord's servants that he influenced, such as John Bloore, Inglis Fleming, Robert Grant, B. C. Greenman, J. B. Jackson, P. J. and Timothy Loizeaux, R. J. Reid, and Samuel Ridout.

Ridout was privileged to care for brother Grant in his final days, and he also wrote the sketch of his life in Hy. Pickering's *Chief Men Among the Brethren*. Ridout says, "The passion of our brother's life, the desire that consumed him, was to make Christ more precious, to make His Word more loved, more read, more studied. He made a significant utterance shortly before his departure. Propped in his chair, with the Bible open in front of him, as was his custom through the days of weary, helpless waiting, he turned to the writer of these lines, and with a depth of pathos, glancing at his Bible, said: 'Oh, the Book, the Book, the BOOK!' It seemed as though he said: 'What a fullness there; how little I have grasped it;

how feebly expressed its thoughts.' Thus he passed to be 'with Christ' at Plainfield, New Jersey, on 25th July, 1902, on his sixty-eighth birthday."

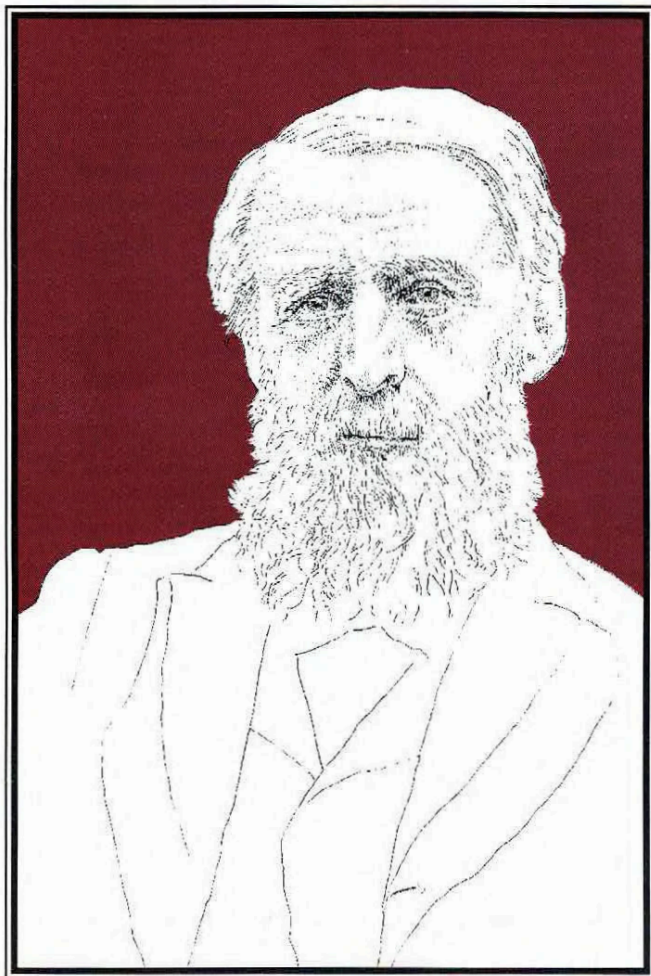
Harry Ironside visited the venerable Donald Ross in Chicago just after word came that brother Grant was with the Lord. Ross himself was just two months short of his own homegoing. "Mr. Ross was a patriarchal figure with long flowing beard. He sat in a big chair, and when his son Chas. Ross mentioned that I was with exclusives, he asked sharply 'which branch?' I replied, 'With those who refused the judgment against F. W. G.' 'Oh,' he said, 'I'm glad of that.' Then after a moment or two of silence, he exclaimed, 'Frederick Grant is in heaven!' 'Yes,' I replied, 'He is with the Lord.' 'Frederick Grant is in heaven!' he declared a second time with peculiar energy. Again I answered as before. Almost fiercely he exclaimed, 'I tell you Frederick Grant's in heaven! Aye—and they were glad to get him there! A little clique of them tried to cast him out of the church of God on earth. They let him die, so far as they were concerned, in the place of the drunkard or the blasphemer. But oh, what a welcome he received up there! And he's with Cecil now and the two are reconciled. Soon I'll be there too—and we'll all have fellowship together at last.'"

