

INTEREST

JANUARY 1977 • Vol. 42 • No. 1

Applying the Bible
to Mental and Emotional
Stresses—Bob Bruton's
Seminar in Bible Dynamics
—see pages 8-9



Beginning a New Series Entitled
"RESIDENT VERSUS ITINERANT MINISTRY"
Is it Right to Have a Pastor?—page 4

Articles

- 3 The Church is Like a Football Game
Christianity is not a spectator sport.
- 4 Is it Right to Have a Pastor?
The trend toward settled ministry calls for a careful study of the biblical pattern.
- 6 God in Us—The Indwelling Holy Spirit
The gifts of the Spirit are given selectively; the gift of the Spirit is the experience of every believer.
- 8 Applying the Bible to Mental and Emotional Stresses
An INTEREST photo report on Bob Bruton's seminars.
- 10 Our Readers Respond
- 17 Between Two Thieves
Christ was crucified between thieves—a fact curiously emphasized in Scripture.
- 21 Stewards Foundation Annual Report

Departments

- | | |
|--------------------|------------------------|
| 14 Address Changes | 14 Notices |
| 16 Book Reviews | 18 Quotes from Workers |
| 13 Commendations | 10 Readers' Comments |
| 13 Conferences | 12 Reports |
| 4 Editor's Page | 14 With the Lord |

Cover Photo of girl with notebook by John Hozack, Concord, California.

Change of address notices, requests for the magazine, and all materials for publication should be sent to:
INTEREST, Box 294, Wheaton, Ill. 60187
312/653-6550

Editor James A. Stahr, **Editorial Assistants** Naomi Bauman, Arthur F. Wilder, **Art Editor** John W. Sweemer, **Business Manager** Dennis Bentz, **Directors of Letters of Interest Associates:** Neil M. Glass, Pres.; Robert W. Mojonner, Sec.; James D. Kennedy, Treas.; C. Donald Cole, Walter Liefeld, John McCallum, J. Wilson McCracken, Kasmir C. Strance, Donald J. Thomson, LeRoy L. Yates.

INTEREST is published monthly, 11 times a year, by Letters of Interest Associates, 218 West Willow St., P. O. Box 294, Wheaton, Illinois 60187. **INTEREST** was founded in 1934 as "Letters of Interest from the Home Field." The name was shortened to "Letters of Interest" in 1938 and to **INTEREST** in 1969. Printed in U.S.A. by Lithocolor Press, Inc., Westchester, Illinois.

COPYRIGHT © 1977, by Letters of Interest Associates. Permission is granted to readers to photocopy **INTEREST** articles in small quantities for personal, school or church use. The following should be written or typed on the original before copying: "Reproduced from **INTEREST** magazine by permission." This permission does not apply to articles reprinted in **INTEREST** from other publications, or articles bearing copyright notices. Nor does it apply to large quantity reproductions, or to reprinting in any quantity. For such purposes, permission in writing must be obtained from the editor.

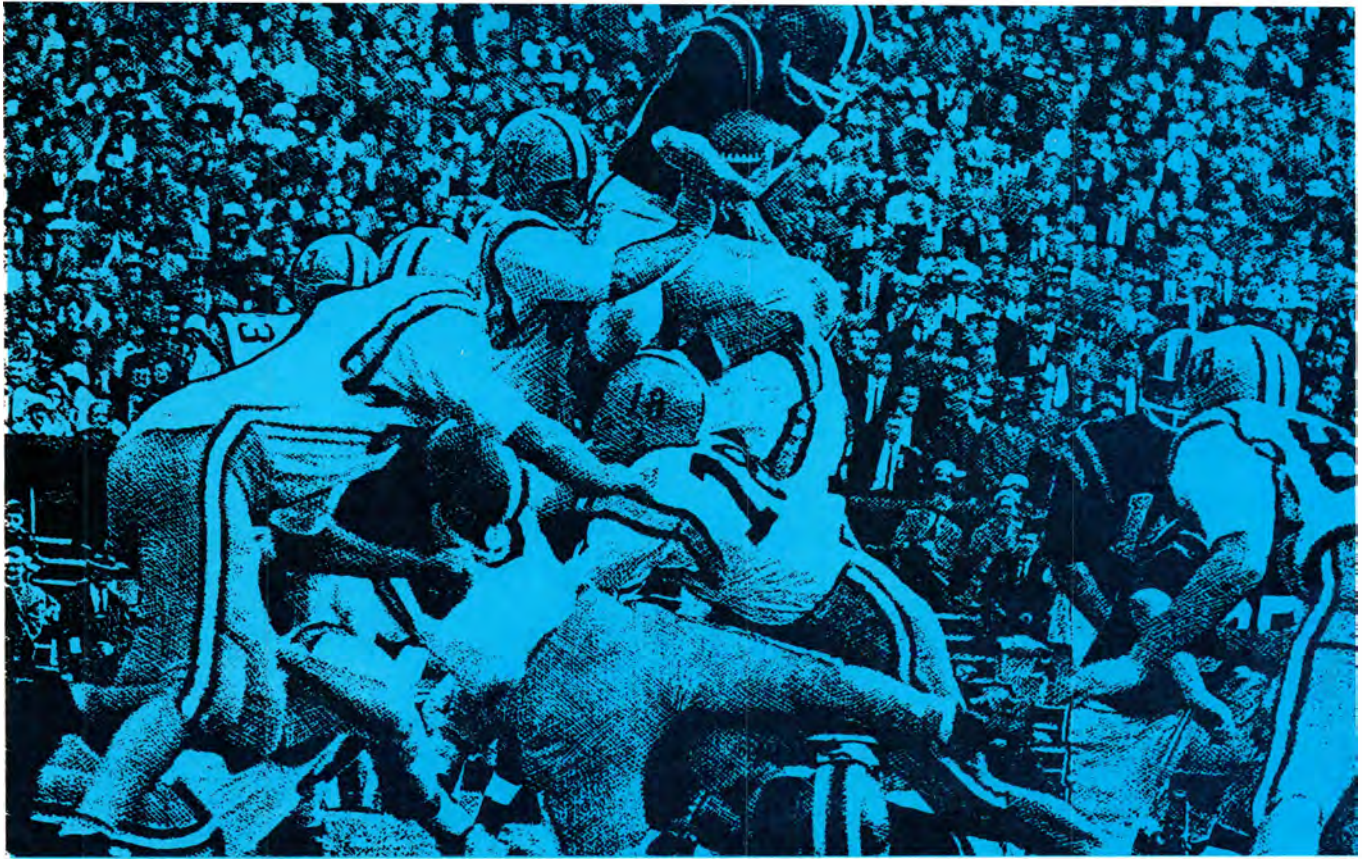
FINANCIAL POLICY: The magazine is sent without charge to those who request it, and is financed in part through the voluntary gifts of its readers. An annual reader survey is taken each fall, giving readers an opportunity to share in the maintenance of this ministry, but gifts for publication expenses will be received at any time. Checks should be made payable to "Letters of Interest"

MINISTRY FUND: Gifts will also be received for the "Ministry Fund". Monies so designated will be used for assembly missionary work under the direction of commended workers at home and abroad. Suggestions as to distribution are welcomed. Make checks payable to Letters of Interest. Gifts to L.O.I. are tax deductible.

The Church is like a Football Game

by William McRae
Former chaplain to the Dallas Cowboys

The author is a Canadian commended worker serving the Lord in North Park Community Chapel, London, Ontario. His article is the Introduction to his new book entitled *The Dynamics of Spiritual Gifts*, © 1976 by The Zondervan Corporation. Used by permission. See **INTEREST**, p. 16 for a review of this book (141 pages, \$1.75 paper).



The church today is like a football game.

Bud Wilkinson, football coach of Oklahoma University before he joined the President's Physical Fitness Program, was asked during an interview, "What contribution does professional sport make to the physical fitness of Americans?" To the surprise of no one, he answered, "Very little. A professional football game," he said, "is a happening where 50,000 spectators, desperately needing exercise, sit in the stands watching 22 men on the field desperately needing rest."

That's the typical mid-twentieth-century church! A host of spectators, a handful of participants. We flock into our churches by the thousands on Sunday morning to watch the professionals perform. If the pro is a real champion, chances are the stands will be packed. If he is a loser, it will probably be a different story.

It is hard to imagine, however, anything farther from God's mind. Little wonder we score so low on a spiritual fitness test. Such "activity" contributes "very little" to spiritual fitness. Any similarity between this and a New Testament church is purely coincidental.

One thing is certain. This will never be the situation in the life of the church that understands and implements the biblical doctrine of spiritual gifts.

Our nation is in the grip of an energy crisis. But greater than the shortage of our natural resources is the lack of spiritual productivity in our churches. That deficiency can be largely traced to two problems: wasted energy and unused potential. We have all become painfully conscious of wasted oil, gasoline, and electricity. Yet the greater and more serious waste has been the spiritual, physical, and emotional energy by believers. Failure, frustrations, and friction too often are all we have to show for massive expenditures of energy. Why? Too many of us are trying to serve the Lord in areas for which the Lord has never gifted us.

John Niland was an all-pro lineman with the Dallas Cowboys. But put him in the backfield and the Cowboys would be in trouble! That six-foot-four, 265-pound man was not built to be a halfback. You may be like the athlete built and

equipped to be a lineman, but playing quarterback. The team staggers while the athlete struggles. Put him on the line where he belongs and everything improves.

The Christian to be pitied most is the one who is expending extravagant quantities of energy in ministries and activities for which he was never equipped by God. The church staggers, he struggles, and both suffer. It's the problem of wasted energy—energy that must be conserved and used more productively. Imagine the revolutionary effect of each Christian's being in the exact position for which God has equipped him.

But the second problem is no less obvious and distressing than the first. Besides the wasted energy, there is the unused potential.

On one of my school football teams there was a fine ball-player who played tackle on the line for two years. Then the coach began to discover that he could run and that he could even catch the occasional ball. In the boy's third year he moved up to the senior team and a new coach. A change was made and he became an outstanding halfback. The coach of the junior team was the brunt of many cutting comments. Under him that boy's potential was never tapped.

Could this be the story of your spiritual life? It is tragically true of thousands. Our churches have hardly begun to tap the potential in the pews. Many Christians have settled for far less than God intends. Why? Many of us have never discovered or developed our spiritual gifts. There are spiritual resources within us which have never been tapped. They could transform your church and your life.

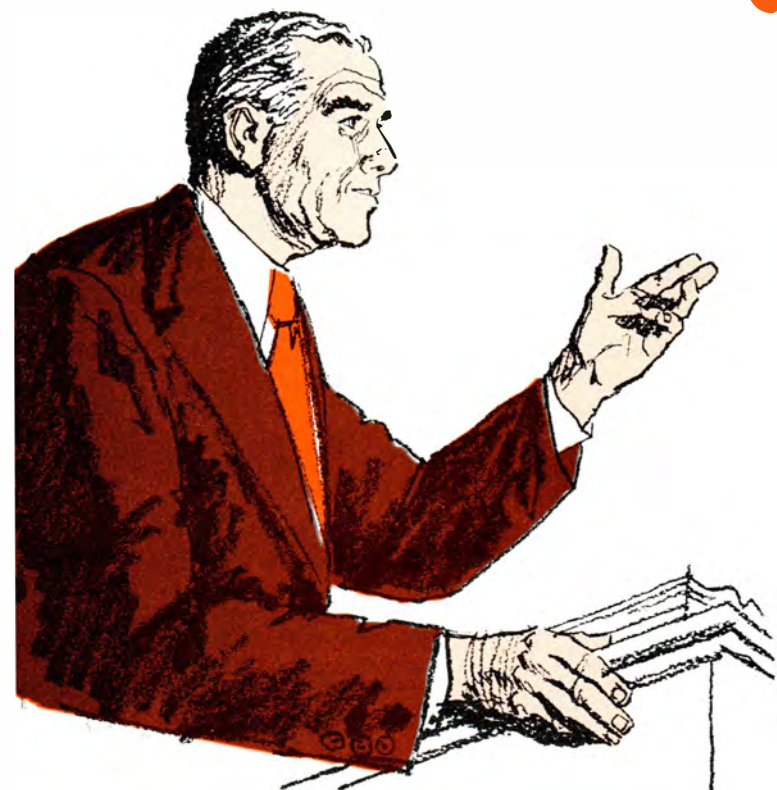
Here is our dilemma then. Some of us are diligently serving the Lord in ways for which God has not gifted us. The result? Wasted energy. Others of us are spectators in areas for which the Lord has equipped us to be participants. The result? Unused potential.

It is toward a solution to this energy crisis that our efforts must be directed. That solution surely includes a clear understanding of what God's Word teaches on the doctrine of spiritual gifts. When we find it, and put it into practice, we will surely experience the reality and blessing of the New Testament church.

Changing times have brought back resident ministry

Is it Right to

by James A. Stahr



Introducing a new series...

“RESIDENT VERSUS ITINERANT MINISTRY”

Should a full-time worker settle down with one assembly? Or should he travel from place to place in his service for the Lord?

This article introduces a new series evaluating the merits and dangers of both settled and transient types of ministry. Each article will be written by a different servant of the Lord, experienced in one or both forms. The author of the introductory article served for 17 years in pioneering and assembly building ministry in Newfoundland, Prince Edward Island and Nova Scotia before becoming editor of INTEREST.

AN ASSEMBLY of Christians meeting in the name of the Lord Jesus Christ is likely to be known to its neighbors as a church that has no pastor. Some would look on this as a disadvantage, while others would admire the ability to function without hiring a professional man to serve as leader.

In defense of our practice, we are quick to explain that the ideal assembly has *several* pastors. What we reject is the common concept of “*the* pastor,” or “*the* minister.” This we feel is unscriptural. There was no such position of authority in the New Testament church.

New Testament preachers were often called ministers (I Cor. 3:5; Eph. 6:21; Col. 1:7; 4:7; I Tim. 4:6), but they were never singled out as “*the* minister” of a local church. Careless commentators and defenders of the modern system are quick to identify Timothy as the pastor of the church at Ephesus (because he lived there when I Timothy was addressed to him—I Tim. 1:3). They are reading back into the New Testament something that comes out of more recent history.

Ministry in New Testament churches was carried on by a group of men. An example of this is seen in Antioch (Acts 13:1; 15:35). Ministry was not centered in one man, certainly not in one hired man. On the other hand, ministry was not rotated week by week among the brethren, each man taking his turn. Spiritual gift, godly living, and the day-by-day leading of the Holy Spirit were the determining factors in the regulation of platform ministry.

Nor was pastoral work centered in one man. No one was hired to do it. Pastors are shepherds (that’s what the word means). The elders were the primary pastors of the New Testament assemblies (I Peter 5:1-4). No doubt others shared in this ministry as well, for we all have a certain amount of pastoral responsibility toward one another (Gal. 6:1-2; Heb. 10:24-25; James 5:16, 19-20).

The point of all this is that no New Testament church ever “called a pastor” or “hired a minister.” No new Testament preacher is ever called the pastor of the church in such-and-such a place. No such official relationship is found in the New Testament, and a church that wants to call itself a New Testament church can hardly set up such a

any assemblies.

Have a Pastor?

relationship today and still claim the title.

THE SEVEN ANGELS

Some defenders of the modern system have sought to find that relationship in Revelation 1:20. There we read of “the angels of the seven churches” to which the book of Revelation is addressed (1:4, 11). The meaning of this is obscure. It has evoked a flurry of interpretations. It would be a weak place to build a doctrine of a church calling a pastor.

The simplest explanation is that each of the seven churches had sent a messenger to visit John on their behalf. The Greek word *angel* means messenger. John was in exile on the Isle of Patmos. He sent back with these men the script of the book of Revelation. The book opens with an individual message to each of the seven churches (chapters 2-3). In each case the message is addressed to the messenger of that particular church (2:1, 8, 12, etc.).

RESIDENT WORKERS

When we say that no New Testament church had “a pastor” as such, we are not saying that New Testament workers never stayed with local churches. They did indeed, and sometimes for rather lengthy periods of time.

At the beginning, in Jerusalem, the apostles were resident with the church there. At Antioch (Acts 13:1), at least two of the five prophets and teachers, Barnabas and Saul, are what we would call full-time workers today (although Saul, or Paul, was always partially self-supporting).

When Paul started new churches, he moved on quickly. He was evidently in Thessalonica not more than four weeks (Acts 17:1-10). In Corinth, by contrast, he remained well over a year and a half (18:11, 18).

Except for Jerusalem, probably no

New Testament church knew more of resident workers than did Ephesus. The work began with three months' evangelism in the local synagogue (19:8). Paul stayed another two years after the disciples began meeting separately (vs. 9-10). During that period, Ephesus served as a base for outreach into the entire province of Asia.

Paul speaks of his residence in Ephesus as totaling three years (20:31). Later, we find Timothy living there (I Timothy 1:3). And it is probable that the apostle John spent many of his later years in Ephesus. Tradition tells us this. His exile to the offshore Island of Patmos, and his putting Ephesus first on the list of assemblies to which the book of Revelation is addressed, would confirm it.

FLEXIBILITY

Thus we must conclude that there is *no* New Testament pattern regulating whether full-time workers can or cannot stay with a local work. Or, it might be better to say that there *is* a New Testament pattern, and that pattern is flexibility. Some assemblies were planted and immediately left to stand on their own feet. Others had the help of resident workers for many years. In no case, however, except perhaps that of the apostles at Jerusalem, did a resident worker hold a position of authority over the local church. Nor was the pastoral or preaching ministry ever concentrated in him, except at the very beginning of the church before elders and preaching gift developed.

FROM ELDER TO POPE

In course of time the clergy system developed. It came about very gradually. Not content to be just elders, some men were happy to be recognized as the chief elder of a local church.

Elders are also called overseers. The word “bishop” is an English derivative

of the Greek word *episkopos* (“overseer”). The chief bishop of a local church was soon *the* bishop of that church.

Next, bishops in the larger cities became prominent throughout the area dominated by that city. These bishops were known as overseers of the area. Thus the New Testament doctrine of several bishops per church was transformed into the modern doctrine of several churches per bishop.

The bishops of Rome, Constantinople, Antioch, Jerusalem, and Alexandria eventually became the dominant figures in Christendom. The Roman bishop sought universal domination, and thus developed the idea of a Pope. Only the Western half of the church accepted his domination. It became the Roman Catholic Church. The Eastern half of Christendom refused to consolidate any further, and retained its several chief bishops, calling them Patriarchs. This is the Eastern (Greek, Russian) Orthodox Church. It was never under the authority of Rome, and eventually the two halves separated from each other.

Meanwhile, in the local churches, the clergy system was now in full control. The New Testament preacher (minister) and the New Testament elder (overseer) were now combined in one man. To these functions was added the Old Testament concept of priesthood.

When the Protestant Reformation came along, the priesthood part was set aside. The Reformation proclaimed the priesthood of all believers. The clergy system, however, was not relinquished. The local priest was now the local minister, doing the preaching, and for all practical purposes in charge of the church. This is a system that prevails in Protestantism today.

BACK TO BASICS

A century and a half ago in England, there was a great movement of the Spirit of God that did much in restoring the New Testament order for the local church. The clergy concept was discarded completely. People discovered from the New Testament that they were free to break bread together, with no requirement that a clergyman be present. This was revolutionary!

Ministry was returned to the hands of gifted brethren, and sometimes the not-so-gifted brethren. Men who were called into full-time service for the Lord, were, in the local assembly, just men among brethren. They had no more authority nor right to the platform than an employed man of equal gift and spirituality.

Among those early assemblies it was not uncommon for the servants of the

Continued on page 11

God in Us - The Indwelling

This is the thirteenth in a continuing series that began in October 1972. The twelfth article appeared in November 1976. The author is active in a teaching and pastoral ministry in a Victoria, B.C., assembly, and in conference ministry elsewhere.

The consensus of Scripture supports the view that all Christians, irrespective of their spiritual condition, are indwelt by the Holy Spirit. This means that the Great God of the Universe, whom "heaven cannot contain," who "does not dwell in temples made with hands," deigns to dwell by his Spirit in the hearts of his people.¹ The following biblical passages will repay careful consideration.

I. A STIMULATING PROMISE

I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you.

John 14:16-17

In the past, the disciples had enjoyed the presence of the Spirit corporately and in a sense temporarily. In the future, according to this passage, they were to experience his indwelling individually, personally and permanently. This appears to be the significance of the prepositions Christ uses: "He [the Spirit] abides with you [*para*, among], and will be in you [*en*, within]."

The new conditions were to

begin at Pentecost. In earlier generations, believers experienced the power of the Holy Spirit coming "upon" them, enabling them to perform special tasks. Henceforth, according to Jesus' promise, his people would experience the Spirit's power *within* them.

It is like the difference between a glider and a jet-liner. The glider depends on currents of air to propel its comparatively limited flight. The jet-liner, on the other hand, has a propulsion power-source within, so that it can fly great distances independent of outside air currents and above dangerous turbulences.

As H. P. Barker puts it: "Our progress is dependent on a power within, and not our progress only but our joy, our service, our testimony, all depend upon the indwelling and abiding Comforter. Without Him and his gracious work in our souls, there can be no true knowledge of God, nor understanding of his great things."²

II. A DIVINE NECESSITY

However you are not in the flesh, but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him [N.E.B.: he is no Christian].

Romans 8:9

Here Paul is saying two things. First, it is impossible for a man to be a Christian apart from the indwelling of the Holy Spirit. Second, the believer's emancipation from the thralldom of his old sinful nature is effected by that indwelling.

There is nothing incongruous

about the title "Spirit of Christ" as applied to the Holy Spirit. To argue that these words mean "a Christ-like Spirit" is not only poor exegesis, but it does despite to the context. He is as much the Spirit of the Son as of the Father. In fact, so close is the union of the Son and the Spirit, that Christ identifies Him as his "alter ego."³

Godet makes the following comment on this Scripture: "It is remarkable that 'the Spirit of Christ' is here used as the equivalent of 'the Spirit of God' in the preceding proposition. The Spirit of Jesus is that of God Himself, whom He has converted by appropriating Him perfectly here below into his personal life, so that He can communicate Him to his own. It is in this form that the Holy Spirit henceforth acts in the church. Where this vital bond does not exist between a soul and Christ, it remains a stranger to Him and his salvation."⁴

III. A PURCHASED POSSESSION

Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body.

I Corinthians 6:19

Paul is not trying to prove that all Christians are indwelt by the Holy Spirit. He takes that for granted! Rather he is pointing out the spiritual and moral corollaries of that indwelling. He urges his readers to think of their bodies as temples, or dwelling places of the Holy Spirit. The Apostle knows that if this idea really grips the Corinthians, they

by John Williams

Holy Spirit

*All Christians, not just a minority,
have received God's Spirit.*

will not only recognize the intrinsic worth of their redeemed, physical bodies but will "flee immorality" (v. 18), as well as everything else that might have a deleterious effect on them.

However unintentionally, Paul's words offer irrefutable evidence in support of the view that every Christian is indwelt by the Holy Spirit. If, as some suggest, the indwelling of the Spirit is for sanctified Christians only—a sort of privileged elite—then Paul would not have written these words to the carnal Corinthians, of all people!

IV. A WONDERFUL FUTURE

If the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who indwells in you. Romans 8:11

Not only is the Spirit's present indwelling a kind of foretaste of our final redemption, but it is also the guarantee of our physical resurrection. Paul's "if" here is not the "if" of doubt but of argument. He is carefully asserting that the same gracious Spirit who was involved in the Resurrection of Christ now resides in the believer and begins the process of transforming him into the likeness of Christ. The process will be complete in that climactic moment when our mortal bodies will "put on immortality."⁵

V. A PROPER PERSPECTIVE

Did you receive the Spirit by the works of the Law, or by hearing of faith? Are you so foolish? Having begun by the Spirit, are you now

being perfected by the flesh? Galatians 3:2-3

These words occur in a context in which Paul is seeking to demonstrate that legalism and meritorious works avail nothing in the spiritual realm. His Galatian readers were being misled by Judaizers into supposing that "law works" were essential to a full experience of grace. The entire epistle is Paul's careful negation of such error.

The almost incidental reference to the Spirit in the midst of Paul's argument confirms again that the receiving of the Holy Spirit was part of the salvation experience of every Christian. It was by the "hearing of faith" (that is, faith's response to the good news of Christ), not by human effort, that a man became a Christian, or to use Paul's phrase here, "began in the Spirit."

VI. AN UNDESERVED GIFT

You have an anointing from the Holy One.... By this we know that we abide in Him and He in us, because He has given us of his Spirit. I John 2:20; 4:13

In these words John corroborates the testimony of Paul concerning the endowment of the Holy Spirit. That endowment is the experience and sign of the true child of God.

The "anointing" (*chrisma*, almost certainly a reference to the gift of the Holy Spirit) was, for John, the hallmark of the true Christian. It distinguished him from the followers of Antichrist (2:18-20; 4:1-4). The assurance enjoyed by the Christian in relation to his spiritual position is a result of the God-given gift of the Spirit (4:13).⁶

From these passages, among many similar Scriptures, we learn that the Holy Spirit is not merely the possession of a spiritual minority in the Church, but the Divine Person who indwells every regenerate heart. While the gifts of the Spirit are given selectively and sovereignly by the Spirit, Christ's gift of the Spirit Himself is given unconditionally and irrespectively to every true believer.

The indwelling Holy Spirit is included among the "every spiritual blessing in heavenly places in Christ" with which God has blessed us.⁷ The Holy Spirit within us is the promised gift of the Father.⁸

¹11 Chron. 6:18; Acts 17:24

²H. P. Barker, *Understanding the Holy Spirit*, page 8.

³John 14:16-18

⁴Godet, *Commentary on Romans*, 11, 73

⁵1 Cor. 15:51-53

⁶Compare 11 Cor. 1:21-22

⁷Ephesians 1:3

⁸Luke 24:49; Acts 1:4; 2:33, 38, 39

Bible quotations are from the New American Standard Bible (NASB).

Applying the Bible to

BOB BRUTON'S SEMINAR IN BIBLE DYNAMICS



- 2 _____
- 3 _____
- 6 _____
- 7 _____
- HOSTILITY
EXPRESSED
- 8 _____
- (INCLUDING 1-7)



Mental and Emotional Stresses by Randy Woods

TWO HUNDRED people watch attentively as a chart is projected onto a large screen by an overhead projector. A cheerful speaker marks areas of emphasis. Occasionally, the audience glances down at their Bibles or marks something on printed sheets contained in large white notebooks.

The place is Grace Bible Chapel in suburban Los Angeles, but it might have been in Oregon, Iowa, or Minnesota. The program is called "Seminar in Bible Dynamics" (SBD). The teacher is Bob Bruton, who has been in California since 1957. He was commended by Greensboro, North Carolina, and two California assemblies in 1961. He worked with Hayward Bible Chapel until 1974, and is now a resident worker with Community Bible Chapel in Hayward.

The Seminar in Bible Dynamics teaches Christians how to overcome mental and emotional stresses such as fear, frustration, guilt, anxiety, temptation, carnality, hostility and depression, and shows them how to grow in grace.

"In my opinion," says Bruton, "assemblies just aren't teaching these truths adequately, consistently and effectively.

"SBD is an updated application of practical scriptural truths to our everyday lives," he continues. "Actually, the problems, solutions and benefits aren't new. They've been taught ever since the New Testament was completed."

During 1976 Bruton conducted seminars in six assemblies in California, and in assemblies in Georgia, Minnesota, Iowa, Nebraska, Oregon and Illinois. There are already more than 2,000

alumni.

Robert A. Bruton (rhymes with Newton) is a native of North Carolina. He received the Lord Jesus Christ as his personal Savior at the age of 19 at Shannon Hills Chapel in Greensboro. After graduation from Emmaus Bible School he became a successful businessman, selling and distributing Christian records throughout the United States. He married in 1953. He and his wife Jeanne have three sons, ages 17 to 22, all in California assemblies.

In 1961, Bob felt the Lord was leading him into full-time Christian service in association with assemblies that gather in the name of the Lord Jesus Christ alone. After special training in the Narramore Foundation, he soon found himself heavily involved in pastoral counseling. SBD grew out of his teaching and counseling ministry in California and elsewhere.

"Originally, my message had three parts," he recalls. "I talked about the problems of the individual, of husbands and wives, and of parents and teenagers. Eventually I came to realize that if each person could be taught to deal with his individual problems in a scriptural manner, the problems of relating to others would, for the most part, resolve themselves.

"My experience led me to realize that most folks just do not know how to deal scripturally with the everyday stresses of living."

The present format of SBD was launched in January, 1975. The 16-hour seminar is now held on four week nights and all day Saturday, in contrast to earlier series stretched over two months. Use of the more compact

schedule and of a prepared manual was adopted from Bill Gothard's seminars. The content continued to emphasize the individual's own behavior, as Bruton had been doing since 1968, rather than the interrelationships stressed by Gothard.

A non-profit corporation, Christian Seminars, Inc., was formed in January 1976 to coordinate the ministry. There is no charge for the program, although those who attend are invited to support the ministry financially.

The seminar is designed to provide Biblical guidelines for scriptural growth and maturity. It illustrates how various stresses in life develop, and then gives precise, practical, Biblical guidelines for resolving them successfully.

What are Bruton's plans for the future of SBD? "I would like to train others how to teach the basic course so I could handle the ever-increasing opportunities that are developing."

His plans include several additional seminars covering such subjects as marriage and family life, Bible doctrine, discipleship training, church growth, cults, and dispensations. His first Bible doctrine seminar was taught last July at Valley Bible Chapel in Napa, California.

During 1977, Bruton is scheduling seminars in Des Moines, Iowa; Portland, Oregon; and in the California cities of Concord, Sacramento, El Sobrante, Los Angeles, Napa, Hayward and San Jose. Some dates are still open.

Information about SBD can be obtained by writing to Christian Seminars, Inc., P.O. Box 303, Fremont, California 94537. Or, inquiry may be made to assemblies where recent seminars have been held (Central Gospel Chapel, c/o James S. White, 2931-36th St., Des Moines, Iowa 50310; Sunnyside Bible Chapel, c/o Lloyd L. Brandt, 2455 Long Lake Rd., New Brighton, Minnesota 55112; Eastgate Bible Chapel c/o Jack Janssen, 12021 N.E. Fargo, Portland, Oregon 97220).

Articles by Bob Bruton appeared in INTEREST in May 1972 ("Freedom from Anxiety"), December 1973 ("A Formula for Assembly Success"), and November 1976 ("Freedom from Fear"). Copies of the two "Freedom" articles are available in pamphlet form from Christian Seminars.

Randy Woods is employed by the San Gabriel Valley Tribune in West Covina, California. He is in fellowship with Claremont Bible Chapel.

Left: Robert A. Bruton, using the overhead projector.

Below: Coffee break at one of the seminars.





The Annual Reader Survey taken in the fall months, provides the gifts and subscription payments by which INTEREST is financed. It also gives our readers opportunity to comment on the magazine.

We tried something new this year. We added three questions to the survey envelope. On these pages you will find a sampling of our readers' answers to each question.

WHAT PART OF INTEREST DO YOU READ FIRST?

- Quotes from workers. Washington
* * *
- Letters from workers—like a letter from part of the family. Iowa
* * *
- Main article and book reviews. Ontario
* * *
- Commendations British Columbia
* * *
- Letters to the editor, usually. Prince Edward Island
* * *
- Editorial, ministry articles, notices, personal reports. Alberta
* * *
- A poem, if there is one. So much inspiration in such few words. Indiana
* * *
- I really like the short poems on the back and have clipped out several to keep. New Brunswick
* * *
- Current subjects of interest as biblically answered. Ontario
* * *
- I usually just start at the beginning and read straight through to the end. Massachusetts
* * *
- I always read magazines from the back to the front. Ontario
* * *

In an analysis of the first 1600 replies to this question, a surprising 30%

Our Readers Respond

listed *Quotes from Workers* as the first part of INTEREST to be read. Commended workers take note. More diligence in careful preparation of letters is merited. More care in targeting for the monthly deadline would help keep news up-to-date.

Another 22% cited the articles as first read. Then came editorials (10%), book reviews, obituaries and reports (each 3%), letters to the editor and commendations (both 2%). But 22% of the 1600 responded to the question by saying they read the entire contents of the magazine. To us that's a real vote of confidence.

WHAT IS LEAST VALUABLE TO YOU?

- Florida ads. Alberta
* * *
- Ads about Park of the Palms cause I'm only 19. Illinois
* * *
- The pictures—too many, take up too much space that could be used for edifying. British Columbia
* * *
- Hippie photos; poems with no rhyme. Georgia
* * *
- Pictures of men in suits all the time; women in old fashioned hats. I guess we're so informal in Arizona that these things strike me as artificial or archaic. Arizona
* * *
- Biographical sketches and praises of dead men. Florida
* * *
- The poetry on the back cover. Why waste such valuable space? Michigan
* * *
- Opinionated articles without Scriptural foundation, or biased, or misinterpreted, or controversial interpretation. Florida
* * *
- Statistical material—facts and figures, etc. Ontario
* * *

The replies that brought 1600 responses to the first question gave us only 200 answers to the second. Leaders of the least valuable list were advertisements (18%), book reviews (17%) and *Quotes from workers* (16%).

WHAT WOULD YOU LIKE TO SEE ADDED?

- More on doctrine. Quebec
* * *
- More expository articles. I'm only four years old in Christ. Michigan
* * *
- More scholarly articles. Alberta
* * *
- More book reviews and more scholarly articles on difficult or debatable topics. Oregon
* * *
- Some deeper, critical articles. Tennessee
* * *
- Articles on the nitty-gritty of Christian living. Colorado
* * *
- Articles to help aged folks who are depressed and unhappy. Connecticut
* * *
- More discussion of the charismatic movement. Quebec
* * *
- Short study outlines. Quebec
* * *
- Reports on what assembly women are doing across the country in coffee hours, Bible studies, missionary groups, etc. What's workable—what's not. Colorado
* * *
- Advertising for Emmaus Correspondence Courses. Vermont
* * *
- An alphabetical workers address list once a year. California
* * *
- A question and answer page. Michigan
* * *
- A Psalm a month with music to be sung around the Lord's table. New York
* * *
- Personal testimonies. Alberta
* * *
- I'd like to see the annual camp issue published a month earlier, with an indication of staff needs. Ontario
* * *
- Twenty pages more. Alberta

IS IT RIGHT TO HAVE A PASTOR?

Continued from page 5

Lord to give their full time to one local church. The godly Robert Cleaver Chapman in Barnstable, and Henry Craik and George Muller in Bristol are well-known examples. These men maintained a clear-cut distinction between their relationship to their local assembly and that of the minister or clergyman to his particular church.

THE PENDULUM WENT TOO FAR

In course of time, however, this sort of thing became uncommon. Over-reaction to the clergy system put preachers on the road. They moved continually from place to place, almost afraid to settle down, lest they be accused of trying to be "the pastor."

For many years things worked quite well. Traveling evangelists planted assemblies across much of North America, and traveling Bible teachers kept them nourished. The traveling preachers also had the effect of keeping assemblies linked together. Denominational structure had been abandoned, along with the clerical system, but the system of itinerant ministry helped maintain bonds of fellowship.

Only on the mission field was it still permissible for a servant of the Lord to remain resident with a local work. There alone did the flexibility of the New Testament pattern prevail. Some workers planted assemblies, and moved on, while others lived in the same community for half a lifetime. Even these did not (hopefully) dominate the local church.

CHANGING TIMES

Back in the homeland the situation was changing. A new generation of local elders found that the demands of the business world were incompatible with the call of shepherding the flock and teaching the Bible. At the very time when local ability was declining, rising educational standards were bringing increasing sophistication to society in general. People were no longer content with hit-or-miss ministry between the visits of itinerant preachers.

The itinerant workers themselves also changed. Instead of effective soul-winners who built up the local church, some were little more than professional pulpit fillers. Elders sometimes wondered if a week or two of special meetings were really designed to meet the needs of the visiting preacher instead of those of the flock.

Of course there were exceptions to this, but all too often the itinerant preacher spent his free hours visiting the leading families of the congregation

instead of the weak sheep, or the unsaved.

Assemblies saw themselves declining. Meetings of 500 to 1,000 in fellowship, such as existed in early days of the movement, were impossible to find. Many churches went for years without seeing souls saved. Some closed their doors.

Here and there, assemblies began to encourage full-time workers to settle down with the local work. Some evangelists started new assemblies and stayed right there to build up the work.

In the south, where assemblies had been generally ineffective, the new pattern produced results. This was especially true in North Carolina. Across that state new churches were planted, and prospered. Some of them counted their attendance by hundreds instead of by tens. In two or three of the larger ones, there are not one but two full-time resident workers today.

As older assemblies elsewhere in the U.S. and Canada began to talk about and often encourage settled ministry, a new generation of young preachers was coming on the scene, men who were unwilling to travel endlessly. Their sense of responsibility to wife and children was a factor in their thinking, as well as their desire to use a method that would be effective in present-day society. Most of these younger men are to be found in resident rather than itinerant work. However, there are more assemblies looking for workers than there are men available.

THERE ARE HAZARDS

The new trend is not without its dangers. The pendulum that went too far can also return too far. Clericalism does not yet appear to be a danger, but professionalism does.

The trend toward settled ministry calls for a careful re-examination of the Scriptural principles governing the relationship of full-time workers to the local church. Forthcoming articles in this series will do just that, especially in the area of finance and the role of elders.

The biblical pattern is, as we have said, flexibility. There is still a place and a need for itinerant ministry and one article in the series will deal with this. Another will consider the dangers of settled ministry.

Each article will be written by a different author. Each author will be an experienced evangelist or assembly builder, and all are committed to discerning and following the biblical pattern for the church and its ministry.

* * * * *

Next month: "Resident Ministry and the Oversight," by Harold G. Mackay.



The Holy Spirit will direct the "WHAT" we should give, but we may need technical assistance as to "HOW" and "WHEN" to turn such direction into action.

Stewards Foundation can help you to obtain qualified legal or accounting advice.

Contact:

STEWARDS FOUNDATION
Box 294, Wheaton, Ill. 60187
Attention: Robert W. Mojonnier

Come Fly On Holy Land Pilgrimage '77

**LEAVING MONTREAL MARCH 14
with Evangelist Arthur Durnan**

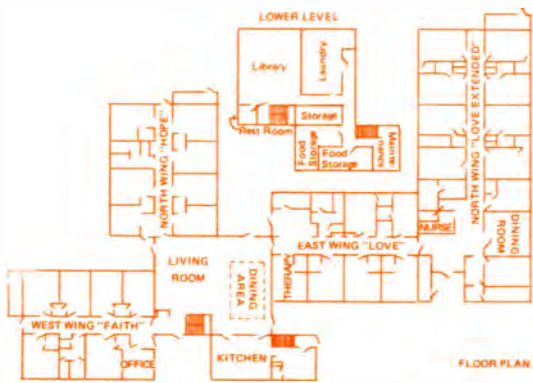
- Jerusalem the Golden
 - All Biblical sites
 - Rome, Catacombs, shopping
 - All-inclusive reasonable rate
- Act now—numbers limited!

Color brochures...

Evangelist Arthur Durnan
30 Hope Crescent
Belleville, Ontario K8P 4S2
(613) 966-1167



REPORT'S



REST HAVEN HOMES

On October 16 an Open House was held to commemorate the 35th anniversary of the founding of Rest Haven Homes, Grand Rapids, Michigan. Messages of praise and thanksgiving to the Lord were given by **Boyd Nicholson, Sr.**, and **Peter Pell**. There were meetings at 3:30 and 7 p.m. and both were attended by capacity audiences.

Through the history of Rest Haven, the hand of the Lord has been evident in this work of faith. All who have applied with real needs have been received and cared for by the dedicated staff of Christian workers. The work began in 1941 when Henry Stadt opened a small home for aged Christians in Alpine, Michigan. In 1943 the ministry was expanded to a three-story house in Grand Rapids. At that time the responsibility was assumed by **Miss Grace Pell** and her brothers Will and Peter, with Mr. Popelstone and Mrs. David Ednie assisting.

A year later a second home was opened in Spring Lake. In 1963 these

two homes were replaced by a fire-resistant building with attractive and comfortable quarters for 23 beds. In 1968 the capacity was increased to 48 beds, of which 23 are for bed-ridden patients and 25 for residents who are ambulatory.

Also in 1968 a four-apartment building was constructed for ambulatory patients and in 1976 three similar buildings were opened. Four other residences in the neighborhood have been acquired and there is room on the grounds for additional cottages to be built.

RUTHERFORD, NEW JERSEY

Walter L. Nearpass, correspondent for the Rutherford Bible Chapel, reports a busy and happy year for the assembly. The chapel choir sang "I Love America" at ten high schools and local Bicentennial celebrations. The assembly's annual float in the Memorial Day parade carried the same theme, and launched their "Summerama" program for the second consecutive year.

"Summerama" includes a weekly Bible Club for children, trips to sacred concerts, and a sports program for teenagers. A tract and a letter of invitation to join in the chapel activities was mailed to 5,000 homes. On Labor Day the assembly operated a Bible booth at the Bicentennial Street Fair held on the city's main street. Brother **Paul Shaw** of Rhode Island operated his electronic fun game, "Computer of Bible Knowledge" (INTEREST, Oct. 1975, p. 17). Bibles and books were sold and tracts distributed.

Response to the mailing program and the Bible booth has been followed up by personal distribution of a free Emmaus course. Also a Bible School was operated in October and November. It included a class for the newly saved. The assembly was encouraged by the many the Lord had sent into their midst during the summer as newborn babes in Christ.

NANAIMO, BRITISH COLUMBIA

The assembly formerly known as Victoria Road Gospel Chapel has relocated and all meetings are now being held in a new building known as Wakesiah Gospel Chapel, 170 Wakesiah Avenue, Nanaimo.

To commemorate our first anniversary in the new location, a Thanksgiving Conference was held. Visiting speakers were **Frederick Tatford** of London, England, and **John Williams** of Victoria, B.C.

Anyone visiting Vancouver Island will be most warmly welcomed.

Robert J. Finnigan, Corresp.

SOUTHWESTERN SCHOOL OF MISSIONS

We have had some powerful messages from some of the students at our morning chapel. One was from a senior student from the Penobscot tribe in Maine. He has been told not to go back to his tribe because of his past life, but he told the student body that that would be one of his chief tools—the power of the Lord Jesus to change him and to keep him changed.

Another message was from a Navajo freshman who has been preaching many years, but feels the need for more training. This man lost his wife about two months ago. His main thought was, "Do we really love the Lord? Are we willing to give up everything in order to serve our Lord Jesus Christ?"

A junior student of the Apache tribe expressed his concern that the Indian work is in total darkness without our realizing it. He and his wife plan to visit extensively in the homes of the Tonto Apaches to present the claims of Christ. On a recent visit he thought the big Apache man who threw his arms around him intended to throw him out of the house. Instead the man started crying and said, "You are the first Indian to come to my home to tell me about Jesus."

Robert G. Hardgrave, Principal

commendations

MR. & MRS. DAVID SCOTT, Family Life Services, 6 W. Cheyenne Rd., Colorado Springs, Colorado 80906

David and Debbie Scott have been commended for the work of the Lord in Colorado Springs, Colorado, by Christians of the Avenue 54 Gospel Hall in Los Angeles, California, and the Maplewood (New Jersey) Gospel Chapel. They are now in Colorado Springs where Dave is a counselor of children and families in connection with the children's home ministry that John Walden founded many years ago.

Maplewood was Debbie's home assembly, where she participated in many phases of the work. The Scotts were in fellowship at Avenue 54 during the years Dave was studying for his degree in counseling. They were active with the young people and were for a time in charge of the Sunday School. Dave also taught in the assembly.

SHORT TERM SERVICE

Two Alberta assemblies, Westlock Gospel Chapel and Medicine Hat Gospel Hall have commended **Mr. and Mrs. David Campbell** to the work of the Lord in Korea. The commendation is for two years, with arrival on the field expected early in 1977. The Campbells anticipate setting up and directing a Bible School.

David has already spent two years in Korea helping missionaries, and both he and Linda have been active in the commending assemblies in youth and children's work, in ministry and gospel outreach.

Christians meeting at the Neighborhood Christian Fellowship, Fountain Valley, California, have commended **Chuck Weatherstone** to serve the Lord in Mexico for the coming year. He joins veteran missionaries O. C. and Carol Thames (Apdo 105, Santa Rosalia, Baja California Sur Mexico) in service to the assembly already established there. Chuck expects to spend a large portion of his time assisting with the completion and maintenance of the chapel building which is still under construction. It is also his desire to be of spiritual encouragement to the believers and to contribute to the growth of that testimony.

Having known **Harry Johnson** and hearing of his faithful service in Burundi, and having read reports of his wife **Ruth** when she was in Zaire, the



Chuck Weatherstone



Debbie and Dave Scott

Christians of Brooklyn Gospel Chapel in Baltimore, Maryland, have commended Harry and Ruth for a two-year period to the work of the Lord in Gehanga, Burundi.

CHANGE OF STATUS

Bob and Bev Trainor, commended by Sutherland Bible Chapel in North Vancouver, B.C., in 1973, have seen the blessing of God. Young people have been brought to the Lord, families restored, and parents challenged. Recent guidance from the Lord has been away from the ministry envisaged by the commendation, with the possibility of Bible School, practical training in personal and family counseling, and perhaps secular employment. Consequently the commendation has been withdrawn with the request that Bob and Bev be the object of the prayerful interest and support of the Lord's people during this time of adjustment.

Miss Soo Ling Young has returned home to Honolulu, Hawaii, after a year of service as a missionary nurse in Hong Kong. She has completed her work as a commended missionary and is presently seeking employment in Hawaii, according to a notice from Waiialae Bible Chapel.

The commendation of **Herb Schindelka** to the work of the Lord in Belgium (INTEREST November 1971) has been withdrawn by the commending assembly, Wycliff Bible Chapel (formerly Sherwood Park Bible Chapel), 976 Alder Ave., Sherwood Park, Alberta.

conferences

FEBRUARY 22-23—SOUTHEASTERN WORKERS CONFERENCE

The 26th Annual Southeastern Workers Conference will be held February 22 and 23 at Bethany Chapel, 401 Milledge Road, Augusta, Georgia. Sessions will include ministry, discussion and prayer.

Registration at 9 a.m. First session at 9:30.

Contact: Clarence A. Low, Secretary, 1-B Southgate Dr., Jupiter, Florida 33458 (305/746-1538).

MARCH 4-6—PHOENIX, ARIZONA

The annual conference will be held at Palms Gospel Chapel, 1906 W. Orangewood Ave. Speakers will be William MacDonald, James Stahr and John Walden. Accommodations provided. Contact: David Hammond, 12219 N. 36th Place, 85032 (602/992-2018).

JULY 23-31—WILLIAMS BAY, WISCONSIN

The Lake Geneva Summer Conference will be held at Conference Point Camp in Williams Bay. Speakers expected are C. Donald Cole and Robert Ramey.

Contact: Robert Logan, Registrar, 1011 S. Home, Oak Park, Illinois 60304.

Conference announcements for the April issue should arrive at INTEREST by February 10.

Enjoy Florida Living

Under new management EDGEWATER CHRISTIAN MANOR

Located near Tampa's beautiful Bayshore Blvd.

- Assembly operated
- Single or double rooms
- Beautiful dining room
- Superb climate
- Free transportation to all assembly meetings
- Very reasonable rates

For information write:
Jack Cunningham
Edgewater
600 Magnolia Ave.
Tampa, Fla. 33609

With the Lord

LAWRENCE C. BURBURY, 86, of Elgin, Illinois, on September 11. Mr. Burbury was in fellowship at Park Manor Bible Chapel where he was a faithful elder, loving friend and ministering brother.

CHARLES R. CLOHSEY, 81, of Sarasota, Florida, on October 18, following a stroke. Saved in his forties, Mr. Clohsey was in fellowship for many years at Norwood Gospel Chapel in Chicago and for the last eleven years at Lockwood Ridge Gospel Chapel, Sarasota. He was commended to the Lord's work by the Norwood Gospel Chapel and spent much time in gospel work and tract distribution.

HENRY DORSEY, 73, of Detroit, Michigan on July 9. He came from Americus, Georgia, as a young man and was in fellowship at Bethany Tabernacle.

FRED DREER, 86, of Toronto, Ontario, on September 1. Born in England, he came to Canada in his teens, and was saved at 17. He was in fellowship at Playters Hall, then Gilead and Danforth Gospel Hall.

DR. ROBERT E. ELLIOT, 55, of Portland, Oregon, on May 16 following an eight month fight with cancer. Dr. Elliot was actively engaged in Bible teaching and pastoral counseling at Grace and Truth Chapel and other assemblies in the area. He was a chiropractic physician and served as president of Western States Chiropractic College for eighteen years. His life was characterized by faith and trust in the Lord, and by an unselfish concern for people. He leaves a wife and four children. A brother, Herbert, is a missionary in Peru. Another brother, Jim, was martyred by Aucas in Ecuador in 1956.

NORMAN E. GUTSHALL, 78, of Harrisburg, Pennsylvania, on July 12. Saved in 1918, he was in fellowship with the Lord's people at the Bible Chapel ever since.

TOUR OF THE BRITISH ISLES

England - Wales - Scotland - Southern Ireland

July 30 to August 20, 1977

Escorted by Jack Hunter of Kilmarnock, Scotland

For information write to:

Miss Loretta Pearsell,
3770 Woodruff Cresc.
Mississauga, Ontario
Canada L4T 1T9

MRS. BESSIE HOLD McLEOD of Longport, New Jersey, on June 21. Before going to the Gospel Hall Home, Mrs. McLeod was in fellowship at the Matoaca, Virginia, assembly.

MRS. HERBERT (EMMA) MEEKS, of Fort Wayne, Indiana, on October 27. Commended by assemblies in Lake Geneva, Wisconsin, and Peterborough, Ontario, Mr. and Mrs. Meeks have been in the Lord's work since 1958, especially among children. Death came unexpectedly as a result of an aneurysm.

HERMAN S. REAMS, Sr., 72, of Richmond, Virginia, on October 3, following a heart attack. He was an elder in the Grace Gospel Chapel assembly and known for his love and desire to spread the gospel.

address changes

WORKERS CHANGES

Dr. Roger Cocking, 3961 Reservoir Blvd., Minneapolis, Minnesota 55421

Fred Gladstone, P.O. Box 434, Darien, Georgia 31303

Douglas Howard, 1983 Petty Grove Ct. N.E., Salem, Oregon 97303

Howard Musclow, 135 Strickland St., Lakefield, Ontario K0L 2H0

Robert Thrall, 119 De La Lorraine, Lachute, Quebec J8H 3Z6

ASSEMBLY CHANGES

FULLERTON, CALIFORNIA, Grace Bible Chapel, 1119 South Lambert Dr. (P.O. Box 5581) 92635 c/o Robert Wilkinson, 1930 Yucca Ave. (714/871-4454)

WASHINGTON, D.C., The Washington Christian Assembly, 1438 Park Rd. N.W. c/o Samuel Jeremiah, P.O. Box 8726, 20011

BOCA RATON, FLORIDA, Boca Raton Bible Chapel, c/o Harry Emms, 1228 S.E. 8th Court, Deerfield Beach 33441

BB 9:30, SS 11, G 7, Thur. 7:30

OWOSSO, MICHIGAN, Countryside Gospel Chapel, 144 N. State Rd., c/o Robert P. Tissot, 5550 E. Juddville Rd., Corunna 48817 (517/743-4196).

BB 9:30, FBH 11, M 7, Wed. 7

RALEIGH, NORTH CAROLINA, Faith Bible Fellowship, 5800 Fayetteville Rd., 27603 c/o H. Branch, Rt. 4, Box 682, 27606 SS 10, G 11, BB 6:45, Tues. 7:30

WILMINGTON, N.C., Bible Chapel Elisha Dr. & Chester St., Long Leaf Acres c/o George M. Bowman, Jr., 227 High Tide Dr., Wilmington 28401 (919/686-7389) BB 9:45, FBH 11, M 7, Thur. 7:30

WILSON, NORTH CAROLINA, Bethany Chapel, Old Highway 301 South (Formerly Bible Truth Chapel), c/o A. Fredette, Rt. 5, Box 184, 27893

PORTLAND, OREGON, Eastgate Bible Chapel, c/o John Janssen, 12021 NE Fargo St. 97220

NANAIMO, BRITISH COLUMBIA, Wakesiah Gospel Chapel, 170 Wakesiah Ave. (formerly Victoria Road Gospel Chapel)

SARDIS, BRITISH COLUMBIA, Watson Road Bible Chapel, 45445 Watson Road c/o Harold Shannon, 512 Riverside Dr., Chilliwack, V2P 3L6 (792-6046) FBH 10, BB 11:20, G 7, Wed. 7

VANCOUVER, BRITISH COLUMBIA, Sixteenth Avenue Gospel Chapel, 2756 West 16th Ave. c/o L. R. Richmond, 3239 W. 22nd Ave. V6L 1N1 BB 9:30, FBH 11:15, G 7, Tues. 8

SPRINGBROOK, ONTARIO, Gospel Hall c/o Paul McKeown, R.R. 2, Campbellford, (705/653-3667)

SUDBURY, ONTARIO, Gatchel Gospel Chapel c/o Robert Bibby, Box 60, Naughton, Ontario 11 a.m. service temporarily at Agincourt School

NOTES

SUNDAY SCHOOL PAPERS: Clean, old papers will be put to good use. Send to Allen C. Ferguson, 206-A South Second Ave., Arcadia, California 91006

ENGLISH KESWICK TAPES (1957-1976) may be borrowed from West Coast Librarians. 5" reels and some cassettes. Donations appreciated. Mr. & Mrs. N. R. Chandler, 3146 West 11th Ave., Vancouver, British Columbia V6K 2M7.

COUPLES OR SINGLES WANTED to live in Anderson, Indiana, and help with children's meetings, home Bible studies to form nucleus to get assembly started. Write: Dr. Lee Roesti, 2420 Tamarack Pl., Anderson, Indiana 46012 (317/644-3595).

AWANA CLUBS—CANADA: A week-day children's club program to reach boys and girls for Christ. Effective games, handbooks, awards, and leadership training materials to keep children's interest. Contact: Ron Payson, 127 Drakefield Rd., Markham, Ontario L3P 1G9.

HYMNS OF TRUTH AND PRAISE, 576 pages containing 682 Christ-exalting hymns and choruses for every purpose. \$3.95 plus postage. Returnable sample copy to church leaders on request. Gospel Perpetuating Publishers, Dept. LOI, Box 348, Fort Dodge, Iowa 50501.

FOR SALE: Florida Home at Park of the Palms. Five rooms, one bath, utility room. Ideal for retired couple. Reasonably priced. Also, a beautiful lake-front lot. Write or phone: Dave Waardenburg, Route 2, Box 35, Keystone Heights, Florida (904/473-3413).

FOR SALE: House at Park of the Palms, 4 years, wall-to-wall carpeting, central air conditioning, two-car garage, roofed patio, many extras. Ivan R. Peterson, Rt. 2, Box 37, Keystone Heights, Florida 32656.

GOSPEL TRACTS for Transcendental Meditators. Send for free samples to Truth Ministry, P.O. Box 14621, Austin, Texas 78761.

WANTED: Husband and wife, mature Christians, to give 25 hours weekly to assembly building & grounds. Desirable mid-Atlantic states area. Free rent, pleasant furnished apartment (3 rooms, bath) plus nominal monthly stipend. INTEREST (Dept. 101), Box 294, Wheaton, Illinois 60187.

NOTICES are carried at the flat rate of \$15. Maximum length: 40 words. Payment must be sent with order.

Parallel New Testament and Unger's Bible Handbook

FREE!

with your subscription to Moody Monthly

This handsome, one-volume reference work of over 700 pages cannot be bought anywhere at any price . . . but is yours free with your subscription to Moody Monthly.

Here's the volume you've been waiting for. A New Testament that's accurate, easy to read, with valuable commentary notes and helps side by side with the Scripture.

Imagine what this book can mean to you. No longer will you have to carry two versions in separate volumes . . . no more keeping track of a separate handbook and commentary.

On each left-hand page are the King James and New American Standard versions—an unbeatable combination of the traditional and "one of the best modern versions for serious Bible study."

The commentary on each right-hand page matches the verses on the left. Included are Dr. Unger's outlines, introductory notes, valuable historical and archeological background information, maps and charts.

Enjoy this inspirational volume . . . at no cost to you . . . when you subscribe to Moody Monthly, the Christian family magazine.

Readers have confirmed their interest in Moody Monthly by helping boost circulation from 100,000 to over a quarter million in four short years. When you get your first issue, you'll know why.

Act now! Limited quantity. Offer good while supply lasts.



ORDER FORM For office use only

Please enter my subscription to Moody Monthly and send my free copy of The Parallel New Testament and Unger's Bible Handbook. (Allow 4-6 weeks for delivery of book.)

1 year—\$9.45 2 years—\$15.50
 Bill me Payment enclosed
(Book will be sent upon receipt of payment.)

Prices include 50¢ postage/handling of free book.
Add \$2 a year if outside the U.S.

Name _____

Address _____

City, State, Zip _____

MOODY MONTHLY, PO Box 59373, Chicago, IL 60659

CAMP WORKERS NEEDED

Year-round positions open now:

- 1) Maintenance and Custodial Care
Trade skills, equipment operation, custodial duties for camp and conference facility.
- 2) Food Service
Direct and prepare meals for conference guests.

Husband and wife team ideal. Separate applications for either position will receive due consideration.

Send resumé and personal data to:
S. Engstrom, Secretary
Lake Geneva Foundation
Rt. 4, Box 579
Lake Geneva, Wisconsin 53147

Nehemiah can help you succeed in your job!

Cyril J. Barber Gives How-To Directives in **NEHEMIAH AND THE DYNAMICS OF EFFECTIVE LEADERSHIP** paper \$2.75



From your Christian Bookstore or **LOIZEAUX BROTHERS, Inc.** Dept. I, Box 70, Neptune, NJ 07753

An increasing number of guests are discovering the Happiness . . . Fellowship . . . Convenience . . . and Reasonableness of the . . .

PITTSBORO CHRISTIAN RETIREMENT COMMUNITY

Excellent facilities with true Christian Atmosphere
Attractive rooms
...Private baths...Nutritional meals
...Recreational facilities.
Shopping and medical centers nearby.

In beautiful North Carolina
...Favorable Climate
...Beautiful grounds
...Cottages being built
...Mobile Homes for rent
...Dedicated Staff...Non-Profit

For information write:
PITTSBORO CHRISTIAN HOME, INC.
Pittsboro, N.C. 27312

book reviews

EDIFYING THE BODY

THE DYNAMICS OF SPIRITUAL GIFTS, by William McRae, Zondervan Publishers, 1976. 141 pages, \$1.75 paper.

A spiritual gift is, in its essence, an *ability*. "It is a divine endowment of a special ability for service upon a member of the body of Christ."

A spiritual gift becomes a *qualification*. One is qualified to teach the Scriptures, evangelize, or do other service for Christ on the basis of God-given gift, not on the basis of human appointment or seminary degrees.

Accompanying gift is *strength*, the divine supply of strength needed to do the job one is gifted for.

There is a fourth feature involved in every spiritual gift, that is *responsibility*. Each Christian stands responsible for the use of the gift entrusted to him. He will have to give an accounting some day.

The Christian has also the responsibility to use his natural talents for God, and such talents must be recognized, developed and exercised just as spiritual gifts are. But they are not the same. God bestows natural talents through parents in the normal hereditary process. God bestows spiritual gifts independent of parents by a direct ministry of the Holy Spirit.

Such an understanding of the nature of spiritual gifts is the basis of William McRae's new book. The author, a commended worker, served the Lord in Ontario's Ottawa River Valley before moving to Texas in 1967 to become a student at Dallas Theological Seminary. In time he became active with S. Lewis Johnson and others in the platform ministry of Believers Chapel in Dallas. His tape recorded ministry has been widely circulated.

The book was written during the years at Believers Chapel and draws on experiences from that ministry. Mr. McRae is now serving the Lord at North Park Community Chapel in London, Ontario.

McRae has valuable sections on the *distribution* of gifts, the *description* of the various gifts, and the *discovery* and *de-*

velopment of gifts. He tells us that gifts are distributed for the profit of others. He takes strong objection to the notion that some gifts (i.e. tongues) are given for self edification. I Corinthians 14:4 is a statement deprecating tongues; it is a misuse of the verse to give it an opposite meaning.

Though self-edification is not the purpose of a spiritual gift, it is a by-product. "Any person is edified when he exercises his gift, but this is not the purpose" (p. 33).

In analyzing the individual gifts, McRae follows the currently popular practice of speaking of the gift of pastor-teacher. He calls it "the only dual gift of the New Testament" and says, "There are not two gifts here" (p. 59).

This is questionable Scripturally. It is derived from Ephesians 4:11 ("pastors and teachers"), but McRae makes no attempt to justify the substitution of a hyphen for the Biblical "and." None of the modern translations have felt free to make this change.

In the same paragraphs McRae makes another distinction that is very Scriptural. "The pastor-teacher is a gift to the church—not an office in the church.... There was no such office [as the pastor] in the early church" (pp. 62, 63).

This small volume is worth studying. It will be very useful to anyone anxious to find and develop his own gift. It is full of valuable material for speakers and Bible teachers. And it is rich in illustrations.

Reviewed by the Editor

book briefs

by Donald Tinder

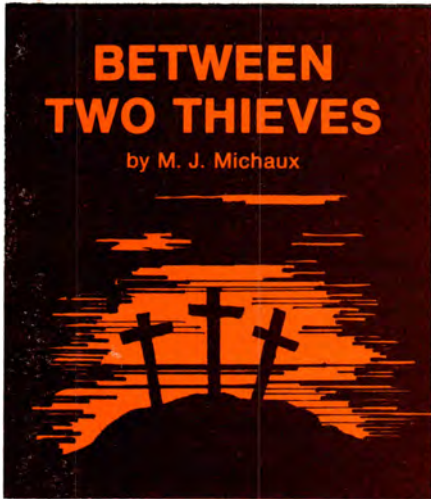
Books on spiritual gifts continue to flow from the presses. One of the better ones is *The Dynamics of Spiritual Gifts*, reviewed above. Essentially the same range of coverage of this important subject is provided by Kenneth Kinghorn in **Gifts of the Spirit** (Abingdon, 126 pp., \$3.25 pb). These two books, along with the ones by Gangel, Purkiser, and Mur-

phy mentioned in the April issue, provide ample information on the Biblical teachings on gifts. The more difficult challenge is putting what we know into practice, both for ourselves and among those with whom we fellowship.

Most Christians are not interested in the variety of theologies streaming forth from prestigious European and, to a lesser extent, North American, faculties. For those who would like some explanation of them, together with critiques, from a clearly evangelical perspective, see **Tensions in Contemporary Theology** edited by Stanley Gundry (of Moody) and Alan Johnson (of Wheaton) and published by Moody Press (366 pp., \$8.95 hb). The eight chapters, each by a different scholar, include surveys of theological developments since 1800 together with specific treatments of such movements as "secular theology," "theology of hope," "process theology," and "recent Catholic theology." Indexes of names and subjects and generous bibliographies enhance the reference value of this volume.

The Navigators, a well-known agency stressing Bible study and memory and working primarily to evangelize and disciple young adults, has recently launched Navpress. By this means their books and booklets—most of them directly relating to Bible study—are now readily available in Christian bookstores. Write Navpress at Box 20, Colorado Springs, Colorado 80901 for a catalog. An outstanding recent book is **Understand: A Straightforward Approach to Interpreting the Bible** by Walter Henrichsen (107 pp., \$1.95 pb). The book is neither too technical nor too simplistic, so it is truly helpful to the beginning or intermediate student of the Scriptures. The author presents and explains 22 rules of interpretation. Samples: "Biblical examples are authoritative only when supported by a command." "Interpret words in harmony with their meaning in the times of the author." "Historical facts or events become symbols of spiritual truths only if the Scriptures so designate them."

Books are best ordered through your local book store. Do not order from INTEREST.



Then were there two thieves crucified with him, one on the right hand, and another on the left.

Matthew 27:38

CRUCIFIED with thieves? God identified with thieves? What a horrible situation! Surely, even such an ignoble end as crucifixion demanded some distinctions, some separation from evil and depravity?

But the evidence is there. Sin did not change its character when brought into conjunction with the righteousness of God. It remained sin. God called sin by its proper name. These men were thieves. They were given to stealing as a way of life. The Lord was to be numbered among these transgressors, these rebels against all authority.

This fact is curiously emphasized in the Scriptures. The Lord's own teaching subtly underscored it. The disciples were to remember it often after He was gone. It was a reference point to which they were to turn, lest they lose their sense of direction. He was crucified between two thieves.

The people sat there that black day and watched him die. They saw and would remember those thieves. They would remember that the King of Kings had said there would be no thieves in heaven, where treasures, real treasures, were stored, where moth and rust cannot corrupt.¹ The apostle would later write: "Don't you know that the unrighteous shall not inherit the Kingdom of God?... Nor thieves, nor covetous, nor drunkards...."²

Thieves, said the Good Shepherd, come only "to steal, and to kill, and to destroy. I am come that they might have life, and that they might have it more abundantly."³ No, I am no thief, even though you come with swords and staves and arrest me as a thief."⁴

Israel will remember what a true thief

is. Israel will also see the mercy of God. Thieves had hurt a traveler on the road to Jericho, but a certain Samaritan had stopped and bound up his wounds and taken him to an inn.⁵ So the Messiah came to Israel to heal the broken-hearted and deliver from death all those who all their lifetime had been afraid of death.

He will come again one day, this Guiltless One, this One who never stole a thing in His life, and He will come in a time no man will know. He will come suddenly, without warning, as a thief in the night.

The warning is clear. He was, indeed, crucified between two thieves, but do not be deceived by the depth to which He sank. He will not return from such depths but from heaven itself, with the suddenness of a thief, unexpected, without warning, in the dead of night when men sleep and have no thought of catastrophe. Therefore, watch and wait. "If the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready, for in such an hour as ye think not the Son of Man cometh."⁶

He will come as a thief in the night, but it will not be dark for long. In that day, Peter tells us, "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."⁷ It will be such a light as never was seen before. There will be no thievery then, no stealing in that light. All will be manifested before Him with whom we have to do.

These lessons are never to be forgotten. Every time Christ's life and death

are remembered, thieves must be remembered, too. The thievery of the disciple Judas, the hypocrisy of those who made the temple a den of thieves, the sheep-stealers who climb over the wall, and the men on the two outside crosses—all were thieves.

Yet, mystery of mysteries, one of those thieves will be there in heaven with the King of Kings! How narrow was his escape! Surely, none would dare to come so close to the pit voluntarily. He must be mad who thinks to test God so, for Christ will come in a day and an hour which even a thief can appreciate. It will be when no man suspects, when darkness falls and men become careless.

Therefore, no longer steal, says the apostle. Remember Calvary and the One who was crucified between two thieves. Work with your own hands so you can give to the needy, even as the Savior met your need by His own work on the cross. "And be kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you."⁸

No longer be thieves. You have nothing to steal. It all belongs to your heavenly Father and you are His son and inheritor. He who was rich became poor to make you rich. Just remember—He was crucified between two thieves. And be thankful, for such were some of you.

¹Matthew 6:20

⁵Luke 10:30-37

²I Cor. 6:9, 10

⁶Matthew 24:43, 44

³John 10:10

⁷II Peter 3:10

⁴Mark 14:48

⁸Ephesians 4:32

The writer, Marion J. Michaux, formerly a businessman, is in the Lord's work in Colorado. Previous contributions to INTEREST appeared in June 1973 and July and December 1974.

Golden Nuggets of Truth

by Tom Westwood



(Postage Paid)

California residents add 6% Sales Tax.

Beautifully Bound in Gold Cover
283 Messages

Each Chapter a Complete Message
Devotional — Practical

1st Corinthians • 2nd Corinthians
• Ephesians • 1st-2nd Thessalonians
• 1st-2nd Timothyeach 2.75
Philippians • Colossians • Titus
.....each 2.25

Complete set of 8 books18.00

ORDER FROM
BIBLE TREASURY HOUR
P. O. BOX 14 • REDLANDS, CA 92373



**NELSON ANNAN, 6707 - 149A Ave.,
Edmonton, Alberta T5C 2V8**

Our assembly (Northridge Bible Church) is now in its third year. We continue to meet in a local elementary school and are grateful for the excellent facilities available to us. We have seen real growth in numbers this fall. At Sunday School we have an average attendance of 70 adults and 85 children and at the Lord's Supper about 65 people.

We are grateful that **Roger Gurnett** and his family, formerly working in Quebec and Ontario, are now a vital part of our assembly. The maturity and experience that he brings to our young assembly is valued. *November 5*

**J. LLOYD BONE, 2215 Albert Ave.,
Saskatoon, Saskatchewan S7J 1K1**

Since returning from a visit to India last spring we were engaged in some programs in preparation for summer camps. During the summer we had the joy of helping in three different camps across the prairies and rejoiced to see the Lord's hand working in the lives of many of the young people entrusted to us. This fall we have been able to get out to one or two small assemblies in farm communities to help and encourage them.

For the new year we are considering a four-month missionary trip to Pakistan. This is the same territory, language, customs, etc., as North India, only the partition came in 1947. We have been in contact with workers there and have been assured that there is a warm welcome and a wide open door of opportunity. Commonwealth missionaries can still go to Pakistan without even a visa. We do need the Lord's guidance regarding this possibility and also the prayers of His people. *November 9*

**DR. ROGER COCKING
3961 Reservoir Blvd.
Minneapolis, Minnesota 55421**

The move from Colorado to Minneapolis has been consummated. Sunnyside Bible Chapel assembly has given us a warm welcome. We plan to make that our home assembly, but expect to visit others in the area from time to time.

Lord willing, I plan to help as a chaplain at Prospect Park Care Center, a large nursing home. There are also many opportunities at the Christian Life Center, where we are looking forward to regular times of Bible teaching in small informal groups of young adults. We also hope to get some such groups started among college and university students as the Lord opens the door. *November 5*



Denton Goodall

**JAMES H. COMTE, 19 Hardisty Court,
Dartmouth, Nova Scotia B2V 1K9**

The fall has been busy with children's meetings in Kingston and Toronto, Ontario. I was most encouraged and thankful for the children who attended and for one girl of 13 who professed faith in Christ.

Recently the Lord has opened a door in two schools in Halifax to speak to the children for one hour a week. I will be starting the 8th of December. I have had a good talk with one of the principals. His interest was most encouraging. A couple of weeks ago he and two of his friends came to the Bible Hour at the chapel.

We are looking to the Lord for His guidance for the work in this area, that a work might be started and in His time a new assembly.

We value prayer both for His presence and guidance in these opportunities and for personal guidance for our family. *November 1*

**IRENE GALLAGHER, 353 Clela Ave.,
Los Angeles, California 90022**

I am praising the Lord for giving us **Randy Woods** to help with the boys in the Baldwin Park—El Monte Bible Club. For a long time there was no one for this group. Now the boys are coming again and bringing new ones because Randy is taking a special interest in them.

Billy Powell who helped with the teen group here in the summer has gone to Argentina to work in an orphanage, commended by the Glendale assembly. We will miss him but students from the California Center for Biblical Studies are helping under the direction of **Bill Lowe**. Sixteen signed up to help

DEADLINE

Letters for the April issue should reach INTEREST by February 10.

FOR FOREIGN MISSIONARY NEWS:

INTEREST magazine reports on the Lord's work in the homeland—in the three neighboring countries, Canada, the United States and the Bahamas. For news of foreign missions and missionaries, read our sister magazine, *Missions*, published by Christian Missions in Many Lands, Inc.

U.S. and foreign readers may request *Missions* by writing to Christian Missions in Many Lands, Inc., P.O. Box 13, Spring Lake, N.J. 07762. Canadian readers should write to The Missionary Service Committee, 1562A Danforth Avenue, Toronto, Ontario M4J 1N4.



William King

DOUGLAS HOWARD, 1983 Petty Grove Ct., N.E., Salem, Oregon 97303

Between our move from Squamish to Salem we went east to Ontario. We are settled now. Only our youngest daughter is with us.

I manage to keep going. My heart is weak but at least is not hurting, and a walking program is a must to restore some strength. I hope to be at the Victoria Drive (Vancouver) Conference next weekend, then, Lord willing, I start meetings with **Albert Ramsey** on October 24. It is a venture and it remains to be seen how I'll make out. We appreciate the many prayers of the saints.

October 1

WILLIAM E. KING, 306 Apollo Dr., Wilmington, North Carolina 28401

The Lord is blessing in the work here in Wilmington. The brethren are exercising their gifts more and more and several are preaching, teaching and witnessing on a regular basis. There is also blessing in the AWANA clubs with 60 girls and 25 boys. Recently two young fellows professed to be saved.

One young couple was saved during the summer and they are coming along faithfully. They will be baptized along with several others on November 14.

We are planning a series of meetings, November 7 through 14 on the chart "From Egypt to Canaan." I'll be using the chart and some of A. P. Gibbs' slides on the subject. There are many lessons for Christians and we hope not only to preach the gospel but teach some needed truths as well.

I am writing from Waynesboro, Georgia, where I am having a week of children's meetings. We have a good attendance, but none have professed to be saved. At meetings in Charleston, S.C., in September at least five children stayed behind to be counseled about salvation.

We are already preparing for next summer's Bible Schools and camps. More and more we see a need for emphasizing the cardinal doctrines of the Bible: the authority of Scripture, the deity of Christ, His shed blood and the forgiveness of sin.

October 28

EDWIN P. MESCHKAT, 3207 19th St., Lubbock, Texas 79410

We are to be involved in an evangelism campaign during November to make personal contact with a large



Mr. & Mrs. Arnold M. Ross

WORKING WITH JEWS

We conduct an inner-city ministry on the Lower East Side of New York City, reaching Jews, both young and old. Bible teaching and preaching meetings are held in a building known as Hermon House. These meetings are attended by Jews, Hispanics, Japanese, Chinese, Blacks, Whites and people of all nations. They all need Jesus, but in our ministry we follow Romans 1:16, "To the Jew first."

Recently five young people (two Jewish and three non-Jews), having accepted Christ, asked for and were baptized.

As our new Christians grow in Christ we encourage them to help us seek out elderly Jews and show them the love of Christ by helping with their physical needs. Many elderly inner-city Jews live in fear and in need of help with food, shopping, etc. They can best understand Christ's love as we first minister to their physical needs.

From our Lynbrook, Long Island location, we reach out to the Jews in that area. We are in the process of organizing a group of volunteer workers to reach elderly Jewish people in rooming houses and nursing homes. This work will also be conducted by first showing that we care about them and really love them. Then we explain Jesus Christ and His love to them. Several elderly Jews who lived without hope, now have Jesus Christ in their hearts through this ministry.

We praise the Lord for ministry we have with several assemblies on Long Island; Norwalk, Connecticut; and in Kearny, New Jersey.

On December 10, 1976, we will have completed 15 years of service since our commendation to the Lord's work by the Downtown-Manhattan Assembly. We are in a real battle for souls and we need prayer for these ministries. My wife and I praise the Lord for His strengthening grace and guidance.

November 1

*Arnold M. Ross,
Box 327
Lynbrook, New York 11563*

in East Los Angeles, either in the Tuesday night meeting or in the discipling programs.

Two ten-year-old girls who attend classes told me the other day that they invited Jesus in and told Him to take control of their lives.

November 1

DENTON GOODALL, Gospel Mission Home, Box 6, Yonkers, New York 10702

Since November 1975 we are open to receive needy men 24 hours each day, seven days a week. Each day is a busy one as we care for the needy. Usually we have a full house by evening and praise the Lord that 43 men plus neighborhood folks hear of the riches found in salvation.

The Lord is saving souls and eight resident believers gather each morning at 8 a.m. for Bible study. Many men are recovering from alcohol addiction. We are thankful we can offer needed help to the whole man, body, soul and spirit.

November 1

PHIL GUIKEMA, 222 Apollo Dr., Apopka, Florida 32703

We are encouraged with the work here and the salvation of a young father recently. The Lord has also blessed with new families starting to come to the chapel.

October 29

JOHN HORN, 817 S. 7th St., Atchison, Kansas 66002

My brother David is here and in the will of the Lord we plan to go into southern Iowa for a few days, then back to this area. There is apparent need everywhere, both to help the saints and to further proclaim the gospel to perishing souls.

October 22

number of homes in the vicinity of the chapel.

Building expansion plans are being revised for a third time to a more functional use, so we are waiting for the Lord's direction in this.

We appreciated a visit last evening from **Dr. Jim Cocking** and family from Guatemala. *October 20*

HOWARD MUSCLOW, 135 Strickland St., Lakefield, Ontario K0L 2H0

We have moved from Bancroft, Ontario, where we served the Lord in children's work for five years. The Christians of Auburn Bible Chapel (Peterborough) have invited us to help build up the Sunday School work and also help form a children's weeknight club.

We will continue our program of mailing out Bible courses and printing a monthly children's magazine. These two areas of outreach have been most effective in reaching girls and boys. *November 10*

ARNOLD REYNOLDS, P.O. Box 420, Lennoxville, Quebec J1M 1Z6

Over the last few months we have had the joy of watching the principle in Ephesians 4:11-12 at work in the Assemblée Chrétienne de Sherbrooke. Several have been saved and have really grown in the Lord and then have gone out and won others for Him. We have not had many unsaved at the meetings, indeed, the meetings have not been particularly gospel oriented. Most of the emphasis has been on doctrinal and practical teaching for babes or youngsters in Christ. Yet somewhere between a dozen and a score have accepted the Lord during the past months.

The zeal and initiative of some of these new believers is amazing. We want to do what we can to help and encourage them, but it takes something just to keep up with them.

From my travels around the province I know that our experience in Sherbrooke is not unique. Several other French assemblies could report similar blessing. *November 3*

FRANKLIN E. SPANGLER, Box 1112, Wall, New Jersey 07719

Mrs. Spangler has made an excellent recovery from her fall last April. We are thankful for the prayers of the Lord's people. It is now possible for me to resume my pastoral calls more often and be more free for the ministry of the Word. *October 18*

ARCH STEWART, Longport Home, 29th and Atlantic Ave., Longport, New Jersey 08402

I have got adjusted here in the home and am able to get around with a cane. My back is giving me trouble, besides other things that come with old age (91). *October 18*

ROBERT I. THOMPSON, 402 Indiana, Box 27, South Houston, Texas 77587

The work done on the left knee last May has proved 100% successful and I am free of all arthritic discomfort on that knee. The right knee is still giving lots of pain. The repeatedly postponed plastic replacement is scheduled after the holiday season. *November 6*

THOMAS J. THOMPSON, S.R.A. Box 1419Q, Anchorage, Alaska 99502

The assembly in Anchorage has commenced building a new Gospel Hall. The superstructure will be completed over the winter in spite of the extreme cold. This is our 20th year of testimony, and we praise the Lord for a happy, healthy united church that will occupy the new structure.

Our new outreach 20 miles south of Anchorage is going along nicely. In the 16 months of testimony we have seen five profess faith in Christ. There are four families who are consistent in their attendance and all are new contacts from the area.

Prayer is requested for an Indian sister who recently lost two sons under sad circumstances. Then she lost a brother, and many of her possessions were destroyed in a fire. The saints in the assembly were a great help but she needs prayer for comfort and strength. *November 4*

DALE TWEEDY, 316 N. Austin Blvd., Oak Park, Illinois 60302

These last several days have been a change of pace for me as I have been on the road, helping to set up Emmaus Correspondence Course programs in prisons in California and Idaho. What a blessing to be able to share this fine method of outreach with other institutions, as so many inmates are trusting Christ through these courses. The men are very happy to receive the courses and we [The Way Ministries] are very happy and thankful to be able to provide them—I guess I should say we are thankful that the Lord is supplying them.

While at San Quentin I had an extra blessing in that I was able to visit a brother that had been with us at Cook County Jail (Chicago) before being sent back to California. The Lord has given him a Christian cell-mate, so the three of us had a fine time talking about the things of the Lord. God is very good to us. *November 9*

FRED WARNHOLTZ, Parkside Ranch, Box 386, Magog, Quebec J1X 3W9

Cherry River Gospel Chapel is celebrating its 25th anniversary and **Harry Pilkington** will be here for a week's ministry. The Lord has been faithful and we trust the reflections and blessings which are brought out will challenge us all to greater things in the future.

Snow Camp at Parkside Ranch will again be held December 26 to 31st. This could be a time of real growth in relation to campers who were here in the summer.

Every weekend is booked until Easter with various groups of families and young people from both French and English backgrounds. On one of these weekends one young fellow started to think. His friends had been witnessing to him before and then he was taken to the hospital in August, seriously ill. With direction and help he accepted the Lord and not long after he went to be with the Lord.

Next summer we plan an extended Ranch Camp of eight weeks, two of which will be used by the French Canadians for a French Camp. *November 5*

Park of the Palms A CHRISTIAN RETIREMENT COMMUNITY

- Lakefront rooms with meals.
- Efficiency apartments with or without meals.
- Lodge for visitors and vacationers.
 - dining room • lake • pool • golf • fishing
- Active church on grounds.
 - Bible conferences fall, winter and summer

Write for rates...
PARK OF THE PALMS, Keystone Heights, Florida 32656



ANNUAL REPORT
Stewards Foundation
Stewards Foundation (Ontario)
1976



ASSISTING IN THE
PLANTING AND GROWTH
OF THE LORD'S WORK



**Stewards
Foundation**

**Stewards
Foundation
(Ontario)**

Year Ended
June 30, 1976

BALANCE SHEET

	UNITED STATES (U.S. DOLLARS)		CANADA (CANADIAN DOLLARS)
	HOSPITALS	TOTAL	
ASSETS			
Cash	354,168	368,597	241,606
Accounts Receivable—net	1,399,340	1,416,391	
Loans and Accrued Interest—Net		7,630,331	2,091,054
Inter-Division Notes Receivable		1,246,509	
Property Accounts—Net	4,318,753	4,479,456	53,000
Real Estate		814,255	
Due from Affiliate	25,707	25,707	
Plant Improvement Funds	814,702	814,702	
Marketable Securities—At cost		2,303,509	
Inventories	217,070	217,070	
Other Assets	114,003	122,463	
TOTAL ASSETS	7,243,743	19,438,990	2,385,660
Deduct Inter-Division	-	1,246,509	-
ACTUAL TOTAL ASSETS	7,243,743	18,192,481	2,385,660
LIABILITIES AND FUND BALANCES			
Notes and Accounts Payable	698,262	1,219,511	81,555
Inter-Division Notes Payable	1,246,509	1,246,509	
Bonds Payable		9,438,913	2,130,355
Annuities		113,937	
Long-Term Indebtedness	7,937	7,937	
Fund Balances	5,291,035	7,412,183	173,750
TOTAL LIABILITIES & FUND BALANCES	7,243,743	19,438,990	2,385,660
Deduct Inter-Division	-	1,246,509	-
ACTUAL TOTAL LIABILITIES & FUND BALANCE	7,243,743	18,192,481	2,385,660

REVENUE AND EXPENSE STATEMENT

REVENUE			
Hospital Patient Revenue	7,661,772	7,661,772	
Hospital Allowance and Free Services	(574,098)	(574,098)	
Interest Earned		753,402	196,212
Loan Service Charge		5,201	3,117
Office Services		91,005	
Rent		23,400	
Other Income	43,862	44,780	8
Gifts Received		232,690	10,209
GROSS REVENUE	7,131,536	8,238,152	209,546
Deduct Inter-Division	-	120,035	-
ACTUAL GROSS REVENUE	7,131,536	8,118,117	209,546
EXPENSE			
Hospital Total Expense	6,138,878	6,138,878	
Interest Expense		599,364	165,279
Administrative Expense		207,024	16,244
Annuity Expense		9,966	
Other Deductions		1,922	
Gifts Made		292,043	17,209
Depreciation	275,292	280,803	
TOTAL EXPENSES	6,414,170	7,530,000	198,732
Deduct Inter-Division	-	120,035	-
ACTUAL TOTAL EXPENSES	6,414,170	7,409,965	198,732
NET REVENUE	717,366	708,152	10,814

On the opposite page you will find the Annual Reports of Stewards Foundation and Stewards Foundation (Ontario) covering the fiscal year ending June 30, 1976.

Stewards Foundation receives funds provided by the Lord's people and then loans (and re-cycles) them efficiently, so that local churches, camps, homes and hospitals may carry on the frontline work of "being witnesses," first in their own neighborhoods, and then, through commended and supported missionaries, to the far corners of the earth.

LOAN ACTIVITIES

United States: During the year we made 25 loans to local churches in the total amount of \$698,424, plus four additional loans to homes and camps totaling \$283,386 for a grand total of \$981,810, as compared to last year's figure of \$946,254. With construction costs going up, the average loan amount is rapidly increasing.

Canada: Loans for the year to Canadian assemblies were seven in the total amount of \$442,410, as compared to nine loans last year totaling \$426,893.

Outstanding loans in the U.S. now stand at \$7,630,331 as compared to \$8,095,333 on June 30, 1975. In Canada, loans rose to \$2,091,054 from \$2,004,470 the previous year.

FUND BALANCES

The combined Fund Balance of Stewards Foundation, including Riverton and Centralia Hospitals increased to \$7,412,183 from \$6,689,081 a year previous. The Fund Balance of Stewards Foundation (Ontario) rose to \$173,750 from the prior year amount of \$162,936.

BONDS PAYABLE

Bonds payable rose to \$9,438,913 from \$9,110,456 on June 30, 1975. Canadian bonds dropped during the same period to \$2,130,355 from \$2,155,634.

SCHOLARSHIPS

The Stewards Foundation Scholarship Funds assist students in medical and nursing training, and also assist children of missionaries and workers in

obtaining their education, usually with a view to contributing in some way to the work of the Lord. Scholarship funds come from gifts made by individuals or organizations to Stewards Foundation for that purpose, and from Stewards Foundation Hospitals.

During the fiscal year 1975-76 18 awards were made, totaling \$13,700. Since the Scholarship Funds were started, there have been a total of 331 awards, in the amount of \$172,631.

RESERVES

In the previous fiscal year, one of severe financial stresses, a reserve of \$250,000 was included for possible losses. During the year ending June 30, 1976, \$117,882 of this amount was actually written off, leaving a reserve balance of \$132,118. It has been the practice of your trustees to continue to maintain liquid assets on hand as a reserve against demand bonds, at least in the amount of 20% of the value of these bonds.

RELATED CORPORATIONS

Hospitals: In addition to the reports of Riverton and Centralia Hospitals included herewith, Auburn General Hospital of Auburn, Washington and Belmont and Bethesda Hospitals of Chicago (all Stewards Foundation affiliated corporations) continue to serve their communities. Caring for a small number of patients on a no-charge basis is a privilege afforded every not-for-profit hospital. Included among these are missionaries or other commended Christian workers. Here is an extract from a letter received from one of them:

"We thank the Lord for the effective, considerate and loving care given to us in your most attractive hospital. Also for the spiritual encouragement provided by the chaplains."

Letters of Interest Associates: This "news arm" of the local churches served by Stewards Foundation and Stewards Foundation (Ontario) continues to receive and make gifts to qualified Christian activities and to home and foreign missions, and to publish INTEREST magazine which circulates news and

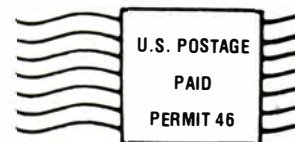
Right: Berean Bible Chapel, Baltimore, Maryland

Left: Morning service in lower auditorium of Berean Bible Chapel



INTEREST

BOX 294
WHEATON, ILL. 60187



Address Correction Requested

articles to the members of the 1100 local churches in the U.S.A. and Canada. L.O.I. financial data are published separately by the Letters of Interest organization (INTEREST magazine, October 1976, p. 13).

Park of the Palms is undergoing a period of consolidation and hopes this year to fill all of the attractive residences, available to retired people, and to expand its year-round Christian Conference program.

TWO ASSEMBLIES

To encourage your continued interest in the work of Stewards Foundation, we would like to tell you about two assemblies that have received direct benefit from your funds loaned through Stewards Foundation.

La Grande Maison, Montreal, Quebec

Back in the summer of 1965, Letters of Interest and Stewards Foundation conducted the first of a number of informal discussion conferences, dubbed by their founder, Donald M. Taylor, as "A Conference Where Christians Confer," and held at Lake Geneva Youth Camp. Bill and Karen Wolitarsky, recently graduated from Dallas Seminary and seeking the Lord's guidance on a place of service, were at this conference. As a result of the program and contacts the Wolitarsky family settled in Montreal to learn the French language and work for the Lord among French-speaking Canadians. As soon as they were able to converse in French, a small study class was organized in their basement. This soon overflowed the home and a Canadian brother made available to them through Stewards Foundation (Ontario) a large home, situated in the center of Laval. This home was ideally suited to meetings, fellowship programs, Bible study and recreation for young people. It was dubbed "La Grande Maison," meaning "the big house."

With the Wolitarskys and one or two faithful young colleagues, a local church of over 100 started in the New Testament manner. As the house became too small for the new group, one young brother

purchased a larger home and this second work is now beginning to tax the capacity of the quarters in which they meet.

Berean Bible Chapel, Baltimore, Maryland

Many years ago evangelists T. Michael Flowers and Aubrey Wilson held a series of gospel meetings in Baltimore. The only visible result was one professing couple, Mr. and Mrs. Bill Strickland. They were instrumental in starting a small black assembly called Glad Tidings. Into this little work came a new convert, Paul Lewis. Paul and his wife left a short time later to start a work in his home.

Moving from the home, they bought a small building with the help of a loan from the Maryland Gospel Pioneers. They soon outgrew these quarters and with the help of Stewards Foundation bought a large three-story building in the heart of Baltimore, which is now Berean Bible Chapel. Recent additional purchases have provided adequate parking, a new future auditorium and a youth building, all financed through Stewards Foundation.

The trustees of Stewards Foundation and Stewards Foundation (Ontario) continue to trust in the Lord to use and prosper these, and all related activities, and to keep us, as Administrators, subjected and sensitive to His direction and leading.