Material for this article has been taken from:

John Reid, *F. W. Grant: His Life, Ministry and Legacy*
H.A. Ironside, *A Historical Sketch of the Brethren Movement*
Hy. Pickering, *Chief Men Among the Brethren*
John R. Gill, *A Short Statement of the Grant Controversy*
A. C. Gaebelein, *The History of the Scofield Reference Bible*
Napolean Noel, *History of the Brethren*

Books written by F. W. Grant:

The Numerical Bible, in seven volumes
Facts and Theories as to a Future State
Genesis in the Light of the New Testament
Spiritual Law in the Natural World
The Crowned Christ
The Prophetic History of the Church
Lessons from Exodus
Leaves from the Book
A Divine Movement
Nicolaitanism: the Rise & Growth of the Clergy



Caesar Wants Your Life

Pharaoh said, "These people have too much time on their hands. To fix that, give them more problems; force them to make bricks without straw. And they are not to fall behind on their production target. That will fix their problem about wanting to worship God in the wilderness." He was right.



As we serve the Lord in the business world, is there a scriptural criteria? Are we given guidelines? Luke 20:25 brings together in one single statement a balance for our business life with our spiritual life. The Lord Jesus was asked a trick question by the Pharisees as to giving tribute to Caesar. Keep in mind that the Caesar of the time was a tyrant, cruel and corrupt. The Caesars of the day imagined themselves to be gods and asked for worship. The Lord Jesus could have said, Listen to Me and forget about Caesar. He isn't worth troubling yourself about. You just make sure that things are right with God in your life. But He did not say that. "He said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's" (Lk. 20:25).

It isn't an either-or situation between Caesar and God, because Caesar should have the things that he deserves, and that must be rendered to him, and God must have the things that He deserves—and only He deserves—and that must be rendered to Him. So it is not a choice between Caesar and God, but a careful rendering to each his due.

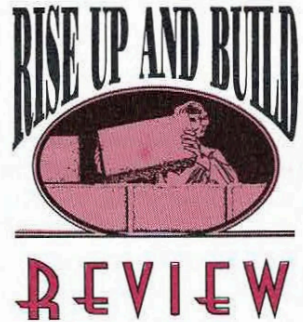
The Christian must be known in the workplace as a diligent, conscientious, dedicated, committed worker. A Christian must give his employer 100% (Caesar, if you like), he must give him what is his due, accomplishing his objectives in the time prescribed, and behave in business in a proper manner. There is no worse testimony than a Christian who is not a good worker. "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and His doctrine be not blasphemed" (1 Tim. 6:1).

The Caesars of this world have their place in God's purpose. I have had employers who were a pleasure to work with, and I have worked with tyrants. God has put them in place and has put you in place under them. To answer to Caesar is to understand God's sovereign ways in your life.

However, if we give to Caesar what rightfully belongs to God, this is idolatry. In the Caesars' day, Christians were martyred in the colosseum, thrown to the lions, torn limb from limb. Why? Because they refused to give Caesar what belonged to God. They recognized a line drawn, over which they could not go. And when Caesar made demands that were infringing on God's rights and requirements for their lives, they had to say, "No, we are not going to enter into idolatry."

Caesar is dead, but his spirit is very much alive today. The business world is increasingly cold and indifferent. In many cases the demands made on the people of God are in the realm of idolatry. From the standpoint of the business world, the businesses of which we are a part have to be competitive, or we won't have a job. In a highly competitive world, it's cutthroat, and management is trying every way it can to outdo the competitor. This puts pressure on everybody. We see days of reduced staffing. I think I saw more people let go in my last five years of industry than I saw in the whole 42 years. The work that these people used to carry then falls on the people left. The "bad old days" when people worked eighty-hour weeks were coming back. There were people sitting in the office at nine o'clock at night who normally would have gone home at five, and carrying big bundles of work home with their computer.

The family life is suffering. Wives, husbands, and children have less time to communicate. We see increasing estrangement and breakup of the family unit. Twenty years ago, divorces were terrible things you heard about happening out in the world! Elders were never confronted with the complex problems that we face today. But I tell you, every assembly I go to is struggling with problems of divorces and separations among the people of



God! And it is symptomatic of the pressure.

The Word of God generally does not have the place in the family circle that it once had. The family altar has been all but abandoned. The husband comes home from work mentally exhausted, preoccupied, irritable, noncommunicative. All the problems of the day are on his mind. We can't be angry with our colleagues in the office—that is just not professional. But quite often it is the wife and the children that get the brunt of all the pressure. When I was in a senior position, the pressure I was under made it all but impossible to meditate on the Word of God. I went through the motions, I got up at six, or half past five, so that I could spend time with the Lord, reading His Word and praying. But when I got out to the car I could not have even told you what I read. My mind was already running a thousand miles an hour about the problems I was going to meet when I got to work, and I had to have answers. Meditation became all but impossible under these circumstances.