Donald R. Parker, Chairman

J. Wilson McCracken, President
Stewards Foundation

Robert W. Mojonnier, President
Stewards Foundation (Ontario)

The annual audited reports of Stewards Foundation and Stewards Foundation (Ontario) were prepared by Glenn Ingram and Company, Certified Public Accountants. Copies are available on request.



Stewards Foundation, 218 WEST WILLOW STREET, P. O. BOX 294, WHEATON, IL 60187

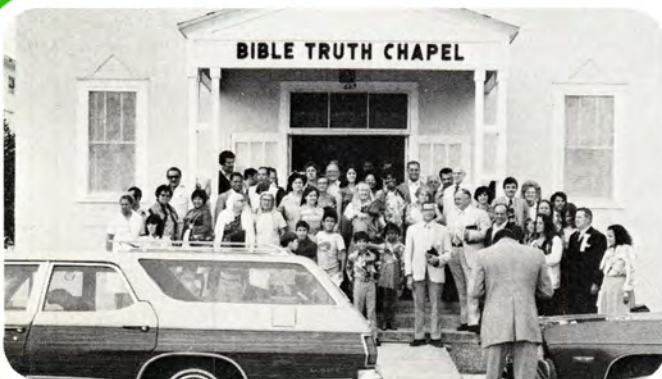
INTEREST

FEBRUARY 1977 • Vol. 42 • No. 2



SPANISH

MIAMI SPANISH USA
PART III



Articles

- 3 Miami is a Cuban City
An INTEREST photo report on the third Spanish Workers Conference.
- 6 Resident Ministry and the Oversight
Those who are gifted and those who guide must co-ordinate their service for the Lord.
- 8 Evidences of Sonship
When a man trusts Christ, he is sealed by God as a son. Continuing John Williams' series on the Holy Spirit.
- 17 Power Failure?
The public invitation can be a barometer of spiritual reality.
- 18 1976 Index to INTEREST
- 19 A Medical Doctor Talks about Fear and Insanity
Lessons from an incident in the life of Christ.
- 22 Divorce is Not an Alternative
A Christian family can protect itself against divorce.
- 24 Grafitti (Poem)

Departments

- | | |
|--------------------|--------------------------|
| 15 Address Changes | 23 Letters to the Editor |
| 20 Book Reviews | 15 Notices |
| 14 Commendations | 10 Quotes from Workers |
| 15 Conferences | 16 Reports |
| 22 Editor's Page | 15 With the Lord |

Change of address notices, requests for the magazine, and all materials for publication should be sent to:
INTEREST, Box 294, Wheaton, Ill. 60187
312/653-6550

Editor James A. Stahr, **Editorial Assistants** Naomi Bauman, Arthur F. Wilder, **Art Editor** John W. Sweemer, **Business Manager** Dennis Bentz, **Directors of Letters of Interest Associates:** Neil M. Glass, Pres.; Robert W. Mojonner, Sec.; James D. Kennedy, Treas.; C. Donald Cole, Walter Liefeld, John McCallum, J. Wilson McCracken, Kasmir C. Strance, Donald J. Thomson, LeRoy L. Yates.

INTEREST is published monthly, 11 times a year, by Letters of Interest Associates, 218 West Willow St., P. O. Box 294, Wheaton, Illinois 60187. **INTEREST** was founded in 1934 as "Letters of Interest from the Home Field." The name was shortened to "Letters of Interest" in 1938 and to **INTEREST** in 1969. Printed in U.S.A. by Lithocolor Press, Inc., Westchester, Illinois.

COPYRIGHT © 1977, by Letters of Interest Associates. Permission is granted to readers to photocopy **INTEREST** articles in small quantities for personal, school or church use. The following should be written or typed on the original before copying: "Reproduced from **INTEREST** magazine by permission." This permission does not apply to articles reprinted in **INTEREST** from other publications, or articles bearing copyright notices. Nor does it apply to large quantity reproductions, or to reprinting in any quantity. For such purposes, permission in writing must be obtained from the editor.

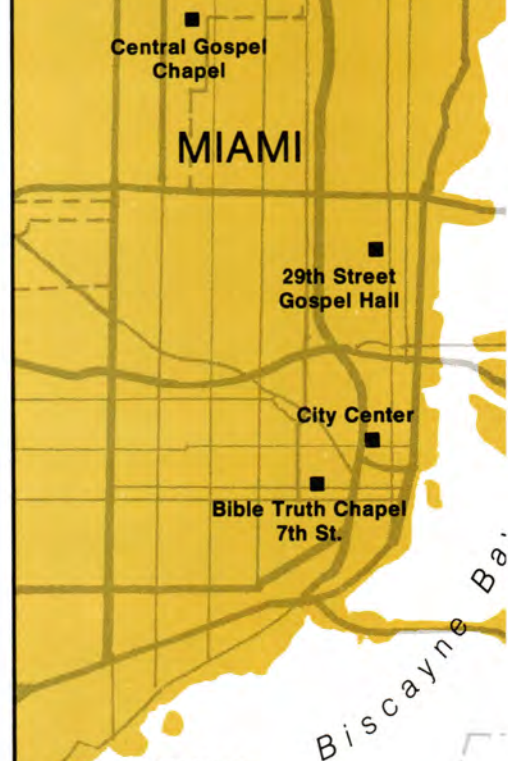
FINANCIAL POLICY: The magazine is sent without charge to those who request it, and is financed in part through the voluntary gifts of its readers. An annual reader survey is taken each fall, giving readers an opportunity to share in the maintenance of this ministry, but gifts for publication expenses will be received at any time. Checks should be made payable to "Letters of Interest".

MINISTRY FUND: Gifts will also be received for the "Ministry Fund". Monies so designated will be used for assembly missionary work under the direction of commended workers at home and abroad. Suggestions as to distribution are welcomed. Make checks payable to Letters of Interest. Gifts to L.O.I. are tax deductible.

SPANISH USA

PART III

MIAMI



COVER PHOTOS:

Downtown Miami and the new 208 berth "Miamarina"

INSET LEFT: Picture-taking time in front of 7th Street Chapel

INSET RIGHT: Charles McKinnie, Pablo Sheets, and Pedro Dillon in a panel discussion.

SPANISH ASSEMBLIES HOST WORKERS CONFERENCE
—CHAPEL BUILDINGS DO DOUBLE DUTY IN MIAMI

IS A CUBAN CITY by George Walker

MIAMI is a Cuban city. This might sound strange to those who picture Miami as a city of sun, sand and surf—famous for its luxurious resort hotels and crowded with Jewish tourists from New York City or delegates from the latest political, business or trade union convention.

Actually, those images portray Miami Beach, the resort city of 90,000 people crowded into a seven-mile stretch of an island never more than a mile wide. On the eastern edge of the island, a string of hotels hugs the famous Atlantic Ocean beaches. On the west is Biscayne Bay, spanned by the four 2½-mile long causeways that link Miami Beach to the city of Miami, Florida's major metropolis.

That's where the Cubans are—approximately 175,000 of them out of a total population of nearly 400,000 people. They comprise about 85% of Miami's Spanish-speaking population, which in turn is now estimated to include more than half of the city's residents.*

Spanish-speaking people coming to the United States usually locate in the larger cities. New York, Los Angeles, San Antonio, Chicago, Miami and Houston, in this order, have the largest Spanish-speaking populations. For details see the "Spanish U.S.A." and "Spanish New York City" articles in the November 1974 and February 1976 issues of INTEREST. Puerto Ricans predominate among Latinos in New York, Mexicans in the western cities, and a balance of both nationalities is found in Chicago.

The earlier INTEREST articles reported on the first two annual Workers Conferences for preachers, elders and leaders from Spanish language assemblies in the United States, held respectively in Chicago and New York City. They also give an account of the Spanish assembly work in those cities.

Spanish work in Miami received its impetus from Fidel Castro, who sent tens of thousands of refugees into Southern Florida. Furthermore, his Communist government in Cuba made it impossible to do aggressive missionary work in that land. All of the missionaries had to depart, leaving all their belongings behind.

My wife Betty and I, who had served in Cuba since 1941, were among the departing missionaries. We came to Miami in 1961. When we landed in Miami the brethren in the 29th Street Gospel Hall offered their building for Spanish work at times it was not in use. Their neighborhood was already seventy-five percent Spanish.

The offer was accepted and the work begun. Many were saved and the new Christians were gathered unto the Name of the Lord Jesus Christ. The new assembly was called the Sala Evangelica.

Later, Mr. and Mrs. Ralph Carter came to Miami from

*Metropolitan Miami, with some 27 cities and towns, has 1.3 million people, a third of which are of Latin American origin.



Cuban architecture is commonly seen in Miami these days. Mosaics are common, as in the picture above.

The Cuban community, nearly half of the city's population, is generally prosperous and hard-working. Relatively few are on welfare. Some of those who received public assistance when they first came as refugees are trying to pay it back—only to find that no government office exists to receive it.

In Miami, Cubans own their own businesses, banks, radio and TV stations and several newspapers. In 1976, 50,000 of them received American citizenship.

Atlantic Ocean

MIAMI BEACH



Monument to the soldiers killed in the Bay of Pigs invasion—located at the center of Miami's "Little Havana."

BELOW: Resort hotels on Miami Beach

Santo Domingo for health reasons and the doors of the Bible Truth Chapel were opened to the Spanish-speaking. Again God saw fit to plant an assembly, Asamblea Christiana. The work has grown with the help of Dominican brethren coming from New York and residing in Miami.

Still later a third assembly was begun in the northwest part of the city. It meets in the building of Central Gospel Chapel. This means that three Miami assembly buildings are doing double duty, each containing both an English language and a Spanish-speaking assembly.

In November 1975, the second annual Spanish Workers Conference was held in New York City. There the decision was made to hold the third of these conferences in Miami in 1976. The dates chosen were November 25-27, Thanksgiving weekend. The conference, like its predecessors, was to be conducted in the Spanish language.

Because of the enthusiasm created in New York, believers saved their money to travel from such places as New Jersey, New York, Chicago, Georgia, and California to the Miami conference. What a time of blessing it proved to be! The ministry of Mario E. Mulki, an evangelist from Argentina, was most timely. The theme of the conference, "Endeavoring to keep the Unity of the



Mr. and Mrs. George Walker

Spirit," was brought home to our hearts in power. It was also experienced throughout the three unforgettable days as we sat under God's shadow.

It was not just from various parts of the United States that people traveled to Miami. Missionaries present from Santo Domingo were Ian Rathie, Marion Carter and Genevieve White. From Argentina came brother Mulki, and from Puerto Rico, Esther Frey and Mr. and Mrs. Robert Leighton.

Pedro Dillon of Cupertino, California, was moderator for the panel discussions, which proved most helpful in presenting ideas for effective ways of presenting the Gospel message to the lost. Pablo Sheets of Georgia, formerly an elder in one of the Argentine assemblies, gave great help in these discussions. So also did Charles McKinnie, a full-time worker from New Jersey who was formerly a missionary in Chile.

Most of the conference meetings were held in the Bible Truth Chapel. Located on S.W. 7th Street, just a mile from the city center, it is in the very heart of "Little Havana." On Thanksgiving Day, the brethren had a three-hour session in the 29th Street Gospel Hall, three miles to the north, while the sisters held their own meetings at 7th Street.

The Saturday session of the conference was held in the famous Haulover Park Pavilion on Miami Beach. We shall never forget the large gathering at the ocean edge for a baptismal service. Scores of people gathered around as both Ovilio Diaz and I gave gospel messages. If we could have used a public address system, thousands would have heard the bi-lingual testimony.

Each evening a United Gospel Service was conducted in Bible Truth Chapel. Several received Christ. Mario Mulki continued on for three more nights after the conference, with real blessing. Between these meetings and the Miami Beach session, no less than 28 souls were led to the Lord.





The conference organizers. The local assemblies and this group of representatives from them prayed and worked for a full year in preparation for the 3rd Spanish workers conference.



Robert Leighton speaking at the men's meeting in the 29th St. Hall. Leighton is a worker from Scotland, formerly in Cuba and now a missionary in Puerto Rico. The conference theme is on the wall behind him.



Mario Mulke from the Argentine ministering the Word



The Juarez Trio



The Choir



Mealtime

Finally, who will ever forget the glorious gathering at 8 a.m. on the Lord's Day as the Christians gathered in the Gospel Hall to remember the Lord, and then say farewell to those who had traveled thousands of miles to the conference? Though many had only met for the first time three days previous, it would be safe to say that the "abrazos" and love must have resembled Paul's departure at Troas.

Now that the third conference for Spanish-speaking elders, workers and leaders is over, plans are being made for next year's meetings in Houston, Texas. Meanwhile, our parting words to each other still ring in our hearts: "Let us keep the unity of the spirit, in the bonds of peace."



Second in a series on Settled versus Itinerant Ministry

PRINCIPLES are fixed and changeless. Practices should be flexible and may be changed according to circumstances and needs.

Scriptural principles for the church are a New Testament revelation from God, and thus are unalterable. As such, they provide the inspired guidelines within which all church practices should be conducted. The inspired principles of the New Testament are the expression of the will of God for his church. The practices of a local assembly should be the manifestation before human and angelic spectators of obedience to that revealed will.

This article is intended to offer some suggestions, based on the principles of the Word of God and the experiences of 49 years of service for the Lord, in connection with the relationship of a resident worker and the oversight of the assembly where he is living.

Two principles provide the guidelines within which this relationship should be conducted. First, **government** in the local assembly is to be in the hands of elders (Acts 11:30; 15:2-6, 22; 16:4; 20:17, etc.). They are called overseers (Acts 20:28), bishops (Phil. 1:1) and collectively the presbytery (I Tim. 4:14). This government is that of a shepherd (I Peter 5:1-4) not of a dictator (III John 9-10).

Second, **gift** qualifies for ministry, and is given by the Risen Head of the Church (Ephesians 4:10-13), distributed by the Holy Spirit (I Cor. 12:7-11), and is to be employed under the guidance of the Spirit and the Lordship of Christ (Acts 13:1-4; 16:6-10; Rom. 14:4; I Cor. 12:5).

Within these guidelines, then, *those who are gifted* and *those who guide* should coordinate their service for the Lord. There may be occasions in which the two principles will seem to be in conflict,

but forbearance, mutual consideration and submissive waiting on God will resolve any differences and difficulties that may arise.

Two other matters should be considered here, as we bring this subject into clearer focus. First, it is self-evident that a servant of Christ must live *somewhere*. He must take up residence in some locality. This location must be, in the final analysis, decided between the servant and his Lord. Various factors may enter into his decision, but, ultimately, it is a question of where the Lord wants him to be. Nothing can compensate for the lack of assurance in this matter.

Second, having located, it will again be a matter between the worker and his Master as to how long he continues there, how much of his time and effort he devotes to the local work, and what his relationship should be toward the governing oversight of the local assembly (taking for granted that a New Tes-

Resident Ministry and the Oversight



Evangelist H. G. Mackay came to North Carolina in 1939 to work with fellow-Canadian Lester Wilson in planting and building New Testament assemblies in the Piedmont. Ministering in Greensboro since 1943, he saw the assembly grow from about 50 people to a thriving congregation of 400. Family Bible Hour attendance averages 600. The assembly now has two resident commended workers. It is guided by an active group of elders.

tament assembly exists in that locality).

THE NEGATIVES

It is particularly with this matter of relationship with the oversight that this article must deal. Let us first approach the subject from the negative viewpoint.

1. The servant of Christ must not DISPLACE the oversight. To do so would be entirely unscriptural. There should be no room in a New Testament church for "one man rule," any more than for "one man ministry."

It matters not who the individual is, or by what term he may be designated—elder, presbyter, preacher, pastor, leading brother—one man rule is foreign to the Word of God. There should be leaders, guides, pastors, shepherds, but God, in his infinite wisdom, has decreed that these be in the plural. The leaders in Hebrews 13 are always in the plural (verses 7, 17, 24). The bishops at Philippi were plural

by Harold G. Mackay

(Phil. 1:1), and the elders at Ephesus likewise (Acts 20:17, 28).

In establishing a new assembly there will be a period of time when the pioneer worker must, of necessity, exercise the sole leadership. But he will be wise to associate with himself in the oversight of the flock those elders whom the Lord raises up just as soon as their spiritual qualifications become evident. To delay in doing so may compound the difficulties later on.

2. The servant of Christ should not DISREGARD the oversight. The oversight might continue to exist, but, if consistently disregarded by the worker, its usefulness would be nullified.

In the final analysis, it is the spiritual guides who "must give account" for the spiritual well-being of the individual believer and of the assembly (Heb. 13:17). Therefore, the worker should never disregard their advice, their assistance

"One man rule" is as unscriptural as "one man ministry."

and their judgment. If the worker is recognized as one of the elders (and in all probability he will be), then he should always remember that he is but *one, not all*.

"In the multitude of counselors there is safety" (Proverbs 11:14). This is, undoubtedly, one reason for a plurality of elders in the local assembly. The elders should most certainly share in the decisions affecting the assembly, in the visitation, in the baptizing, in the ministry.

The servant of Christ will be wise if he removes himself from most of the decisions regarding financial matters and visits for ministry by other servants of Christ. Certainly he should not participate in discussions relative to the fellowship he receives from the assembly. To enter into any financial arrangements as to his personal support, except in the most general terms, is to deviate from a path of dependence on the Lord,

3. There should not be DICTATION by either the worker or the oversight.

The worker should not displace nor disregard the elders, and neither should he dictate to them. They have been "made" by the Holy Ghost (Acts 20:28). They have been set in the church by God with the gift of "government" (I Cor. 12:28). They must give an account in a coming day (Heb. 13:17). They will be rewarded by the Chief Shepherd under whom they have served (I Peter 5:1-4). For them to accept dictation from a worker in their midst would be to forfeit their liberty as servants of Christ.

Advice is one thing, dictation is quite another.

The reverse also holds true. The settled worker is a servant of Christ, gifted and called by the Head of the Church. He must not be dictated to by the oversight. To enter into any arrangement, financial or otherwise, that would curtail his liberty in ministry or movement is to compromise his position as a servant of the Lord.

Certainly the elders should be free to advise as to their exercise and their perception of the needs in the assembly, but dictation should be assiduously avoided. Even the apostle Paul did not impose his will on a fellowservant of Christ in connection with the other's movements in service (I Cor. 16:12).

THE POSITIVES

Having considered the relationship of a settled worker to the elders in the local assembly from a negative viewpoint, certain basic principles have come to light. These may be stated in a positive manner.

1. There should be mutual CONSIDERATION. If the fact is recognized, and constantly remembered, that both preacher and elders are servants of Christ, both serving the same Master, both with the same objectives in view—the glory of God, the furtherance of the Lord's work—then there will be mutual consideration of the views, convictions, problems and efforts of one another.

"Let us consider one another to provoke unto love and to good works" (Heb. 10:24).

2. There should be COOPERATION. The keyword to success in the Lord's work is cooperation. "Together" should be our watchword—helping together (II Cor. 1:11), laboring together (I Cor. 3:9), striving together (Rom. 15:30; Phil. 1:27).

No one—worker or elder—possesses all the gift, ability, wisdom and strength needed to carry on adequately the work

of God. It is in the pooling of our resources and talents that we can accomplish the most for Him.

Because the full-time worker will be available at times when the elder is at his place of business, he will be able to do more visitation, particularly in emergencies. But there should be cooperation in the visitation.

If some of the elders are gifted in the Word (I Tim. 5:17) they should most certainly share in the preaching. Also, planning, scheduling, counseling, and baptizing should be cooperative efforts with both worker and elders participating.

3. There should be COORDINATION. Christian courtesy and consideration will lead to a coordinating of the ministry of the Word. If the worker feels led of the Lord to schedule meetings elsewhere he should certainly discuss it with the elders as far in advance as possible, that they might make necessary arrangements for the services during his absence. Likewise, the elders should notify the worker in advance when special services are planned with visiting speakers.

TESTIMONY

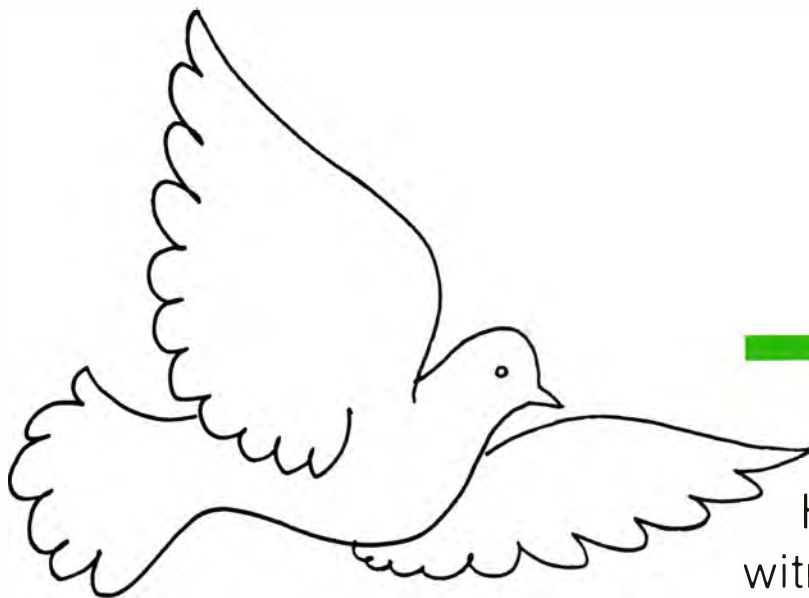
The above principles and practices have governed the relationship of this writer with the recognized elders of the Greensboro, North Carolina, assembly during over thirty years of residence in this city. At no time has any contractual arrangement been entered into in regard to service or finances. He has felt free to minister in other places for varying periods of time as the Lord has led.

Since the inception of a recognized oversight, the elders have guided the assembly, handled all the finances, arranged the services and the speakers, shared in the baptizing, handled disciplinary matters, and assisted with the visitation. The relationship has continued through the years and been both helpful and harmonious. The work has grown continuously. Additional elders have been recognized from time to time. Elders participate regularly in the platform ministry of this and nearby assemblies, as do some of the younger men. Gift has developed so that two couples have been commended to foreign mission work and two brothers and one sister are laboring in full-time service in America.

To God be all the glory.

* * * *

Next month: "The Case for Itinerant Ministry," by Ben Tuininga.



Evidences

Three aspects of the Holy Spirit's ministry bear witness to the Christian's place in the family of God.

This is the fourteenth in a continuing series that began in October 1972.

THE SPIRIT OF GOD lives within every genuine Christian. Last month we saw proof of this in the scripture. Now we must see that the presence of the Spirit is in itself a proof of something—a proof of our sonship in the family of God. The Spirit within us is God's seal upon us.

Furthermore, the enabling and controlling ministries of the Spirit confirm our divine sonship. These we will consider under the headings "Walking by the Spirit" and "Led by the Spirit." But first, the Holy Spirit as a special token of family relationship.

I. SEALED BY THE SPIRIT

While reference has been made earlier in this series¹ to the "seal" as an emblem of the Holy Spirit, we must now look more closely at the purpose of sealing and its place in Christian experience.

When a slave was adopted into his master's family his past was officially forgotten. His debts were paid, his responsibilities met and even his name changed. Then, in visible confirmation of his new status as an heir, he was given the

ring of relationship. This ring was regarded as the "seal" of his sonship and the acknowledgment of his inviolable place in the family.

There are echoes of this in the parable of the Prodigal Son. When the Prodigal returned home he was so completely forgiven that his father not only gave him the best robe and sandals in the wardrobe, but placed a ring on his finger in token of the sealing of their restored relationship.²

In similar fashion, when a man trusts Christ and is regenerated by the Holy Spirit, he is sealed by God as his son. As Paul put it when writing to the Ephesians: "In Him, ... having also believed, you were sealed in Him with the Holy Spirit of promise."³

The King James translation, "after that ye believed, ye were sealed..." has, in some circles, given rise to the idea that the sealing work of the Holy Spirit is subsequent to the experience of salvation. The Revisers (1881) translated the aorist participle *pisteusantes*, "having believed," and thus not only rendered Paul's sense more accurately, but also made it clear that in Paul's thought, conversion and the sealing of the Spirit are simultaneous.

The thought is that sealing is consequent upon trusting Christ, rather than subsequent to it. The one leads inevitably to the other. The sealing does not effect salvation; it witnesses to it.

The thought is beautifully expressed in Stowell's children's hymn:

Jesus is our Shepherd,
For the sheep He bled;
Every lamb is sprinkled
With the blood He shed.

Then on each He setteth
His own secret sign,
"They that have my Spirit,
These," saith He, "are mine."

Regarding the purpose of our being sealed by God, we have the further phrase: "sealed for (*eis*) the day of redemption."⁴ Paul's use of the preposition *eis* gives a teleological rather than a chronological sense to his phrase. In other words, he was not saying that we are sealed "until" the day of redemption, but rather that we are sealed "with a view to" that day. He was not concerned about the moment of our future redemption but with the inevitability of it. He was saying that our being sealed with the Spirit is

of Sonship

by John Williams

the guarantee that we shall enjoy redemption at the coming of Christ.

Of course, the redemption spoken of is our final experience of redemption, when our redeemed bodies will be finally delivered from all the debilitating effects of sin, including death, and be brought into "conformity with the body of his glory."⁵

Perhaps it is necessary to add that the sealing and the redeeming are God's works and are in no sense his response to, nor his imprimatur upon, our personal, human effort or merits.

II. WALKING BY THE SPIRIT

The New Testament writers often used the word "walk" metaphorically to represent Christian conduct or behavior. Just as walking, in the physical realm, is part of the process of development, so Christian conduct in the life of the believer is an evidence of spiritual maturity. Paul had this in mind when, writing to the Romans, he described Christians as those "who do not walk according to the flesh, but according to the Spirit."⁶

The Apostle was drawing a contrast between the Christian and the non-Christian. In this particular context he was concerned more with Christ's work for us than our choice to live for Him. He was reminding his readers that now that they are in God's family, they have a new dynamic, namely, the Holy Spirit.

In contrast with this, when writing to the Galatians Paul adopted an hortatory tone. "Walk by the Spirit," he exhorted, "and you will not carry out the desire of the flesh."⁷

Again, "If we live by the Spirit, let

us also walk by the Spirit."⁸

Here, clearly, Paul was suggesting that there is a choice open to the Christian. He must either walk according to the dictates of his old nature (the "flesh") or according to the direction of his new nature, now regenerated by the Holy Spirit.

It has thus become a matter of responsible Christian decision. The believer's new life *can* be lived in the realized power of the Spirit! Perhaps this is the heart of the problem for many Christians. They are frustrated and fruitless because, although regenerate, they are living and behaving as if their resources were in themselves, rather than in God the Holy Spirit.

"Walking by the Spirit" implies a number of things. First, it reminds us that the Christian life is a regular, progressive routine. Second, it suggests that all the experiences of daily living are to be undertaken in reliance on the Holy Spirit. This surely, is "walking by faith."⁹ It is also what Paul meant when he wrote to the Colossians, "As you therefore have received Christ Jesus the Lord, so walk in Him."¹⁰ Just as the initial act of faith meant inviting the Savior to take control of our lives, so "walking in Him" now means the daily and constant surrender of our lives to our Sovereign Redeemer.

Walking is not unnatural for a child. Indeed, it would be a cause of great parental concern if a three-year-old did not walk! And here lies the heartbreak of many a Christian's life. Like the legalistic Galatians, "having begun by the Spirit," he seeks now to be "perfected by the flesh."¹¹ Such self-effort is not only miserably frustrating; it is positively sad! After all, God our Father, who has made such

adequate provision for our spiritual health and development, wants us to count on his resources and walk by his Spirit.

III. LED BY THE SPIRIT

Paul referred to still another phase of the Spirit's ministry when he wrote to the Romans: "For all who are being led by the Spirit of God, these are sons of God."¹² He reminded his Galatian readers that if they were "led by the Spirit" they were "not under the Law."¹³

The Apostle undoubtedly believed in the idea of divine guidance. In terms of direction for specific undertakings, however, his phrase "led by the Spirit" seems to imply much more. It points to the control of the Spirit in the Christian's life. In his unregenerate condition, the Christian had been a slave of sin and in bondage under law. Now in God's family, he is emancipated and empowered to live as directed by the Spirit.

This is the very essence of Christianity. It is not a matter of slavish adherence to rules in the hope of securing divine preferment. Rather, it is enjoying perfect freedom, as well as the ability to realize spiritual goals.

This surely is a further evidence of our divine sonship!

¹INTEREST, Sept. 1973, p. 22

²Luke 15:22

³Ephesians 1:13

⁴Ephesians 4:30

⁵Philippians 3:21

⁶Romans 8:4

⁷Galatians 5:16

⁸Galatians 5:25

⁹I Corinthians 5:7

¹⁰Colossians 2:6

¹¹Galatians 3:3

¹²Romans 8:14

¹³Galatians 5:18

Bible quotations are from the New American Standard Bible (NASB).



DEADLINE

Letters for the May issue should reach INTEREST by March 10.

BRIAN AGGETT, 413 North 57th Avenue, Yakima, Washington 98908

The Lord has led us into some exciting new areas here. One such is a radio spot, three times a week, on a local secular station. The short message, sponsored by the chapel, has a gospel emphasis and comes right before the national news with Paul Harvey.

Another area is the prospect of establishing a new assembly in the town of Selah, a few miles north of Yakima. The Yakima assembly has grown so, and since several families come in from Selah, it was decided to go ahead with plans for the new work. At this stage leadership has been recognized for the new group. These men have been meeting regularly with the Christians who will make up the initial hive-off. They trust in the will of the Lord to begin meeting as a local church early in the new year. The love and unity between the two groups is wonderful and we all believe that the Lord will quickly build up both groups.

In the Family Bible Hour we are working our way, chapter by chapter, through the book of Romans. We are dividing the book up into its natural sections, and the elders are asking those they feel best qualified in these areas to teach through the sections. We find the people love this consecutive type ministry and commend it to other assemblies.

November 16

F. IRVING BENTON, Christ for the World, 7 Alba St., Stoney Creek, Ont. L8G 1N9

The main outreach of our work has been in assisting overseas missionaries in spreading the gospel via national workers. We use a variety of methods, but all have the one end in view to glorify our Lord Jesus Christ.

One small project has enabled us to see some of the Christian families in Colombia established in farming, either fruit or chickens or bees. **Kurt Ruby** reports much growth among these Christians as they now have more time for Bible study. Their witness has also grown with favorable results.

Recently, when preparing our books for audit, I found we had increased more than 20% this year. To put this into the spiritual side it has meant increased amounts of literature, correspondence courses and scriptures.

My wife and I feel we are both making some progress healthwise. We would appreciate prayer for the outreach and for our personal health needs.

December 14

JEAN-PAUL BERNEY, 707 Maskinonge Avenue, Ste-Foy, Quebec G1X 2N5

Every Tuesday night a team of young people is going out two by two from door to door in the neighborhood of "La Maison Dompierre." This is the name of our new building located at 3033 Dompierre Street, in Ste-Foy, a suburb of Quebec City.

We offer the New Testament and a selection of books at nominal prices. Some good contacts are made this way and the spiritual exercise is good for the Christians. We would value the prayers of the Lord's people for this effort.

Most Quebecers feel that the religion of their ancestors has not met their expectations and their needs. Older people argue that they have been deceived once and they will not be fooled a second time. Younger people have the same feeling of frustration but they are willing to try something else. Of course this openness of mind is not only to the gospel but also to the various sects and "isms" which were unknown here a few years ago.

Quebec is an open mission field, not only to evangelicals, but unfortunately also for the cults. This is a call for us to be active witnesses for Christ while it is day. The present liberty may not last very long.

November 10

GERALD DeRENZO, 5807 Ellisor St., Columbia, South Carolina 29210

We are grateful to God for His work among us recently. After a year of prayer for an effective evangelistic outreach through our assembly, God answered through "Here's Life, Columbia"—a Campus Crusade campaign implemented through the local churches. Sixteen of our believers attended a weekend training seminar for effectively sharing their faith and in three weeks we saw them lead about ten people to Christ. Follow-up Bible studies are in progress and we pray for continued harvest as the individual believers make witnessing a way of life. Also, on a recent Sunday we had several first-time visitors as a result of our new contacts.

December 8

R. EDWARD HARLOW, Everyday Publications, 230 Glebemount Ave., Toronto, Ont. M4C 3T4

As we approach the end of the year it is apparent that the Lord is continuing to bless. The sale of books will probably reach the 70,000 mark, which is 25% over the average of the past two years. We have published eighteen new titles and reprinted sixteen, compared with

the total of sixteen last year.

We request prayer for the Lord's provision of high class personnel, dedicated and qualified.

December 6

HAROLD MACKAY, 2512 W. Vandalia Rd., Greensboro, North Carolina 27407

Ten or twelve professed to be saved recently in Greensboro. There have been no special meetings, but the Spirit has been convicting and leading in various ways.

The assembly recently purchased a two and a half-acre tract of land adjacent to the chapel which was about to be used as part of a shopping center. Situated on this property is a seven-room house which is now being occupied by the **Huss** family, on furlough from Burundi. There are also two large buildings which will be adapted for youth activities. These additional facilities will enable us to expand our assembly activities still further.

November 15

ROD MARTIN, 325 Bogert Ave., Apt. 381, Willowdale, Ontario M2N 1L8

Since graduation from Bethel Bible School two years ago I have been working with **Bill Wolitarsky** in the French assembly in Laval, Quebec [see **INTEREST**, December 1974 Commendations]. We have thoroughly enjoyed this rewarding and instructive experience, gaining a first-hand understanding of the possibilities, needs and potential problems in a local church.

However, the Lord has led us away from Laval and from the Province of Quebec, at least for the present. I feel that the Lord is leading me to a ministry of teaching some of the key French Christians, so they in turn will be better equipped to reach their own people. In order to better fulfill this ministry I felt it necessary to return to school and further my theological studies. Myra and I are now located in Toronto where I am working on my bachelor of theology degree at Ontario Bible College. We are looking forward to returning to "La Belle Province," Lord willing, in a few years.

In the meantime, the Lord has provided an excellent opportunity for outreach among French Canadians here in Toronto. We have come in contact with a small group of French Christians who were praying for someone to come and teach them. We meet with them Sunday evenings for Bible study, and I am doing visitation during the week as my studies permit.

At the present there is no evangelical

LINKING HAITI AND QUEBEC

After a year away from the University due to our deep involvement in the Aide Olympique Programme of 1976, we are quite amazed (but willing) to find the Lord leading us to a term of service in Haiti. Why Haiti, Lord? That was our initial response when we were approached by World Vision of Canada regarding a specific assignment in that poverty-stricken country. But for some years now I have been deeply concerned about a balance between ministering to people's material needs at the same time as reaching out on a spiritual level.

Much as we want to stay in our Samaria, the Province of Quebec, the Lord has been telling us in no uncertain terms, as He did to Abraham, to "Get thee out of thy country ... unto a land I will show thee" (Gen. 12). We have come to the point now that we have peace about no other alternative but to obey and serve in the Gospel in Haiti—at least for a period of several years.

Our work will involve monitoring and developing World Vision-backed projects in collaboration with local churches and missionary agencies. At the mo-

ment I am following the extensive Crusade Against Tuberculosis project that is taking place in Southern Haiti. My position with World Vision of Canada is a salaried one.

At present we are still living in Ste-Julie, Quebec. Until our move to Haiti at the end of the children's school year I am pursuing a program of studies at the University of Ottawa in the field of International Development. Learning Créole (Haiti's people's language, French being the official language) and Spanish are also fresh new challenges. At regular intervals I travel from Montreal to Haiti in order to carry out project monitoring and other tasks on behalf of World Vision of Canada. Beth, of course, is preparing for the move in many other ways. In addition there is much to be done in our growing assembly here on the South Shore of Montreal.

Our prayer is that somehow this new link between Quebec and Haiti will serve to broaden the missionary vision of our local assemblies in this Province. There is also the link of the Gospel radio broadcast, *La Foi Vivifiante* (Life-giving Faith). For many years this program has been heard all over Haiti (via the two missionary radio stations in that country, Radio Lumière and 4VEH) as well as across Quebec. Fernand St-Louis' voice is known across Haiti as a result. All this, plus the fact that there are large numbers of Haitians who have come to live in Montreal, would indicate that the time is ripe for strengthening the ties of fellowship and missionary endeavor between Haiti and the Province of Quebec. In view of all this, it would seem only natural when one is praying for the work in Quebec Province to go on to pray for the work in Haiti. In many ways Quebec is reaching out to Haiti, just as Haiti is reaching out to Quebec.

November 23
Peter M. Foggin
231 Bellevue,
Ste-Julie, Quebec J0L 2C0

French church in Toronto, but there are many thousands of French people, so the possibilities are immense. We greatly appreciate your prayers for this ministry.

November 17

DAVID METLER, P.O. Box 383, Clovis, New Mexico 88101

Mrs. Metler writes: We ask you to pray for David who fractured his leg and will be in a wheel chair for three months. He has his leg in a splint and is under medication for a blood clot.

Ian Rogers took over last Sunday's meetings for David. He is concerned about getting a teaching job here next September and helping in the work. He plans to marry our daughter Mary next

spring.

This is our busiest time of the year, and now this added work. "He giveth power to the faint..." (Isaiah 40:29). Pray for us.

December 3

BILL MORGAN, 1508 N. 1st Ave., Upland, California 91786

We are keeping very busy preaching on the Lord's Days and carrying on a Bible study on Thursday evenings. On Wednesdays we enjoy the Bible readings by **Dr. Armerding** in the Claremont Chapel.

Had a wonderful time at the Omaha Conference. I took two days off school and made it a four-day weekend.

November 30

GEORGE B. MORGAN, 3710 Garfield St., B, Carlsbad, California 92008

I suffered a major heart attack in February [1976]. After many months of hospital confinement, I have now been home for eight weeks and am slowly getting bodily strength. I thank the Lord for the many prayers on my behalf.

December 1

ALBERT OLTON, 1149 East 23rd Ave., Vancouver, British Columbia V5V 1Y8

At age 83, Albert Olton is preaching every week, visiting the sick in hospitals and nursing homes. He says the thing that keeps him going on is the need of lost souls to hear the Gospel message. God gave him a voice and he has used it for Him ever since he was saved in Toronto 62 years ago. He spent 25 years on Vancouver Island, preaching while supporting himself in secular employment. From 1946, working out from Vancouver and commended by Knight Road Gospel Chapel in that city, he devoted 25 years to Gospel work on the Canadian prairies. He recently passed the half million mark in automobile miles covered in the Lord's service.

-Editor

FRED R. PEER, R.R. #7 Peterborough, Ontario K9J 6X8

I expect to speak in Lakefield the next four Sundays, as well as on Wednesday nights. I feel very thankful that I can still carry on in a limited way.

The other day I had a medical check-up and the doctor said I was in excellent health for 86 years. My biggest problem is my eyes. The left one is no use to me for reading. I can read with my right eye by getting the book very close.

November 29



Fred Peer

DORIS PITMAN, 6 Beaumont Rd., Toronto, Ontario M4W 1V4

Days are full and busy with work at Everyday Publications in both English and Chokwe.

A few weeks ago a few young people and I started a children's club on Saturday morning to reach children in the area. We have ten who come, which is a small beginning, but we are delighted with the prospect of building up a children's work here.

There is a good nucleus of young people and a young people's outreach on the streets and in a coffee house. Quite a number of young people and older people have come in and some have been saved through this effort.

News from Chokweland in Angola is encouraging, but that from the southern part is rather disturbing, with the recurrence of heavy fighting. I trust I shall be able to return before too long, but that is in the Lord's hands.

November 15

DAVID RICHARDS, 3194 Bank Rd., Kamloops, British Columbia V2B 6Z5

We have had the joy of seeing a husband and wife profess faith in the Lord Jesus. They both give us much joy as they evidence their new life in Christ. I trust that they are but a firstfruits of the work of the Lord here in Kamloops.

We had 25 out to our very informal gospel outreach one Lord's Day recently, four of whom were present for the first time. Two of them had just trusted the Savior that day. It was a joy to be able to share with them in their new-found joy and seek to encourage them



Anna Warris

in the things of God as we looked at relevant Scriptures.

November 11

David Richards and his wife have been laboring full time in Kamloops since December 1975, in fellowship with the assembly at Westbank, 100 miles to the south. -Editor

JACK SPENDER, 550 Skiff St., North Haven, Connecticut 06473

We are happy to report continued blessing and growth in the work here. In September and October, 24 believers were baptized, 13 of whom are from the teen group. We are consistently getting large numbers of students out at the college Bible studies in both Quinipiac and Southern Connecticut State. Both groups are now actively involved in Bible and tract distribution on campus. It is a real encouragement to see many students coming to remember the Lord weekly.

In September I received a call for help from a group of Christians in a nearby town. They had become disillusioned with the denomination of which they are members and earnestly desired to know more of God's plan for New Testament church fellowship. For ten weeks now we have been meeting to study the local church and the resulting obedience to the Word is cause for rejoicing. Please pray for these Christians as much guidance is needed.

November 15

ELLIOT VAN RYN, 340 W. 56th St., Hialeah, Florida 33012

After coming home a bit early from Iowa with what seems to be an ulcer problem, I have been ministering intermittently in the home area. There has been an improvement in the past few days and, Lord willing, I expect to leave on Saturday for about three weeks' meetings in North Carolina.

Also, while home, I have been doing a little to help with the construction of our chapel addition. We are doing what we can with volunteer help, and subcontracting out other things.

November 17

Park of the Palms A CHRISTIAN RETIREMENT COMMUNITY

- Lakefront rooms with meals.
- Efficiency apartments with or without meals.
 - dining room • lake • pool • golf • fishing
- Active church on grounds.
 - Bible conferences fall, winter and summer

Write for rates...
PARK OF THE PALMS, Keystone Heights, Florida 32656

**DAVID WARD, 36 Watrous Ave.,
Mystic, Connecticut 06355**

We have just had a very profitable week of ministry with **Bill Anderson**. He spoke on the subject "People in Trouble," and many believers received real help.

In mid-January we look forward to our second semester of Christian Growth Classes in which we will be taking the subject, "Say it with love," Howard Henricks treatment of personal evangelism. We will divide into small age-group classes, seeking to prepare ourselves for a spring evangelistic series with **Dick Saunders**. *December 6*

**ANN WARRIS, 3941 Desmond Lane
Tucson, Arizona 85712**

Lord willing, the new lesson series "Foretaste of Glory" will be ready for mailing just after the first of the year and we are looking to the Lord to send it out in blessing. Meanwhile, orders come in weekly for our former series, "Romans" and "God's Dealings with His Saints."

As soon as the Foretaste series is out of the way we have been urged to do a short one, possibly eight lessons, on Personal Evangelism.

The Lord has burdened **Ray and Dorothy Morris** for the Tape Ministry and they have joined our staff as Directors of Publishing. What a provision this is. Even now they are cutting "Foretaste of Glory" tapes, auditing them, packaging and getting them ready to mail. Also, Lord willing, they will be able to speak to groups both in regard to their work among the Hopi Indians and in connection with the tape ministry.

I am still very restricted—a few hours on crutches about the house and I've had it. Much of my work on the tapes and the correspondence is done on a bed desk—a large, light-weight board on legs, which spreads most of the way across the bed.

Someone caught me going about the house on a cane one day and the word got out that I was now off crutches. But the cane was my own doing, very briefly, and I regretted my rashness. Meanwhile, the BLESSER is not BOUND and I think that I am without doubt, the happiest person in the world, for, after 18 years of believing God for it, my son has come back to the Lord. What joy now to have the phone ring and hear him say, "Mother, I just came across something so wonderful in the Word that I had to share it with you."

November 17

**DAVID WILKINSON, Box 699,
Fort St. James, British Columbia**

Currently our involvements are in the expansion of the Carrier Indian literacy program. This includes the preparation of literacy materials in the Carrier language, plus conducting teacher training courses. Thus all Carrier language programs are being taught by Carrier people.

Brother **Dick Walker** continues his work on translating the Carrier New Testament. So far Mark, Acts, and the illustrated story of Joseph are back from the printer and in use at a Carrier Bible study. Romans is half completed.

This past summer Carrier believer **Ray Prince** baptized two other Carrier Indians. Historically this is a first.

November 15

**ALEX WILSON, 33548 King Road,
Abbotsford, B.C. V2S 1A3**

J. Ronald, Sr., and I have recently had seven weeks of gospel meetings in the Taylorside assembly in Saskatchewan. An encouraging number of young people professed faith in Christ; all connected with the families of the saints. The believers were cheered by this visitation, and we were encouraged over the labor entailed.

December 14

**STUART C. WILSON, 91 Morgan Ave.,
Thornhill, Ontario**

My responsibilities are largely centered at Bedford Park Chapel in Toronto and Camp Medeba. In both areas there is continuing growth and developing of leadership.

From October 18 through 21 the Christian Camping International Convention will be held in Banff, Alberta. I have leadership responsibility in the varied areas of arrangements. Please pray for the needed wisdom, and that the convention will live up to its theme—"God's Glory in Christian Camping."

December 14



The Holy Spirit will direct the "WHAT" we should give, but we may need technical assistance as to "HOW" and "WHEN" to turn such direction into action.

Stewards Foundation can help you to obtain qualified legal or accounting advice.

Contact:

STEWARDS FOUNDATION
Box 294, Wheaton, Ill. 60187
Attention: Robert W. Mojonnier

Opportunity for a qualified couple to work with assembly as Youth Director.

Experience with bus ministry and youth programs such as Awana would be helpful.

Write giving full details:
Central Gospel Chapel
2135 W. Busch Blvd.
Tampa, Florida 33612



Wilfred Buchanan

commendations

WILFRED BUCHANAN, 142 C St. Louis, Drummondville, Quebec J2B 5W4

Assemblée Chrétienne, A French assembly in Cap de la Madeleine, Quebec, joined by the Drummondville meeting, has commended Wilfred Buchanan to the Lord's work, especially to Gospel work and to a teaching ministry at Drummondville and at Bethel Bible Institute.

Raised in a missionary family, (Wilfred's father Norman directs Publications Chrétiennes), Wilfred was in fellowship in Cap de la Madeleine until he went to France to study Bible at the Free Faculty of Evangelical Theology of Vaux-sur-Seine. Returning to Quebec in 1975 he gave himself to the Lord's service in youth camps and at Drummondville.

MURRAY MACLEOD, 402 - 245 Bristol St., Guelph, Ontario N1H 3M3

Murray and Sarah Macleod spent nineteen years as missionaries in India. Then for ten years Murray taught missions and New Testament at the Ontario Bible College. On his



John and Nancy Hook

retirement in 1974 the Macleods moved to Guelph and were received into fellowship at the Guelph Bible Chapel.

Since residing in Guelph the Macleods have been deeply involved in the work at Guelph Bible Chapel. Both are particularly gifted in visitation, and Mr. Macleod has been effective in gospel preaching and the ministry of the Word, not only in Guelph but in a number of Western Ontario assemblies. To this ministry he has recently been commended by the Guelph Bible Chapel.

MR. & MRS. KEITH VAN HOLST, 487 Waterloo Ave., Guelph, Ontario N1H 3L4

The Christians who gather in the name of the Lord Jesus Christ at the Guelph Bible Chapel, Guelph, Ontario, have commended Mr. and Mrs. Keith Van Holst to the work of the Lord at the Bible Conference Grounds in Guelph. They are responsible for the management of the conference grounds on a year-round basis. They have proven their capabilities for this work in two years as assistants to Mr. and Mrs. Allan Walker who have now retired.

The Van Holsts, with their two elder sons, Ronald and Harvey, are in fellowship with the Lord's people meeting at the Guelph Bible Chapel.

MR. & MRS. NEIL WEIR, P.O. Box 41 Denair, California 95316

Neil and Genevieve Weir have served the Lord in Peru for over forty years. They have returned and are now living in California, where they desire to serve the Lord among the assemblies and to work among the Spanish speaking people of this land.

Christians of Parkside Gospel Chapel in San Francisco, the Weir's home assembly, heartily commend them to the Lord's work for service in this their own country.

MR. & MRS. RICHARD WILLIAMS 434 Union Ave., Rutherford, N.J. 07070

After serving the Lord in Iceland for twelve years, Richard and Patricia Williams, with their two children, returned to the United States in 1975. They are presently engaged in a pastoral and teaching ministry in the Rutherford, New Jersey, area, and have been commended to that work by the Rutherford Bible Chapel.

PITTSBORO CHRISTIAN HOME, P.O. Box 518, Pittsboro, North Carolina 27312

A letter from Martin Road Gospel Chapel, St. Clair Shores, Michigan, informs us that Miss Helen Hathazy and Mr. and Mrs. John Brown are now members of the staff of Pittsboro Christian Home. They take up their ministry with the commendation of the Martin Road assembly where they have been in fellowship for many years.

WYCLIFFE BIBLE TRANSLATORS

In addition to the afore mentioned commendations, the Christians of Guelph Bible Chapel have also commended Miss Patricia Reed for a two-year term of service in Indonesia with Wycliffe Bible Translators. Patricia has amply demonstrated her dedication to the Lord, to his people, and to his work. In 1971 she was commended for service with Literature Crusades and completed a two-year term in Sumatra, Indonesia.

Neal and Jane Peterson served for two years as short-term assistants at the Wycliffe base in Colombia, South America. Neal taught science and math while Jane worked in the print shop. They returned to the States in 1974. After much prayer they felt the Lord was leading them to return to Colombia. They shared their exercise with their assembly, the Mountain Ridge Bible Chapel in Berkeley Heights, New Jersey, and have been commended by that assembly. They have now returned to Bogota for language study, expecting soon to move to a Wycliffe base as support personnel, taking the Word of God to the indigenous people of Colombia.

MISSIONARY AVIATION FELLOWSHIP

John and Nancy Hook have been commended to the work of the Lord in Indonesia with Missionary Aviation Fellowship by the Christians of the New Smyrna Bible Chapel, New Smyrna Beach, Florida. In their years in fellowship in that assembly John and Nancy have contributed much to the spiritual life of the meeting, helping with Sunday School, young people and adult activities.

John flew in the Air Force while serving in Viet Nam. Since returning home he has furthered his training in preparation for the specialized work of missionary flying in Indonesia. They have a baby daughter, Elisa Marie.

The Hooks left for the field on November 13. Their address is P.O. Box 55, Pontianak, Kal Bar, Indonesia.

SHORT-TERM SERVICE

The Christians at Countryside Bible Chapel, Lexington, Massachusetts, have commended Dr. John T. Pollard, Jr., to the work of the Lord at Nazareth Hospital in Israel. Dr. Pollard plans to spend the first six

JOIN OUR CHRISTIAN CRUISES

APRIL 9, 1977

Caribbean—7 days—\$525.00 up
Includes one-way air fare to Miami

OCTOBER 1, 1977

Port Everglades, Caribbean through
Panama Canal—Solar Eclipse—Mexico—
Los Angeles—17 days—\$1615.00 up.
Includes free air fares to and from cruise

Contact: Mr. Frank Waardenburg, Sr.
1401 N. Riverside Dr.
Pompano Beach, Florida 33062
Telephone 305/782-8727
or
H. Isings Travel Agency Inc.
2441 N. Federal Highway
Boca Raton, Florida 33431
Telephone 305/395-4181

months of 1977 as a radiologist at the hospital and, at his request, the commendation is for that period. He is accompanied by his wife Nina and daughter Margie. Their address is: Nazareth Hospital E.M.S., P.O. Box 11, Nazareth, Israel.

Dr. Pollard is self-supporting in this ministry.

CHANGE OF STATUS

Mr. and Mrs. Gerry Engler have served as Emmaus Regional Directors in Germany from 1972 to July 1976. The work has now been turned over to German brethren, and Gerry and Connie with their three children have returned to Canada. They are living on Gerry's father's farm in Barrhead, Alberta, seeking to serve as the Lord leads.

With the task accomplished for which the Englers went to Germany, the elders at Bethel Gospel Chapel, Edmonton, have withdrawn the commendation. The assembly deeply appreciates the faithful service performed by Gerry and Connie during their time overseas.

address changes

ASSEMBLY CHANGES

WESTMINSTER, CALIFORNIA, Bible Chapel
c/o Henry Ruppe, 1879 W. Tamara Lane,
Anaheim 92804 (714/774-8641)

CONCORD, NEW HAMPSHIRE, Pine Grove Bible
Assembly (Formerly Pineconia Grange Hall),
Haines Rd. and Route 202. c/o William Houston,
Route 8, Concord, 03301 (603/798-5421)
BB 10, FBH 11, Thur. 7:30

WASHINGTON, PENNA., Bible Truth Chapel
c/o William H. Skelton, 176 Huffman St.,
Waynesburg 15370.
BB 10:30, SS 11:30, Wed. 7:15

WEST HILL, ONTARIO, Gospel Hall
c/o Douglas Joyce, Box 25, M1E 4R4 (852-7506)

MONCTON, NEW BRUNSWICK, Gospel Hall
c/o Clarence Budd, R.R. 9, E1C 8K3

NEW ASSEMBLIES

SOUTHINGTON, CONN., Believers Fellowship
Meets in homes. c/o Guy Doyon,
33 Vermont Ave., 06489.
BB 8 p.m., Tues. 8.

This is a hive-off of the West Woods Bible
Chapel, Hamden.

STERLING HEIGHTS, MICH., Lakeside Bible
Chapel. Meets in Graebner Elementary School,
41875 Saal Rd. c/o Louis J. Jerome, 15322
Renshaw, Mt. Clemens 48044 (286-0156).

BB 9:30, FBH 11, M 7, Wed. 7:30

There are about 35 in fellowship. The assembly
has the blessing of the brethren at Martin Road
Gospel Chapel of St. Clair Shores.

NASHVILLE, TENNESSEE, Christian Believers
Fellowship. Meets in the Donelson Lions Club,
behind Donelson Junior High, c/o Dave King,
6313 Edsel Dr. 37209 (615/356-4829)

BB 9:30, SS 10:15, FBH 11, Fri. 7:30

This work began last spring as an out-growth
from the assembly at Nashville Gospel Chapel.

FOUNTAIN VALLEY, CALIF., Neighborhood
Christian Fellowship. Meets in Fountain Valley

Community Center, 10200 Slater Ave.
c/o Robert L. Weiss, 9321 Nantucket Dr.,
Huntington Beach, 92646 (714/968-1255).

BB, P & M 5:30 to 8 p.m.

This is an out-growth from the Westminster
Bible Chapel. Three mid-week Bible classes meet in
homes.

ASSEMBLY DISCONTINUED

OMAHA, NEBRASKA, Grand View Chapel

NEW LISTING

CLINTON, WASHINGTON, South Whidbey Bible
Chapel, 6443 South West Deer Lake Rd. 98236
(321-4170). On grounds of Lakeside Bible Camp.
c/o H. P. Foerster, Box 67, Clinton 98236.

conferences

JULY 16-22—LOOKOUT MOUNTAIN

The Believer's Bible Conference will be held at
Covenant College. Tom Taylor, John Phillips and
T. Liddon Sheridan will be the speakers. Contact T.
Alva Stephens, P.O. Box 5738, Augusta, GA 30306.

OCTOBER 18-21—CHRISTIAN CAMPING INT'L.

The 1977 International Convention of C.C.I. will
be held at Banff Springs Hotel in Banff, Alberta.
The convention is being designed for the small-
camp operation as well as the large conference
complex. Workshops, seminars and a daily message
from Dr. Stuart Briscoe will be part of the program.
For rates and other information contact the Regis-
trar, Christian Camping International, Box 400,
Somonauk, Illinois 60552.

*Conference announcements for the May issue should ar-
rive at INTEREST by March 10.*

notices

AWANA CLUBS—CANADA: A week-day chil-
dren's club program to reach boys and girls for
Christ. Effective games, handbooks, awards, lead-
ership training, materials to keep children's in-
terest. Contact Ron Payson, 127 Drakefield Rd.,
Markham, Ontario L3P 1G9.

HYMNS OF TRUTH & PRAISE, 576 pages contain-
ing 682 Christ exalting hymns and choruses for
every purpose. \$3.95 plus postage. Returnable
sample copy to church leaders on request. Gospel
Perpetuating Publishers, Dept. 1, Box 348, Fort
Dodge, Iowa 50501.

FOR SALE at Park of the Palms, Florida: Water-
front home. Beautiful beach, three bedrooms, two
baths and garage. Contact INTEREST, Box 294,
Wheaton, IL 60187.

FOR SALE by owner in Palm Beach Gardens,
Florida. First floor, two-bedroom, two-bath, adult
condominium. W/w Carpets, drapes, central air/
heat, screened porch, deluxe appliances. Price
\$33,000. Leon R. Joslin, 10040 Meridian Way, Palm
Beach Gardens, Florida 33410 (305/622-4854).

FOR SALE at Park of the Palms: Two-bedroom, 1½
bath, masonry home with living room, dining
room equipped kitchen/laundry, carpet, central
heat/air, family and sunroom. \$37,000. Robert
Thornley, Route 2, Box 60, Keystone Heights, Fla.
32656.

*NOTICES are carried at the flat rate of \$15. Maximum
length: 40 words. Payment must be sent with order.*

With the Cord

WILLIAM CAMPBELL, 74, of Calgary, Al-
berta, on October 19. He was born in Eng-
land and came to Canada as a child. In fel-
lowship in Michichi and Calgary assemblies,
he took an active part in Sunday School and
Bible Classes, especially in his early years.

JOHN KEMPSTON, 87, of Tucson, Arizona,
on September 21, after a lengthy illness. He
was saved as a young man and was for many
years in fellowship at River Forest (Illinois)
Bible Chapel. Given to hospitality, the
Kempstons also provided many missionaries
and others with gifts of clothing and shoes.
Mrs. Kempston remains in Tucson.

MRS. ELLEN RONEY, 88, of Fresno,
California, on September 18. She was in fel-
lowship for many years in the 86th Street and
Avondale assemblies in Chicago, before mov-
ing to California.

TOUR OF THE BRITISH ISLES

England - Wales - Scotland -
Southern Ireland

July 30 to August 20, 1977

Escorted by Jack Hunter
of Kilmarnock, Scotland

For information write to:

Miss Loretta Pearsell,
3770 Woodruff Cresc.
Mississauga, Ontario
Canada L4T 1T9

An increasing number of guests
are discovering the Happiness
...Fellowship...Convenience
...and Reasonableness of the...

PITTSBORO CHRISTIAN RETIREMENT COMMUNITY

Excellent facilities with true
Christian Atmosphere
Attractive rooms

...Private baths...Nutritional meals
...Recreational facilities.
Shopping and medical centers nearby.

In beautiful North Carolina
...Favorable Climate
...Beautiful grounds
...Cottages being built
...Mobile Homes for rent
...Dedicated Staff...Non-Profit

For information write:
PITTSBORO CHRISTIAN HOME, INC.
Pittsboro, N.C. 27312



Alan and Phyllis Nute



David Stiefler in Warrenville

BRITISH PREACHER IN VANCOUVER

The fellowship at Granville Chapel in Vancouver, British Columbia, has been greatly blessed by the ministry of **Alan and Phyllis Nute**, who spent twelve weeks with them during the fall months.

The Nutes are from England. Alan is a conference speaker with a regional ministry among the hundred assemblies in a 40-mile circle from Bristol. For ten years he was secretary to the Mueller Homes.

During their stay in Vancouver, Alan participated in the regular services of the assembly, speaking on the subject "Basic Christianity." Area assemblies shared with Granville in a special five-week course of studies, given on Sunday afternoons, entitled "Preaching and Teaching God's Word." Alan and Phyllis also assisted in several home Bible studies. They return home with a special place in our hearts and prayers.

Maurice Campbell,
Granville Chapel.

ONE MILLION TRACTS

*The following report came in response to an inquiry from the editor, requesting information about **Allen C. Ferguson's** tract ministry. Brother Ferguson was commended to the Lord's work by the Fresno, California, assembly in 1925. His address is 206-A So. Second Ave., Arcadia, California 91006:*

One of the governing factors in my efforts to spread the gospel by use of the printed page was that my father was saved through a tract he picked up while walking along a country road. Shortly after I was saved in 1917 I met a brother who had distributed over a million tracts. A few years ago, I too had placed a like number in the hands of the public. I used every conceivable means to accomplish my goal. I stood for hours on crowded city street corners, put them in cars, under windshield wipers, left them on seats on trains, street cars, buses and in every public building where I happened to be.

At present I am spending more time in door-to-door visitation, leaving a multiple-page tract when interest is shown. This has largely been a work of faith, believing that it is God's Word I am getting out and that His Word will not return to Him void. I still plod on. In January I will be 78. God has given me wonderful health and all I am and have I would like to use for the glory of Him who alone deserves our all.

December 10

REPORTS

CHILDREN'S MEETINGS IN ILLINOIS

David Stiefler of Blasdell, New York, returned to assemblies in two Chicago suburbs for a week-long series of Gospel meetings in each place. Held in late fall, as they were in 1975, the meetings were aimed primarily at children, but with an approach that also draws in teenagers and adults.

At LaGrange Bible Chapel four were saved. At Warrenville Bible Chapel attendance averaged 125. There were two clear decisions for Christ and several others were counseled. Several new families were contacted and follow-up is to be conducted.

In both places David was assisted by his wife Ruth, the former Ruth Landis of the CMML office.

But they that
wait upon the
Lord shall
renew their
strength

Isaiah 40:31

POWER FAILURE?

THOUGHTS ON SPIRITUAL REALITY AND
THE PUBLIC INVITATION by Frank S. Goff

A DEPRESSED and discouraged man went to the local doctor for help. A thorough physical examination revealed nothing wrong. "You need no medicine," said the doctor, "but I do have advice to offer. Last night I attended the opening of the large circus now in town. Never before did I laugh so hard as I did at the antics of a clown dressed in red, white and blue. My advice is that you should go down to the circus and watch that clown perform. It will do you more good than any medicine I might prescribe."

The patient then spoke up. "Doctor, I am that clown."

Could it be that many of God's servants have been performing much like this poor fellow? A reputation has been established over the years. An image has been painted that is more important than an honest evaluation of our spiritual condition. We go on day after day, working hard, performing our tasks in an acceptable way. All outward signs point to the best of spiritual health. Yet like the clown, we are actually spiritually depressed and discouraged.

Those who look on our activities, even friends and loved ones, may envy us, while inwardly we are torn apart, knowing that some day all will be known, and that much of our present effort is proving fruitless.

Are sinners responding to our presentation of the Gospel? Do the saved seem touched by the preaching of the closer walk with the Lord? Do we write off the lack of such response by saying that we don't extend a public invitation, but just leave the results of our ministry to the Holy Spirit, who works quietly in the hearts of the hearers?

Could it be that we do not "believe" in public invitations because we are fearful of exposing the fact that no one has

been touched by the message? That could be very embarrassing, couldn't it? Maybe it would indicate, "POWER FAILURE."

It may be true that many who give a public invitation at the close of every meeting do so out of custom or habit. However they do see results that are lasting and rewarding. The congregation also rejoices with those who make a profession of faith in Christ or rededicate their lives to His service, when that decision is made known during such an invitation.

Could it be that to avoid encouraging a false profession or an unreal decision of rededication we have permitted the pendulum to swing too far the other way, and thus we cover up our "POWER FAILURE"?

We must admit that the Lord has seen fit to use many of His faithful servants outside of our local assemblies in reaching many for Christ. We must also confess that much of our gospel preaching is to those who have known the Lord for years. Surely there must be some way to get in on this reaping, before the harvest is past.

It might be suggested that first we examine our own hearts before the Lord, that we do our own homework in the Word, and that we experience the working out of that Word in our own lives. Second, let us search the Word for the mind of the Lord as to our present methods of presenting that Word. Lastly, let us turn aside from the traditions and customs not necessarily founded upon the Word and let us be free to follow the immediate leading of God's Holy Spirit.

* * * *

Now resident in Pascagoula, Mississippi, the author was for many years correspondent for the Magnolia, New Jersey, assembly (now in Ashland).

1976 INDEX TO INTEREST

ARTICLES

	Author	Month	Page
Angelic Choir, The	Harold M. Harper, Jr.	Dec.	6
Another World	Sarah E. Martin	June	22
Are You a Student Worker?	Bob Fryling	Jan.	8
Building Up the Home Assembly	Svend Christensen	Jan.	5
Camps for Inner City Children	William N. Bush	Jan.	16
Chaplain One, Take a Call	Joyce K. Ellis	Nov.	10
Christianity in Romania		Nov.	6
Drama Behind the Making of a Nation		July	3
Easter 1976	R. E. Robins	Apr.	3
Elder's Elder, An	Neil Glass and Robert Mojonnier	May	2
Evangelism Through Literature and Personal Sharing	Kevin G. Dyer	Jan.	15
Evangelism with Correspondence Courses	Gordon Haresign	Jan.	18
Family Devotions		Mar.	10
Fifty Years on Maple Bay	David E. Waldie	May	18
Freedom From Fear	Robert A. Bruton	Nov.	8
Good Shepherd and the Undershepherds, The	Mark Porter	Sep.	3
Gossip, The Unjudged Sin	Henry Hintermeister	June	21
Group Bible Study	Robert H. Baylis	Jan.	12
I Must Tell You This	William MacDonald	June	23
In the Shadow of Half Dome	William N. Bush	May	16
Informal Bible Studies	Winnie Christensen	Dec.	8
Initial Theological Input for a Neophyte Believer	Rex A. Koivisto	Mar.	12
Keri, Bev, Sherry and Nancy	Dorothy L. Knox	Oct.	8
Liberty in the Christian Life	Dean Crossman	Sep.	12
Man Next Door, The	Jan P. Dennis	Jan.	17
Manhattan and the Bronx (Spanish Assemblies)	Paul R. Bitler	Feb.	7
Married Woman, The—One Man's View	Edward K. Martin	Oct.	7
Married Woman, The—One Woman's View	Marian Green	Oct.	6
Mission Field is Coming to Us, The	Peter M. Foggin	Apr.	6
Music Is Communication	Harold Barrington	Mar.	14
Mysteries of Deity, The	Albert E. Horton	Dec.	3
No One to Blame But Yourself	Arthur Durnan	Oct.	3
Patriotism	David Gill	July	10
Plea for Leadership, A	Harold G. Mackay	May	6
Reaching the Man in Jail	Mark Christensen	Jan.	10
Regeneration and Adoption	John Williams	Nov.	4
Revolution, Freedom, and the Role of God	Polly A. McBee	July	8
Sins Against the Holy Spirit	John Williams	Mar.	3
Song Service, The	Harold Barrington	Apr.	10
Spanish Assemblies in Brooklyn, The	James A. Stahr	Feb.	4
Spirit of God and the Nation Israel, The	John Williams	Apr.	4
Spiritual Sidetracks	Albert E. Horton	June	3
Starting with Children	Jack and Allegra McBirney	Jan.	6
This Is My Country	George H. Peebles	Dec.	18
Triumph of Cholesterol, The	Arthur Raddatz	Nov.	3
Two Steps to Healing	Theodore A. Dippy	June	5
Unspoken Worship	Carl Armerding	Sep.	10
When God Seems Unconcerned	Donald M. Taylor	May	5
Working with Girls	Dorothy L. Konx	June	10
Part II		Oct.	8
REPORTS			
		Month	Page
America Is a Mystic Thing		June	12
Camp Skymount		Apr.	12
Congress '75		Mar.	5
Emmaus Correspondence School, The Domestic Program of		June	6
Gospel Literature for 1976		Apr.	8
Letters of Interest Annual Report		Oct.	12

Nassau Conference and Operation Carifta		July	20
New Presidents for Emmaus and Culver City		Sept.	9
Park of the Palms Announces 1977 Program		Dec.	13
Pioneers Needed in the Western States		Dec.	12
Shepherds' Renewal		Sep.	6
Shining Lights in a Decaying Community		Feb.	9
Southeastern Workers Conference, The 25th		May	8
Spanish New York City		Feb.	3
Spanish Workers Conference, The Second		Feb.	11
Stewards Foundation Annual Report, 1975		Feb.	21
Summer Camps and Conferences, 1976		May	20
T.M. and Tax Money		July	19
Testimony in Toledo		Mar.	16
Three Assemblies Enjoying New Buildings		Jan.	19
Toronto Men's Bible Class		Oct.	16
Twenty-One Years of Pioneering in Georgia (T. Michael Flowers)		Oct.	14
Workers Conference in the Nation's Capital		Dec.	10

POETRY

	Author	Month	Page
Be Still!	Betty Headley	Nov.	19
Before the World	M. Patricia Davies	Dec.	5
Behind the Shepherds	Joan Suisted	Dec.	1
Despair After Rapture	John Shaw and Luci Shaw	Sep.	24
Goodbye for Now	Donald M. Taylor	May	24
Guide to Pruning	Allegra McBirney	June	24
He Hath Chosen	M. Patricia Davies	Nov.	18
Here I	Neil Short	Nov.	18
It's Raining Again, Lord	Beverly Caviness	Nov.	18
Lord, I am so Full	Violet Munro	Nov.	18
Moving Day	Beverly Caviness	Sep.	24
Night Watch	Carole Sanderson Streeter	Dec.	6
Punctuation for the New Year	Allegra McBirney	Jan.	24
So Near to the Kingdom	Frances J. Crosby	Oct.	5
Sometimes He Calls	Joan Suisted	Nov.	19
The Long Moment at Moriah	Carole Sanderson Streeter	Oct.	24
Toys	Edward Kuhlman	Mar.	24
Vision	Luci Shaw	Apr.	24
Worship Him	Montgomery	Dec.	7

EDITOR'S PAGE

	Month	Page
A Missionary in North America—Where Do I Start?	Jan.	3
Beware the Pseudo-Liberal	July	23
Gift of Giving, The	Oct.	23
Is It Faith to Carry Life Insurance?	Nov.	23
Is Musical Ability a Spiritual Gift?	Sep.	22
Story of Watchman Nee, The	Dec.	22

BOOK REVIEWS (Book Briefs not indexed)

Armerding, George D., <i>Fragrance Ascending</i>	Sep.	16
Carlson, Dwight L., <i>Living God's Will</i>	June	19
Friedman, Herbert, <i>The Amazing Universe</i>	June	19
Gooding, David, <i>An Unshakeable Kingdom</i>	Dec.	17
Harlow, R. E. and G. J., <i>Come and Dine</i>	Nov.	20
Kinnear, Angus, <i>Against the Tide</i>	Dec.	22
Kristian, Hans, <i>Mission: Possible</i>	Sep.	16
McBirney, Allegra, <i>The Shepherd Psalm for a Freeway Culture</i>	Nov.	21
Nottage, Berlin M., <i>Facts of the Faith</i>	Dec.	16
Olson, Nathaniel, <i>Women to Remember</i>	Nov.	20
Oster, Merrill J., <i>Practical Principles of Gathering</i>	Dec.	17
Phillips, John, <i>Exploring Revelation</i>	Nov.	21
Pickering & Inglis (Publisher), <i>A List of Assemblies in Britain and Other Parts</i>	Dec.	17
Rienecker, Fritz, <i>A Linguistic Key to the Greek New Testament</i>	Nov.	21
Sire, James W., <i>The Universe Next Door</i>	Dec.	16
Smith, Daniel, <i>Worship and Remembrance</i>	Nov.	20
Snyder, Howard A., <i>The Problem of Wine Skins</i>	Oct.	17
Steer, Roger, <i>George Muller: Delighted in God</i>	July	22
Woods, C. Stacey, <i>Some Ways of God</i>	June	20

A MEDICAL DOCTOR TALKS ABOUT

fear and insanity

by T. A. DIPPY, M.D.

FEAR is a dominant emotion in the story of the Gadarene demoniac.

Actually there were two demon-possessed men who met Jesus when his boat came to the eastern shore of the Sea of Galilee. Matthew tells us this, and then records the miraculous healing of both men (8:23, 28-34). The much longer accounts in Mark 5:1-21 and Luke 8:26-39 mention only the better-known of the two men and give the story its common name.

The central theme of the miracle is clearly the portrayal of the authority and power of our Lord over Satan and his hosts—even to freeing those enslaved by him. But this important secondary topic—that of fright—runs through the whole story.

The two men possessed by demons behaved as though violently insane. They were so fierce that men of the area fearfully avoided going near the tombs where they lived (Matt. 8:28).

Yet these same demons recognized and were frightened of the Lord. Knowing His power over them, they asked Him if He were going to “torment” them “before the time” (verse 29). When He cast them out of the men and they were permitted to go into a herd of swine, the swine were stampeded into the sea (v. 32).

Now it was the turn of the keepers of the pigs to be frightened. They “fled” to the nearby city and told what had happened (v. 33). The people of the city turned out en masse. When they saw the transformation that had taken place in the wild men, and heard how it had happened, “they were taken with great fear” (Luke 8:35-37). They asked Jesus to leave their countryside.

There are three kinds of fear illustrated in the account. First is fear based on human reason, that is, on proper judgment. The men of the area properly feared for their safety when near the violent men. The demons were appropriately afraid of the Son of God.

For the Christian, by contrast, proper reason removes fear. Our Lord tells us

that fear is evidence of lack of faith.

Just before this miracle, when the little boat got caught in a wild storm, Jesus had rebuked His fearful disciples, saying, “Why are ye so fearful, oh ye of little faith.”¹ Why should they fear when He was in the boat?

We should properly fear only God, and even then only as children dear to His heart.² For us fear of the demon possessed is unnecessary. James tells us, “Resist the devil and he will flee from you.”³ John states, “Greater is he that is in you than he that is in the world.”⁴

The second kind of fear is unreasoning panic. It was shown by the swine who perished in the sea and by the swineherd who fled to the city.

Panic is sudden groundless terror. It is also foolish for the believer, as the following scriptural illustrations show:

When the children of Israel were about to panic at the Red Sea, Moses told them to “stand still and see the salvation of the Lord.”⁵

When Elijah fled to Mount Horeb the Lord quieted him by revealing Himself in the still small voice.⁶

During the storm when Paul was being taken to Rome, the soldiers and sailors on the ship were about to panic. Paul allayed their fears when “he took bread and gave thanks to God in the presence of them all” and then began to eat.⁷

Calm and serenity is where the Lord is.

The third kind of fear displayed in the story was based on superstition and improper judgment by the people of the city. Their fear of Christ’s power prompted them to ask Him to leave—He who was meek and lowly in heart and who would not break a bruised reed.

Either they were ignorant of the nature of their God and His anointed One, or they superstitiously believed that Jesus’ power had come from some fearful source other than God. They should have known the scripture which speaks

of their coming king as bringing salvation.⁸ Nor could such power have been displayed by any rival. Had not God said, "I am the Lord and there is none else; there is no God beside me?"⁹

For the believer of today, the apostle Paul has expressed the same truth: "There is no power but of God; the powers that be are ordained of God."¹⁰ And also, "... we know that an idol is nothing in the world, and that there is none other God but one."¹¹

There is perhaps an additional variety of fear pictured here—the people's fear of financial loss—namely, more pigs perishing if the Lord stayed in the area.

For the Christian, anxiety about financial loss shows spiritual immaturity or carnality. Our Lord told us to take no thought of what we shall eat or what we shall drink. "Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."¹² Paul wrote, "God shall supply all your need according to his riches in glory by Christ Jesus."¹³

Finally, an erroneous by-product of the story of this miracle has a peculiar twist. Because these two demon possessed men acted insanely, some Christians have concluded that all insane persons are demon possessed.

Demon possession was certainly the cause of the insanity of the wild men of Gadara, but the overall record of our Lord's miracles would indicate that such was not always the case. Our Lord cast demons out of an epileptic, a paralytic, the deaf and dumb and blind, and they were cured. Surely no Christian believes that *everyone* troubled by any of these conditions is demon possessed.

But our all-wise God does not leave this matter to our reason alone. He has given us a scriptural record of a man made insane to accomplish His own end—namely Nebuchadnezzar, who was afflicted that he might praise and honor the most High God.¹⁴

Caution and concern is an appropriate attitude toward the insane, but fear only serves to cloud our understanding. "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."¹⁵

Who Are We?

THE BELIEVER'S CHURCH: The History and Character of Radical Protestantism, by Donald F. Durnbaugh. The Macmillan Co., New York, 1968. 315 pages, \$2.95 paper.

One of the things other Christians find confusing about the Christian brethren/open brethren/Christians gathered unto the Name of the Lord Jesus Christ/the assemblies, or whatever we choose to call ourselves is our lack of preciseness when it comes to identification. This is not deliberate deception. The fact is, the assemblies (in the U.S. particularly) *do* have an identity crisis, and are struggling with this quite sincerely, mainly by the use of alternative terminology.

The identity problem lies deeper than this, however. Calling our buildings chapels or gospel halls, our communion the Lord's Table, and our Sunday morning preaching service the Family Bible Hour does little to help our people understand who they are historically in relation to other Christians. Worse yet, there seems to linger in the hearts of some associated with this movement the conviction that somehow we alone in all the history of the church have found "the truth of gathering."

Suppose we were to put aside all special cue words that signal "Aha, that means one of us" and look at the common characteristics of all such assemblies throughout the world, many of whom would be mystified by the term Family Bible Hour, for example. Here, in Donald F. Durnbaugh's terms, is what we would be likely to find everywhere:

(1) A group formed by the voluntary membership of those confessing Jesus Christ as Lord, in contrast to membership established by infant baptism or national citizenship.

(2) A body of people who believe in separation from the world, and that means, they contend, living according to the high ethic of the New Testament. They reject a mixed assembly. There is no union of church and civil community.

(3) People who perform Christian works, expecting of one another a higher standard than that of the common man.

(4) Local church members who accept the necessity of reproof, correction and discipline according to the principles of Matthew 18:15-20. True love consists not in an easy tolerance. Being a

disciple means being under a discipline.

(5) Members who stand ready to share with brethren in need and who by principle willingly give gifts to be distributed to the poor. Mutual aid is a striking reality for them.

(6) Church practices, such as believer's baptism, which are neither completely formal nor completely spontaneous; whose forms evolve from the group and can be changed if need be.

(7) A local church where the Scriptures, apprehended through the Holy Spirit, provide the sole authority for Christian life and practice. Tradition must bow to the Word, and the voice of revelation must be tested by it.

Author Durnbaugh, an associate professor of church history at Bethany Theological Seminary in Oak Brook, Illinois, has a fascinating surprise in store for many of us. He establishes by a considerable body of evidence that what he calls Believer's Churches, all sharing the characteristics outlined above, have been in existence for many centuries, at least since Medieval times. He shows that they have played a vital, though admittedly minor, role in church history.

In short, our cherished principles of the priesthood of all believers, of the rejection of clerical titles, of believer's baptism, of "rightly dividing the Word of Truth," of the restriction of the Lord's Table to practicing believers, of the urgency of the preaching of the gospel, of the life of faith, of the imminence of the Lord's return—all of these have been held by local bodies of Christians long before the world ever heard of Anthony Norris Groves, John Nelson Darby or George Muller.

Durnbaugh demonstrates, on the other hand, that the Brethren *have* made a very specific and identifiable contribution to the church since the emergence of the movement in the early nineteenth century.

The Believer's Church is organized into three sections. Part I develops Durnbaugh's central thesis. He begins with Martin Luther's description of a "truly evangelical order." He goes on to show why the common practice of designating churches outside established Protestantism as "Free Churches" is not adequate. After examining theories of Free Church origin and development as a means of coming at a definition, he then postulates his own definition of Believer's Churches as those that share the characteristics listed above.

Part II, "The History of the Believer's

⁸Matthew 8:24-26 ⁹Zech. 9:9
⁹Isa. 45:5
¹⁰Matt. 10:28; Eph. 5:1 ¹⁰Rom. 13:1
¹¹James 4:7 ¹¹I Cor. 8:4
¹²I John 4:4 ¹²Matt. 6:31-33
¹³Exodus 14:13 ¹³Phil. 4:19
¹⁴I Kings 19:11-12 ¹⁴Daniel 4:28-37
¹⁵Acts 27:35 ¹⁵I Tim. 1:7

Church," is the most interesting. Durnbaugh divides the history of the church since Medieval times into six periods. He then describes two specific groups in each period which represent and illustrate (in his opinion) the Believer's Churches emerging during that period. The Brethren and the Disciples of Christ are cited as examples of the "New Testament Restorationists" of the nineteenth century period.

Part III is entitled "The Character of Believer's Churches." It has five parts: Discipleship and Apostolicity; Mission and Evangelism; Church and State; Mutual Aid and Service; and Sectarian and Ecumenical. Durnbaugh treats these as areas where Believer's Churches have historically distinguished themselves from the established churches by their *actions* rather than by their doctrines. For example, a Brethren assembly is not so much distinguished from the evangelical Presbyterian church down the street by its formal doctrines as by the way it *carries on* its functions—membership, for instance.

The author gives a number of bibliographical references throughout the book, and an index is provided at the end.

For many Christians active in the assemblies, history is somewhat of a bore, including the history of the assemblies themselves. For them, what is important is living the life of faith and getting out the Word now. Traditional histories of the brethren are somewhat irrelevant, mainly because they give us few clues to where and how we fit into the big picture of what God is doing. But we are a product of history, and to a degree, the effectiveness of our ministry lies in knowing *who we are* as well as where we are going. I recommend *The Believer's Church* as one aid to achieving this identity.

*Reviewed by Robert H. Baylis,
Orinda, California*

The New International Version INTERLINEAR GREEK-ENGLISH NEW TESTAMENT. Zondervan, 1976. 1027 pages, \$10.95.

Side-by-side on the pages of a new volume from Zondervan are found the Greek text of the New Testament and the English translation known as *The New International Version*. The NIV is an excellent translation, sponsored by the New York Bible Society, prepared by a large panel of evangelical scholars, and issued by Zondervan in 1973. It was re-

viewed in *INTEREST* in October 1974 (page 26) and analyzed by another article in the same issue (page 9).

The Greek text used in the new volume is that of Eberhard Nestle, first issued in 1898 and here in its 21st edition. This text was not the basis of The New International Version. The translators worked from various texts, as do most groups of translators, choosing the readings they felt were most accurate. Their decisions are based on their evaluations of the various Greek manuscripts, the same manuscripts used by men like Nestle when preparing the Greek texts.

In addition to the NIV and the Nestle Greek text, Zondervan's new volume has a third feature—a word-by-word, phrase-by-phrase literal English translation placed below the equivalent words of the Greek text—hence the title *Interlinear Greek-English New Testament*. This text was prepared by Alfred Marshall, who also supplies a 14-page introduction explaining some of the principles used.

The interlinear portion of the new volume was first published by Samuel Bagster, London, in 1959, with the King James Version in the margin.

Reviewed by the editor

book briefs

by Donald Tinder

One of the best known missionaries from these shores is William A. Deans of Zaire. Everyday Publications (230 Glebemount Ave., Toronto, Ontario M4C 3T4) has recently issued his introductory overview of various Old Testament persons and objects that can be called **Pictures of Christ** because they can help us better to understand aspects of His person and ministry. Some of the pictures are Noah's Ark, the bronze snake, the table for the bread, the high priest and his garments, and the manna (69 pp., \$1.25 pb).

Also from Everyday Publications comes a very helpful guide for personal or group Bible study by an Irish university professor, David Gooding. It is entitled **Windows on Paradise: Fourteen Studies in the Gospel of Luke** (144 pp., \$2.95 pb). The chapters, originally given as talks, jump around thematically through the gospel. Suggested study and discussion questions are added to

twelve of them.

From the same publisher comes **Winning and Losing, Studies in Joshua, Judges and Ruth**, second edition, by R. E. Harlow (128 pp., \$2.00 pb) and a short (32-page) pamphlet by Ronald Harris on a major New Testament practice for the church, **The Lord's Supper** (75¢).

The first volume of a proposed three volume work (to be completed in 1978) has recently been issued. It is **The New International Dictionary of New Testament Theology** (covering words beginning with A through F) edited by Colin Brown (Zondervan, 822 pp., \$24.95). It will undoubtedly take its place as a major reference tool for serious Bible students. However, Greek, Hebrew, and other foreign words are always transliterated into conventional characters and translated as well, so the work is definitely not just for those with seminary educations. The work is translated and expanded from a ten-year-old German publication which was issued by the best known publishing house associated with assemblies. The British publisher, Paternoster, has similar associations.

In addition to terms that one would expect to find in a theological dictionary (such as *advocate, baptism, church, elect* and *faith*) there are scores of other terms that have their theological significance illuminated (such as *avarice, busybody, courage, dirt, Egypt, and fish*). The price is high, but the value, especially when one considers the potential for years of use and re-use, is higher.

With the exception of Merrill Oster's book advertised below, books are not available from INTEREST. Order from your local book store. If none is available, send a stamped, self-addressed envelope requesting the address of a mail-order supplier.

Practical Principles of Gathering

by Merrill J. Oster

An excellent little book full of basic truths about the Christian life and the New Testament church. See December page 17 for a review.

AVAILABLE FROM INTEREST, P. O. Box 294, Wheaton, Ill. 60187. Price \$1.50 postpaid. Payment must be sent with order.

Divorce is Not an Alternative

PAGAN AMERICA SAYS **YOU** ARE THE CENTER OF THE WORLD

The rate of marriage break-down continues to escalate. One marriage in three now ends in divorce. In an age when people need love and security more than ever, the safe haven of home and family is no longer assured.

Is there a root cause of marriage break-down—anything new in the last decade or two that is “different,” to which the upsurge in divorce can be attributed? I think there is.

Ordinary marriage problems are *not* the root cause. Many things can lead to the collapse of a marriage—anything from boredom to bigamy. But such problems are not new to marriages. They are not the reason for soaring divorce rates.

Some might say the root cause is the liberalizing of divorce laws. “No-fault” divorces have made a mockery of marriage vows. Business contracts are honored by the courts of our land, but marriage contracts are voided almost at will.

“Easy divorce” certainly contributes to the upward spiral in the divorce rate. It eliminates much of a couple’s incentive to work out the problems. By contrast, difficult divorce provides time and stimulus to look for other solutions. Even sorely-troubled marriages hold together better when divorce is not an easy alternative.

Nevertheless, liberalized divorce laws must be considered a *result* of changing attitudes, not the cause. The cause lies in the pagan philosophy that has captured North American thinking. It is the philosophy of utter selfishness. It is a constant propaganda barrage about “your rights” coupled with the virtual denial of “your responsibilities.”

BASIC CHRISTIANITY

In marriage, this puts the emphasis on selfish satisfaction. If your needs aren’t met, you look elsewhere. If you are unhappy or bored, you quit. *You* are the center of the world.

Our pagan society would never label its philosophy with such a crude term as “selfish satisfaction,” however. Euphemisms like “personal fulfillment” are much more acceptable. But they deny a basic reality of Christian marriage. Marriage is sacrifice. Marriage is service. Marriage is responsibility. Marriage is more concerned with the rights of your partner than your own rights.

And this, of course, is basic Christianity. Christianity serves others, not itself. It is the opposite of selfishness. It contradicts the pagan thinking of modern America.

It follows then that Christian solutions must be sought when problems arise in a marriage. Divorce is not a Christian solution. Divorce is not one of the alternatives.

Divorce is not a Christian solution because it runs contrary to basic Christianity. Divorce serves *my* needs, *my* de-

sire for freedom, perhaps even *my* immoral lusts. Christianity serves my partner’s needs. Christianity serves my children’s needs.

Divorce is not a Christian solution because it is forbidden by the Lord Jesus Christ. His disciples must obey Him. Hear his words:

Moses, because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Matthew 19:8-9

Our Lord’s command as quoted by the Apostle Paul is no less specific: “Let not the wife depart from her husband.... Let not the husband put away his wife” (1 Corinthians 7:10, 11).

BACK TO MAMA

Christianity also teaches that marriage unites a man and a woman as “one flesh” (Matthew 19:4-5; Ephesians 5:31). The reference I think is not to sexual intercourse so much as to the creation of Adam and Eve. Made from Adam’s body, Eve had a physical, family relationship to Adam (Genesis 2:23). She was literally “one flesh” with him.

In marriage this relationship is viewed as restored. It takes precedence over natural blood ties. Or, as the Bible puts it: “THEREFORE [i.e., because of the nature of Eve’s creation] shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh” (Genesis 2:24).

When divorce is treated as one of the possible alternatives for solving marriage problems, this family relationship is nullified. The individual then finds his true loyalty and primary family relationship in natural, blood ties rather than in marriage. The disgruntled wife goes back to Mama. The unfaithful husband forsakes his wife and children, but not his brothers or parents. He expects them to take his side in the dispute.

Can a Christian couple protect itself against divorce? Yes, indeed! How? By saturating the mind with biblical thinking. The marriage relationship must be viewed as more permanent than the natural blood ties. I leave Mom and Dad to be joined to my wife, not vice versa.

A man must learn to “think family” with regard to his wife. My brother is my brother and no disagreement in the world can change that. My mother will not deny me no matter how badly I might fail; I am her son. And my wife is my wife, and that in God’s sight is an even closer relationship, and just as permanent. I am one flesh with her.

Divorce therefore cannot be an alternative. This must be our prior commitment when family problems come. We must look diligently for solutions to the problems, but divorce is not one of them. Divorce must be ruled out beforehand. It is *not* one of the choices.

James A. Stahr



Could you, when possible, include an article on "discipling" in the magazine? This request has been prompted by an article in *Eternity* magazine; there have also been several instances of the term being used in Literature Crusades correspondence.

Walter J. Huxster
Whiting, New Jersey

BEST ISSUE YET

Just wanted to congratulate you on the exceptionally fine November 1976 issue of *INTEREST*. It seemed to have something for everyone, and all on subjects pertinent to the times. The article on the work of police chaplains was very good and shows we can adapt to modern needs. I was glad to see, in the informative article on Romania, that Christians under Communism have not been entirely forgotten. "Triumph of Cholesterol" was excellent food for thought.

"Freedom from Fear" was a very relevant subject. More attention should be paid to these mental attitude sins. They are so subtle that they are often overlooked, rather than recognized for what they are and dealt with accordingly. I believe mental attitude sins to be far more dangerous and soul-destroying than the overt sins.

I think we need to have more pro and con articles, such as the well-done, "Is it Faith to Carry Life Insurance?" if only to show Christians how wrong it is to judge others. I believe judging is the most prevalent and perverse sin among Christians, the most self-damaging (because it stems from pride and self-righteousness), and the most useless. We don't always know the circumstances or the motives behind certain appearances—and, as the article illustrates, what is wrong for one person may not be for another. Only God knows each heart, and we have no business jumping to conclusions. It's good to be made aware of this subtle form of legalism.