And what of worship? As I travel around assemblies in the course of a year, one of the things I notice is that the number of functioning priests is declining in many assemblies. The number of men who are getting on their feet in the worship meeting and presenting to God the glories of His Son and speaking worshipfully is becoming less and less.

Pharaoh was right. When the people of God said they wanted to go into the wilderness and worship God, Pharaoh said, "These people have too much time on their hands. We will fix that. Let's give them some more problems; let's force them to make their bricks without straw now. And what is more, they are not to fall behind on their production target. That will fix their problem about wanting to worship God in the wilderness." He was right. These people were so tired working in the mud that they hadn't time to think about going into the wilderness to worship.

The absence of time meditating on Christ and His glories is leading to the phenomenon of sharing business experiences: "The Lord helped me at the of-

fice last week. I got a little verse that helped me with this problem I had at the office." We are losing focus in worship. Nice to thank God for giving us help at the office, but when we come to worship, we don't come to share how we have been blessed, but to bless the Blessor. Worship is vertical, offering up to God our spiritual sacrifices.

Likewise, spiritual gift is not being developed. Few teachers and preachers are arising from our ranks to sustain the ministry. Our New Testament assemblies depend on people who are tent makers—who will serve God and handle the Word, and minister to the assemblies as elders and teachers.

The ministry in our assemblies depends on young people who will spend hours to fit themselves for God's service. Today the pressures to achieve a career has suppressed spiritual ambition. We see time and talent submerged. Unless something is done urgently, our assemblies are going to have a serious lack of capable ministers of the Word from among our ranks within the next five or ten years.

Then, too, the spiritual nature of the church is being lost sight of, and the techniques of the business world

are being adopted. When people are so absorbed in business, the only way they can think of handling problems in the assembly is in the business way. So we have increasing organization, hierarchical structures, organizing mission diagrams. We see business solutions applied to spiritual problems.

What can we do to get back on track? First, establish clear, non-negotiable priorities. There ought to be certain things that are not on the table when it comes to negotiating in your business life. Put God first; that is a must. And when I speak about God first I am talking about the whole spiritual world of which God is the head. Nothing else must be allowed to encroach. Your family comes next and let business take what remains. We must never get into a situation where business is monopolizing our lives. And that happens so easily. Unless you have these absolutes you will never be able to stand amidst all

Moses was in a unique situation as the son of Pharaoh's daughter. If he kept at it, one day he was going to have a Moses pyramid. He was going to make it in this world. And what is more, he didn't even have to try hard. It was going to fall into his lap. Do you know what Moses said? He said, "No thanks."

the pressures.

Next, be prepared to limit your career and salary and expectations for worldly things, in order to hold yourself in reserve for God, and for His people. Moses was in a unique situation as the son of Pharaoh's daughter, with a wonderful career ahead of him. And if he kept at it, one day he was going to have a Moses pyramid. He was going to make it in this world. And what is more, he didn't even have to try hard. It was going to fall into his lap.

Do you know what Moses said? He said, "No thanks." Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. The man of this world would think he was an absolute fool. Imagine turning down an opportunity like that! But Moses said, "No, this is the time for suffering with the people of God, and that is what I am going to do.

So be prepared to consciously limit yourself. Of the great men who were my mentors, all of them were men of sharp intelligence. But they were all doing mundane jobs. I used to wonder, where do they get all this spiritual understanding? They were excellent expositors of the Word of God. Do you know why? They had consciously made a decision to hold themselves in reserve for God. They said, "All my time and talent is for God. I am not going to sacrifice that on the altar of ambition and career."

Never consciously step into a situation where you will be completely submerged in business. Satan lies, "If you get into this situation, you may be in over your head to start with, but if you give yourself time it will all work out." It doesn't. It gets worse.

Before accepting a career advancement, ask the following questions: How many hours did the person I am replacing work? Was he working 60, 70, 80 hours a week? What happened to him? Did he have a marriage break up? Did he have a complete breakdown? How much time will be spent away from home and assembly on business trips? Will this new situation interfere with my availability to God? You must ask these questions, and no one can answer these questions for you other than yourself.