All in all, this was the best issue, cover to cover, that I've yet read. Keep it up.

Mrs. Genevieve Granger
Los Angeles, California

TREASURES ON EARTH

While the intent of your article "Is it Faith to Carry Life Insurance" (November Editor's Page), is to be commended, I fear that in the execution of the same you have thoroughly blunted one of the sharpest rebukes of materialism in the Scriptures.

I refer to your statement, "The man who has money in the bank may be laying up treasures on earth (Matthew 6:19-21). If money is his treasure, that is." The clear, linguistic contextual meaning of this passage is a categorical statement, "Lay not up for

yourselves *wealth* on earth ... for where your *wealth* is, there *will* your heart be also."

How convenient it would be for us if Jesus had added, "Unless you are a spiritual person, in which case it doesn't matter for you won't treasure it."

You imply we can lay up wealth without our heart being drawn to earth. Jesus says we can't. You state that money may not be treasure. Jesus identifies treasure as that which can be moth eaten, rusted or stolen.

Christian Devotedness by A. N. Groves is a good exposition of the verse in question. It is so good I don't like it.

My perverse mind is even now looking for an out in the examination of what it means to "lay up." Truly we are more bound to this earth than we should be.

Edmund A. Brooks
South River, Ontario

COMMENTS ON RECENT ISSUES

Carl Armerding's "Unspoken Worship" [September] was excellent. Worship meetings are not singspirations and not for men to tell us how much they know. Some silence is very good for our individual worship to develop.

Bill Morgan,
Upland, California

The October issue's feature article on Hell is most timely and scriptural.

Frank B. Thompson,
Evergreen Park, Illinois

I particularly liked your recent editorial [July/August] on the baleful influence of so-called (mis-called) Liberalism on the spiritual and secular life of the nation. So-called Liberalism, as it now flourishes in America, corrupts and degrades virtually everything it impinges upon—whether in the area of religion, politics, morals, education, literature, both electronic and printed news media, the graphic arts, music, or whatever.

George Weiss,
Sea Cliff, New York

RURAL ASSEMBLIES; WATCHMAN NEE

I really appreciated the report by Mr. Stahr concerning the book about Watchman Nee [December, p. 22]. The latter years of his life should prove a warning to all of us to hold to the New Testament truth we say we believe. It is quite alarming to view a man's life and see changes in his convictions and attitudes as the years go by.

Could I leave a prayer request with you? Please pray for all small rural assemblies. Some are going through very difficult times. There is often a lack of good teaching on New Testament church truths. Some of these assemblies are suffering badly from the lack of elders and Christian brothers in general who will care for the flock. Pray that the Lord will raise up those who will love, feed, and encourage these small little flocks scattered across our country.

Dan Rudderow,
Roseland, Virginia

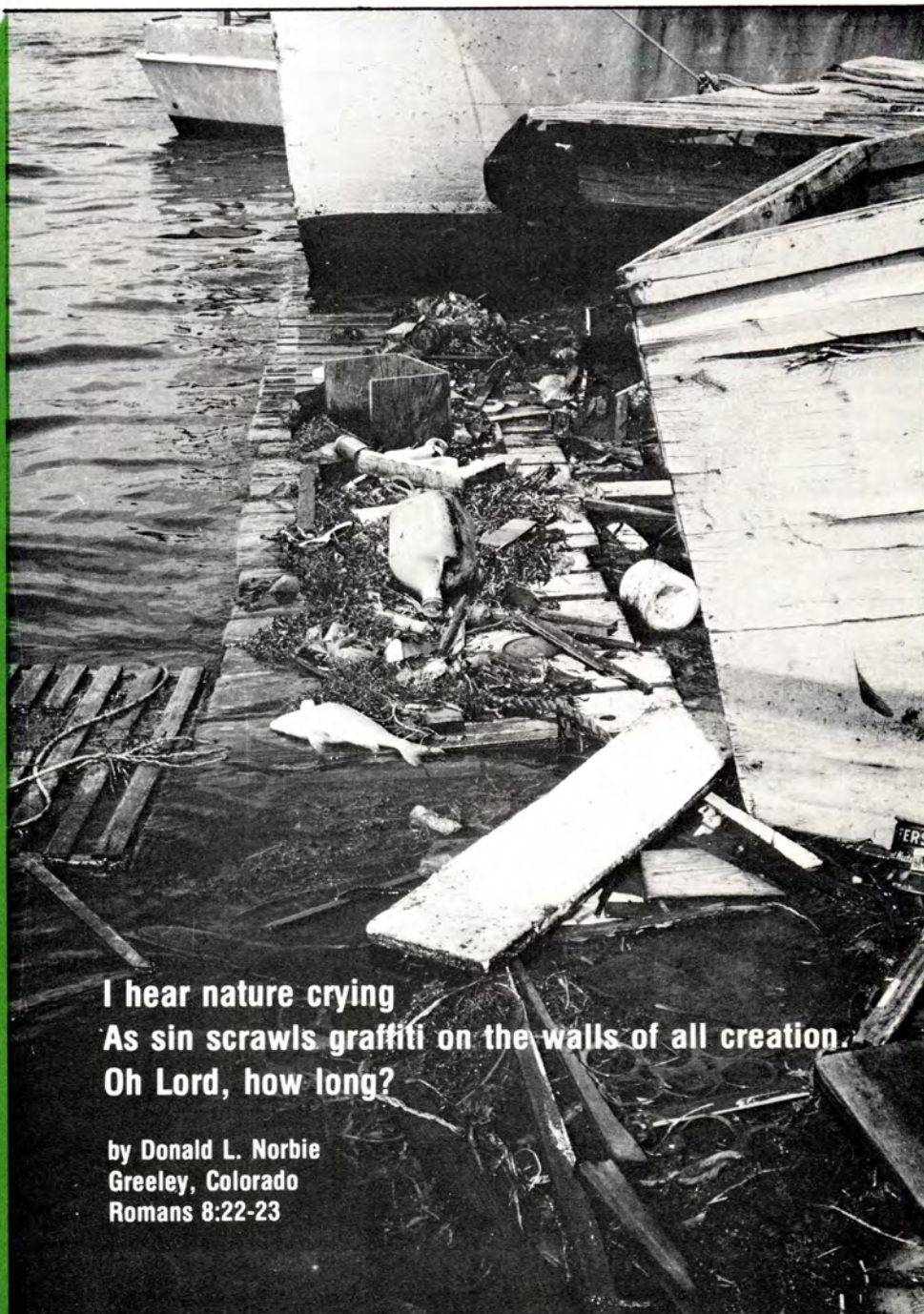
INTEREST

BOX 294
WHEATON, ILL. 60187

Non-Profit Organization



Address Correction Requested

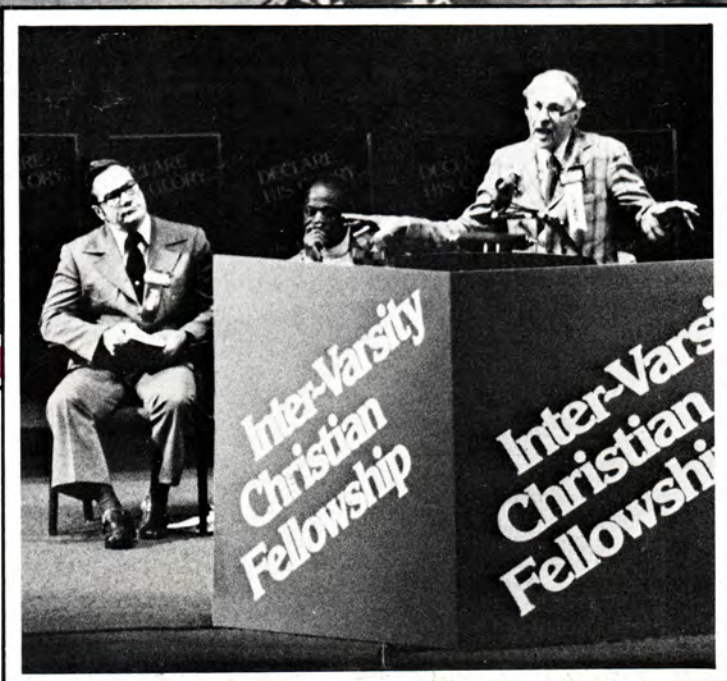
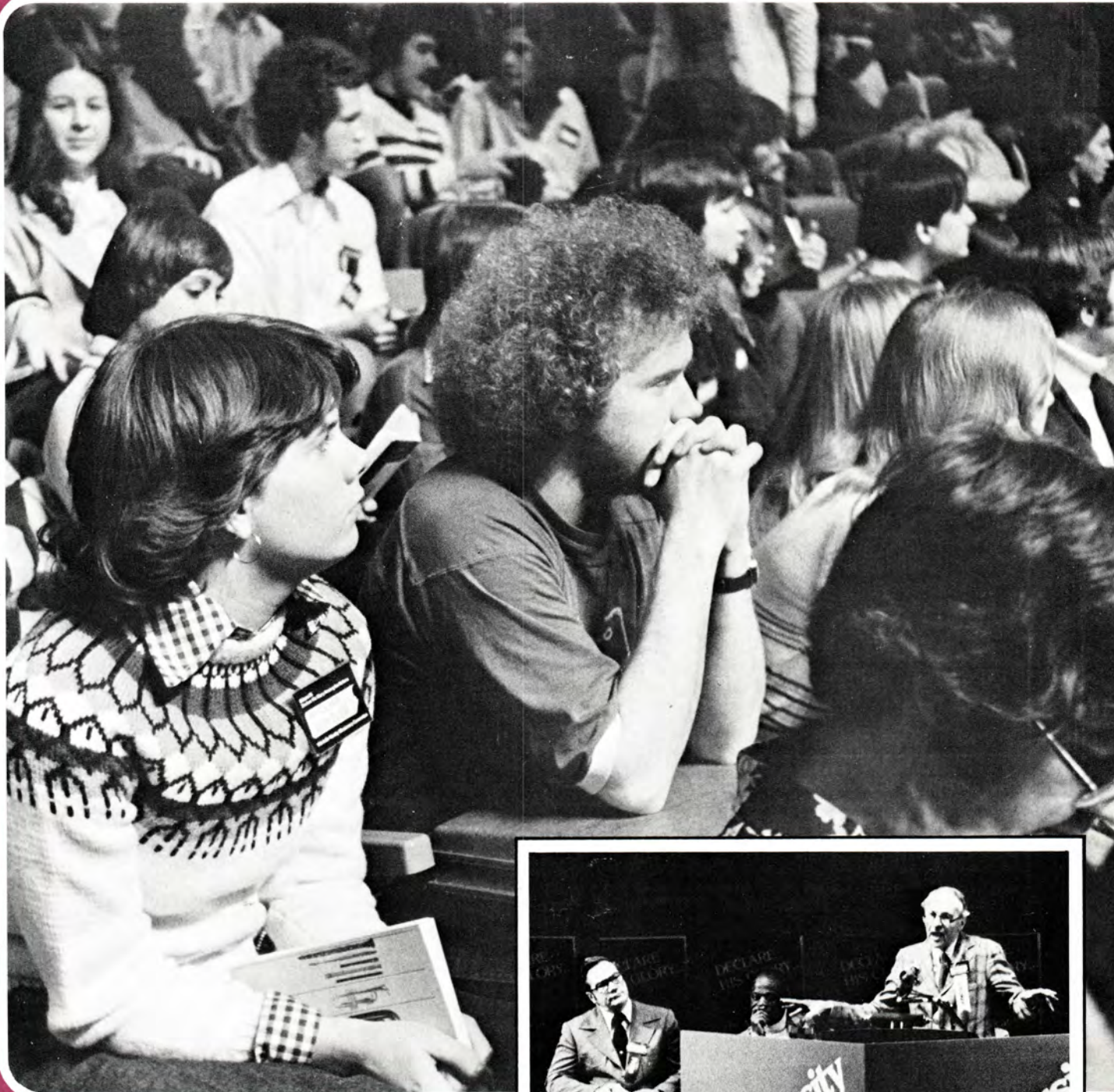


**I hear nature crying
As sin scrawls graffiti on the walls of all creation.
Oh Lord, how long?**

by Donald L. Norbie
Greeley, Colorado
Romans 8:22-23

INTEREST

MARCH 1977 • Vol. 42 • No. 3



Urbana 76

AN INTEREST PHOTO REPORT—page 3

ALSO IN THIS ISSUE

Address List of Commended Workers

Articles

- 3 Urbana 76
Seventeen thousand students attend a missionary convention. Proclaiming Christ's Glory is the conference theme.
- 7 Assurance and Sanctification
The Holy Spirit is the resource for all life's experience.
- 9 Servants of the Lord working in the United States, Canada, and the Bahamas
An address list. Also the addresses of widows of the Lord's servants.
- 17 The Case for Itinerant Ministry
The Lord and his apostles were transient workers.
- 18 How to Discover Your Spiritual Gift
You can be a functioning part of the body of Christ. Here are six simple suggestions.
- 19 Tribute (Poem)
- 20 A Day of Opportunity
Billy Graham meets the evangelical press.
- 24 Baptism of Fire (Poem)

Departments

- 8 Conferences
- 18 Notices
- 22 Quotes from Workers

All other departments are postponed until April to make room for the address lists of workers and widows.

Change of address notices, requests for the magazine, and all materials for publication should be sent to:
INTEREST, Box 294, Wheaton, Ill. 60187
312/653-6550

Editor James A. Stahr, **Editorial Assistants** Naomi Bauman, Arthur F. Wilder, **Art Editor** John W. Sweemer, **Business Manager** Dennis Bentz; **Directors of Letters of Interest Associates:** Neil M. Glass, Pres.; Robert W. Mojonnier, Sec.; James D. Kennedy, Treas.; C. Donald Cole, Walter Liefeld, John McCallum, J. Wilson McCracken, Kasmir C. Strance, Donald J. Thomson, LeRoy L. Yates.

INTEREST is published monthly, 11 times a year, by Letters of Interest Associates, 218 West Willow St., P. O. Box 294, Wheaton, Illinois 60187. **INTEREST** was founded in 1934 as "Letters of Interest from the Home Field." The name was shortened to "Letters of Interest" in 1938 and to **INTEREST** in 1969. Printed in U.S.A. by Lithocolor Press, Inc., Westchester, Illinois.

COPYRIGHT © 1977, by Letters of Interest Associates. Permission is granted to readers to photocopy **INTEREST** articles in small quantities for personal, school or church use. The following should be written or typed on the original before copying: "Reproduced from **INTEREST** magazine by permission." This permission does not apply to articles reprinted in **INTEREST** from other publications, or articles bearing copyright notices. Nor does it apply to large quantity reproductions, or to reprinting in any quantity. For such purposes, permission in writing must be obtained from the editor.

FINANCIAL POLICY: The magazine is sent without charge to those who request it, and is financed in part through the voluntary gifts of its readers. An annual reader survey is taken each fall, giving readers an opportunity to share in the maintenance of this ministry, but gifts for publication expenses will be received at any time. Checks should be made payable to "Letters of Interest".

MINISTRY FUND: Gifts will also be received for the "Ministry Fund". Monies so designated will be used for assembly missionary work under the direction of commended workers at home and abroad. Suggestions as to distribution are welcomed. Make checks payable to Letters of Interest. Gifts to L.O.I. are tax deductible.



COVER PHOTOS:
John Stott and students in the Assembly Hall at Urbana



AN INTEREST PHOTO REPORT by the Editor

Urbana 76

DECLARE HIS GLORY AMONG THE NATIONS

KAREN ALGER, an Illinois student attending the University of North Carolina, came to Urbana to find out how she could be used in the mission field, whether in the United States or overseas. Charlotte Hendron wanted to see what the Lord was doing in the church around the world, and how she could fit in. Charlotte is from an assembly in Sea Cliff, Long Island.

"In Newfoundland we are somewhat isolated," said Blake Bartlett, an engineering student at Memorial University. "We don't get that vision of what's going on in the world. I came here to increase my knowledge of missions."

Allan Compare came to Urbana three years ago with similar motives, and that was where he originally got involved in missions. Now after two years on a Literature Crusades team in Stuart, Florida, he returned to Urbana with some pretty specific purposes in mind: "I came to Urbana with an idea of seeing God speak to my life in any

area where I may need correction or instruction. And I want to serve God to the fullest and greatest capacity that I can. I don't know where He wants me after Stuart, but I am willing to go. I want to be used."

Karen, Charlotte, Blake and Allan could have been speaking for hundreds or even thousands of the students gathered in that mid-western college town over the Christmas holidays. It was an all-time record for Inter-Varsity Christian Fellowship. Seventeen thousand university students jammed the circular assembly hall right to its eaves. Dormitories, sorority houses, and even motels were pressed into service for sleeping accommodation. In one fraternity house, extra mattresses on the floor helped meet the need, but the windows had to be kept open, despite sub-zero temperatures, to comply with local ventilation requirements for the number of people in the building.

Even so, applications received after December 8th were returned. The size of the





assembly hall was the limiting factor. More than 2,000 students couldn't come. And for the first time in the 30-year history of Inter-Varsity missionary conventions, people of the community could not attend the evening sessions.

It was URBANA '76, the eleventh triennial student missionary convention sponsored by IVCF. From a modest beginning thirty years ago with 575 students meeting in Toronto, attendance has grown steadily to its present level. It is not likely to increase further, since IVCF expects to continue its long-standing relationship with the University of Illinois.

That relationship began with the second missionary convention in 1948. Initial apprehension on the part of students about loaning out their rooms during the Christmas holidays was quickly dispelled. The behavior of the 1,294 guests that year was exemplary. Despite enrollments now more than 10 times that number, the responsible, dedicated students who come to the missionary conventions continue to be welcome guests on the Urbana campus.

Those students come from all over the United States and Canada. California was best represented this time, with 2,022 registering. Illinois had 1,529. Six other states had more than 500 in attendance (Minnesota—923,

Pennsylvania—844, Michigan—788, New York—678, Ohio—565, Wisconsin—556).

There were 1,951 students from Canada, 808 of them from Ontario.

Students were almost equally divided between male and female. They came from scores of different religious back-

grounds. Several thousand indicated that they had come to Christ only in the last couple of years.

Many of the students came on ten charter flights from west coast cities. Far more came on buses. Between 1 and 3 a.m., after the final session of Urbana '76 ushered in the New Year, 136 charter buses left the parking lots surrounding the assembly hall, heading for destinations as distant as Orlando and Edmonton. Another 20 buses departed after daybreak.

It was a serious convention. There was no time for such things as sports, recreation or musical concerts, much less for frivolity. The business at hand was missions. The incentive was the great commission. The goal was "Declaring Christ's Glory among the Nations."

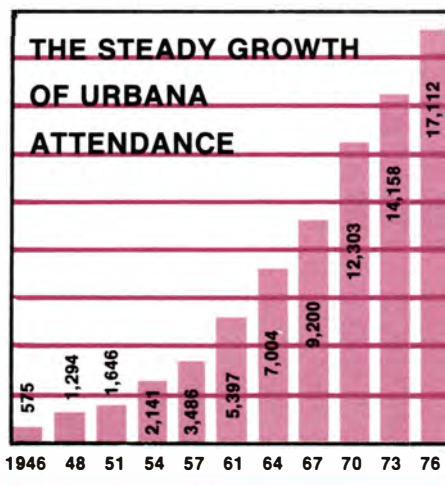
The method of the convention was a combination of plenary sessions, 78 different elective workshops, and small, dormitory Bible studies. Supplementing all this was the display area in the armory, where students could meet with representatives of 100 missionary organizations. Apart from this, there was no denominational emphasis in the convention, nor any push for specific mission boards.

There *was* an emphasis on the daily quiet time—its importance, and how-to-do-it—and there was the actual practice of it in the Urbana daily schedule. Convention director David Howard interviewed several of the major speakers, asking them pointed questions about their own devotional lives. Billy Graham said his practice was to read five Psalms every morning, going through the book of Psalms every month. Another speaker had taken his challenge from Leland Wong, "No Bible, no breakfast." John Stott said he had learned long ago that the only real secret to getting up early in the morning was going to bed at night.

Another emphasis of the Urbana convention was campus witness. Effectiveness in foreign missions begins right at home. It was evident that God was working on many campuses.

Blake Bartlett felt that the Inter-Varsity group at Newfoundland's Memorial University was seeing more sparks than in the previous few years. I asked him what methods of soul-winning were working on his campus.

"Personally," he replied, "the most effective thing I have experienced is the small cell group. We found that the kids

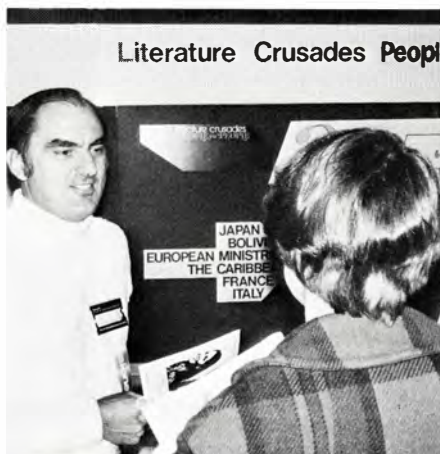


Sizing up the Students

OBSERVATIONS FROM THE URBANA DISPLAY AREA



Kathie Mayer,
former missionary to Peru



Kevin Dyer at the
Literature Crusades Booth



Steve English of the
Emmaus Correspondence School

C.M.M.L. and the MISSIONARY SERVICE COMMITTEE

Never before have I experienced such a complete lack of barrier in personal contact with so many people. In casual conversation with students there was openness and warmth. Even in the press of the display area there was a delightful ambience, a sense of family.

I believe that from the outset the Holy Spirit was in control, filling the speakers and ministering assertively to our hearts and consciences. And I could not help but be impressed by the caliber of the young men and women as I met them at our CMMML-MSM booth. Many ministered to my own spirit by their nearness to Christ and their sincere interest in missions.

A good number of young people from assemblies were counseled. I found them genuinely desiring the Lord's will in service for Him.

Dr. Jim Rennie, Toronto,
medical missionary on furlough from Zambia

LITERATURE CRUSADES

The view of the Missionary Convention at Urbana from the Literature Crusades booth was very encouraging. It seems that short-term missions is a concept that has now come into its own. It has a strong appeal to young people today, and hundreds stopped by the booth. Many were interested in the two-year teams with the goal of evangelism, discipling, and planting New Testament churches.

Our commitment to the priesthood of all believers, the unity of the body of Christ, and the plurality of godly elders who equip the saints for the work of the ministry seemed to be especially appreciated. That we offer all the training needed was also appreciated. Students exhibited special interest in our four 1977 summer crusades, to be held in the Wisconsin Dells, the Canadian Rockies, Grenada, and Bolivia.

Kevin Dyer, President
Literature Crusades

EMMAUS BIBLE SCHOOL

"I had no idea that Emmaus courses were studied around the world." So said many foreign students at the Urbana Convention. It was gratifying to have a large number of foreign students stop at our booth. Many testified to being helped and blessed through studying Emmaus Bible courses in their native countries. These students came from Ethiopia, Ghana, Ivory Coast, Kenya, Liberia, Uganda, Zaire, Hong Kong, India and the Philippines.

Some notable observations emerged from our discussions. None of the students interviewed realized they were part of a world-wide ministry. This is encouraging for it indicates that Emmaus has been successful in making its outreach indigenous, at least in those countries. Absent from the minds of these students was all thought of Western or American influence. Praise God.

Gordon Haresign, Director
Emmaus Correspondence School

we prayed for were also being prayed for by other cell groups. The Lord was bringing each of us into contact with the same people. We were from different churches and we found that the body of Christ is working quite effectively through being willing to jump denominational barriers."

Finally, of course there was the all-pervading emphasis on missions. But for different students it had different aspects, as indicated by the responses of students interviewed by the editor of INTEREST. Karen Alger, for instance,

has an Associate Degree in Physical Therapy. She wondered where she could fit in as a missionary, or whether further training in some other field would be necessary. Karen is from Arlington Countryside Chapel in Arlington Heights, Illinois.

David Amster is a freshman at Wheaton College. His immediate concern is the Lord's direction regarding the emphasis of his own education. "I have known there is a need in foreign missions," he told me, "but I am almost totally ignorant of the different oppor-

tunities." That afternoon he expected to talk to a number of missionaries in the display area of the armory.

David has only been a Christian for two years. He has a Jewish background, and had been very agnostic. His best friend went to Lake Pointe Community Chapel in Plymouth, Michigan. "He and I developed a very close relationship, and he started inviting me to go to church with him. I was skeptical of the whole thing because my parents had always told me that Christianity was taboo. But I went out of curiosity and out

of consideration for my friend. Also, he was taking a Bible study every Friday night. It was really fantastic."

It was through the Plymouth assembly David received the Lord. He is concerned about winning Jewish people, but also interested in the need for teachers in Nigeria. He would prefer to go out as an assembly missionary, but did not know much about the opportunities.

By contrast, Dennis Stear's interest in assembly missions began on the mission field. At a missionary conference at Southeastern Bible College, where he was a student, Dennis had first been exposed to the real need on foreign fields. He had learned that 90% of the preaching goes to about 5% of the population. "These facts sunk in," he says. He became involved in prayer bands and Inter-Varsity, and got into a summer missionary program in Peru. There he met Bill Conard, Bert Elliot, and British missionary Keith Ward. When the summer program ended he stayed on in Peru for another three months with them, "seeing the real need of Jesus Christ in people's lives."

Dennis continues to attend Southeastern Bible College and is now in fellowship at Mountain Brook Bible Chapel, both in Birmingham, Alabama.

These, then, were the themes prominent in Urbana 76. Most obvious was the ultimate goal of glorifying Christ among the nations. An essential prerequisite for that is making Christ known on the campuses of North American universities. And underlying it all is the urgency of personal submission to Jesus Christ. As Edmund Clowney, the keynote speaker, put it:

"The first question for you is not where among the nations the Lord may call you nor even how among the nations your lips and life may declare his glory. The first question is, have you seen the glory of the Lord? Have you heard the voice of the Son of God calling from Calvary?"

"Yes, here at Urbana you may learn of Christ the King of glory whose power will judge the warring nations, of Christ the prophet of glory whose Word is truth for the erring nations, of Christ the priest of glory whose sacrifice is the only salvation for the rebellious nations. But to proclaim his name among the nations you must first bless his name in your heart."

* * *

Next Month: Urbana Report, Part II—Highlights of the Platform Ministry.



The editor (right) interviews Dennis Stear of Birmingham (see article)



Lemuel Tucker, one of the student speakers at Urbana



Allan Compare of Stuart, Florida (see article)



Below and right: Students relaxing in lounge and display area





Assurance and Sanctification

by John Williams

The eternal call of God finds its outworking in daily life through the Holy Spirit's ministry.

Fifteenth in a continuing series

THE HOLY SPIRIT is the source of the believer's new life. He is also his resource for all life's experiences.

The Holy Spirit is involved in every phase of our spiritual experience. As Scripture puts it, we are not only "born of the Spirit," but we "walk by the Spirit." In this article we shall begin to examine some of the many ways in which the Holy Spirit helps us.

I. ASSURANCE BY THE SPIRIT

The stated purpose of John in his first epistle is to undergird the believer's certainty (I John 5:13). He does this by reminding his readers of God's threefold witness to Christ:

It is the Spirit who bears witness, because the Spirit is the truth. For there are three that bear witness, the Spirit and the water and the blood; and these three are in agreement.... The one who believes in the Son of God has the witness in himself; the one who does not believe God has made Him a liar; because he has not believed in the witness that God has borne concerning his Son.

I John 5:7-10

John is asserting that a Christian's faith is grounded on God's historical witness in the Incarnation,¹ and is confirmed by God's contemporary and continuing witness through the indwelling Spirit. Thus the divine witness is both the source and the consequence of the believer's faith in Christ.

In other words, a Christian believes because of what God *has* said in Christ, and because of what he *continues* to say by the Spirit in his heart.

This inner assurance should not be

thought of as some ephemeral emotion. Rather it is a deep, unshakable conviction of the life of God in the soul. Its practical effect will be victory over sin and a recognition of the "voice of the Shepherd" in the Scriptures, themselves the product of the Spirit's inspiration.²

Paul also speaks of this inward witness of the Spirit. When writing of our spiritual sonship, he says: "The Spirit Himself bears witness with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow-heirs with Christ."³

II. SANCTIFICATION BY THE SPIRIT

There are two aspects to sanctification, the *positional* and the *practical*. The former relates to a believer's standing before God; the latter, to his spiritual condition and conduct. The one might be referred to as his "outward consecration," which is effected once for all; the other, as his "inward purification," which is continuous and progressive.

In Scripture, the Holy Spirit is involved in both. He is both the seal which marks us as God's "special possession," and the power by which we live "as becometh saints."

A. Outward Consecration

Both Peter and Paul refer to the Spirit's part in the outward aspect of sanctification. Peter describes the Christian as "chosen according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, that you may obey Jesus Christ and be sprinkled with his blood."⁴

Paul agrees: "God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth."⁵

Just as the Levitical priests were sprinkled by blood and set apart as a

special corps to perform divine service, so Christians have been consecrated by the blood of Jesus Christ through sanctification by the Spirit. This is crystallized in Paul's words to the Corinthians: "You were washed,...you were sanctified,...you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God."⁶

B. Inward Purification

In a sense, the Holy Spirit is the divine link between the eternal call of God and our experience of the saving efficacy of the work of Christ. He was there when God "foreknew" us,⁷ and He is here when we obey the Gospel and trust in Christ for forgiveness and cleansing. It is the Holy Spirit who makes good in our experience the life of God to which we were called "before the foundation of the world."⁸

The process of sanctification through the Spirit is initiated in the Christian's life by a crisis, namely his regeneration. Thereafter, as the believer seeks in faith to glorify Christ by obeying the Scriptures, the Holy Spirit effects the ongoing work of his sanctification.

The primary purpose of the Spirit is to glorify Christ. He does this in the life of the Christian, by setting him "free from the law of sin and of death" (i.e. the sin-principle, entrenched by nature and practice), so that he can live victoriously and display the virtues of Christ.⁹ This does not mean over-riding the believer's will nor eradicating his sinful nature, but rather the setting of his affection on Christ.

It is still the responsibility of the Christian to be continually "putting to death the deeds of the body."¹⁰ Or, to use another metaphor, we are to be

those who have "laid aside the old self with its evil practices, and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him."¹¹

Aware of his total inability to please God "in the flesh," the believer rejoices that he is now "in the Spirit" and can not only please God but conquer sin!¹² If instead, a Christian lives in sin, he is not only living a lie but rejecting God's will and Spirit. Paul put this plainly:

This is the will of God, your sanctification; that is, that you abstain from sexual immorality; that each of you know how to possess his own vessel in sanctification and honor... For God has not called us for the purpose of impurity, but in sanctification. Consequently he who rejects this is not rejecting man, but the God who gives his Holy Spirit to you.

I Thessalonians 4:3-4, 7-8

Concerning the Spirit's sanctifying work, John Owen the Puritan, wrote: "Sanctification is an immediate work of the Spirit of God on the souls of the believers, purifying and cleansing their natures from the pollution and uncleanness of sin, renewing in them the image of God, and thereby enabling them from a spiritual and habitual principle of grace to yield obedience unto God, according unto the tenor and terms of the New Covenant, by virtue of the life and death of Jesus Christ."

Surely the secret of practical holiness is the acceptance by faith of the Lordship of Christ in our lives. Therefore "sanctify Christ as Lord in your hearts."¹³

* * * * *

Next month: Six more aspects of the Spirit's enablement for Christian living, under the title, "A Power to Live By."

¹The historical witness of the "water and blood" (verses 6, 8) is best understood as referring to the baptism and the cross of Christ. John is answering the heretical opinion of the Corinthian Gnostics who suggested that our Lord's deity was assumed at his baptism and forfeited before his cross. The Apostle is asserting that Christ was both truly God and truly man, before, during and after his earthly ministry.

²I Peter 1:21;

Hebrews 10:15

³Romans 8:16-17

⁴I Peter 1:1-2

⁵II Thes. 2:13

⁶I Cor. 6:11

⁷Romans 8:29

⁸Ephesians 1:4

⁹Romans 8:2-6

¹⁰Romans 8:13

¹¹Colossians 3:9-10

¹²Romans 8:8-9

¹³I Peter 3:15;

Ephesians 3:16-17

Bible Quotations are from the New American Standard Bible (NASB).

APRIL 1-3—PALOS HILLS, ILLINOIS

The Palos Hills Christian Assembly will hold its annual spring conference with John Bramhall, Neil Dougal, David Long and Robert Ramey as speakers. Accommodations provided.

Contact: Thomas Carrick, 5607 Laurel Ave., LaGrange, Ill. 60525.

APRIL 16-17—LIMON, COLORADO

The Limon Bible Chapel, 385 J Avenue, will hold its annual conference, beginning at 3 p.m. Speakers will be James Stahr, Ray Routley and Ben Parmer. Accommodations provided.

Write: Limon Bible Chapel, Box 291, 80828.

APRIL 23—SOUTH FLORIDA

The annual South Florida Ladies Missionary Conference will be held at Ft. Lauderdale Chapel, 141 N.W. 38th St.

Contact: Miss Grace Crawford, 444 W. Palmetto Park Rd., Apt. D203, Boca Raton 33432.

APRIL 23-24—SIMCOE, ONTARIO

Christians at Simcoe Gospel Chapel will hold their conference, beginning at 2:30 p.m. Speakers will be Gary Inrig and Robert Dowie.

Contact: Paul Fletcher, Box 25, Simcoe.

APRIL 23-24—WASHINGTON, D.C., AREA

Assemblies of the District of Columbia, Maryland and Northern Virginia will hold their annual conference at New Hampshire Avenue Gospel Chapel, 12608 New Hampshire Ave., Silver Spring, Maryland. Theme: God's Provision for Mankind. Speakers expected are T. Ernest Wilson and J. Philip Morgan.

Contact: Louis Wieland, 2810 Munson St., Wheaton, MD 20902 (301/942-2562).

MAY 7—SAN FRANCISCO BAY AREA, CALIFORNIA

The annual Ladies' Missionary Conference of the San Francisco Bay and Sacramento area will be held at the Fairhaven Bible Chapel, 401 MacArthur Blvd., San Leandro with meetings in the morning and afternoon. Accommodations provided.

Contact: Mrs. Edna Mork, 21543 Knoll Way, Castro Valley, 94546.

MAY 7—CHICAGO, ILLINOIS

The annual Chicago area Ladies' Missionary Conference will be held at Hersey High School in Arlington Heights. 10:30 am and 1:30 pm sessions.

Contact: RoseMary Carrera, 1054 W. Wrightwood, Chicago 60614.

JUNE 25-JULY 8—BRISTOL BIBLE CONFERENCE

The 1977 Bristol Bible Conference will be held at Ben Lippen School (Asheville, N.C.). The school is on a mountaintop in the Blue Ridge Mountains and offers facilities for up to 300 guests. Speakers will be Phillip Morgan (first week), John Phillips (second week) and Stan Ford (both weeks).

Contact: Welcome Detweiler, 252 Hester Rd., Durham, NC 27703.

CHURCH AND FAMILY FORUMS

March 18-19 Albuquerque, New Mexico
 April 1-2 Phoenix, Arizona
 April 15-16 St. Louis, Missouri
 June 10-11 Wichita, Kansas

These regional conferences are an outgrowth of the 1975 Continental Congress on the Family (see INTEREST February 1976, page 16). They will train individuals to use new adult curriculum materials designed to strengthen and enrich family relationships. Seminars are offered in three areas: marriage, parenthood and singleness.

Cost is \$32.00 per person. For details and application contact: Family Concern Inc., P.O. Box 14249, Omaha, NE 68124 (402/393-0142).

Conference announcements for the June issue should arrive at INTEREST by April 10.

Make plans now to attend
The 1977 BELIEVERS' BIBLE CONFERENCE

July 16-22

**at Covenant College
 Lookout Mountain, Tennessee**

A complete family conference, with ministry and activities for all ages.

Adult speakers:

John Phillips

Tom Taylor

T. Liddon Sheridan


Contact:

T. Alva Stephens, Registrar

P.O. Box 5738

Augusta, GA 30306

Servants of the Lord



*Working in
the United States,
Canada and the Bahamas*

Listed here are the addresses of servants of the Lord working with and commended from assemblies in the United States, Canada and the Bahamas. This is not an official list of workers, but rather an address list issued for the convenience of our readers. It does not pretend to be a complete list. Some workers choose not to be included; for others we lack a current address. Also, there are many who serve the Lord without a commendation from the local assembly, and some whose assemblies have chosen not to publicize their commendations.

For overseas workers see the Missionary Prayer Handbook, available from Christian Missions in many Lands, P. O. Box 13, Spring Lake, New Jersey 07762. Price: \$1.00 each.

March 1977

OPEN STAPLES TO REMOVE WORKERS LIST FROM MAGAZINE

A

John E. Abernethy
4716 Tuck Ave.
Terrace, BC V8G 2G5

Alan Adams
Box 5055
London, ON N6A 4L6

David L. Adams
115 Main St.
Unionville, ON L3R 2G1

John H. Adams
Box 5055
London, ON N6A 4L6

Robert F. Adcock
121 Pleasant Dr.
Durham, NC 27703

Brian T. Aggett
413 N. 57 Ave.
Yakima, WA 98902

Alex Ainslie
3208 N.E. 97th St.
Seattle, WA 98115

John Dick Aitken
R.R. 2
Shelburne, ON

John Y. M. Aitken
11786 85B Ave.
North Delta, BC V4C 2W2

Stephen R. Allan
Turkey Hill Ranch
Box 175
Freeburg, MO 65035

F. Edward Allen
P. O. Box 5858
Nassau, BAHAMAS

Hector Alves
338 W. King Ed. Ave.
Vancouver, BC V5Y 2J2

Colin F. Anderson
386 Tuck Dr.
Burlington, ON L7L 2R3

Elmer Anderson
Rt. 1, Box 151
Pinnacle, NC 27043

Verna Anderson
Grand Marais, MB ROE OT0

Wm. F. Anderson
417 Poplar St.
Florence, SC 29501

Nelson J. Annan
6707 149A Ave.
Edmonton, AB

Carl Armerding
350 Berkeley Ave.
Claremont, CA 91711

Minnie Armerding
Western Assm. Home
350 Berkeley Ave.
Claremont, CA 91711

Robert Arthur
36310 28 Ave. S.
Federal Way, WA 98002

Kenneth Aston
1815 A Wildbrook C
Concord, CA 94520

B

Kingsley Baehr
1512 Kenyon Ave.
So. Plainfield, NJ 07080

James Bailie
1081 N.E. 63rd Ct.
Ft. Lauderdale, FL 33334

Kenneth Baird
310 N.E. Hays St.
Greenfield, IA 50849

Charles Baker
61 Arita Circle
Winston-Salem, NC 27105

Lloyd Ballhagen
Box 321
Tylertown, MS 39667

Joseph Balsan
7319 Maple Dr.
Urbandale, IA 50322

Douglas Barnes
Box 877
Chapleau, ON P0M 1K0

Ben Bates
200 Emden Way
Ellenton, FL 33532

Larry Batts
2833 Duke Hmestd. Rd.
Durham, NC 27705

O. B. Batts
1517 Union Ave., N.E.
Grand Rapids, MI 49505

Abner Bauman
121 Mandel Lane
Prospect Hgts., IL 60070

Calvin Baumann
Kansas Bible Camp
Rt. #3
Hutchinson, KS 67501

George Baxter
Box 141
Flagstaff, AZ 86001

Stanley Beasley
Box 100, Burnt Pt.
C. Bay, NF A0A 1M0

Richard Becker
506 N. Stratford Rd.
Arlington Hgts., IL 60004

Robert Beers
12265 S.W. 31st St.
Miami, FL 33175

Ernest Belch
Box 698
Bancroft, ON

Kenneth Belch
Box 1111
Stirling, ON K0K 3E0

William E. Belch
1264 Amundsen Ave.
Peterborough, ON

Ronald G. Bennett
Chr. Hme. for Children
6 W. Cheyenne Rd.
Colorado Sprgs., CO 80906

F. Irving Benton
7D Jerome Cresc., Apt. 903
Stoney Creek, ON L8E 3H1

Gerrit Bergsma
7640 Steveston Hwy.
Richmond, BC V7A 1M2

Jean-Paul Berney
707 Maskinonge Ave.
Ste. Foy, PQ G1X 2N5

Byron Berry
4867 34 St.
San Diego, CA 92116

Nelson Betoney
Box 17
Tonalea, AZ 86044

LeRoy Beverly
Rt. 1, 96 Main St.
Ellsworth, ME 04605

William Bingham
R.R. 1
Weymouth, NS

Paul Bischoff
40 Ransom Ave.
Sea Cliff, NY 11579

Richard Bishop
940 Elm Ave.
Grand Junction, CO 81501

Paul Bitler
22 McCollum Pl.
Yonkers, NY 10704

John Bloom
Rt. 3
Hutchinson, KS 67501

Lottie Bollinger
El Nathan Home
Marble Hill, MO 63764

Minna Gene Bollinger
El Nathan Home
Marble Hill, MO 63764

J. Lloyd Bone
2215 Albert Ave. S.
Saskatoon, SK S7J 1K1

R. James Booker
43 Singal St.
Hazeldean, ON K2L 1B8

Robert L. Booth
Apt. 1209
40 Parkcrest Dr.
Scarborough, ON M1M 2Z2

James K. Boswell
344 Burlington Cres.
London, ON N5Z 3G7

Howard Bosworth
1544 Jefferson St.
Hollywood, FL 33020

Chas. Eugene Bouliane
278 Davis
Arvida, PQ G7S 3D4

Frederic W. Bovey
7362 Naples Dr.
Hazelwood, MO 63042

Chas Bowen
22175 96 Ave., R.R. 5
Langley, BC

John Bramhall
2309 Commonwealth Ave.
Charlotte, NC 28205

Louis Brandt
Garnavillo, IA 52049

Bill Brown
3248 N.W. 36 Ct.
Ft. Lauderdale, FL 33309

John Brown
Pittsboro Christian Home
Box 518
Pittsboro, NC 27312

Paul Brownson
Box 203
Prospect Hgts., IL 60070

Simon Brownson
R.R. 4
Bancroft, ON K0L 1C0

Robert Bruton
4571 Evelena Ct.
Fremont, CA 94536

Lawrence R. Buchanan
Box 1266
Cochrane, ON P0L 1C0

Norman Buchanan
460 Milot
Cap de la Madeleine, PQ
G8T 7M3

Wilfred Buchanan
142 C St. Louis
Drummondville, PQ J2B 5W4

Richard Bunce
Bair Lake Bible Camp
R.R. #1
Jones, MI 49061

W. Roy Buttery
P. O. Box 21171
Nairobi
Kenya, EAST AFRICA

Wayne Byrd
Turkey Hill Ranch
Box 175
Freeburg, MO 65035

C

David Calderhead
1568 Virginia Ln.
Mansfield, OH 44905

George A. Campbell
Box 42
New Carlisle, PQ G0C 1Z0

George D. Campbell
30 E. Valley Rd.
Cornerbrook, NF

Berndt B. Carley
61 Petunia PL., Rt. 4
Zephyrhills, FL 33599

David Cartwright
P. O. Box 436
Marsh Harbour
Abaco, BAHAMAS

Brian Catalano
1139 E. Edison St.
Tucson, AZ 85719

James Catron
828 N. Marion St.
Oak Park, IL 60302

Marc Champagne
680 Boul St. Jean Ouest
St. Louis-de-France, PQ
G8T 1A3

Svend Christensen
Rt. 3
St. Peters Bay, PE COA 2A0

Heather Clark
Box 5055
London, ON N6A 4L6

James Clark
474 Charles St.
Sault Ste. Marie, ON P6C 3L6

Ralph M. Clark
R.R. 6
Calgary, AB T2M 4L5

Robert Clark
12322 Pine Knoll Dr.
Houston, TX 77072

David L. Clifford
4313 Conastoga Trail
Holiday, FL 33589

Roger Cocking
5053 Eastwood Rd.
St. Paul, MN 55112

Harry Cockrell
458 McGill Dr., College Pk.
Port Moody, BC V3H 1T0

Wm. James Coleman
9344 Elsa St.
Detroit, MI 48214

John Collins
Central Gospel Hall Miss.
222 N. 12th St.
Philadelphia, PA 19107

Betty Conrad
Box 203
Prospect Hgts., IL 60070

Sam Coppieters
Rang 4
St. Alphonse de Granby, PQ
J0E 2A0

Gerard Couenhoven
25 G St.
Maple Hill Estates
Hamel, MN 55340

Donald Cox
C.P. 997, 40-Iere Rue 0
Ste. Anne des Monts
Gaspe Ouest, PQ G0E 2G0

Venture Coy
814 Baker St.
Boise, ID 83704

Douglas Crabb
Box 1267
Helena, MT 59601

Ernest B. Crabb
4904 85th Pl., N.E.
Marysville, WA 98270

Judy Craver
470 Broad St.
Salamanca, NY 14779

Norman Crawford
2148 Creglow Dr.
Jackson, MI 49203

Robert Crawford
133 Broad St.
Akron, PA17501

David Crompton
6107 S. Fourth St.
Tampa, FL 33611

Wallace Cudmore
139 Springdale Dr.
Barrie, ON

D

Rance Darity
Kingsbury Apts. A-9
Malvern, PA 19355

Joseph Darling
1892 St. Laurent
Shawinigan, PQ G9N 3N3

Lawrence Darling
11619 Stroud
Houston, TX 77072

E. Vincent Davey
11395 Jean-Masse St.
Montreal, PQ H4J 1R8

Elsie Davey
Swan River, MB R0L 1Z0

A. James Davies
R.R. 5
Waterford, ON

Jack Davies
19100 Crest Ave. #55
Castro Valley, CA 94546

John M. Davies
c/o F. Greer
1216 Falgarwood Dr.
Oakville, ON

Duane C. Davis
1624 Pk. Towne Pl., N.E.
Cedar Rapids, IA 52402

Lewis Dawes
Box 8
Duncan, BC

William M. Dawes
1468 Columbia Ave.
Trail, BC V1R 1JB

Leonard DeBuhr
Aplington, IA 50604

Gerald DeRenzo
5807 Elisor Rd.
Columbia, SC 29210

Candido DeSousa
194 Beekman Ave.
N. Tarrytown, NY 10591

Robert DeYoung
Immanuel Mission
Box 218
Teec Nos Pos, AZ 86514

Robert Eugene Deeds
Box 887
Hagerstown, MD 21740

Raymond Dell
615 N.E. D St.
Grants Pass, OR 97526

Aubrey Dellandrea
247 Greenhill Ave.
North Bay, ON P1B 8G2

Ernest Dellandrea
Port Loring, ON

Robert G. Dempster
Box 1134
Belleville, ON K8N 5E8

Frank Detrick
1034 Pine, N.W.
Grand Rapids, MI 49504

Frank Detweiler
Rt. 1
Chilhowie, VA 24319

Welcome Detweiler
252 Hester Rd.
Durham, NC 27703

Harry Deutchman
4617 Dover Dr.
Martinez, GA 30907

Arthur Dewhurst
Pittsboro Christian Home
Box 518
Pittsboro, NC 27312

Peter Dillon
10353 Imperial Ave.
Cupertino, CA 95014

Herbert G. Dobson
9431 Springfield Ave.
Evergreen Pk., IL 60642

Chester Donaldson
Box 1499
190 Legion Dr.
S. Porcupine, ON P0N 1H0

Joseph Doucet
2465 St. Anne St.
St. Hyacinthe, PQ J2S 5J1

Neil Dougal
7 Tyson Rd.
Worcester, MA 01606

Ervin Dresch
Apt. 2
2333 Cincinnati Ave.
San Antonio, TX 78228

Robert Dryburgh
22 Fox Chapel Rd.
London, ON N6G 1Z2

Donald Dunkerton
306 Robin Lane
Marietta, GA 30060

Blanche Durocher
1283 Rue Craig
Sherbrooke, PQ J1H 4H2

Delbert J. Dyck
Immanuel Mission
Box 218
Teec Nos Pos, AZ 86514

Laverne Dyck
Immanuel Mission
Box 218
Teec Nos Pos, AZ 86514

Kevin Dyer
907 Sherwood Dr.
Prospect Hgts., IL 60070

E

Clara M. Eccles
3005 Willow Rd.
Anchorage, AK 99503

Ronald Edgecombe
176 Ave. George
Noranda, PQ J9X 1B4

David Ednie
Box 873
Pittsboro, NC 27312

John Elliott
1030 S. Crutcher St.
Springfield, MO 65804

Paul Elliott
Aplington, IA 50604

Worth Ellis
Rt. 7, Box 241
Durham, NC 27707

F

William Fairholm
Box 37
Pibroch, AB T0G 1V0

Allen Ferguson
206-A So. 2nd Ave.
Arcadia, CA 91006

William D. Ferguson
470 Broad St.
Salamanca, NY 14779

William H. Ferguson
Apt. 207
12000 Edgewater Dr.
Lakewood, OH 44107

Edwin Fesche
720 William Ave.
Westminster, MD 21157

Shockley Few
3619 Hanson Rd.
Columbia, SC 29204

Len Fex
Box 975
Wingham, ON

Jack Fish
25 E. Washington
Lombard, IL 60148

Harold Fiss
Box 464
North Bay, ON P1B 8J1

Ken Fleming
156 N. Oak Park Ave.
Oak Park, IL 60301

Paul Fletcher
R.R. #6
Simcoe, ON N3Y 4K5

V. Paul Flint
178 N. Euclid Ave.
Oak Park, IL 60302

T. Michael Flowers
Box 1464
Savannah, GA 31402

Howard Forbes
C.P. 481
Arvida, PQ G7S 4L1

A. Ray Fox
(self-supporting)
R.R. 1
Waverley, NS

Bryan Fox
81 Mont Bruno
St-Julie, PQ

Cathie Fraser
Immanuel Mission
Box 218
Teec Nos Pos, AZ 86514

Gordon Fraser
Rt. 1, Box 226
Hubbard, OR 97032

Earle Fries
Literature Crusades
P. O. Box 203
Prospect Hgts., IL 60070

Bryan Funston
Main Point
Gander Bay, NF A0G 3G0

G

Irene Gallagher
353 Clela Ave.
Los Angeles, CA 90022

Sam Gallagher
10552 McClemont Ave.
Tujunga, CA 91042

Jack M. Gawley
Box 862
Keystone Hgts., FL 32656

Norman Gentry
Haley Station, ON

Murdy Getty
396 Conifer St.
Sherwood Pk., AB T8A 1M5

Otis Jean Gibson
60 Oakmont Ave.
Piedmont, CA 94610

Douglas Gilmore
So. Green Lake Rd.
R.R. 1
70 Mile House, BC V0K 2K0

Joseph Giordano
2118 Ludlow Lane
Winston-Salem, NC 27103

Fred Gladstone
P. O. Box 434
Darien, GA 31305

David Glock
408 N. Craig Pl.
Lombard, IL 60148

Eustace Godfrey
518 431 Winnipeg St.
Penticton, BC V2A 6P4

Gaius Goff
53 Wishing Well Rd.
St. John's, NF A1B,1G6

Mariano Gonzalez
529 Pershing Ave.
Glen Ellyn, IL 60137

Denton Goodall
1125 Nepperhan Ave.
Yonkers, NY 10703

Philip Goodwin
P. O. Box 147
Attleboro, MA 02703

Albert Graham
226 18th Ave., N.E.
Calgary, AB T2E 1N2

George Graham
310 Sherrick Dr.
East Park Estates, PA 15642

Albert W. Grainger
Box 1365
Huntsville, ON

Vivian Grant
100 Ridout St., S., Apt. 302
London, ON N6C 3X5

John A. Gray
U-38--900 Pondview Rd.
London, ON

Hal Greene
1803 Rampart St.
Cape Girardeau, MO 63701

Louise Grindstaff
Box 518
Pittsboro, NC 27312

Ernest A. Gross
Box 612
Shelbyville, TN 37160

Phil Guikema
222 Apollo Dr.
Apopka, FL 32703

James Gunn
Unit 16
270 Timberbank Blvd.
Agincourt, ON M1W 2M1

William Gurnett
10559 48 St.
Edmonton, AB T6A 2B3

Walter N. Gustafson
104 Moonflower Rd.
Hatboro, PA 19040

H

C. Russell Hadley
477 Shewville Rd.
Ledyard, CT 06339

Standard Postal Abbreviations for States and Provinces

AB	Alberta	LB	Labrador	NY	New York
AK	Alaska	MA	Massachusetts	OH	Ohio
AL	Alabama	MB	Manitoba	OK	Oklahoma
AR	Arkansas	MD	Maryland	ON	Ontario
AZ	Arizona	ME	Maine	OR	Oregon
BC	British Columbia	MI	Michigan	PA	Pennsylvania
CA	California	MN	Minnesota	PE	Prince Edward Island
CO	Colorado	MO	Missouri	PQ	Quebec
CT	Connecticut	MS	Mississippi	RI	Rhode Island
DC	District of Columbia	MT	Montana	SC	South Carolina
DE	Delaware	NB	New Brunswick	SD	South Dakota
FL	Florida	NC	North Carolina	SK	Saskatchewan
GA	Georgia	ND	North Dakota	TN	Tennessee
HI	Hawaii	NE	Nebraska	TX	Texas
IA	Iowa	NF	Newfoundland	UT	Utah
ID	Idaho	NH	New Hampshire	VA	Virginia
IL	Illinois	NJ	New Jersey	VT	Vermont
IN	Indiana	NM	New Mexico	WA	Washington
KS	Kansas	NS	Nova Scotia	WI	Wisconsin
KY	Kentucky	NT	Northwest Territories	WV	West Virginia
LA	Louisiana	NV	Nevada	WY	Wyoming
				YT	Yukon Territory

Van Hairgrove
8162 Calle del Humo
San Diego, CA 92126

J. A. W. Halliday
301 S.W. 68th Blvd.
West Hollywood, FL 33023

Mike Hamel
1070 Julian St.
Denver, CO 80204

O. G. Hankins
216 Good News Ave.
Belle Chasse, LA 70037

Robert Hanks
Box 773
174 Shirley St.
Timmins, ON P4N 7G2

Gordon Haresign
156 N. Oak Park Ave.
Oak Park, IL 60301

R. Edward Harlow
230 Glebe Mount Ave.
Toronto, ON M4C 3T4

John Harper
336 W. Greenfield
Lombard, IL 60148

Robert Harper
229 Cherrywood Dr.
Maitland, FL 32751

Victor Harrington
1107 Mineola Ave.
Clermont, FL 32711

B. Sam Hart
6701 Cresheim Rd.
Philadelphia, PA 19119

Charles Hart
Box 8081
Philadelphia, PA 19101

Helen Hathazy
Pittsboro Christian Home
Box 518
Pittsboro, NC 27312

Thomas Hay
#7 6138 Willow St.
Vancouver, BC

Colin Heath
Imperial Plaza A-515
1717 Bellevue Ave.
Richmond, VA 23227

George Heidman
R.R. 4
Fredericton, NB E3B 4X5

Sheila Henderson
125 York Downs Dr.
Downsview, ON M3H 2G6

Jack Heseltine
Box 524
Cosmopolis, WA 98537

Rowland H. C. Hill
21544 Tanglewood Dr.
Castro Valley, CA 94546

James G. Hislop
330 Sea Park Blvd.
Satellite Beach, FL 32937

Owen Hoffman
Box 99
Washington, GA 30673

P. Thomas Hoffman
Box 713
Washington, GA 30673

Sydney Hoffman
Apt. 507
55 Huntingdale Blvd.
Agin court, ON M1W 2N9

Roger Hoffmann
8140 W. Laurence
Norridge, IL 60656

Fred Holder
c/o George Bell
21 Glencrest Blvd.
Toronto, ON M4B 1L2

W. Eugene Hollingsworth
Box 518
Pittsboro, NC 27312

George Honeycutt
P.O. Box 518
Pittsboro, NC 27312

Mun Hope
Box 115
North Surrey, BC

David S. Horn
#1 2515 S. Sheridan
Denver, CO 80227

John A. Horn
817 S. 7th St.
Atchison, KS 66002

Robert Hostetler
P. O. Box 1600
Sherbrooke, PQ J1H 5M4

Douglas C. Howard
1983 Petty Grove Ct., N.E.
Salem, OR 97303

Walter Huckaby
2733 Grove Way
Castro Valley, CA 94546

John Hunt
917 14th St.
Bellingham, WA 98225

W. Fisher Hunter
810 N. First St., Apt. A
Arcadia, CA 91006

Robert Hutchinson
Box 195
Osgood, ON K0A 2W0

William Hynd
3560 Rue Foget, Apt. 71
Flint, MI 48504

I

J. Douglas Ibbotson
Rt. 3, Box 123
Ladson, SC 29456

Gary Inrig
104 Oakhill Pl., SW
Calgary, AB T2V 3X3

Alexander Irvine
Black Capes, PQ

J

Hesketh Johnson
P. O. Box 1468
Nassau, BAHAMAS

Robert Johnston
24860 W. Chicago
Detroit, MI 48239

Gaston Jolin
C.P. 100
Rollet, PQ

Soren Jorgensen
Pittsboro Christian Home
Box 518
Pittsboro, NC 27312

Albert J. Joyce
168 E. Valley Rd.
Cornerbrook, NF P2H 2L9

Albert W. Joyce
2550 Pharmacy Ave.
Suite 1711
Agin court, ON

K

Donald Karsgaard
2074 Butte St., Box 231
Rossland, BC V0G 1Y0

Preston Keith
1005 Solomon Dr.
Kernersville, NC 27284

Timothy Kember
Box 906
Picton, ON

James Kenney
2228 5th Ave., N.
St. Petersburg, FL 33713

Harold E. Kesler
1600 E. Vista Way, Sp. 8
Vista, CA 92083

John Kimpel
581 28E Rue Sud
Charny, PQ G6W 5P6

John E. King
10719 36th St.
Edmonton, AB

Stanley King
4725 - 106 Ave.
Edmonton, AB T6A 1E7

William E. King, Jr.
306 Apollo Dr.
Wilmington, NC 28401

Tom Kirkpatrick
1190 Lawrence Ave., Ste. 207
Kelowna, BC V1Y 0M4

Albert P. Klabunda
2783 Archwood Pl.
Cuyahoga Falls, OH 44221

Richard R. Klein
308 Cypress St.
Alvin, TX 77511

Leroy Knowles
Simms
Long Island, BAHAMAS

Rick Knox
Box 203
Prospect Hgts., IL 60070

Frederick Kosin
103 Bennett Dr.
Darlington, SC 29532

Wesley L. Kosin
Box 338
Fort Washakie, WY 82514

Siegfried Krauss
396 Kingsleigh Ct.
Milton, ON L9T 1X7

L

Roland La Combe
C.P. 351
Sorel, PQ J3P 5N8

Serge La France
2383 Rue Ste. Helene
Longueuil, PQ J4K 3T9

Marcel La Plante
416 Rue Bruneau
Montreal, PQ H1N 3K3

Keith Lapsley
53 Western Ave.
Guelph, ON N1H 6A7

William J. Learoyd
8051 Garnier
Montreal, PQ H2E 2A9

David Leatham
925 Flintlock Dr.
Lansdale, PA 19446

Ethel Lee
582 McCowan's Rd.
Scarborough, ON

Malcolm Lee
933 View Dr.
Richmond, CA 94803

Paul Lewis
2024 Orleans St.
Baltimore, MD
21231

Marcel Lightbourne
Box 5858
Nassau, BAHAMAS

Leonard Lindsted
927 S. Broadmoor
Wichita, KS 67207

Joe D. Livingston
Cal. Ctr. for Bibl. Studies
5441 Overland Ave.
Culver City, CA 90230

Wycliffe J. Livingston
687 Camself Cres.
Richmond, BC V7C 2M9

D. Claude Loney
38 Ovendon Sq.
Agincourt, ON

David B. Long
18 Archerhill Dr.
Islington, ON M9B 5P3

Patrick Long
163 Colborne St., E.
Oshawa, ON L1G 1M3

Grant Love
20031 Monte Vista
Detroit, MI 48221

Clarence A. Low
1-B Southgate Dr.
Jupiter, FL 33458

Herman Luhm
892 Stewart St.
Morgantown, WV 26505

M

William MacDonald
401 MacArthur Blvd.
San Leandro, CA 94577

Murray Macleod
402-245 Bristol St.
Guelph, ON N1H 3M3

Oswald MacLeod
3045 N. Center St.
Hickory, NC 28601

Harold G. Mackay
2512 W. Vandalia Rd.
Greensboro, NC 27407

William B. Mackie
2424 Barth St.
Flint, MI 48504

O. E. Magee
3318 McNair Dr.
Robbinsdale, MN 55422

O. Rex Major
P. O. Box 5858
Nassau, BAHAMAS

G. Vernon Markle
39 Willow Rd., Apt. 210
Guelph, ON N1H 1V8

Barbara Marks
P. O. Box 16613
Portland, OR 97216

Charles Marr
1221 Judson St.
Longmont, CO 80501

Don Marshall
22040 Madison, Apt. 309
Dearborn, MI 48124

Richard Marso
55 Huntingdale Blvd.
Suite 406
Agincourt, ON M1W 2N9

John Martin
Box 38
Hawkesville, ON

Herschel Martindale
7714 Renwick, Apt. 127
Houston, TX 77036

Peter H. Matthews
Box 95
Norris Pt., NF A0K 2V0

Richard Matthews
10805 Deshore Pl.
Culver City, CA 90230

Brian Maxwell
Port Sydney, ON P0B 1L0

Sydney Maxwell
2162 E. 53rd St.
Vancouver, BC

James Mayer
2073 Maple View Ct.
Westfield, NJ 07090

Lorne E. McBain
2129 Creglow Dr.
Jackson, MI 49203

Clark McClelland
535 Spring St., R.R. 1
Westbrook, ME 04092

Robert McClurkin
46 Aberdeen Rd., S.
Galt, ON N1S 2X5

A. Ross McConkey
2214 N.E. 1st Way, Apt. 104
Boynton Beach, FL 33435

John McCracken
Box 29
Weymouth, NS

Eric McCullough
3415 Dallas Dr.
Cedar Falls, IA 50613

Mrs. John McGehee
No. Creek Apts. #23
1568 W. Galbraith Rd.
Cincinnati, OH 45231

L. K. McLwaine
R.R. 1, Hantsport
Hants Co., NS

George McKinley
3175 E. 49th Ave.
Vancouver, BC V5S 1L2

Charles McKinnie
21 Vermeer Dr., Apt. 18
S. Amboy, NJ 08879

Robert L. McLaren
47 Glenbrook Dr.
Guelph, ON N1E 1B1

Audley McLean
71 Philip Dr.
N. Tonawanda, NY 14120

Gerald O. McLellan
874 Queensdale Ave., E.
Hamilton, ON L8V 1N3

W. Archie McLellan
21415 Santa Clara
Detroit, MI 48219

William McNeill
5923 Woodcrest Dr.
Raleigh, NC 27603

William McRae, Jr.
71 Killarney Rd.
London, ON N5X 2A6

J. Herbert Meeks
324 Kinsmoor Dr.
Fort Wayne, IN 46807

F. W. Mehl
101 Quaint Acres Dr.
Silver Springs, MD 20904

Edwin P. Meschkat
3207 19th St.
Lubbock, TX 79410

William Metcalf
168 Ross Ave.
Sarnia, ON N7T 1J7

David Metler
Box 383
Clovis, NM 88101

Stephen Mick
1514 Wisconsin Ave.
Boscobel, WI 53805

Earl Miller
Holland Twrs. Apt. 710
1120 Market St.
Meadville, PA 16335

John Milton Mills
Box 256
Goldsboro, NC 27530

Ron H. Millson
Box 544
Chapleau, ON

Claude Minkler
9135 Farrington Dr.
Santee, CA 92071

John Misener
c/o Joy Bible Camp
Bancroft, ON

Ronald Moeller
1421 Ash St.
Fairbanks, AK 99701

Louis Montalvo
126-03 109th Ave.
So. Ozone Park, NY 11420

Helen J. Montgomery
Immanuel Mission
Box 218
Teec Nos Pos, AZ 86514

Bill Morgan
1508 N. 1st Ave.
Upland, CA 91786

George B. Morgan
3710 Garfield St-B
Carlsbad, CA 92008

J. Philip Morgan
6 Granville Circle
Daytona Beach, FL 32018

Toby S. Morgan
1119 Oakdale Rd.
Augusta, GA 30904

Raymond Morris
Box 246
Winslow, AZ 86047

Harry Morrison
R.R. #1, Box 20
Severn Bridge, ON P0E 1N0

Hayward Morrison
3214 Oaklawn Blvd.
Hopewell, VA 23860

Leslie Muirhead
5832 Molson
Montreal, PQ

Wilfred Munnings
Box 546
Clinton, ON NOM 1L0

F. W. Murphy
1517 W. Linebaugh Ave.
Tampa, FL 33612

Glenford A. Murphy
Box 264
Lakefield, ON K0L 2H0

N

Nazar Nazarian
120 Pine Ave.
New Milford, NJ 07646

Lewton Neilly
Box 9
Spanish Wells, BAHAMAS

Joshua Nelson
Box 27
Paradise Valley, AB T0B 3R0

J. B. Nicholson, Jr.
271 Vansickle Rd.
St. Catharines, ON L2S 2S9

J. Boyd Nicholson, Sr.
70 Crestdale Ave.
St. Catharines, ON

Donald L. Norbie
2605 14 Ave. Ct.
Greeley, CO 80631

John Norris
106 Sweetbriar Dr.
Kitchener, ON N2M 4S6

Alfred Nottage
P. O. Box N-866
Nassau, BAHAMAS

O

William Oglesby
2801 Anderson Dr.
Raleigh, NC 27608

Albert H. Olton
1149 E. 23rd Ave.
Vancouver, BC V5V 1Y8

Robert Orr
Aplington, IA 50604

Carl Ostertag
54 Steeplechase Dr.
St. Peters, MO 63376

Charles Oxendine, Jr.
Rt. 2, Box 37
Pembroke, NC 28372

P

Harold S. Paisley
25 Brenham Cres.
Willowdale, ON M2M 2K9

Ben F. Parmer
(Self-supporting)
Box 6
Burlington, CO 80807

John Mark Patterson
Literature Crusades
Box 203
Prospect Hgts. IL 60070

Joseph Paulick
Box 1166
Flagstaff, AZ 86001

Carl Payne
Templeman
Bonavista Bay, NF A0G 4G0

R. Peacock
2769 E. 44th Ave.
Vancouver, BC

Frank Pearcey
3533 Derry Rd., E.
Apt. 1011
Mississauga, ON L4B 1B1

Fred R. Peer
c/o Joe Martin
R.R. 7
Peterborough, ON K9J 6X8

Peter J. Pell
1117 Courtney St., N.W.
Grand Rapids, MI 49504

Roy D. Pell
3258 Byron Ctr. Ave.
Wyoming, MI 49509

Donald Pelon
5523 Newberry Dr.
Raleigh, NC 27609

Donald Perrault
Immanuel Mission
Box 218
Teec Nos Pos, AZ 86514

Frank Perry
P. O. Box 70
Spanish Wells, BAHAMAS

Henry Petersen
948 No. Cedar St.
Inglewood, CA 90302

David Petherick
Box 198, Rt. 837
Fisher Hgts.
Monongahela, PA 15063

Margaret Petrie
84 Mountain Pk. Ave.
Hamilton, ON L9A 1A3

Karl Pfaff
2613 S. Martha
Sioux City, IA 51106

John E. Phelan
7530 Charlotte Rd.
Nashville, TN 37209

John Phillips
2485 Sunny Lane
Marietta, GA 30067

Charles Pierce
26 Lyman Rd.
Framingham, MA 01701

Harry Pilkington
Box 999
Hinton, WV 25951

George J. Pirie
1261 Randy Dr.
Pottstown, PA 19464

David Pollock
Box 777
Mullins, WV 25882

Matthew Pollock
3339 E. 44th Ave.
Vancouver, BC V5R 3B3

Franklin Prestidge
Box 271
Western Springs, IL 60558

Alyce Procaccino
Chr. Home for Children
6 W. Cheyenne Rd.
Colorado Spgs., CO 80906

Q

Ramsey Quark
1221 5th Ave., N.W.
Moose Jaw, SK S6H 3Y8

R

Grace Rae
Markhaven
54 Parkway Ave.
Markham, ON

John T. Rae
305 Bayshore Towers
84 Pukihae St.
Hilo, HI 96720

George Rainey
9257 Caprice Dr.
Plymouth, MI 48170

W. Ross Rainey
9257 Caprice Dr.
Plymouth, MI 48170

Robert F. Ramey
410 N. Lombard Avè.
Lombard, IL 60148

G. Albert Ramsay
Site 2, Box 96, R.R. 7
Charlottetown, PE C1A 7J9

John Rankin
c/o Dr. A. D. Harrison
U. of Waterloo
Waterloo, ON

Gordon Reager
8 Lowry's Ln.
Rosemont, PA 19010

James Rødling
Box 511
Sanford, NC 27330

David R. Reid
743 Monroe Ave.
River Forest, IL 60305

John Reid
239 Clinton Ave.
No. Plainfield, NJ 07063

Robert Remley
Box 113
Thorhild, AB

Arnold Reynolds
Box 420
Lennoxville, PQ J1M 1Z6

Harold Richards
1537 Monte Mar Rd.
Vista, CA 92083

Edward Richmond
Box 298
Ocean City, NJ 08226

David Rickert
3310 Longwood Ln.
Conway, SC 29526

V. M. Rivera
327 Fenfield Ave.
San Antonio, TX 78211

Marjorie Robbins
C. P. 154
Noranda, PQ

Thomas H. Roberts
P. O. Box 5858
Nassau, BAHAMAS

Richard Robertson
Box 354
Maidstone, SK S0M 1M0

Douglas Robinson
R.R. #1
Peterborough, ON

Ermal Robinson
Star Rt. 2, Box 352
Madison, VA 22727

Garry Robinson
R.R. 1
Maynooth, ON K0L 2S0

Willard Rodgers
220 18th St., N.E.
Cedar Rapids, IA 52402

James A. Ronald
Box 30
Togo, SK S0A 4E0

Ray Routley
520 E. 29 PL
Davenport, IA 52803

S

Henry Sanchez
307 Cornelia St.
Brooklyn, NY 11227

Leslie Sandberg
Box 4023
Pueblo, CO 81003

Hugo Santucci
10796 Deshore Pl.
Culver City, CA 90230

Donald Sauer
S. R. Box 30194
Scenic Hgts. Dr.
Fairbanks, AK 99701

Wayne Schlichter
1807 Ham.-New London Rd.
Hamilton, OH 45013

Vernon Schlieff
201 Schlieff Dr.
Belle Chasse, LA 70037

Herbert Schnabel
925 Lincoln Ave.
Alameda, CA 94501

Elwood Schonely
314 Front St.
Boyetown, PA 19512

Raymond Schuster
5025 Showalter Dr., N.W.
Roanoke, VA 24017

Eddie Schwartz
2702 Cromwell Rd.
Greensboro, NC 27407

David Scott
Family Life Services
6 W. Cheyenne Rd.
Colorado Springs, CO 80906

David Sharp
Box 693
Solvang, CA 93463

P. William Shatford
151 N. Kelly St.
Prince George, BC V2M 3E3

Paul F. Shaw
47 Fountain Ave.
Barrington, RI 02806

Victor Sheaffer
2218 N. Lantern Ln.
Flagstaff, AZ 86001

Wes Shelman
8851 Elvira Ave.
Westminster, CA 92683

H. C. Sheppard
830 Trunk Rd.
Duncan, BC V9L 2R7

Liddon Sheridan
17 Belview Dr.
N. Augusta, SC 29841

Cyril Shontoff
R.R. 2
Lennoxville, PQ J0B 1Z0

Charles Shorten
1163 Portland St.
London, ON

Carl Simmons
Government Gate
Pembroke 5-16, BERMUDA

Edith Simmons
Box 5055
London, ON N6A 4L6

Cecil E. Simms
Simms
Long Island, BAHAMAS

Stanley Simms
Magnetawan, ON

John S. Small
c/o 6709 Skyline Ave.
Yakima, WA 98908

Daniel Smith
2803 W. 14th Ave.
Vancouver, B.C.

Daniel H. Smith
121 S. Elmwood Ave.
Oak Park, IL 60302

Harold Smith
#1 Glenwood
Yarmouth Co., NS

James N. Smith
16 Polaris Rd.
Turnersville, NJ 08012

Nate Smith
10780 Deshore Pl.
Culver City, CA 90230

Hubert Smith, Sr.
426 Woodlawn Rd.
Charlotte, NC 28209

Dan C. Snaddon
227 N.E. First Ct.
Satellite Beach, FL 32937

William Snyder
490 Deshaies
Trois Rivieres Ouest, PQ
G9A 5N9

John M. Sommecal
70 Parkhurst Blvd.
Toronto, ON

Franklin Spangler
Box 1112
Wall, NJ 07719

Dann Speichinger
Immanuel Mission
Box 218
Teec Nos Pos, AZ 86514

Jack Spender
550 Skiff St.
North Haven, CT 06473

Robert Spicer
90 Hilton Blvd.
Egbertsville, NY 14226

John Spreeman
Box 74
Farnham, PQ J2N 2R4

J. Arthur Springer
Rt. 1, Box 307
Sister Bay, WI 54234

Fernand St. Louis
567 Rue Iberville
Beloeil, PQ J3G 2N7

James A. Stahr
ON085 Stanley
Winfield, IL 60190

Benjamin A. Staley
Box 511
Snowflake, AZ 85937

Gregory Staley
Immanuel Mission
Box 218
Teec Nos Pos, AZ 86514

Robert T. Staley
Immanuel Mission
Box 218
Teec Nos Pos, AZ 86514

Tommy Steele, Jr.
Rt. 1, Box 132
Victoria, VA 23974

Tommy Steele, Sr.
Rt. 1, Box 135E
Norlina, NC 27563

Alexander J. Stephenson
Box 56
Old Perlican, NF A0A 3G0

Julian Stephenson
111 White Oak Dr.
Siler City, NC 27344

Arch Stewart
Longport Home
29th & Atlantic Ave.
Longport, NJ 08403

Gary L. Stewart
309 Wentworth Ave. NE
Roanoke, VA 24012

Samuel Stewart
2925 Glasgow St.
Victoria, BC

David Stiefler
4 Marlowe Ave.
Blasdell, NY 14219

Gerald Stiles
Rt. 2, Box 220
Ferrum, VA 24088

Stanley Streight
169 Southwood Pk.
Red Deer, AB T4N 3P4

Gordon Strom
5047 19th, N.E.
Seattle, WA 98105

Phillips Strout
77 Williams Ave.
Deptford, NJ 08096

Richard Strout
1469 rue Dagenais
Sherbrooke, PQ J1G 2B4

Clara Suchard
1248 Ontario ST.
Sherbrooke, PQ J1J 3S3

Robert Surgenor
4527 W. 226 St.
Cleveland, OH 44126

T

Everett Tarver
1903 Windsor Spg. Rd.
Augusta, GA 30906

Philip Tate
44 Hemlock Rd.
Cardiff, ON K0L 1M0

C. Ernest Tatham
5329 S.E. Redwood Ave.
Stuart, FL 33494

G. P. Taylor
General Delivery
Deseronto, ON K0K 1X0

Raymond Taylor
7501 La Deviniere Anjou
Montreal, PQ

Robert Taylor
Box 26
Pibroch, AB

Ted Thisse
Camp Horizon
P. O. Box 1552
Leesburg, FL 32748

Gary Thompson
Box 203
Prospect Hgts., IL 60070

Hartley Thompson
P. O. Box F-1749
Freeport
Grand Bahama, BAHAMAS

Robert I. Thompson
Box 27
So. Houston, TX 77587

Thomas J. Thompson
911 Maho Circle
SRA 1419 Q
Anchorage, AK 99502

Bill Thrall
8602 N. Ninth Ave.
Phoenix, AZ 85021

Robert Thrall
119 de la Lorraine
La Chute, PQ J8H 3Z6

William Tidsbury
R.R. 2
Sherwood Park, AB

Otis Tillman
Box 914
Buffalo, NY 14209

Glenn C. Tompkins
Box 93, Hillside Pk.
Stillwater, NY 12170

Joseph Tremblay
C.P. 665, 17 rue Anseville
Rivierre-du-Loup, PQ
G5R 3Z3

Letizia Trulli
Chr. Home for Children
6 W. Cheyenne Rd.
Colorado Springs, CO 80906

Ben Tuininga
9830 26th Ave. N.
Minneapolis, MN 55441

Ed Turner
2400 Fern Cres., R.R. 2
Maple Ridge, BC

U

Arnold Usher
Cedar Hill
Warwick, BERMUDA

V

Gilbert Van Dongen
Central Bible Mission
1825 Myrtle
Detroit, MI 48208

James Van Duzer
R.D. #1
Slatington, PA 18080

Keith Van Holst
487 Waterloo Ave.
Guelph, ON N1H 3L4

August Van Ryn
875 W. 77th St.
Hialeah, FL 33014

Elliot Van Ryn
340 W. 56th St.
Hialeah, FL 33012

Margaret Van Ryn
Box 481
Wheaton, IL 60187

Russell Van Ryn
4637 Ada Dr. S.E.
Grand Rapids, MI 49506

Milo Vande Krol
1511 7th Ave. E.
Oskaloosa, IA 52577

Evelyn Varder
1167 Grove Way
Hayward, CA 94541

W

Harold Wagler
R.R. 3
Salmon Arm, BC

Jack E. Wagner
Rt. 1, Box 289
Fairmount, GA 30139

John Walden
1926 Woodburn St.
Colorado Springs, CO 80906

George Walker
13710 N.W. 3rd Ave.
N. Miami, FL 33168

Lawrence Wallace
3721 Quadra St.
Victoria, BC V8X 1H5

David Ward
36 Watrous Ave.
Mystic, CT 06355

Fred Warnholtz
Box 386
Magog, PQ

Ann C. Warris
3941 Desmond Ln.
Tucson, AZ 85712

Grace Watson
17 Belle Aire Rd.
Colorado Springs, CO 80906

Jim Webb
Box 731
Brandon, MB

Allan R. Weber
6 Bluebird Pl.
Elmira, ON N3B 1W6

Donald Welborn
3 Ridge Rd.
Atlantic, IA 50022

H. Alison Welch
240 Court St., Apt. 4
Sherbrooke, PQ J1H 1G6

Stanley Wells
599 Arlington St.
Winnipeg, MB R3G 1Z6

William A. West
38 Eastpark Blvd.
Scarborough, ON

Dorothy Wick
Chr. Home for Children
6 W. Cheyenne Rd.
Colorado Springs, CO 80906

E. J. Wickert
3405 14th St.
Tampa, FL 33605

Wilfrid G. Wight
Ridge Road
Ramsayville, ON K0A 2Y0

David B. Wilkinson
Box 699
Ft. St. James, BC

Robert Willey
Park of the Palms
Keystone Hgts., FL 32656

Don Williams
442 Sumach St.
Winnipeg, MB R3K 1K9

Harry Williams
9 W. Ridge Ave.
Prospect Hgts., IL 60070

John Williams
2023 Casa Marcia Cres.
Victoria, BC

Richard Williams
434 Union Ave.
Rutherford, NJ 07070

Theodore Williams, Sr.
9556 Dr. King Dr.
Chicago, IL 60628

Aubrey N. Wilson
1301 Madison St. N.W.
Washington, DC 20011

Lester Wilson
1305A 8th Ave.
Albany, GA 31705

Stuart Wilson
91 Morgan Ave.
Thornhill, ON

T. Ernest Wilson
704 Crescent PL
Sea Girt, NJ 08750

Melvin G. Wistner
371 Palmer Rd.
Yonkers, NY 10701

Merton Wolcott
c/o IMEAF
26160 La Begude de Mazene
FRANCE

William Wolitarsky
1 Terrasse Ines.
Duvernay
Ville de Laval, PQ H7E 2M1

Ernest Woodhouse
Rt. 2, Box 48
Keystone Hgts., FL 32656

James Wright
Box 244
Cedaredge, CO 81413

Glenn Wyper
274 Royal Orchard Blvd.
Thornhill, ON L3T 3E7

Y

Jean Young
Emmaus Bible School
156 N. Oak Park Ave.
Oak Park, IL 60301

Robert Young
8300 Curbaril Ave.
Atascadero, CA 93422

Z

Ray Zander
Box 1315
Boca Raton, FL 33432

Ethel Zinn
Box 2041
Grand Rapids, MI 49501

COMMENDED WORKERS WITH INTERDENOMINATIONAL ORGANIZATIONS

Chet Boyd
(Shenandoah Bible College)
1488 Peters Creek Rd. NW
Roanoke, VA 24017

C. Donald Cole
(Moody Bible Inst.)
446 W. Maple St.
Lombard, IL 60148

John R. Erwin
(Lightbearers of Amer.)
912 Highland Ct.
Downers Grove, IL 60515

Peter Foggin
(World Vision of Can.)
231 Bellevue
St. Julie, PQ J0L 2C0

Robert Fryling (IVCF)
19 Faculty Rd.
Durham, NH 03824

Ward Gasque
(Regent College)
2516 Courtenay
Vancouver, BC V6R 3X3

Charles Haley
(Good News Mission)
1903 N. Monroe St.
Arlington, VA 22207

Walter Liefeld
(Trinity Evang. Div. School)
1709 Pear Tree Rd.
Deerfield, IL 60015

Mahlon Martin
(Transport for Christ)
130 Gray's Rd.
Stoney Creek, ON

Robert McCoy (IVCF)
2 Pine St.
Orono, ME 04473

Will T. Miller
(Wash. Bible College)
6511 Princess Garden Pkwy.
Lanham, MD 20801

Janet Porcino (IVCF)
61 Phillips St.
Watertown, MA 02172

Arthur Robertson, Jr.
(The King's College)
32 Narragansett Ave.
Ossining, NY 10562

Arnold Ross
(New York Messianic
Witness), Box 327
Lynbrook, LI, NY 11563

Paul Sandberg
(Haven of Rest)
6921 Church Circle
Huntington Beach, CA 92648

Carl South
(Helping Hand Mission)
610 N. 6th St.
Philadelphia, PA 19123

Martin Steinberg
(Good News Mission)
Rt. 2, Box 198D
Nokesville, VA 22123

Donald Tinder
(Christianity Today)
5900 N. 4th Rd.
Arlington, VA 22203

Philip Wagner
(Lightbearers of Amer.)
3N510 Mulberry
W. Chicago, IL 60185

Terry Winter
(Terry Winter Evang. Asn.)
5362 Cypress St.
Vancouver, BC V6M 3R4

MILITARY CHAPLAINS

*The Military Chaplains'
Endorsing Agent representing
Letters of Interest is:
Charles G. Coleman
6217 Beachway Dr.
Falls Church, VA 22041*

Paul C. Beverly,
Ch (CPT)
Fort Bragg, NC 28307

G. Gordon Kyle,
Ch (LTC) USA
13th Corps Support Comm.
HQ and HQ Co.
Fort Hood, TX 76544

Al Lloyd Otto,
Ch (CDR) US Naval
Support Activity
136 Flushing Ave.
Brooklyn, NY 11251

Dwight D. Riggs,
Ch (CPT)
Fort Campbell, KY 42233

Warren L. Treuer,
Ch. (COL) USA, Office of
U.S. Army Chief of Chaplains
Pentagon, Washington
DC 20301

WIDOWS OF THE LORD'S SERVANTS

Mrs. James P. Anderson
28103 Pebble Beach Dr.
Sun City, CA 92681

Mrs. George Baldwin
319 Locust St.
Indiana, PA 15701

Mrs. Sheldon Bard
C. P. 1600
Sherbrooke, PQ J1H 5M4

Mrs. George Barton
25 Kensington Rd., Apt. 1206
Bramalea, ON L6T 3W2

Mrs. James Blackwood
15 Southdale Dr.
Markham, ON L3P 1J6

Mrs. Venus Brooks
Box 8
Pembroke, NC 28372

Mrs. Leonard E. Brough
1516 Riverside Dr.
Richland, WA 99352

Mrs. Margaret Buckley
110 N. 48th St.
Seattle, WA 19803

Mrs. Claude E. Bulander
2032 N.E. 29th St.
Ft. Lauderdale, FL 33306

Mrs. Richard Burson
Rt. 3
Hutchinson, KS 67501

Mrs. Alex Cathers
4123 Woodland Ave.
W. Philadelphia, PA 19104

Mrs. Lawrence Chambers
261 NW 35th St.
Ft. Lauderdale, FL 33309

Mrs. Charles Clohsey
6349 Gateway Ave.
Sarasota, FL 33581

Mrs. John P. Conaway
112 N. Kenyon Ave.
Margate, NJ 08402

Mrs. Robert Curry
8415 Braesdale St.
Houston, TX 77071

Mrs. John T. Dickson
Pittsboro Christian Home
Pittsboro, NC 27312

Mrs. Charles Draper
Elim Home
Waubauskene, ON LOK 2C0

Mrs. Reginald L. Edwards
412 Country Club Dr.
Fayetteville, NC 28301

Mrs. R. Fred Elliot
7272 Thorburn St. S.E.
Portland, OR 97215

Mrs. Walter Eltjes
Box 55
Kesley, IA 50649

Mrs. Archie J. Field
Ste. 18, 1705 Feltham Rd.
Victoria, BC V8N 2A4

Mrs. Clay C. Fite
5147 C St.
Philadelphia, PA 19120

Mrs. Henry Fletcher
19 Heather Ave.
Guelph, ON N1G 1P2

Mrs. D. F. Gall
717 Macon St.
Brooklyn, NY 11233

Mrs. James W. Gibb
63 Moraine St., Apt. 19,
Belmont, MA 02178

Mrs. T. B. Gilbert
302 Quincy Dr. SW
Huntsville, AL 35801

Mrs. Edwin Gill
900 NE 81st St.
Portland, OR 97217

Mrs. George Gould
18 Esther Anne Dr.
Orillia, ON

Mrs. Noah Gratton
1232 Couvrette Ave.
St. Laurent
Montreal, PQ H4L 4T5

Mrs. William Grierson
2400 Westheimer, 207C
Houston, TX 77006

Mrs. Lee Grisham
Box 107, Alpena, AR 72611

Mrs. R. T. Halliday
151 15th Pl.
Holly Hill, FL 32017

Mrs. August F. Hasse
Rt. 1, Box 50
Sperryville, VA 22740

Mrs. Michael Hoffman
3748 N. 54th St.
Omaha, NE 68104

Mrs. Lionel A. Hunt
1291 Camrose Cresc.
Victoria, BC V8P 1N6

Mrs. Elgie B. Jamison
855 Williams St.
Platteville, WI 53818

Mrs. Gordon G. Johnson
Box 129, Bethany Lodge
Unionville, ON

Mrs. Samuel C. Keller
5177 Rincon St.
San Diego, CA 92115

Mrs. David Kirk
54 Mohawk Rd. W., Apt 403
Hamilton, ON L9C 1V7

Mrs. Horace Klenk
44 Clearview Dr.
Sag Harbor, LI., NY 11963

Mrs. Thomas H. Lacey
Park of the Palms
Keystone Hgts, FL 32656

Mrs. David Lawrence
205 S 12th St.
Centerville, IA 52544

Mrs. Stanley M. Ledyard
436 Homer St.
Concord, MI 49237

Mrs. Laurence London
Box 77
Schulter, OK 74660

Mrs. T. James Lyttle
26 Orange St.
Port Jervis, NY 12771

Mrs. H. Freeman Marks
5605 College St.
Vancouver, BC V5R 3Z6

Mrs. Robert W. McCracken
18328 Newell Rd.
Cleveland, OH 44122

Mrs. T. R. McCullagh
2326 Alameda
Wichita, KS 67211

Mrs. James McCullough
1939 College St., Apt. 109
Cedar Falls, IA 50613

Mrs. Hugh G. McEwen
2732 Hillview Rd.
Broomall, PA 19008

Mrs. Isaac McMullen
86 Rockland Dr.
Moncton, NB

Mrs. Ernest A. Merian
326 Mission Ave.
San Rafael, CA 94901

Mrs. Arthur Miller
74 Karland Dr. NW
Atlanta, GA 30305

Mrs. Henry Miller
227 N. Church Rd.
Bensenville, IL 60106

Mrs. William Murray
5805 112th St., #202
Edmonton, AB T6H 3J4

Mrs. H. George Newell
350 Berkeley Ave.
Claremont, CA 91711

Mrs. Joe Nieboer
216 Holmes Rd.
Rochester, NY 14626

Mrs. Fred Nugent
190 Norton Ave.
London, ON

Mrs. Tom Olson
1402 Karesh Ave.
Pomona, CA 91767

Mrs. Cesare Patrizio
224 W. Loudon St.
Philadelphia, PA 19120

Mrs. Mervyn Paul
39 Willow Rd., Apt. 207
Guelph, ON N1H 1V8

Mrs. Frank Pizzulli
P.O. Box 37
Long Branch, NJ 07740

Mrs. Paul Plubell
166-A W. Chew Ave.
Philadelphia, PA 19120

Mrs. Sydney Porteous
27-1 Ambassador Manor,
Apt. 2, Arlington Rd.
Woburn, MA 01801

Mrs. Sam J. Rea
426 Moreland Ave.
Hatboro, PA 19040

Mrs. Arthur B. Rodgers
Immanuel Home
36th & Fowler
Omaha, NE 68111

Mrs. Richard St. Marie
2337 W. Altgeld St.
Chicago, IL 60647

Mrs. C. T. Schwarze
Dover Ch'n. Nursing Home
64 N. Sussex Ave.
Dover, NJ 07801

Mrs. John Smart
156 N. Oak Park Ave.
Oak Park, IL 60301

Mrs. Thomas Smith
2313 Islington Ave., Apt. 702,
Rexdale, ON M9W 3X1

Mrs. Oliver G. Smith
2420 Hammond Ave.
Waterloo, IA 50702

Mrs. Ernest B. Sprunt
55 Wakelin Terr.
St. Catharines, ON L2M 4K8

Mrs. William Thomas
1700 Massachusetts St.,
Apt. 306
Lawrence, KS 66044

Mrs. Henry Van Ryn
1360 S. Eaton St.
Lakewood, CO 80226

Mrs. William Warke
1806 Cahill Dr.
East Lansing, MI 48823

Mrs. George Wilson
3815 Portage Rd., Apt. 21
Niagara Falls, ON L2J 2L1

Mrs. Chauncey Yost
Ontario, WI 54651

By Ben Tuininga. Third in a series
on settled versus transient ministry.