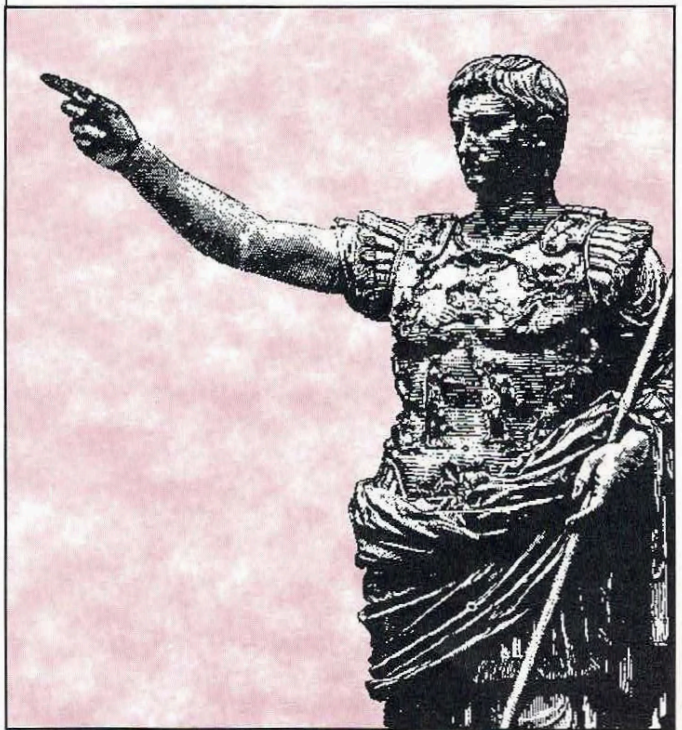
But what if you are already entangled? There is a difference between being entangled, and having a job to pay the bills. Paul told Timothy that a man that goes to war does not entangle himself in the affair of this life. You cannot respond if you are entangled. Can you imagine a commanding officer giving

a command and one of his soldiers saying, "I can't do it right now. I have too many other things on my mind." That does not happen in the army.

If entangled so that you cannot respond to the claims of God on your life, then make careful, calculated plans to get out as soon as possible. There is no other option. You are in an idolatrous situation.

Don't rush in and say, "Listen, I'm out." Prepare to take a significant drop in salary. Prepare to lose your power base, control, and job perks. Prepare to sacrifice all that goes with the glamour and glitter. It will be hard, it will be tough, it will be painful, but there can be no spiritual gain without sacrifice. Prepare to be fired, if there are no other opportunities. I have a great deal of sympathy and empathy for people in this situation, because I was there myself.

You can trust the Lord to take care of you, as you make costly personal decisions. The person that takes steps to put things in their proper place in his life will never regret it. "Them that honor Me," says our Lord, "I will honor."



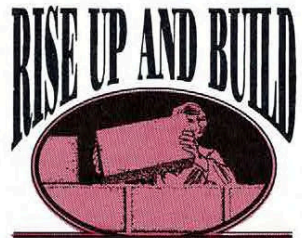
This timely seminar came from a man who knows his subject; he has been there. His testimony was in a previous UPLOOK but you can hear it along with the complete message on the available audio tape.

Thanks for Saying 'Thanks!'



We thank and praise the Lord and count it a great privilege to have been the host city for the recent Rise Up and Build conference. What a rich blessing to us and we are sure to all who attended. The ministry and seminars were Christ-honoring and the fellowship was very encouraging. May the Lord greatly use it for His honor and glory.

—South Lexington Bible Fellowship, Lexington, KY



REVIEW

We greatly enjoyed the ministry and fellowship. Surely assemblies across the country will be feeling its beneficial effect for years to come.—*Ardsley, PA*

It was a great privilege to be at the Lexington conference...we had a great time there. It was a very spiritually uplifting conference. I am confident everyone who came profited from it immensely—especially the young people. For me, it was a spiritually recharging time. —*Warren, MI*

The conference was a time of real blessing and we thank everyone for all the hard work which went into bringing about such a wonderful experience for all who attended. —*Palos Hills, IL*

I just want to express my appreciation once again for all your effort toward the conference. Our thanks for a job well done. To put on a conference is a lot of work but when you add to that eleven hundred people and thirty speakers, it becomes a mammoth task. In expressing our thanks we are not taking away from the fact that each did this as unto the Lord, but we believe it was also for the benefit of His people and for that we thank each one in His name.

The challenge presented to us through every aspect of this great spiritual "get together" was an oasis in a dry and thirsty land. The preciousness of the Word of God certainly was personalized to incite us to hear the Word of the Lord! Each keynote speaker brought us to that place of collective worship through their Christ-exalting ministry. We are looking forward to the future, if time is still our experience, to the next conference! —*Golden Valley, MN*

The conference in Lexington was of great blessing to me—especially the ministry from the Word. Mr. Boyd Nicholson's Thursday morning large group session was, I believe, especially anointed of God as it communicated well so important a matter for the people of God.

—*Palisade, CO*

—*Timmins, ON*

I loved the conference at Lexington. The fellowship, the meetings, and meeting some of you. One thing I liked about this conference was the big screen effect. It didn't matter where you were sitting because you could see the expression on the preacher's face when he was talking. I really enjoyed Harold Summers' singleness class. I also enjoyed Jamie Hull's class on Decision-Making and the Will of God. It was neat to think about looking into the eye of God who guides us with His eye. I feel like I missed out by not taking the Catholicism class and I hope that it will be offered again at another conference. One thing was that you knew which classes were being offered at which times so you could prioritize. The conference was well organized and I felt very relaxed after returning. Thanks for your efforts. —*Kearny, NJ, via Internet*

Are You in Fellowship?

Brian Gunning, with his wife, Marlene and four daughters, makes his home in St. Catharines, ON. He is an elder at the Brockview Bible Chapel there, and also serves on the board of Uplook Ministries.

Why are some people so heavily involved in their assembly? They are always there, always available, always willing to help. These folks rarely complain and when the assembly passes through times of trouble, they are looking for solutions, not problems.

Others, however, are not so committed. They stand on the sidelines of assembly life. Their work and their family and their health and their business seem to prevent them from being reliable members of the fellowship (as if others don't have work or families or health or busyness). In fact, you might even be tempted to conclude that these obstacles are mere excuses. Apart from what the assembly can do for them in weddings, funerals and little Johnny's contribution to the Christmas program, their involvement is minimal.

What is the difference between these types of believers? How can I be sure I am one of the workers? How can I be in fellowship, in a practical way, in my assembly? Here are some keys:

BE THERE!

The early church naturally gathered together. They felt the need of it in a hostile world. As you read through the Acts, you will notice their frequent gatherings "in one accord." They met for fellowship, for prayer, for the teaching of the Word, for worship. In a world that was against the Lord Jesus, the

only place of comfort was with other believers around the Word of God. Perhaps our problem is we are too comfortable in this world, desensitized to how much it hates Him.

We too need to be together as believers. It is the responsibility of every

believer to be at as many of the assembly meetings as possible. Our meeting together is based on our mutual life in Christ. We come because we have the same nature and have a great deal in common.

Unfortunately, for some, attendance at the meetings has become optional. It has become a negotiable duty and is based on convenience of schedule, or worse, whether we like the preacher.

There are of course legitimate obstacles that prevent us from attending meetings. Obligations to employers, to family, to our own health. But these should be exceptions, not the daily routine of our lives.

You cannot be in fellowship if you are willingly absent from the meetings. Our attendance brings mutual blessing. It blesses others. It blesses us. It blesses God. Be there!

BE AWARE!

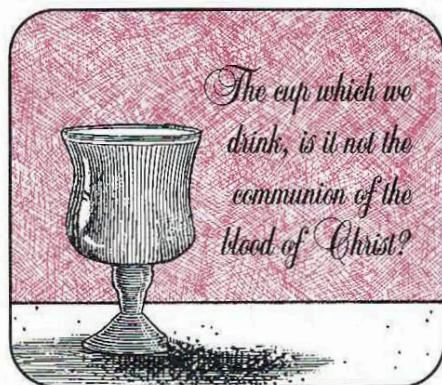
Any believer who wants to contribute to the health of the local church needs to be a well taught believer. I can only help others if I have good spiritual health myself. We need to be Bible readers. Only the truth of the Scriptures can build up the saints. Not all of us are called to be Bible teachers or preachers, but the truth of the Book should permeate our lives and be evident in our service and walk.

Paul's words to Timothy (2 Tim. 3:14-17) are good for us too! The Scriptures equip us "unto all good works." Be aware!

BE READY...TO SHARE!

Assembly fellowship has financial responsibilities. The apostle Paul, in a practical way, in 1 Corinthians 16 and 2 Corinthians 9 instructs the believers as to their financial responsibilities in the assembly.

It is a privilege to give of our resources to God. God is not broke. He is not dependent on the state of the economy to carry out His purpose. The issue is: Am I going to have a part in His work? He graciously condescends to let me help from my resources. He knows



that money is a deeply personal thing. How a person relates to money, can tell you a great deal about that person. Quantity of money is irrelevant. It is the motive that counts.