The Case for Itinerant Ministry

New Testament
preachers moved
from place
to place.
The same need
exists today.

The author has been in the Lord's service for almost 40 years. His principal field of ministry has been the upper midwest, Minnesota, Wisconsin, and Iowa, with a special burden for developing and encouraging assemblies in North Dakota. For nine years he taught at Emmaus Bible School. He has been director of Story Book Lodge Christian Camp in northern Minnesota since its beginning in 1948. He is married with three grown children.

ITINERANT MINISTRY may be defined as preaching the Gospel and teaching God's Word in many places. The itinerant or transient worker moves from place to place, in contrast to the settled or resident worker who concentrates his ministry in the area near his home.

That local spiritual work and emphasis is important we do not dispute, but we desire to set forth reasons for advocating renewed emphasis upon the itinerant type of ministry.

The New Testament supports the concept of itinerant ministry. Our Lord Jesus Christ, during His three years of public ministry, went into countless villages and cities preaching the Kingdom of God.¹ Crowds followed Him from place to place. He spoke of Himself as the Son of Man who had no place to lay His head.² He was the Sower who went forth to sow.³ He was the Shepherd who left 99 sheep in the wilderness to go after the one that was lost.⁴ He was the Good Samaritan whose journeys brought him to the wounded traveler.⁵ His was anything but a stationery and institutional type of ministry.

Our Lord was example and instructor to His twelve disciples. On one occasion He sent them into the cities of Israel.⁶ They were to go in simple faith and without provisions. They were to preach and heal from town to town, from house to house, enduring persecution, privations, and counting on divine wisdom, realizing that "the disciple is not above his teacher, nor the servant above his lord."⁷

After the Day of Pentecost, the disciples were prepared to follow the Lord's injunction to go from Jerusalem through Judea and Samaria and to the uttermost parts of the earth.⁸ The early chapters of Acts are a geographical history of the spread of the gospel.⁹

When we come to the story of Saul of Tarsus, later called Paul, we find a man of many journeys. "The work" to which God called him¹⁰ was one of traveling with the gospel message. Immediately we find him sent by the Holy Spirit, with a yokefellow, to Cyprus, then on into Asia Minor.¹¹ From city to city, province to province, he continued, evangelizing and teaching, establishing churches and confirming them.

Through the years, Paul had many helpers. We have record of Barnabas, Silas, John Mark, Luke, Timothy, Titus and others.¹² These men were co-workers with Paul in his purpose of spreading the Gospel, and like him were travelers in the work of witnessing concerning the Lord Jesus Christ.

A BUSY LIFE

There is need for such itinerant ministry today. We are living in an age of unprecedented movement, with continual rural and urban population shifts. In such times, it is natural that Christian communities also scatter and multiply. This gives opportunity and responsibility for evangelistic and Bible teaching work in new areas.

Sometimes small groups will form in homes or rented facilities in new residential areas. There is a desire for Bible

study and for a real spiritual approach to basic human needs. Existing churches may be too cold or too unorthodox to meet these needs. Such groups may be without ambition or ability to undertake a major building program, or to take on the burden of a minister's salary. But to be encouraged with a few days of spiritual ministry by an itinerant servant of God may be of great blessing. Here the alert worker and the scattered few of God's flock often meet under divine wisdom, grace and love, and such fellowship leads to quickening, strengthening, and broadening the little group's outreach with the Gospel.

The ministering servant leaves behind him helpful magazines, books and other printed materials. He puts the new group in contact with other believers and assemblies. But he also stresses the autonomy of the local church, and encourages the new group to be directly responsible to God. He emphasizes the Bible as total divine authority and Christ as Head of His assembly. He nurtures believers in the whole counsel of God and always keeps in the forefront the Gospel message to reach the needy souls.

A DISCIPLINED LIFE

What are the disciplines of such an itinerant ministry? The traveling servant of the Lord must move with faith in God for guidance and supply. At times he may suffer lack. His faith and power from the Spirit will be an example and encouragement to others.

He must be prepared to be rejected at any time. He speaks without fear or favor to man. Pleasures are sacrificed for the service of the Lord.

He gives up the joy, love, and peace of home and family for the Lord's sake. He must fulfill family responsibilities by letter and during the shortened seasons when he may be at home.

Wisdom must be sought from God to conduct himself in the world as is becoming a disciple and servant of Christ. His behavior toward the opposite sex must always be above reproach, and he must avoid all appearance of evil. He may need to "lead about a wife" or travel with a yokefellow for more effective ministry.¹³

Deep conviction and courage must characterize him—conviction about the Word of God and the need of men, and courage to face criticism or opposition that may arise.

A REWARDED LIFE

There are delights and rewards for such sacrifice and discipline. He has some compensating advantages over those in a settled ministry. He gains many friends, homes, families and other benefits.¹⁴ Though a preacher may be "without honor ... in his own country," receiving little credit for faithful service, he is "not without honor" elsewhere.¹⁵

At home the people "get used to" a man's ministry. Elsewhere it is delightful, different and fresh. At home the servant becomes limited under existing circumstances. In other places he grows and matures under constantly new and challenging opportunities. Those who thus serve God and His people receive great benefits and spiritual dividends, both now and later.

CONCLUSION

W. E. Vine wrote: "The New Testament record of the missionary journeys and ministry of the Apostle Paul is far more than a narrative of historical facts. There is instruction for us in a two-fold way. There are the divine principles, designed to afford guidance in missionary service on lines conformed to the will of the Lord. There are also lessons for our private life and conduct. One cannot read the record without some realization that in the deep devotion of this ardent soul to Christ and His interests, in his assiduous activities in the Gospel, his labors on behalf of the churches, and in his joyous association with his fellow-laborers, we have an example for our following."

May God grant us reviving and conditioning of soul that will lead to vision for His work and to a consuming desire to accomplish His work in His revealed way—"according to the Scriptures."

¹Matthew 9:35

²Matt. 8:20

³Matt. 13:3

⁴Luke 15:4

⁵Luke 10:30, 33

⁶Matt. 10:5, 6, 23

⁷Matt. 10:7-14, 17-22, 24

⁸Acts 1:8

⁹Acts 8:1, 4, 5, 40; 9:32; 11:19

¹⁰Acts 13:2

¹¹Acts 13:4, 13

¹²II Tim. 4:10-12

¹³I Cor. 9:5

¹⁴Mark 10:28-30

¹⁵Matt. 13:57

* * * *

Next Month: "The Support of Workers," by Joseph Giordano.

How to Discover Your Spiritual Gift

by Earle Fries

NOTICES

CHRISTIAN FELLOWSHIP desired in Tucumcari, New Mexico, area. Anyone living there or traveling through, please contact John Laing, 310 E. Tucumcari Blvd., 88401 (505/461-1656).

MAINTENANCE MAN WANTED: Michigan camp serving inner-city young people is looking for a year-round maintenance director. If interested, or for more details, please contact: David C. Brown, Sunshine Gospel Ministries, 865 N. Larrabee St., Chicago, IL 60610 (312/787-3519).

HYMNS OF TRUTH AND PRAISE, 575 pages containing 682 Christ-exalting hymns and choruses for every purpose. \$3.95 plus postage. Returnable sample copy to church leaders on request. Gospel Perpetuating Publishers, Dept. LOI, Box 348, Fort Dodge, Iowa 50501.

NOTICES are carried at the flat rate of \$15. Maximum length: 40 words. Payment must be sent with order.

TOUR OF THE BRITISH ISLES

England - Wales - Scotland - Southern Ireland

July 30 to August 20, 1977

Escorted by Jack Hunter of Kilmarnock, Scotland

For information write to:

Miss Loretta Pearsell,
3770 Woodruff Cresc.
Mississauga, Ontario
Canada L4T 1T9

HOW CAN I discover my spiritual gift? How can I be a functioning part of that Body which is continuing the ministry Jesus started to this world?

It is the responsibility of church leaders, especially elders, to provide in the life of the local church whatever is necessary "to prepare God's people for works of service" (Eph. 4:12 NIV). But it is also the responsibility of individual Christians to respond to the promptings and urgings of the Spirit of God to stir up the gift within them (II Tim. 1:6).

Here are a few suggestions to help each one of us find his spiritual gift or gifts.

First, our entire life, including recognition, development and use of spiritual gifts, depends upon our growing in the Word of God and the

Word of God growing in us. Therefore, the prime essential is to expose our life to the Word.

It is our responsibility to deepen the quality of our spiritual life through the Word, prayer and living. It is the Lord Jesus' responsibility to broaden our service in areas where the Spirit has gifted us.

Second, if we love Jesus, we will want to serve Him, and much of our service to Him will be service to others. Therefore, ask yourself: "What are the needs of my local Body?" and, "What can I do to meet those needs?"

In other words, instead of running around looking for labels you would like to identify with, look around for labors of love you would like to get involved with.

Third, coordinate your labors of

love with those who are responsible in your local church. It is important to recognize authority and to submit to a Biblically-functioning authority. Ask those who are responsible to advise you and to evaluate your service.

Fourth, remember that the Body is not all mouth, and many functions of spiritual gifts are more service oriented. Peter classifies gifts under two headings—speaking and serving (I Pet. 4:11).

Fifth, look for evidences that God is blessing your service in that others are being blessed. If He is, then continue to exercise your gift in creative ways as the Lord directs. If not, look for something else to do and consult with your responsible spiritual leaders.

Sixth, do all to the glory of God, and praise Him for whatever He does.



Tribute

Children, we gathered
Clustered 'round your faith
Playing games
With pawns of preconceived notions.

Matching our "intellectual" doctrines
Against the Eternal Textbook,
You beckoned us with the love of Christ
Into a protected domicile.

Never squelching our exploration,
Allowing expression without fear,
But with a guiding hand
You led us into safety.

Security began to comfort us
As we walked beyond rooms
Of our misconceptions
One by one.

Now as young adults,
We have left the haven
Walking with serenity in our hearts
With our Lord.

by Bobbie Wager

Written in tribute to a faithful Bible teacher, Mary Petrie. The poet was one of her pupils, and both poet and teacher are in fellowship in Lake Geneva Bible Chapel, Lake Geneva, Wisconsin



The Holy Spirit will direct the "WHAT" we should give, but we may need technical assistance as to "HOW" and "WHEN" to turn such direction into action.

Stewards Foundation can help you to obtain qualified legal or accounting advice.

Contact:
STEWARDS FOUNDATION
Box 294, Wheaton, Ill. 60187
Attention: Robert W. Mojonnier



Billy Graham with Forrest Boyd, former White House Correspondent for the Mutual Network, now on the staff of Decision Magazine.

A Day of Opportunity

Billy Graham Comments on Youth, Evangelicals
and World-Wide Response to the Gospel

Abridged from a Press Conference at Urbana 76
Photos by the Editor

QUESTION: Do you notice any difference between the students of this generation and those of the 50's?

Yes, a tremendous difference. There's far more enthusiasm and a depth that we didn't have in the 50's. When we started out in our crusade work, the majority of the people attending were middle-aged or older. Today the vast majority are young people, student age. Also, at universities and colleges we always got some hecklers. Today they are listening very intently. Today the theology is straighter. The enthusiasm for the gospel is more fervent.

To what do you attribute this increased enthusiasm?

There has been a disillusionment with government, society and the organized church. There is an emptiness of materialism. Young people are showing signs of being fed up with permissiveness in morals. They are finding that substitutes such as drugs don't satisfy. When I say *they*, I don't mean all young people, but a strong minority, much larger now than 20 years ago.

The tremendous amount of evangelism that's been going on the past few years [is also a factor]. Television can reach into tenement homes and into areas of society that no minister could ever get into.... And of course we must say it's supernatural. It's been a breath of God.

Evangelicals have been receiving national press attention. Newsweek called 1976 "the Year of the Evangelical." Would you comment.

A number of years ago I asked Dr. Carl Barth what he thought was going to be the next emphasis in theology. He quickly said, "the Holy Spirit." I never dreamed we were just on the verge of seeing an emphasis like that. I am not that much of a prophet. I hope we are going to accept diversity in

unity, and that we don't try to put everyone in the same mold.

Evangelicals have become extremely visible. When you're visible, you're a target and strains begin to develop. We're seeing a little bit of that now on subjects like the charismatic movement, or the extreme social activist on the one hand and those who don't believe in any social action on the other. These are areas of division. They should not divide us from fellowship with each other.

There are many para-church organizations today that are competing with one another. There is a great competition right now for the dollar of the evangelical....

I think President Carter owes his election to a number of factors other than just the evangelical vote, which I think he got the majority of. He certainly got the Southern Baptist vote. But, if he makes mistakes, as any president does, ... then people are going to say, "Look, there's your born-again Christian." We ought to surround him with our prayers that the Holy Spirit will give him supernatural power and wisdom and courage.

You know, when I started in the middle 1940's, we evangelicals were just nothing. We had a few little places around the country. Inter-Varsity was small. Youth for Christ was small. Campus Crusade had not been heard of. Wheaton had about 600 students. We have come such a long way, and through the media that's been opened to us we've been able to communicate our message almost to everybody in America.

In many parts of the country the race question is sort of a mute question as far as the church is concerned. You still have the black church and white church, which shouldn't exist. Somehow or another we're going to have to move into each other's churches and move together. How this is going to be accomplished, I don't know.

In those days a black man couldn't sleep in a hotel. He couldn't eat in a restaurant. He was still back in the middle



ages. Look at all that's happened in this short period of time. Evangelicals have had a much bigger part in this, in my judgment, than historians are willing to give us credit for.

You have made it quite clear that you will no longer align yourself with any political or governmental officials.

I have taken the position that I am an ambassador of the Kingdom of Heaven and not of the White House or the United States.... My relationship with Nixon was probably overplayed. Nixon had 42 services at the White House. A lot of people think I conducted them all. I conducted three or four. He had a whole range of clergy there.... I think I spent three nights at the White House when he was president, but I spent 23 nights when Johnson was president. Johnson was of a different nature. He wanted everybody to come and spend the night with him.

I think it was helpful in that period to the evangelical cause. Evangelicals hadn't had an "in" at the White House in many years. Now, it's better for me not to be identified in any close relationship. My relationship has to be the gospel. Anything that takes away from that is a hurt relationship.

I have known Jimmy Carter for a long time. He was chairman of our Americus, Georgia, Crusade, and Honorary Chairman of our Atlanta Crusade. He's not a close friend, but I know him and have great respect for him. I think he's going to surprise a lot of people because he's a very disciplined student. I will not, I am sure, be in and out of the White House as much as in the past.

How do you decide where you will conduct crusades during the remaining years of your ministry?

The most difficult job that I have is to decide where to go. We have more invitations than I could take in the seven years that I may have left if the Lord should tarry and give me life.

Physically, I think it will be impossible after another seven years to hold big stadium meetings. I leave the stadium totally exhausted. It's different than talking in a beautiful auditorium with the audience close to you and most of them Christians. To stand in a big stadium in the outdoors and speak is an exhausting experience. There are all kinds of people there. You have people praying against you. There are organized groups there who would like to come and tear you to pieces. You can sense it in these big campaigns.

Would you comment on your own health problems, particularly your throat? Are there any particular prayer requests regarding your health that we can relay to our readers?

I never really had a throat problem. I have had little irritating things that I am sure the Lord allowed to come as thorns in

the flesh. At one time I developed stones all over my body. I had a salivary gland taken out. Then I had a blockage of the nerve to the right side of the heart four or five years ago. They did tell me to cut down my jogging from three miles to one mile a day and throw the stop watch away. I quit golf and am trying to take up tennis.

The biggest problem I've wrestled with through my life is sleeping. My father never slept much. My mother didn't sleep much. You couldn't on a dairy farm anyway. Somehow I inherited their problem. I have high blood pressure which I keep under control with drugs. Other than that I don't have any health problems. Now that may sound like a lot to some of you young people. For a 58-year old fellow that's not much. I feel strong. I feel good. As a matter of fact, I feel the best I have felt in years.*

Do you have any advice to give prospective young missionaries?

We have to approach the mission field today totally differently than a few years ago. Paternalism is something of the past. We go now as co-laborers and servants of the national church. The greatest need is still on the frontiers, where the gospel has not yet penetrated in any great power—or to go as teachers and helpers.

But you still have the same preparation of heart. If your heart's not in it, and if it's not really to Christ and his commands, you'll flounder when you get there. I have seen so many floundering missionaries because they thought an airplane trip would make them a missionary. It just didn't. You have to be a missionary at home before you can be a missionary there.

Don't you think South America deserves a lot of missionary attention?

As much emphasis as any other part of the world. Evangelicals are growing rapidly. You could almost say Brazil is de facto a Protestant country. You have 63,000 Protestant clergy and only 13,000 Catholic priests. There is a tremendous changeover taking place in Latin America. People have become disillusioned with the old established church and the church recognizes this and is trying to do something about it. They are becoming more evangelically minded and even evangelistic in certain areas. They are certainly becoming more interested in the social welfare of the poor, especially in northern Brazil.

I have heard that Kenya, South Korea and Brazil are countries where the new-birth rate is higher than the natural

**Two days later Mr. Graham was flown from Urbana to the Mayo Clinic in Minnesota, suffering from thrombophlebitis. He attributed the phlebitis to long plane rides in the last part of 1976. He was able to leave the hospital in a few days to begin a crusade in Sweden.*

birth rate. Is this your observation?

I would think there are many more countries one could add. Northeast India (Assam and Nagaland) and Uganda at the moment. Nearly 70% of Uganda is Christian. There are many countries where the church is growing or people are being won to Christ faster than the population growth.

Would you comment about the spiritual state of Europe today?

I've spent a great part of my ministry in Europe and I've done that deliberately. Strategic centers influence the world. Sometimes I feel like giving up and sometimes I see tremendous encouragement.

What I'm seeing now is the young people. At Eurofest '75, young people came from all over Europe and they studied the Bible all day long. This past summer [I spoke to] 12,000 young people in Germany. I walked among them and they had Bibles and notebooks intently studying the Scriptures, like you would see here at Urbana. You could repeat that in country after country.

My wife is sort of an authority on China. She was born and reared there. She feels tremendously encouraged. The Christians have a rough time, but I have read that the church has doubled from what it was when the missionaries left. God is not limited to one form of government. Look how the church grew under the Caesars, and they were putting the Christians to death. We have the idea that we have to have sort of an American democracy for the Gospel to go out, but that's not true at all.

The Sunday before the Russians moved into Czechoslovakia one of my associates was going to preach in Prague. A Czech soldier said to him, "Do you think Christianity is deeper in America or Czechoslovakia?" He said without hesitation that it was deeper in Czechoslovakia, where there was so much suffering. The soldier said, "Then why do we need all this freedom we're talking about?"

God may allow us in this country to go through a period of persecution and suffering to see how strong we are. We've had it easy. It's been an abnormal period in the history of the Christian church. We may see that come to an end.

We would like to see the American dream fulfilled all over the world, but the American dream is not the Kingdom of God. In the earlier years of my ministry I got the Kingdom of God and America all mixed up. But I no longer do. God is at work under all forms of government today.



DEADLINE

Letters for the June issue should reach INTEREST by April 10.

DOUGLAS CRABB, Box 1267, Helena, Montana 59601

The small group here now has a building fund and a healthy attitude toward pressing on. Helena is at a high growth rate, with a lot of construction.

In the prison at Deer Lodge we see a growing interest on Tuesday evening. About 20 men were there last week to look at the Pilgrim's Progress pictures. We are getting a good completion rate of Emmaus courses from this prison too. Praise the Lord with us in this work. Three men professed faith in the last six months. *December 28*

AUBREY DELLANDREA, 247 Greenhill Ave., North Bay, Ontario P1B 8G2

The home assembly has grown in the past year. It has been our joy to conduct gospel crusades in a number of places, and to minister His Word to His people. Recently our radio broadcast was extended to an FM station in North Bay, so now we are on six different stations.

In March we shall co-host a tour to the Holy Land with brother **Jim Booker**. Our hearts are thrilled at the anticipation of being there again. *December 30*

JOHN HUNT, 917 - 14th St., Bellingham, Washington 98225

I am truly amazed at the extent to which my written testimony "Greatest Sight" has been blessed, giving us to see fruit from the seed sown. Approximately 25,000 copies have been printed, besides being published

in gospel magazines in England, Canada and the U.S. I was glad to supply several thousand for distribution at the exposition in Vancouver, the fifth largest in North America.

Crowding 87 now, I am specially thankful for the great promise of Psalm 92:14; "They shall bring forth fruit in old age." *January 4*

GARY INRIG, 104 Oakhill Pl. S.W., Calgary, Alberta T2V 3X3

We daily praise the Lord for His blessings, both in our individual lives, and our lives as a body of believers at Bethany. We saw the 60th believer this year baptized a few Sundays ago. Our prayer is that these believers will go on to walk with the Lord Jesus.

We have started our second set of Young Believers' Classes to care for them and establish them in the faith.

We enjoyed a great weekend with **Lloyd Oppel** in early December. He challenged the college students and shared with the whole assembly the need for the total body to be totally committed disciples to our Lord.

We are looking forward to a visit to Emmaus Bible School in March during Spiritual Emphasis Week. *December 30*

GRANT LOVE, 20031 Monte Vista, Detroit, Michigan 48221

We rent a gymnasium one night a week and invite juniors and teens to play basketball. This effort has given us an opportunity to reach young people with the gospel.

We were much favored by having brother **Don Cole** with us at a conference. He brought three spirit-filled messages. *December 29*

HERBERT M. McCAULLEY, 57 Hillcrest Ave., Hamden, Connecticut 06514

The Lord has poured out much blessing in Branford, a New Haven suburb. The Branford Bible Chapel is now meeting in a small building on the Branford Green. The Lord has added a number of families. We now have a full range of meetings, including a Sunday School. The Sunday School is being led by **Ken Hardisty**, and has 20 or so young people in it.

We have received much encouragement from the elders at West Woods Bible Chapel in Hamden. We are very thankful for the prayer support and the knowledge that they are ready to assist as God gives them direction. *January 7*

Editor's Note: Herb and Betsy McCauley have been laboring in the Branford area since 1972 in connection with the West Woods Bible Chapel in Hamden.

WILLIAM J. McRAE, 71 Killarney Rd., London, Ontario N5X 2A6

We are tremendously encouraged with the ministry here at North Park Community Chapel. The Lord has multiplied our numbers and particularly deepened the spiritual growth of many of the families. We're thankful to God for the developing leadership among many of the men and women. The discipleship classes and training classes are being blessed of God to cultivate spirituality and mature leadership in our congregation. We look forward to God's special blessing through the year. *January 7*



Nazar Nazarian

**NAZAR NAZARIAN, 120 Pine Ave.,
New Milford, New Jersey 07646**

At this time of year we try to send clothing parcels and money gifts to needy families in Bible lands and local workers in the Middle East. Lately we sent 24 big parcels and we were able to send some help to suffering saints in Beirut, Lebanon. *December 28*

**CHARLES W. OXENDINE, Rt. 2, Box 37,
Pembroke, North Carolina 28372**

The past year presented some real tests but our Lord proved equal to any trial. Precious souls were saved and young believers are being encouraged and are evidencing growth.

We used the story of Pilgrim's Progress as a basis for presentation of the Word at two of our local chapels, using color slides. *January 4*

**HARRY PILKINGTON, 1518 Summers St.,
Hinton, West Virginia 25951**

A new venture, West Virginia Bible Conference, was a good success, especially in getting many of the saints enjoying the Word and enjoying each other.

In November I conducted Gospel campaigns in Huntington, West Virginia, and Magog, Quebec. The latter meetings were packed out and since then one man has trusted Christ.

Locally, the men in the assembly have taken more responsibility and are anxious to see the Lord work. *December 27*

**DAVID POLLOCK, P. O. Box 777,
Mullens, West Virginia 25882**

We have lived in this coal-mining area of West Virginia almost seventeen years, doing pioneering. The past few years have evidenced considerable growth. Attendance at the Family Bible Hour averages 100 or so, with several unsaved attending. There are many younger families and there seems to be interest, if not hunger, in several lives. We have had the joy of seeing a good number saved and desire now to see them go on in the things of the Lord. *December 30*

**MATTHEW L. POLLOCK, 3339 E. 44th Ave.,
Vancouver, British Columbia V5R 3B3**

Am gradually getting back [after surgery] to a more normal schedule of visiting and

ministry. God has graciously allowed us to get around to visit long-term shut-ins in the continuing care hospitals, some of whom are practically forsaken of family and friends. It is a very real privilege to go beside such and see a smile come over their faces and, where physically possible, a beating of the hand or foot in response to the playing of the accordion and the singing of the hymns.

It is also a joy to have a little Bible reading in one of the wards where those of like mind gather eagerly to hear God's Word read and quoted, and to answer questions.

So we go on from day to day, "sowing the seed beside all waters." *January 5*

**GEORGE RAINEY, 9257 Caprice Dr.,
Plymouth, Michigan 48170**

I thank my Father for His care and for open doors during the past year. While we saw larger meetings here and there than in former days, we see fewer coming to Christ.

I plan to be in Florida in February with **Leslie Rainey** whom I have not seen in some years. Will be in North Carolina in March and April. *December 30*

**VICTOR M. RIVERA, 327 Fenfield,
San Antonio, Texas 78211**

Thank the Lord for open doors. I am spending time daily, Monday to Friday, witnessing for the Lord at a Senior Citizen's Center, by word and printed page. Some have asked for Bibles and they have been provided.

At our local chapel the assembly continues maintaining the good testimony. *January 3*

**DOUG ROBINSON, R.R. # 1,
Peterborough, Ontario**

It is a real thrill to serve the Lord at Elim Lodge Conference Grounds. One of the highlights this year was a visiting German-speaking young man who was really concerned about his soul. Just like our great God who has everything worked out for His glory, the missionary of the week had been in Germany and knew the language. The Lord brought them together and the young man trusted the Lord.

We live right on the conference grounds. I minister in the area assemblies from September to May and during the summer we work with the Lodge. *January 5*

**WAYNE F. SCHLICHTER, 1807 New
London Rd., Hamilton, Ohio 45013**

We have seen a few souls saved at the assembly at Ross. We have baptized some and have experienced spiritual and numerical growth in the assembly.

There are several group and individual Bible studies taking place in the community along with the regular meetings, and we have some capable brethren to minister the Word.

Personally, I will be looking for at least some part-time employment this year. I know I have been called to preach, but I feel the assembly is at the point where it will be healthier if it must assume more of the responsibilities. I will be looking to the Lord for guidance, and I covet prayer in this regard. *January 4*

The Local Church

- Merrill Oster: Practical Principles of Gathering\$1.50
 - Gary Inrig: Life in His Body\$3.95
 - William MacDonald: Christ Loved the Church\$1.25
 - A. P. Gibbs: Worship\$3.00
 - W. E. Vine: Church and the Churches\$4.00
 - A. P. Gibbs: Scriptural Principles of Gathering\$.75
 - J. M. Davies: The Lord and the Churches\$1.00
 - James Gunn: I Will Build My Church\$1.25
 - Arnold Ehlert: Brethren Writers, a check list\$3.00
- AVAILABLE FROM INTEREST**
P.O. Box 294, Wheaton, Ill. 60187

Prices are postpaid. Payment must be sent with order. All other books should be ordered from your local Christian book store.

**WILLIAM SHATFORD, 151 N. Kelly St.,
Prince George, British Columbia V2M 3E3**

Our ministry is varied. Gospel outreach among the children, local assembly ministry, as well as regular visits to Bear Lake, Crescent Spur and Fort St. James, have kept us busy. My wife, Joyce, works with Bible Clubs, Sunday School and women's home Bible studies. *January 7*

**CYRIL SHONTOFF, R. R. #2,
Lennoxville, Quebec**

We've been having some encouraging times in the French work. Four brethren have opened a coffee bar in Sherbrooke where people come in for free coffee and are given the gospel by personal testimony, film, music, etc. It is very informal and many young people come and several have been saved.

Our daughter Sylvia and her husband Jean-Marc are serving the Lord in Montreal with the Navigators. They have Bible studies in homes with university students. Some have received Christ, for which we rejoice. *January 5*

**GORDON STROM, 5047 19th N.E.,
Seattle, Washington 98105**

We are in our third year in the Seattle area and are very much aware of the ministry needs of the area. We have given ourselves to assisting the elders of two Vancouver local churches to evaluate and shape their perspective on shepherding—including evangelism on a personal level and the establishing of young believers in the basic biblical roles in their respective families and in the body of Christ.

We continue our summer ministry to young people for Training in Christian Life and Leadership by means of a once per month gathering for a time of sharing, praying, singing and study.



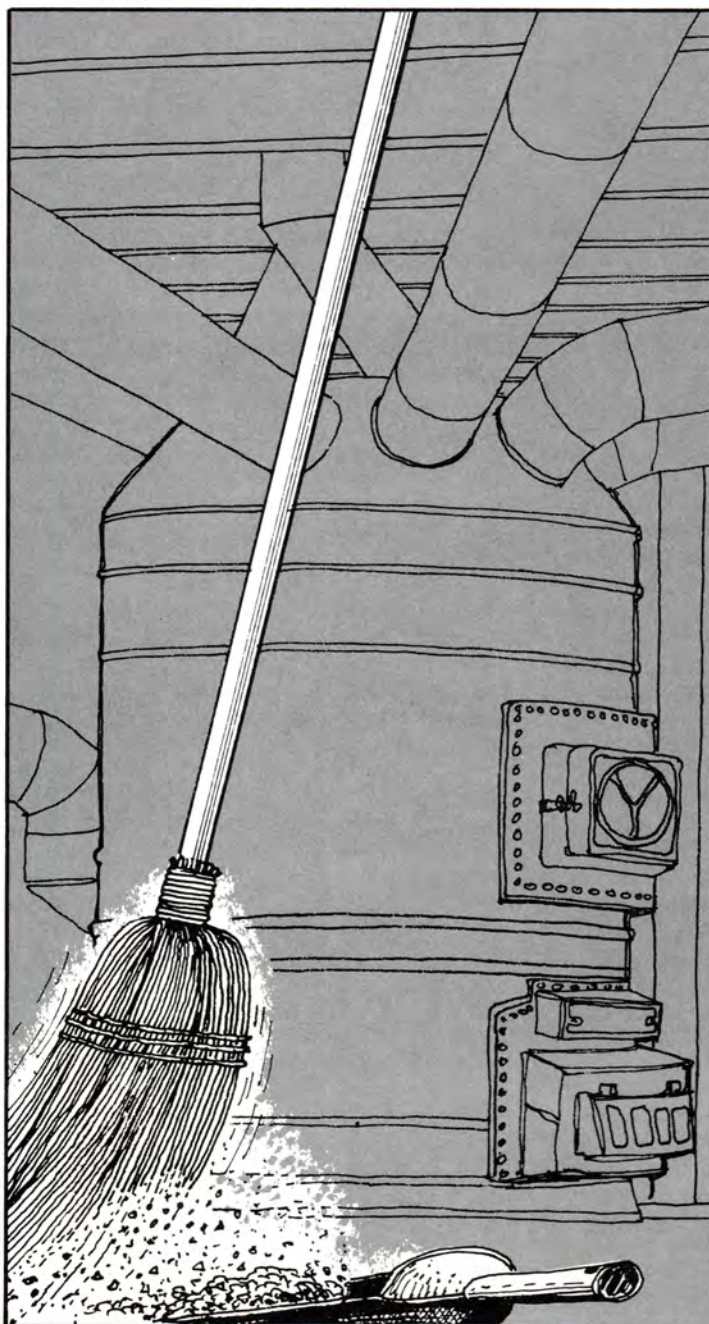
INTEREST

BOX 294
WHEATON, ILL. 60187

Non-Profit Organization



Address Correction Requested



Baptism of Fire

Looking back—it is
the bad days that we
value most
for showing us
ourselves;

the hours that
scrape us up like
dust in a pan
and deposit us
where we shudder to go—
in the incinerator
(standing alone, heaving
with heat,
blanketing the basement
with the fumes
of fear. Its iron door
shuts like a trap
on all trash destined
for burning).
There we see ourselves
purged until
our final falling
through the bottom
grate—gold?
or clinkers?

Luci Shaw

INTEREST

APRIL 1977 • Vol. 42 • No. 4

Strong Families Produce Strong People

page 3

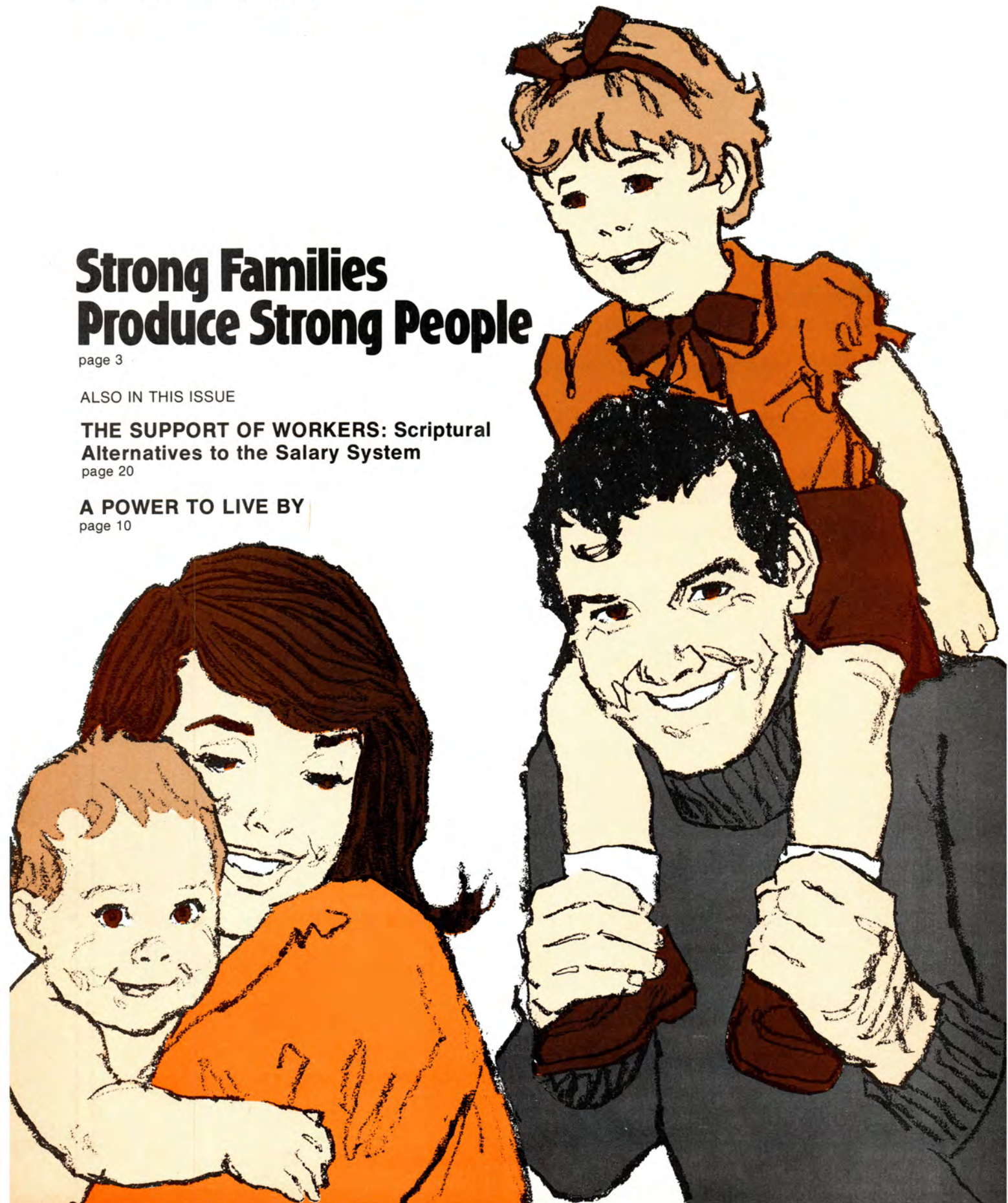
ALSO IN THIS ISSUE

**THE SUPPORT OF WORKERS: Scriptural
Alternatives to the Salary System**

page 20

A POWER TO LIVE BY

page 10



INTEREST *APRIL 1977 Volume 42 No. 4*

Articles

- 3 Strong Families Produce Strong People
Building esteem is a family affair.
- 6 Urbana Highlights
Choice selections from the ministry at Inter-Varsity Christian Fellowship's eleventh Student Missionary Convention.
- 10 A Power to Live By
John Williams examines some of the ways the Holy Spirit helps us.
- 20 The Support of Workers
The Lord ordained that they who preach the Gospel should live of the Gospel. Fourth in a series on Settled versus Itinerant Ministry.
- 24 Theory of Evolution (Poem)

Departments

- | | |
|--------------------|------------------------|
| 18 Address Changes | 18 Notices |
| 5 Book Briefs | 12 Quotes from Workers |
| 22 Commendations | 16 Reports |
| 19 Conferences | 19 With the Lord |

Change of address notices, requests for the magazine, and all materials for publication should be sent to:
INTEREST, Box 294, Wheaton, Ill. 60187
312/653-6550

Editor James A. Stahr, Editorial Assistants Naomi Bauman, Arthur F. Wilder, Art Editor John W. Sweemer, Business Manager Dennis Bentz, Directors of Letters of Interest Associates: Neil M. Glass, Pres.; Robert W. Mojonier, Sec.; James D. Kennedy, Treas.; C. Donald Cole, Walter Liefeld, John McCallum, J. Wilson McCracken, Kasmir C. Strance, Donald J. Thomson, LeRoy L. Yates.

INTEREST is published monthly, 11 times a year, by Letters of Interest Associates, 218 West Willow St., P. O. Box 294, Wheaton, Illinois 60187. INTEREST was founded in 1934 as "Letters of Interest from the Home Field." The name was shortened to "Letters of Interest" in 1938 and to INTEREST in 1969. Printed in U.S.A. by Lithocolor Press, Inc., Westchester, Illinois.

COPYRIGHT © 1977, by Letters of Interest Associates. Permission is granted to readers to photocopy INTEREST articles in small quantities for personal, school or church use. The following should be written or typed on the original before copying: "Reproduced from INTEREST magazine by permission." This permission does not apply to articles reprinted in INTEREST from other publications, or articles bearing copyright notices. Nor does it apply to large quantity reproductions, or to reprinting in any quantity. For such purposes, permission in writing must be obtained from the editor.

FINANCIAL POLICY: The magazine is sent without charge to those who request it, and is financed in part through the voluntary gifts of its readers. An annual reader survey is taken each fall, giving readers an opportunity to share in the maintenance of this ministry, but gifts for publication expenses will be received at any time. Checks should be made payable to "Letters of Interest".

MINISTRY FUND: Gifts will also be received for the "Ministry Fund". Monies so designated will be used for assembly missionary work under the direction of commended workers at home and abroad. Suggestions as to distribution are welcomed. Make checks payable to Letters of Interest. Gifts to L.O.I. are tax deductible.

Norman Wakefield has prepared a seminar titled "Building Self-Esteem in the Family" for the CHURCH & FAMILY Forums to be held throughout 1977 (See March INTEREST, page 8, for schedule). He has drawn together in this article some of the insights and suggestions he makes in that seminar. Dr. Wakefield was a seminar leader and on the Convening Committee for the Continental Congress on the Family held in St. Louis in October 1975. He is Co-Director of the Center for Ministry Studies in Phoenix, Arizona. His article appears in INTEREST through the courtesy of Family Concern, P.O. Box 14249, Omaha, NE 68124.

FAMILY ESTEEM AND SELF-ESTEEM
GO HAND IN HAND

Families Produce Strong People

by Norman Wakefield

BUILDING family esteem! I like what that says. It tells me that my home can be a place where individuals learn to feel good about themselves. It suggests that someone is thinking about someone else and their well-being. It sounds like a family having fun—enjoying each other. It sounds like the heart of the Gospel; someone caring enough about others to act on their behalf. “God demonstrates His own love towards us ...” (Rom. 5:8).

Building family esteem is a family affair. Everyone has to pitch in and do his share. However, we need to ask ourselves, what is “esteem?” What are we talking about when we use this term? The word esteem has the idea of “setting a value on, or appreciating the worth of someone or something.”

Esteem must be contrasted with pride, for often individuals feel that to feel good about oneself is pride. Healthy self-esteem is a realistic appraisal of myself, accompanied by a good feeling about who I am. Pride, by contrast, is an unrealistic appraisal in which I feel that I am *better* than others. I exalt myself above others and look down on them. Poor self-esteem is also an unrealistic appraisal of myself in which I feel that I



Belonging, worth and competence are the three fundamentals of family esteem.

am *worse* than others. I see myself as *inferior* to them.

ESTEEM'S EFFECTS

Healthy self-esteem is essential in the life of the individual. **Healthy self-esteem is essential to a fulfilling life.** People who do not feel good about themselves do not enjoy life as much as those who have positive esteem. A fundamental concept in Scripture is "as a man thinks in his heart, so is he" (Prov. 23:7). One who suffers from a feeling of inferiority will not be able to confront life from a joyful, confident position.

Healthy self-esteem is essential to personal achievement. It is related to academic achievement. "The conclusion that the successful student is one who is likely to see himself in essentially positive ways has been verified by a host of studies." (Purkey, *Self Concept and School Achievement*, Prentice Hall, p. 18). When children possess positive esteem they have a stronger foundation for success in school. This sense of success will more likely follow on into adulthood. Positive family esteem is the basis for this vital self-esteem in the child.

Healthy self-esteem is a building block for psychological growth and development. One who dislikes himself finds it difficult to face life with happiness and confidence. In addition, he will be less likely to achieve meaningful relations with others. Either he will be fearful of encountering others for fear of rejection, or he will attack others as a way to cover up his own sense of inferiority.

Healthy self-esteem is essential for an enriching marriage and family life. One who loves himself is better equipped to love his mate and his children. One who loves himself is better able to accept his own limitations and the limitations of family members. He will be less critical, less attacking. He who possesses healthy self-esteem can better build esteem among family members.

Thus, we can see that building esteem among family members is an excellent way to build the family as a happy, productive, supportive unit. Teaching family members how to encourage one another is integral to building the Christian home as a Christlike fellowship (Titus 2:3, 4).

THREE ELEMENTS

Three fundamental concepts are in-

herent in self-esteem: (1) Family esteem is enhanced when each member has a sense of *belonging*. When one feels that he is a *part* of the family rather than *apart* from the family a stronger sense of esteem will likely emerge. (2) Family esteem is strengthened when each person is treated as someone of *worth*. Much of the communication process among family members builds up or destroys an individual's sense of worth. (3) Family esteem is strengthened when family members feel a sense of *competence*. To feel competent is to feel needed, able to achieve.

BELONGING

In a highly mobile society with rapid changes occurring children need a stable base where they feel loved and accepted. If the child does not find stability at home he tends to be thrust out into an environment in which he cannot cope effectively.

The sense of belonging meets the individual's need for security. This is especially true for children. When the youngster feels secure the chances of his being psychologically healthy are much greater. Home should be the center of security. Family members should look forward to coming home and engaging in happy relationships with people who accept and love them.

The sense of belonging at home also contributes to the child's need for people with whom he can identify. We know that children learn significantly simply through identification with the adults around them. When our home environment creates the sense of belonging then our children will develop an identity with the life and character of his parents.

The sense of belonging at home is crucial because it becomes a part of the supportive climate which children need for healthy growth and development. They have to have a situation in which ideas can be developed without being judged if they do not work out. Then the youngster realizes that he is free to explore, create and grow without judgment.

Time must be budgeted for families to be together. Many Christian families are fragmented through excessive demands of church, school, and work. As competing organizations vie for family members' time the family is stretched further and further apart until it functions as little more than a service station.

In one study, 200 junior high school boys were asked to keep a two week record of time spent with their dads. At the end of the two week period the report was compiled. The result: an average of 7½ minutes per week spent between father and son. How much sense of belonging can be communicated in this situation?

One effective way to attack this problem is for the family members to sit down and budget time for family activities. The family time should then be entered on a master calendar and treated with the same integrity as any other appointments.

Activities must be planned which create a sense of family fun and unity. Consider the following guidelines:

- a. Choose activities *all* family members enjoy.
- b. Plan activities which can allow ample time to be together.
- c. Plan activities among family members where special interests occur. For example, dad and daughter play tennis together; mother and daughter go window shopping.
- d. Avoid highly competitive games which create hard feelings.

A sense of belonging is encouraged when family members learn to think and speak in terms of "we" rather than "I". "What can *we* do this weekend?" "How can *we* solve this problem?" "What can *we* do for Grandma to show her that *we* are thinking of her?" This attitude can be encouraged when parents first demonstrate it in their lives.