The youngest believer who gives out of their allowance or paper route money can do big things for God. The young couple struggling to "make ends meet" should not forget the Lord's portion. The middle-aged, the businessman or woman, the elderly all have a responsibility in giving to God.

Every believer should "lay by him in store, as God hath prospered him" (1 Cor. 16:2). Our duty is to set aside an amount for God first, not what is left over. Financial planners tell us to "pay ourselves first." The Christian alters that advice and says, "pay God first." When we do this, not only are the assembly's needs cared for, but our needs are cared for too. You'd be surprised. Be ready...to share!

...TO BEAR!

That is to bear our responsibilities to one another and our own work. Paul teaches us: "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). Here it is in the context of the need to restore the falling and faltering. When believers stumble on the path, the flesh can easily resort to idle talk and convenient avoidance of the struggling saint. It is the spiritual who engage in restoration.

But Paul goes on to tell us: "For every man shall bear his own burden" (Gal. 6:5). Here he speaks of our responsibility in our work in the assembly. Don't worry too much about what others are doing or not doing, be faithful in what God has called you to do.

In Romans 12 and 1 Corinthians 12, Paul exhorts the believers to bear the responsibility in the exercise of gift. We are members of a body, the Spirit of God teaches, interdependent, not independent. When I fail to bear my share of the load, some other member of the body is put under additional pressure. Be ready...to bear!

...TO CARE!

The local body of believers, like a human body, has a mechanism that protects itself. Paul made this observation in writing to the Corinthians. He says, "That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored,

all the members rejoice with it" (1 Cor. 12:25-26). "I don't care!" is not an option for me if I am in fellowship. I am connected to the body. Be ready...to care!

BE FAIR!

Inevitably in human relations there are upsets. The fact of them should not surprise us, even among Christians. However, believers have resources to deal with these situations. The apostle succinctly states the believer's attitude towards others, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31-32). Think about that! Believers who arm themselves with this state of mind have little difficulty "getting along" with others. They cheer the heart and encourage the saints. They are never sidetracked on self-centered human relations issues because they are occupied with the work to be done. They find themselves being treated, the way they treat others. Be fair!

BE IN PRAYER!

We are not called to do the same things in service and gift. But we can all pray. Several verses in the Scriptures confirm our duty in this matter. It is particularly vital for those in fellowship in a local assembly. Pray often. Pray systematically for those in your assembly. Pray for the elders. Pray for workers commended from your assembly. Pray for the sick, the young, the old, the lost. Make assembly problems a matter of prayer. Speak to the Lord about them more often than you speak to others about them. Make assembly blessings a matter of praise. Be at the prayer meeting. It takes discipline. It takes faithfulness. It brings results. Be in prayer!

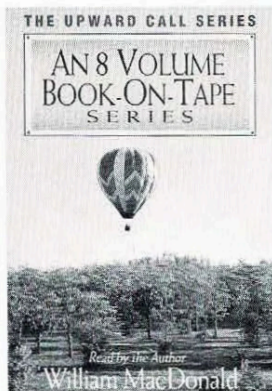
Our membership in the church is based on faith in the Lord Jesus and what He has done for us. Our fellowship is based on what we do with our responsibilities. The work of the local assembly is worth investing our lives in. It will build up the saints, it will bless your own family, it will give you a satisfying life, it will endure for eternity and it will give glory to God. "...that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15).



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Tough Love for Troubled Youth

Want to reach hard-to-reach young people? Ken Hampton, who works among inner city youth in Detroit, MI, says you have to be loving, you have to be consistent, you have to be transparent, and there are some facts you need to know.



How do you begin with a ministry to troubled young people? You do it by reaching them one at a time. You get to know the individuals. If you're having a problem with a young person—if he's disobedient, if he has an attitude—don't embarrass him, don't insult him. Take him aside. You want to encourage him.

One of the things you must appreciate right away is that you cannot defeat him physically or by hard words. He is accustomed—being brought up on the streets—to being kicked, cursed at, his father may be in prison. So there is nothing you can say to intimidate him any further than he has already been intimidated. You can't insult him, you can't embarrass him—but you can lose him.

So what do you do? You do something that has never been done to him before—you love him. You love him by putting your hand on his shoulder. You look into his eyes, and then you speak to him. You let him know, "We are going to make it together. I'd like to be that Dad that you never had. In fact, I'd like to pray with you right now."

I guarantee, he has probably never had anyone say those words to him in his life. He has never had a man, with no one else

around, no one else to intimidate him, or embarrass him, to ask him, "Can we pray together?" And then out loud to pray, "Lord, thank You for (call him by name)." He's never heard that before. "Thank you for bringing him into my life." He's never heard that before! By showing love to him, grace to him, you can gain his ear, win his heart, because it's never happened before.

Then let him know, "Here's my phone number at home; if you ever need me—call me! By the way, when is your birthday?" Get his birthday and remember him on his birthday, and at Christmas. It will work because "Love never fails."

The same is true regarding that nephew or

niece, that son or daughter, or maybe that neighbor. When was the last time you prayed with them? I mean, you fussed at him, you threatened him, and all of this hasn't worked. When was the last time you really took him or her aside and prayed with them?

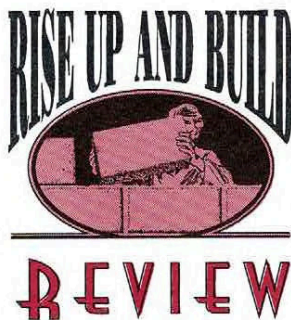
Does your child know, and it can be applied to other children as well, that you love one another fervently, husband and wife? All of us know whether or not there was genuine love between our parents, not because of what they said but because you could sense it, you could feel it, you could see it. They loved each other and that makes a tremendous impression on children in the home.

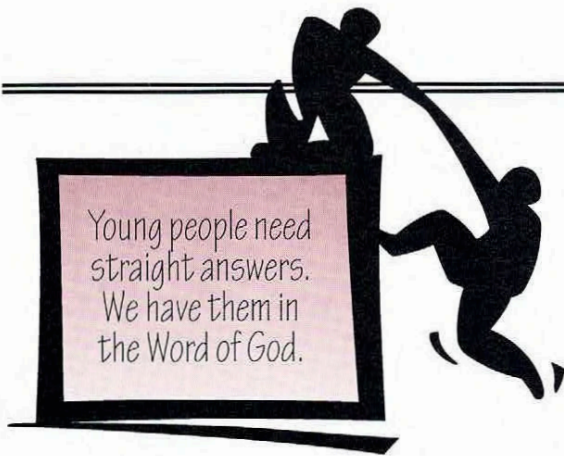
Does your child know that you pray for him or her daily? Have you ever said to them, "Son," or "Daughter, I'm praying for you. I've never ceased praying for you every day. I mention your name to the Lord"?

Does the young person know that you are concerned about their personal interests? Do you help them evaluate their activities, their choices, by the Word? And when you take something from a young person, give them something better—and give them an explanation why it is better. Young people withdraw from negative people who are always taking something and never replacing it. The Lord doesn't do that; He takes the bad and gives us something better, something the best. We take and we replace it with nothing and then we expect the child to like it—it won't work!

Young people are not all the same so they need to be treated differently. They have different temperaments, different emotions, different responses to life. This idea is included in Proverbs 22:6, "train up a child in the way he should go," and that also means spiritually, I believe. Recognize first of all that every child is a gift from God.

It's very important that we take people aside, and that we pray with them and talk with them one on one. And you would be surprised if you ever shared this with a child, "I want you to pray to ask the Lord to help





Mom and Dad in those areas that you see that we need help in, and we will do the same for you." Have you ever said that?

When was the last time you asked your child for forgiveness for something you said harshly or did in a mean-spirited way? Or when was the last time that you corrected your child and shouldn't have because you were angry? The Bible warns us not to provoke our children to wrath, and one of the ways you do this is by acting in anger, and not apologizing to that child. We're not perfect; this matter of parenting is all on-the-job training.

Would your child consider you to be approachable? Loving? Friendly? Honest? Caring? Forgiving? Or would your child consider you to be temperamental, insensitive, unapproachable, dishonest, unloving, uncaring, unforgiving? You know what some children say to me, "Why is Dad so loving, so patient, so kind to other children, but not to me?" The two main goals that Christian parents want to achieve with their children are a solid basis for family togetherness and individual spiritual development. It begins with our attitudes and actions.

What can you do if you suspect that the teenager you want to help is using drugs? Don't delay! The younger the user the faster the rate of addiction. Don't look the other way and deny the obvious; you're only giving away valuable time. There could be some hidden battles that he is experiencing and he may be crying out for help.

Learn to recognize the danger signals: dropping of grades, the inability or willingness to look you in the eye, imprecise eye movement, change in temperament, fighting with siblings over small matters, a change in friends, keeping late hours outside of the home, lying, the need for more money than is necessary, neglect of personal hygiene or appearance, inappropriate overreaction to mild criticism, disappearance of valuables from the home, reduction in attention span, impaired communication skills, or

sudden telephone hang-ups.

Of course we don't model ourselves by what others want us to be; our desire is to be what the Lord wants us to be. But it is helpful to know what teens, especially troubled teens, don't appreciate in adults.

First, teens don't like parental anger, in fact they dread it. It is perhaps the most devastating, helpless feeling in the world, and that is why you shouldn't discipline with it. While it is true we can be angry "and sin not," our lives should be marked by temperate actions. We should treat our young people as we would like to be treated. Remember: they are people too.

Second, teens don't like pessimistic or negative attitudes in their parents. Teens are so impressionable, they have a hard time handling those kind of things. If they see that their parents have no reason to hope, they will not have hope as well.

Don't try to choose their friends, but create an environment where they can choose the best friends.

Teens don't like adults acting like teenagers. They don't appreciate it when you try to talk to them as if you are their buddy. You are their parent, their elder, their youth leader. Be a mature influence; be yourself; be real!

Teens don't like their parents trying to live their lives through them. Eventually you have to take the training wheels off, and they are going to fall. You know that because you fell. That's part of life; that's part of growing up. Of course, be there for them when they fall, and it is not wrong to try to preserve them from regrets in life.

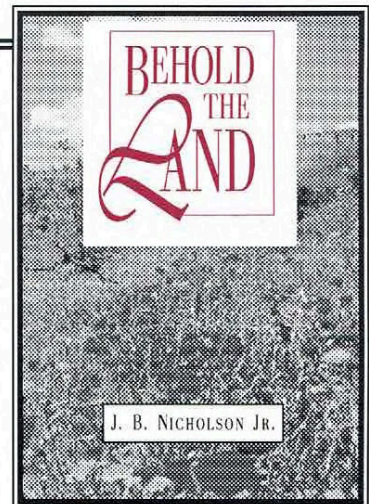
Teens do not like adults that show favoritism. Going back to what I said earlier, some parents have more time for those in the youth group than for their own children at home—beware of that! Some young people are more attractive in their personalities than others. Go out of your way to "observe these things without preferring one before another, doing nothing by partiality" (1 Tim. 5:21).

Teenagers like when their parents are considerate to their friends, when they are firm, fair, and consistent, and parents respect their privacy and confirm their faith and trust in them.

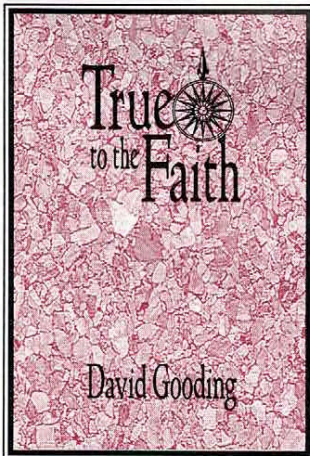
Young people need straight answers. Unless we are able to let our kids know what the real issues are, and God's solutions to the problems of life, we are in danger of losing them. How thankful we should be that we *do* have the answers in the Word of God. **U**

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Conferences Were God's Idea

The Lord called all Israel together three times a year to celebrate Him. They sang the songs of Zion, they talked about their lives and the goodness of Jehovah to them. They ate the festive meals prepared. And, no doubt, some of the boys from Dan met some of the girls from Beersheba (it may even have been one of the reasons for these conferences!). Most importantly, they settled accounts with the Lord and with one another.

Thank offerings were willingly sacrificed to the One who had brought His people out of bondage, blessed them above measure, and preserved their way. Peace (fellowship) sacrifices in abundance were evidence of God spreading a feast for everyone. And burnt offerings expressed the heartfelt appreciation of the congregation for God Himself. No wonder the Hallel's (Psalms 113-118) and the Songs of Ascents (Psalms 120-134) wafted over the hills of Zion. "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord" (Ps. 122:1-4).

Assemblies of believers have, for more than 100 years, held conferences like *Rise Up & Build* around the world. I remember as a boy attending the Toronto Easter conference and the Hamilton Thanksgiving conference every year. At one time the Toronto conference (held by the five assemblies in the city then) packed the commodious Massey Hall. It was before my time, but I know because my grandfather was saved there while listening to the gospel as he sat in the second balcony of the packed auditorium. I remember later conferences because of the life-changing experiences I had in such circumstances. This was one of the motivations for holding the Lexington conference this past year. We thank the Lord and His people for the ministry received, the encouragement it was to so many, and the lives that have been changed a little more into His image.