Attempt to make the home a comfortable, inviting place to be. This can involve both the physical setting as well as the emotional climate. Is our home a place where laughter and fun prevail? If not, why not?

WORTH

Each person needs to be affirmed as a person of worth. We depend upon others to communicate this sense of value to us.

Being cherished and respected are essential ingredients for the healthy development of children's psychological being. Dorothy Briggs, a specialist in child psychology, says that parents are like mirrors which reflect back to the child what he is like. She says, "Each child values himself to the degree that he has been valued." In other words, if the parent mirrors back to the child "I value you," the child learns to value

book briefs by Donald Tinder

himself.

Build a sense of family pride and identity. Parents should speak proudly of their family members. Parents can create the attitude that "we are happy to be part of this family." Also, family traditions can encourage family identity as family members begin to think in terms of the special things we do as a family.

COMPETENCE

Every healthy person needs a feeling of competence. He needs to know that he is able to achieve. Other people affirm or deny one's competence—especially by statements that are made. It may relate to achievement, in school, work around the house, ability on the job, etc. Through comments made by other people about our abilities we gain a perception about our competence.

Building family esteem centers around the three concepts of belonging, worth, and competence. When these three dimensions are balanced we have the potential for a fully-functioning person. This is an individual whose life is in basic harmony, who feels good about himself, and is growing as a whole person.

One family member contributes to the growth of other family members in these esteem areas. This also implies that if I do not contribute to the needs of family members they may not gain the resources for their growth. This is an awesome thought and calls all of us to evaluate what we are doing to create a productive, happy, family life.

Francis Schaeffer has become known as one of the leading defenders of the Christian faith, especially among those with intellectual or artistic inclinations. His latest book, **How Should We Then Live?** (Revell, 288 pp., \$12.95) is full of illustrations to accompany the text which examines the rise and decline of western thought and culture. A film and television series is being promoted throughout North America in conjunction with the book. A study guide is also available. It is important to realize that Schaeffer's approach is not the only way to treat some of these issues. See for example **Francis Schaeffer's Apologetics: A Critique**, by Thomas Morris (Moody, 128 pp., \$2.50 pb).

An excellent brief overview of the life, ministry, and teachings of our Lord is provided by R. T. France in **I Came To Set the Earth on Fire: A Portrait of Jesus** (InterVarsity, 190 pp., \$2.50). The book could readily be adapted for adult Bible classes.

Most of us know a little about Nehemiah, but Cyril Barber, in **Nehemiah: and the Dynamics of Effective Leadership** (Loizeaux, 191 pp., \$2.75 pb), combines a study of the biblical portrayal of the man with applications for the exercise of leadership in practical and spiritual dimensions in our own time.

Five of the best shorter writings of C. S. Lewis are now available in a handy paperback edition from Baker. **The Best of C. S. Lewis** (520 pp., \$3.95 pb) includes the complete texts of "The Screwtape Letters," "The Great Divorce," "Miracles," "The Case for Christianity," and "Christian Behavior." The first of these is outstanding on the deceitful ways that Satan tries (and too often succeeds) to trick us. The second is a good, allegorical, apologetic for the existence of hell. The third makes a clear case for the miraculous. The last two were originally series of talks over British radio and were combined with a third series in the book *Mere Christianity*. If you haven't read any of Lewis, this is a good place to start; if you have read

him, chances are you'll be glad this edition is now available to re-read and pass along.

The ministry of George Verwer through Operation Mobilization (*Send the Light*) is widely known. Four of his probably often-given messages have been compiled as **A Revolution of Love and Balance** (Walterick, 97 pp., \$1.25 pb). The messages, "A Revolution of Love," "Pseudo-Discipleship," "Extremism," and "Revolution of Balance" are especially fitting because they are calls for a Biblically-informed moderation from one whose own zeal for service and obedience to God is unquestionable.

Practical help is given in **Big Ideas for Small Sunday Schools** by Ralph McIntyre (Baker, 61 pp., \$1.50 pb). Even if you only use a few of the tips at your Sunday school it will be worth while.

Building Up One Another by Gene Getz (Victor, 120 pp., \$2.25 pb) can be used by individuals, but it is particularly appropriate in both content and style to be used in a series of group discussions. The emphasis is on the New Testament's teaching about how every member of the church can help to strengthen every other member.

Probably the most thorough book of its kind is **A Christian's Guide to Effective Jail and Prison Ministries**, by Dale Pace (Revell, 318 pp., \$11.95). Chaplain Pace has extensive practical experience in the area, and this book distills the many lessons he has learned. It will be of value not only to present and potential ministers to prisoners, but also to the large network of helpers in the community that effective work with prisoners and ex-prisoners requires.

The prolific production of introductory Bible study aids by R. E. Harlow continues with **Two Letters From Peter** (Everyday Publications, 127 pp., \$2.95 pb).

Books are best ordered through your local book store. Do not order from INTEREST.

JOIN OUR CHRISTIAN CRUISE

OCTOBER 1, 1977

Port Everglades, Caribbean through
Panama Canal—Solar Eclipse—Mexico—
Los Angeles—17 days—\$1615.00 up.
Includes free air fares to and from cruise

Contact: Mr. Frank Waardenburg, Sr.
1401 N. Riverside Dr.
Pompano Beach, Florida 33062
Telephone 305/782-8727
or
H. Isings Travel Agency Inc.
2441 N. Federal Highway
Boca Raton, Florida 33431
Telephone 305/395-4181



Urbana

Seventeen Christian leaders addressed the 17,000 students at Inter-Varsity Christian Fellowship's eleventh student missionary convention. Here are highlights from the messages God gave them.

For a full report of the convention see last month's *INTEREST*. For the full text of all messages, see *Declare His Glory among the Nations*, Inter-Varsity Press, 1977, \$3.95.

**JOHN W. ALEXANDER, President
Inter-Varsity Christian Fellowship, USA**

The **THEME** of the Convention is "Declare His Glory Among the Nations." The **PURPOSE** of this Convention is to help us all do a better job of declaring His glory. And if that purpose is to be fulfilled, we need to build the Convention on solid truth and solid response to that truth....

Our attitude toward Scripture is desperately important. The choice of what attitude to adopt is one of the most difficult and important decisions in life. In my own case, I have chosen to believe that the Bible is the infallible revelation of the infallible

God—which means that it is entirely trustworthy and reliable. How about errancy? Admittedly there are parts of the Bible which are problems. These I recognize. I stand silent before them, not knowing how to explain or solve them. But I refuse to pronounce a verdict of "error" on any of them—for two reasons. First, I then would have to commence the process of sifting out Biblical error from Biblical truth. Second, to what more reliable source would I turn for the criteria by which to distinguish Biblical truth from Biblical error?

My belief in Biblical inerrancy readily admits all the problems, but I refuse to set myself up as judge of Scripture and commence deciding which problems are Biblical error.

Show Me Your Glory

**DONALD MAC LEOD, General Director
Inter-Varsity Christian Fellowship, Canada**

"Show me Your glory" (Exodus 33:18). What an extraordinary request for Moses to make of God!...

As you declare His glory to others you must first ask God: "Show **ME** Your glory." ...If I may use some quaint words of Henry Scougall, to know the glory of God is to walk in the footsteps of God's glory. That means that day by day you must be following hard after the glory of God—desiring to know that glory in your life—and placing the glory of God as the great aim and desire of your life.

And as we follow in the footsteps of God's glory others will come after us. That's the secret of leadership....

"Show me Your glory." There is no prayer that our heavenly Father is more delighted to respond to than a prayer to know

more about Himself. Our faith in God is so often dragged down to the limits of the horizontal. It has lost that vertical dimension....

How can you maintain the sense of God's glory, how can you remain in the footsteps of His glory? By daily renewing of your experience through your quiet time, consistent worship at God's church, and commitment to a life of service declaring His glory among the nations.

**ERIC FRYKENBERG,
Missionary to India since 1929**

Let me tell you some advice that was given to me when I first went to the mission field: "Fire has a tendency to go out." We need continually to heed Paul's warning to "Stir up the gift of God that is within thee" (II Timothy 1:6).

Highlights

Praise God for Missionaries

LUIS PALAU, Latin American evangelist

How I praise God for missionaries! They are the greatest group of professionals anywhere in the world! My dad is in heaven, thanks to missionaries; my grandma is there, thanks to missionaries; I am in the Kingdom of God, thanks to missionaries; my whole family: mother, five sisters and brother are Christians, thanks to missionaries.

I give a million thanks to all the missionaries that brought the Good News to Latin America. I get so terribly impatient with “armchair strategists” who sit in air-conditioned rooms, reeling off the errors and humiliating missionaries as if they were total failures. Since most missionaries are self-effacing, quiet and almost bashful (even if sometimes stubborn!) they seldom, if ever, answer back....

It was a missionary in Argentina that taught me how to have a wide geographical vision. His name was Keith. He invited me to come for prayer on Wednesday afternoons, to my surprise. That first Wednesday he prayed his heart out for me, my family, and the local church that I attended in the city of Cordoba. He seemed to know all the elders by name, though he had never been to our church.

On the second Wednesday when we met for the hour of prayer, he began to pray for every church in the city of Cordoba, where we were both living. He prayed for every minister that he knew, by name, for every missionary, for every Christian leader. He didn't just glibly mention their names, he really

prayed individually and particularly for them. Thirty-five denominations in all—he prayed for every one. I didn't know there were that many.

On the following Wednesday, he showed up with a map of the province of Cordoba. He set it out in front of us as we knelt down beside two chairs and began to pray for each town and city in that province, by name.

He said to me, “Luis, do you realize that there are some 900 towns and cities in this province? And only 90 of those towns and cities have an evangelical Bible preaching church? This means that 90% of the province needs the Gospel. Let's pray with all our hearts, Luis.”

On the next Wednesday, you can imagine what happened. Keith showed up with a map of Argentina. He began to pray for province after province after province. As he remembered a missionary here, a preacher there, a leader over there, a young leader somewhere else, he would name them by name, pray for their wives and their children. He prayed for their ministry. I never heard anyone with a vision like this pray before! What a missionary he was. My soul was expanding so much it was hard to believe it.

The next Wednesday he showed up with a map of Latin America and North America. He began to go from South to North, from Argentina through Central America, and Mexico, right up to Canada. Country by country, city by city, wherever he knew a preacher or a servant of God, he prayed for them by name. We must have spent two hours in prayer that day and my soul went out like never before.

Well, you can guess what happened from there on out. He showed up with a map of Europe. We started praying for Europe, country after country, city by city. Finally he ended up with a map of the whole world. That carried on for several months.

Of course I was never the same after that! My whole life was changed. My vision for the lost could never be the same.



Luis Palau

Evangelism: Doxological and Incarnational!

EDMUND CLOWNEY

President, Westminster Theological Seminary

Praise is more than our duty; it is our *humanity*. Men have climbed Everest, they tell us, because the mountain is there. How much more must we climb God's holy hill in worship because God is *there*, revealing His glory to man made in His image!

Paul the apostle, once Saul the inquisitor, was stopped short in his persecuting rage by the glory of the Lord. He heard from his Savior's lips the name of Jesus. Ever after he rejoiced in God's amazing grace. Reflecting the profound depths of God's sovereign will in salvation he cried, “For of Him, and through Him, and to Him are all things: to whom be the glory forever. Amen” (Rom. 11:36).

Praise His name, we are called to doxological evangelism: salvation is of the Lord! Let that song die and we have nothing to sing to the nations. They don't want to hear those old patronizing songs of missionary colonialism and they don't need our help in learning the chants of revolutionary violence. But when the people of God sing His praises, then the nations listen.

JOHN R.W. STOTT, London, England

There was no aloofness about Jesus. He never kept His distance, even from sinners. He did not share the Pharisees' false fear of contamination. He fraternized with dropouts, and was criticized for it. “This man receives sinners and eats with them,” people scoffed. “Friend of swindlers and sinners, that's what He is,” they sneered. They hoped to ruin His reputation by this whispering campaign, but they succeeded only in enhancing it. The nickname they thought dishonorable was one of supreme honor. If Jesus were not the friend of sinners, He could be no friend of mine—or yours. So He touched un-touchable lepers, and allowed prostitutes to touch Him. He shrank from nobody. He offered friendship, understanding, acceptance, love.

Now He says: “As the Father has sent me, so I send you” (John 20:21). He calls us to apply to our mission in the world the same principle which characterized His. It is the principle of identification without loss of identity, the principle, not of insulation but of incarnation. If I had to express it in a single word, I would choose “friendship” as opposed to “aloofness.” Jesus was the friend of sinners; we must be too.

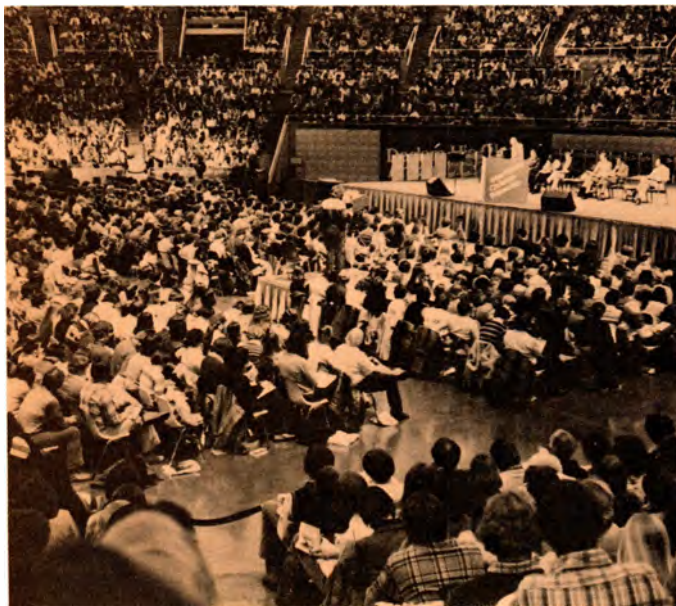
Without doubt there is a ministry to strangers, like distributing tracts to passers-by or signing checks for the relief of human need. Such actions can be right, good, Christian, responsible. *Yet they are service-at-a-distance.* They are the kind of service Jesus could have given if He had remained in heaven. But he *earthed* His service; and so must we. The most Christian context in which to offer service and share the gospel is genuine, caring friendship. No other kind necessitates anything like an incarnation, that is, an entering into another person's world.

What we are called to is not "arm's length evangelism," but "incarnation evangelism." This will mean that we have to listen before we speak, for "if one gives answer before he hears, it is his folly and shame" (Prov. 18:13). We have to struggle to enter the other person's thought world, however alien it may be to our own. We must try to understand his misunderstandings and to grasp his hangups, problems, doubts and fears, in fact all those things which to him are obstacles to faith. We have to respect his integrity as a person, and his convictions, however contrary they may seem to us to be. In a word, we must feel the pain of his alienation and weep the tears of his lostness, just as Jesus wept over the blind folly of Jerusalem's impenitence.

ISABELO MAGALIT, Manila, Philippines

What does it mean for us to identify with men and women in their need, as we seek to share the glorious gospel with them? First, it means a serious effort to understand them. We must learn to listen, and to put ourselves in their shoes.... Most of us come from the comfortable middle class; do we really understand what it means to be poor? Americans take pride in being patriots, but they find it difficult to understand a Filipino nationalist. Many Christians are passionately anti-Communist, but they never bother to find out why Marxism is such a live option for many in the third world. They need to understand its moral attractiveness, its appeal to the downtrodden's sense of justice in this world; they must understand its tantalizing promise to achieve in one generation what took the West a hundred years to accomplish.

Part of your difficulty in understanding comes from a tendency to equate American culture with the gospel. To distinguish these two is not always easy, but it is a necessary exercise.



College Campus and Rural Ghetto

LEMUEL TUCKER, Student Speaker

As one student said, "I just take courses ... none of them relate." The modern university is the world's greatest Fact Machine. It can give you the beads but nothing to string them on. It can tell you how to build a hospital or a bomb, but not which of the two is better. It can train you to psychoanalyze people and their problems, but not whether being homosexual is wrong. It can teach you how to legislate to save the eagle, our national bird, but not whether saving unborn babies from abortion is any higher a moral premium.

All this to say the campus is ripe for discipleship. In its own poignant way it is crying out to be invaded by a heavenly model. Someone who can tell of His glory. You will be surprised at those who are hardnosed antagonists of the gospel your freshman year and yet will have confessed Christ by the time you graduate. You will be surprised at those who will have, by the end, caught a glimpse of the Kingdom of God by your faithful walk with Him.

JOHN M. PERKINS, Mississippi, Voice of Calvary Ministries

Working with the children [in Mendenhall, Mississippi] sort of opened the door to us seeing how sin worked itself out in the community, to see how economic self-interest coupled with racism could institutionalize itself and create a cycle of poverty and despair that trapped the lives of black people. There was spiritual poverty in our black community to be sure, but that spiritual poverty was heightened by the "niggerizing" dependence of the system and how crises in housing, health care, nutrition, education, skills, and economics were crippling the hearts and minds of black people. To proclaim God's glory in the community was to ask ourselves as Christians, "How can we break this cycle of poverty?" "How can the love of God reach into the whole of a person's life and heal them?"....

The test of the gospel in the early days of the church was how was it going to affect Samaria. I believe the gospel is being tested again today. To reconcile people across racial lines, black people, white people, all people, is to stage a showdown between the power of God and the depth of the [racial] damage in us as human beings. It's been my experience that the power of God wins and the result is a dynamic witness for Jesus Christ that brings others to confront Him in their lives.

When reconciliation is taking place across cultural lines—between blacks and whites, between rich and poor, between indigenous and those who are new in the community—we are beginning to make visible God's glory in the community.



John Perkins and Luis Palau



Dr. Helen Roseveare and Elisabeth Elliot Leitch



Lemuel Tucker

Obedience, Suffering, and Victory

ELISABETH ELLIOT LEITCH Former missionary to Ecuador

Now what is this thing called trust?... Have you and I got a Master we can trust? Do we ask first of all to be allowed to examine and approve the scheme? The Apostle Paul admitted the limitations of his own understanding. "Now we know in part," he said. "Now we see through a glass darkly." But he was absolutely sure of his Master. He never said, "I know why this is happening," but he said, "I know *whom* I have believed"....

The world is His show; He's running it. Do we think of it as under our management? Created for the service of our own desires? "Do your own thing," they tell us. They even say, "If it feels good, do it." Have you ever heard a more idiotic piece of advice? Is it our world, a sort of make-your-own-sundae proposition, with the will of God just a nice creamy squirt of earthly success and heavenly approval that goes on top? The will of God is not something you add to your life. It's a course you choose. You either line yourself up with the Son of God and say to the Father, "Thy will be done," or you capitulate to the principle which governs the rest of the world and say, "My will be done"....

Obedience to God is action. I can't find anything about feelings in the Scriptures that refer to obedience. It's an act of the will. "Our wills are ours," wrote Tennyson, "to make them Thine." God gave us this precious gift of freedom of the will so that we would have something to give back to Him. *Put* yourself in His hands! *Choose!* *Give* yourself! *Present* your bodies a living sacrifice! Until you offer up your will, you do not know Jesus as Lord.

HELEN ROSEVEARE Former missionary doctor, Zaire

Each of us in the natural likes to be needed. It feeds the ego to know we are needed. For years, I was the only doctor in the area, and so I was always needed. Thus I was always on the giving end, and the Africans always had to say "thank you" on the receiving end. This can soon become demoralizing; but I had not seen that the roles had to be reversed if the Africans were to know fulfillment and the joy of being needed.

When I was ill, only then did I obviously, unequivocally need them. They nursed me, they cared for me, they fed me. And I said "thank you"—and they had the tremendous joy of knowing for once that they were needed and had a role to fulfill. But their joy *cost* me my physical health—so also my spiritual assurance that all my needs were met in Jesus. I had acknowledged no needs toward other humans. I had to learn the cost of teamwork, of social commitment to the community, if I would love with all my strength.

BILLY GRAHAM, Evangelist

Yes, it still costs to follow Christ. But I want to tell you tonight, if you have glimpsed the glory of what God has done for us, there is no price that is too great to declare his glory to the nations. He is worthy of our sacrifice! He is worthy of our utmost for His highest!

I was in the Senate dining room recently and Senator Magnuson called me over to his table and said, "Billy, are you a pessimist or an optimist?"

"Well, I'm an optimist."

"Why?"

"Because I've read the last page of the Bible and God's going to win."

THE LORD, THE HOLY SPIRIT

This is the sixteenth article in a series that began in October 1972 and has continued intermittently. The author is active in teaching and pastoral ministry in a Victoria, B.C., assembly, and in conference ministry elsewhere.

TWO MONTHS ago we considered the Christian's responsibility (and privilege) to "walk by the Holy Spirit" (Galatians 5:16), that is, to live by means of the Spirit's guidance and strength. Last month we began to examine in more detail some of the different ways in which the Holy Spirit helps us. We discussed "assurance" and "sanctification." Now we continue with six more aspects of the Spirit's enablement for Christian living.

I. WISDOM BY THE SPIRIT

However important intellectual ability may be, for the Christian there is no substitute for spiritual enlightenment. It is only as a man receives the wisdom "which comes down from above" that he can both discern God's will and effectively do it.¹ For this reason Jesus promised his disciples that "when He, the Spirit of Truth comes, He will guide you into all the truth."²

Paul appeared to have the same thing in mind when writing to his sophisticated friends at Corinth. He wrote:

Which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised.

I Corinthians 2:13-14

The Greeks set great store by knowledge. Paul recognized that the Corinthians might easily confuse the issue. He shows them that true wisdom is the result of revelation, not research. It was for this reason that the "rulers of this age," for all their professed knowledge, failed to discern God's wisdom as incarnate in Christ.³

John reminds us that vast vistas of understanding are open to us because of the indwelling Holy Spirit.

You have an anointing from the Holy One, and you all know.... And as for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as his anointing teaches you about all things, and is true..., you abide in Him.

I John 2:20, 27

The Apostle is not asserting that a Christian knows everything and can be taught nothing! Rather is he suggesting that because of his endowment with the Holy Spirit a believer looks at everything in a new light. The whole of life and experience gains new perspective and meaning because he has a living, intimate union with his Creator.

Since the same infallible Spirit who inspired Scripture anoints him, the believer does not necessarily depend on intermediary interpreters. He is himself "taught of God." Jeremiah the prophet envisioned this when speaking of the inwardness of the New Covenant: "I will put my law within them, and on their heart I will write it.... They shall all know Me."⁴

The only prescribed conditions for a deeper understanding of God's truth and of His will for our lives are genuine desire and complete willingness. The first is stated in the ancient prophecy: "You will seek Me and find Me, when you search for Me with all your heart."⁵ The second is found in Jesus' famous dictum: "If any man is willing to do his will, he shall know...."⁶

II. STRENGTH BY THE SPIRIT

"You shall receive power when the Holy Ghost has come upon you; and you shall be my witnesses."⁷ This was the promise Jesus made to his disciples just before his ascension. Evidently their work and witness for Christ could only be accomplished in the strength of the Holy Spirit. The experiences they had enjoyed in the immediate company of the Incarnate Savior would not suffice for the challenge that lay before them. Only as Spirit-empowered men could they fulfil their great commission.

That Paul understood this principle is evident from his prayer that God "would grant you, according to the riches of his glory, to be strengthened

with power through his Spirit."⁸ Then, confident that prayer would be answered, he adds this doxology: "Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us, to Him be the glory...."⁹

If Christians of the apostolic age were so dependent on the Holy Spirit for this "power to live by," how much more are we? We need the strength of the Spirit to overcome sin, to witness for Christ, to deny self, to practice positive goodness, and to exercise our gifts in divine service.

His power is available to faith. It is not that we must "feel" or "sense" the power before we act. Rather is it that we act in obedience to the Word of God and expect his strength to be manifest in our weakness.

It is like the ancient tale of Elisha and the three kings in the wilderness of Edom. "Make this valley full of trenches," Elisha commanded, "for thus says the Lord, 'You shall not see wind nor shall you see rain; yet that valley shall be filled with water.'"¹⁰

All they could do was make room for God to work. He turned their need into his opportunity, and demonstrated his unlimited power! No one ever accepts God's challenge in obedient faith without discovering the supply of the Spirit of Christ to achieve it!¹¹

III. PRAYER BY THE SPIRIT

Even the Christian's prayer life is to be directed and supported by the Holy Spirit:

In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.

Romans 8:26-27

The Spirit not only prompts the believer to pray and instructs him about prayer, but also intercedes for him as an "inner advocate." This intercession, though sometimes inarticulate as far as the believer is personally concerned, is a great comfort to him. It tells him not

A Power to Live By

The Holy Spirit is involved in every phase of our spiritual experience.

by John Williams



only of the personal concern of an infinite God, but also assures him of blessing. Since the omniscient Spirit intercedes only in the will of God, answers are guaranteed!¹²

In his description of the Christian's armor, Paul mentions only two weapons for offensive use. Both relate to the Spirit. They are "the sword of the Spirit, which is the word of God," and the weapon of prayer—"with all prayer and petition pray at all times in the Spirit."¹³ Jude also exhorts us to pray in the Spirit.¹⁴

As we pray in the Spirit, our prayer life gains new dimensions. We discover that prayer is not the imposing of our will on God, but the submission of our will to his. As J. G. Deck has written:

No power have we to praise
Thy Name, O God of Love,
Unless thy Spirit raise
Our thoughts and hearts above;
His grace avails in all our need,
May He our priestly worship lead.

IV. LIBERTY BY THE SPIRIT

Whereas the Old Covenant of law leads to bondage, the New Covenant of grace brings men into liberty. The difference is underlined in Paul's words contrasting the judicial blindness of Israel with the liberty of Christians. He writes: "Whenever Moses is read, a veil lies over their heart.... Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty."¹⁵

Unregenerate man may recognize the righteousness of the Law, but, because of the "law of sin" within him, he is pow-

erless to live in accordance with God's requirements. Once the Holy Spirit enters his life as "the Spirit of life in Christ Jesus," he is emancipated and able to pursue the will of God.¹⁶ His new-found liberty is not freedom to do as he pleases, but freedom to do what he knows to be right.

Instead of pent-up frustration through failure to comply with God's standard, the Christian discovers fulfillment. He is no longer struggling to attain, but is now "standing firm" in the freedom Christ has given him.¹⁷ The Holy Spirit makes the life of Christ manifest in him so that he discovers it is no longer "I" trying and failing, but Christ living and reigning. This is perfect freedom.

V. LOVE BY THE SPIRIT

Writing to the Romans, Paul says, "The love of God has been poured out within our hearts through the Holy Spirit who was given to us."¹⁸

The picture is of a muddy, wreck-strewn estuary at ebb tide. Slowly but surely the tide turns and the water floods back in. Soon all the unsightliness and grey ooze are covered. The estuary becomes a shimmering blue lake. So should it be in us. Instead of despair, vindictiveness and self-interest, our lives are to be flooded by God's love.

This love, so foreign to our sinful disposition, is the fruit of the Spirit in our hearts. Our lives become vehicles for the expression of "the love of the Spirit."¹⁹ Through Him all the fruits of the Spirit, themselves expressions of love, begin to develop and grow in our lives.²⁰

VI. HOPE BY THE SPIRIT

Hope in the sense of expectation is a characteristically Christian virtue. Through it the believer discovers that he is part of the on-going purpose of a "God of hope."²¹ This purpose will find its consummation in the personal return and glorious reign of Christ.

It is the Holy Spirit who sustains this vital hope. Paul wrote, "Now may the God of hope fill you with all joy and peace in believing, that ye may abound in hope by the power of the Holy Spirit."²¹

This hope has a sanctifying effect in the believer's life. "Everyone who has this hope fixed on him purifies himself, just as He is pure."²²

Christians are personally involved with the Holy Spirit in this "blessed Hope," so that in the closing verses of the Bible we see them joining together to welcome the returning Lord:

**And the Spirit and the bride say,
"Come." ...Amen. Come, Lord
Jesus.**

Revelation 22:17, 20

¹James 3:15

²John 16:13

³I Corinthians 2:8

⁴Jeremiah 31:33-34

⁵Jeremiah 29:13

⁶John 7:17

⁷Acts 1:8

⁸Ephesians 3:16;

Compare 1:19

⁹Ephesians 3:20-21

¹⁰II Kings 3:16-17

¹¹Philippians 1:19; 4:13

¹²I John 5:14

¹³Ephesians 6:17-18

¹⁴Jude 20

¹⁵I Cor. 3:15, 17

¹⁶Romans 8:2-4

¹⁷Galatians 5:1

¹⁸Romans 5:5

¹⁹Romans 15:30

²⁰Galatians 5:22-23

²¹Romans 15:13

²²I John 3:3

Bible Quotations are from the New American Standard Bible (NASB).



quotes FROM WORKERS

DEADLINE

Letters for the July/August issue should reach INTEREST by May 10.



Frank Perry preaching in the tent in Marsh Harbour (see Cartwright letter)

Several of those have already requested assembly fellowship and many of the others are faithfully following the meetings. I have been teaching the Emmaus course, "I'll Take the High Road" during the Wednesday night Prayer and Ministry service at the chapel.
February 10

CARLOS CERQUEIRA, 241 Pawtuxet Ave., Cranston, Rhode Island 02905

We have some plans to reach the Portuguese people among us with the gospel. We are starting with very simple Bible courses. We shall be teaching them in the homes which are opened to us. We are also praying the Lord will open the door for radio programs. The Portuguese here are very hard to reach, but we are sure the Lord has some to be saved. We value prayer for this work [see INTEREST, June 1976, p. 12].
January 6

WILLIAM JAMES COLEMAN, 9344 Elsa St., Detroit, Michigan 48214

We have tried to get the word out by radio, personal witnessing, home Bible study and various speaking engagements. As a result of our outreach, we have heard of 46 confessions of the Lord Jesus Christ as Savior in the past year. Many of these have been added to the assembly.

Many assemblies are moving out of the inner city. It seems some are afraid; some are seeking better neighborhoods and better structures. We can't move because we believe the Lord wants us to stay in the inner city. This is where we believe we are needed, so please pray that we will be willing to meet the challenge that comes our way.

JERRY COUENHOVEN, 25 G. St., Hamel, Minnesota 55340

We are continuing in a pastoral type work with the assembly that meets at the Plymouth Bible Chapel, and in ministering the word among other assemblies in the Minneapolis-St. Paul area. Two of the assemblies have been involved in the Here's Life, America campaign and have seen some fruit with people being touched for Christ. We are still working to consolidate these contacts and would appreciate prayer.
January 17

LAWRENCE DARLING, 11619 Stroud, Houston, Texas 77072

My wife and I took a month's trip to Mexico. We spent five days in the state of Puebla, deep in the mountains with the Totonac Indians. We worked with seven doctors and nurses from various parts of the U.S.A. They set up a dental clinic, fitted glasses and gave doctors' consultations.

After the clinic we made a trip along the coast of Veracruz, visiting villages where we had received correspondence from our radio ministry.

In one village we met a pastor who had heard the program ten years ago. Later he had trusted Christ and presently has a church with about 60 people attending. He introduced us to various people who have written the broadcast and had received Bibles, some as long as 8 years ago. It was a joy to see the Bibles well worn and underlined. We also send Emmaus courses, wall texts and calendars to those writing.
January 19

J. M. DAVIES, 1216 Falgarwood Dr., Oakville, Ontario

The visit to Yugoslavia and Copenhagen ended with my return to Kent, England, on January 17. Three weeks were spent in Yugoslavia. They were full weeks with nightly meetings. Their annual conference was over the New Year. Christmas is not recognized in any way. School and work proceed as usual. But New Year's is a holiday. The meetings were large and over 300 believers attended from as far east as Belgrade and as far west as Rijeka on the Mediterranean.

From there I went to Copenhagen. The ten days there were very full also, with nightly meetings. As they had had seven baptisms there I felt it would be wise to consider with them some portions regarding the Lord's Supper, which were very greatly appreciated.

For the present, I anticipate returning to Canada in March and would value prayer.
January 31

DUANE C. DAVIS, 1624 Park Towne Pl. NE., Suite W-2, Cedar Rapids, Iowa 52402

Since our move to Cedar Rapids two and a half years ago, we have tried to be of help to a small assembly here. I have also traveled to assemblies in Iowa, Illinois, Nebraska, Indiana and Michigan to preach the Word, and to conduct children's meetings. The Lord has really blessed the use of "Gospel Magic" as object lessons. This and a different type of contest have proven most effective toward gaining an audience for the gospel. I have also been able to use my knowledge of "magic" illusion to warn youth against involvement with the subtle deceptions of the occult. For all these opportunities we give God the glory.

We value prayer as the Lord seems to now be leading toward a more itinerant ministry using these methods to communicate the Gospel to more and more people.
February 10

JAMES K. BOSWELL, 344 Burlington Cresc., London, Ontario N5Z 3G7

I have just returned from behind the Iron Curtain where we witnessed real love for the Lord and his Word. My heart has been deeply challenged. The assemblies are large and strong. They suffer much for their faith, but I have never seen such joy and peace with love abounding as I did there. In one country there are at least 300 assemblies, ten with a thousand in each.

The last Wednesday I preached to over 400 at a prayer meeting. The following Friday I was back in free Europe and spoke to 16. What a contrast!

I am wondering if God will wake us up from playing at being Christians.
January 7

DAVID R. CARTWRIGHT, P.O. Box 436, Marsh Harbour, Abaco, Bahamas

The assembly here in Marsh Harbour held a three-week Gospel Crusade under a 300-seat tent with brother Frank Perry as the evangelist. Interest in the meetings was excellent. We praise the Lord for those who responded to the faithful preaching of the Word. Over forty were counseled, among them several young married couples. What a joy it was to see husbands and wives united in Christ by the gospel message as the tears of joy flowed freely.

We had the joy of baptizing seventeen.



Preston Keith



Earl Miller

**DONALD DUNKERTON, Box 6245,
Marietta, Georgia 30062**

We keep busy here in the Spanish phase of the Emmaus ministry. We continue to receive requests for courses from various parts of North America; even from areas where you would not expect to find Spanish-speaking people.

Over the Easter vacation, **Henry Sanchez** and I expect to have a literature outreach in the Spanish-speaking parts of Jersey City. We would like to see some young people join in on this endeavor.

The first Georgia/Carolina Youth Rally will be held April 30th in Augusta, Georgia. We pray this first one will lead to many other successful rallies as has been the case with our neighbors in North Carolina.

I plan to take the DVBS at the Marietta Bible Chapel in June. This is where we fellowship.

January 24

**HOWARD FORBES, Box 481,
Arvida, Quebec G7S 4L1**

Steady progress has been made in the Lord's work in connection with the assembly in Kenogami. Twenty-one were baptized in the past year. Most of these were between 15 and 30. Among those baptized was a man and four of his sons and three of his daughters; the youngest was 15. Another son, aged 21, was killed in an accident two days after he was saved. He was the first in the family to profess. The wife and four other children are interested.

The young people are showing a real hunger for the Word of God. To help them, eight meetings a week are held, keeping brother **Charles-Eugene Bouliane** and me busy. We also give help to the assemblies in La Tuque, Chibougamau and Girardville. Prayer is appreciated.

January 25

**PRESTON KEITH, 1005 Solomon Dr.,
Kernersville, North Carolina 27284**

After serving for six years as Executive Director of Mountain Top Youth Camp, that responsibility has been passed on to others. This frees me to become involved in other facets of the Lord's work. At present, while not having any long-range plans, I am giving

some help in this area, particularly in Salisbury where a new work has begun. As the Lord opens doors I expect to be available for both gospel and ministry meetings and some children's work. My schedule for the next six months or so is still fairly flexible, so I would appreciate prayer as we wait upon our God.

January 21

**EARL MILLER, Apt. 710,
1120 Market St., Meadville, Penna. 16335**

Things are moving slowly here in Meadville area. We have about twice as many out for the preaching service as we have for Sunday School. Some feel that the 11 o'clock service is the only one they need to attend.

Four or five were baptized last year. Five adults have severed relationships in denominations to fellowship with us. We appreciate their fellowship and hope they will soon realize their responsibility in using their gifts for the edification of the body of Christ.

January 7

**LOUIS MONTALVO, 126-03 109th Ave.,
South Ozone Park, New York 11420**

I had a bad fall on the ice and had to go to the hospital to have stitches taken. Thank the Lord there was no fracture.

On January 9 we had the joy of seeing another assembly established among the Spanish-speaking, this time in Long Beach, New York. The assembly is in a spacious home and the possibilities are good for a strong testimony.

January 24

**RAYMOND MORRIS, Box 246,
Winslow, Arizona 86047**

An Indian brother, saved about three years ago, is really growing in so many ways. It has made such a difference to the whole work here to have one of their own expressing his faith in Christ, and to see the changes it is making in him and his whole family.

Several weeks ago another man stood at the morning service and confessed Christ as Savior. His family had been coming here for years and recently one of the daughters was saved. This revived her mother, a believer for many years. Then, yesterday another daughter called from California to say she

had committed her life to the Lord.

We are seeing a real interest in the study of the Word and a desire to please the Lord. We had almost reached the end of our strength after battling here for over 15 years, but we are now seeing His blessing.

We visited the Laguna village of Seama last week to take out a load of clothes for distribution to the needy and to visit the elderly believers who are so lonely for fellowship. We are using the tapes by **Ann Warris** to share the good things with those who have tape players. Many do not have players, so we are starting a fund to get a number of machines that we can loan out. The production of the tapes takes a great deal of our time and they are being sent to many of our missionaries who need the fellowship and feeding they provide.

Ann Warris continues with precarious health yet moves ahead getting the tapes made so we can duplicate them and keep them going out. The response from those who use them is excellent.

It has been an unusual time for us personally as we have moved away from the Arizona Bible Camp responsibilities back into the area of the Indian work. As the years mount one realizes that energies are not unlimited and the Lord seems to have guided us to use what we have in more specific ministry.

January 13

**FRED MUNNINGS, Box 546,
Clinton, Ontario N0M 1L0**

The book store continues to be a source of encouragement and blessing. It is good to see the up-trend of interest in good and spiritual reading. While Hilda is at the store full time, I am able to service the various book racks in stores in outlying towns. This, too, has been a good ministry and we praise God for it.

We have seen an increase in the assembly in Clinton. An added encouragement is to see our young people going on for the Lord. We have only two at home now.

January 6

**WILLIAM J. OGLESBY, 2801 Anderson Dr.,
Raleigh, North Carolina 27608**

We keep busy with pastoral ministry and teaching the Word in a number of assemblies. The Lord gave me the joy of seeing a young man of 21 trust Christ during a recent visit to Grace Gospel Chapel in Richmond, Virginia. So we are encouraged as we press on in the good fight of faith.

January 19

**Practical Principles of
Gathering**

by Merrill J. Oster

An excellent little book full of basic truths about the Christian life and the New Testament church. See December page 17 for a review.

AVAILABLE FROM INTEREST, P. O. Box 294, Wheaton, Ill. 60187. Price \$1.50 postpaid. Payment must be sent with order.



Audrey and Ramsey Quark

**KARL J. PFAFF, 2613 So. Martha,
Sioux City, Iowa 51106**

Last weekend we had our annual Winter Retreat for young people at Twin Lakes, Iowa. **Paul Sapp** was our speaker and all enjoyed so much his practical ministry from the book of Philippians. We had 78 present, in spite of severe cold weather.

We were very much encouraged recently when a young couple called and expressed their desire to renew their fellowship in the assembly. We trust these will be encouraged and helped in the things of God. *January 17*

**RAMSEY QUARK, 1221—5th Ave., N.W.,
Moose Jaw, Saskatchewan**

There has been much encouragement in the work here, along with the attacks of Satan. Our traveling to many small assemblies has been curtailed due to our concentrated efforts at Hazel Dell assembly.

It has been our privilege to follow up conversions from the Strasbourg Bible Camp where we labored, since a number come from this area. We are especially encouraged by the 21 teenagers who gather with us regularly to learn of Him. This youth work is transient because for the most part, as young people finish high school they move to the city and to the city assemblies.

This is the third year we have maintained a small dwelling at Hazel Dell to help in establishing the work. However, after this spring we are giving up the home and will travel more extensively in our camper. *January 15*

**DAVID SHARP, Box 693,
Solvang, California 93463**

Have had several inquiries regarding pioneer work both in Redding, California, and Wenatchee, Washington [as a result of the report in the December issue]. You might pray for me as I seek to help the believers at Redding. I plan, Lord willing, to be there from April 5th onwards. Also at Boise, Idaho, during the month of May. *January 31*

**WES SHELMAN, 8851 Elvira Ave.,
Westminster, California 92683**

Since our commendation several years ago, our work has been centered around our home assembly in Westminster. Beginning in May, it is our desire to visit other assemblies

to encourage and minister where there are needs and as the Lord opens doors. Our services would include teaching the Word and personal counseling. We welcome inquiries from North Carolina, Colorado, as well as other areas.

My wife and I believe the Lord has called us to a pastoral ministry and count it a great joy to serve His people. *February 1*

**DANIEL SMITH, 2803 W. 14th Ave.,
Vancouver, B.C. V6K 2X3**

I leave for Australia February 9th and have a full assignment for five months. May I ask for prayer that the ministry may be blessed with a flow of the life of the Spirit of God. April I will be in Queensland, May in Victoria, June in Tasmania, South and Western

Australia.

My wife will leave about April 10th and meet me in Brisbane.

Correspondence can reach me through the address above and book orders will be handled there. Only a few copies are left of *Worship and Remembrance*, but *The Royal Life* is now available [see Notices].

January 7

**BENJAMIN STALEY, Box 511,
Snowflake, Arizona 85937**

The camp construction goes on with work directed now to the residence building. We are doing interior work because of the weather. Exterior siding is on hand for warmer days. I am glad to be working about four or five hours a day now [after being injured in a fall from the roof during construction], but my feet won't take much more yet. The Arizona Bible Camp women's auxiliary has done a good job in raising funds for the material.

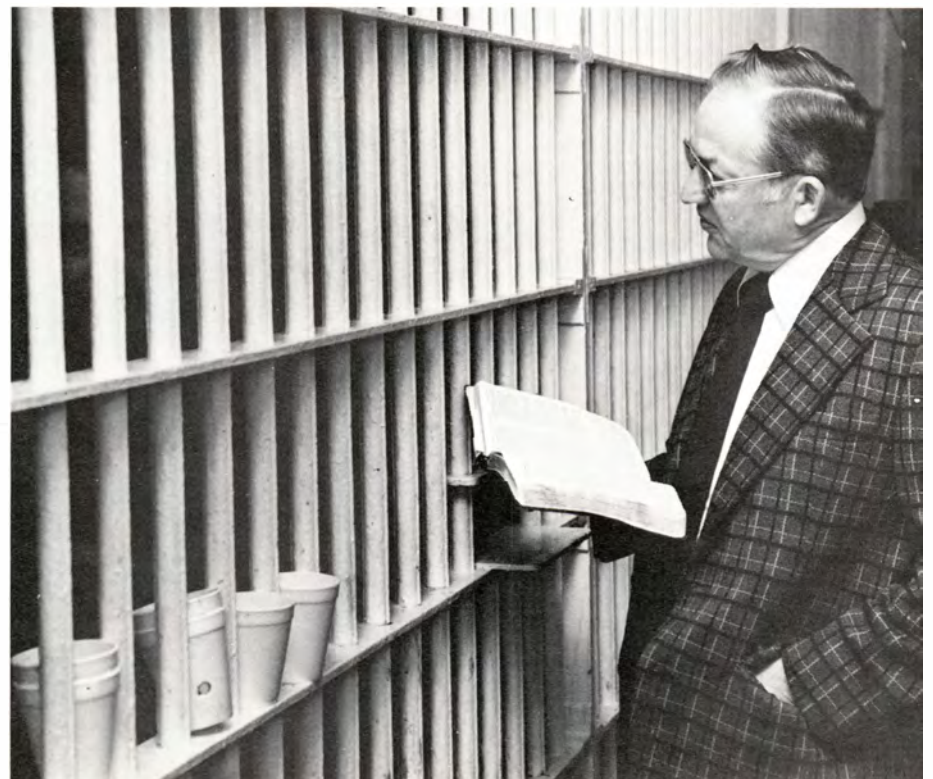
The weekly Bible study continues in homes in the area, but there are not so many this winter. Three families continue regularly and visitors come from time to time. We are in I Timothy, with a verse-by-verse, informal, discussion-type study. *January 24*

**TOMMY STEELE, Sr., Rt. 1, Box 135E,
Norlina, North Carolina 27563**

When this report is published we will have completed, in the will of the Lord, the first quarter of this year with a full schedule, being privileged to minister in South Carolina, Georgia and Florida in addition to North Carolina and Virginia.

Ahead will be much work in connection

Martin Steinberg at the Manassas Jail



with the radio program and in assemblies in our two home states during the spring, followed by a busy summer schedule further afield, if the Lord be not come and continues to provide health and strength. *February 7*

**MARTIN STEINBERG, Rt. 2, Box 198D,
Nokesville, Virginia 22123**

The count is down at the Manassas jail. With the twenty-five or more that have been sent elsewhere went many of my most interested Bible students. One Christian who is excited about the Lord is often used of the Lord to stimulate many in the cellblock to study the Word. Pray with me that there may be more of the present population turning to Christ, and that the Lord will use this jail experience in the lives of backslidden Christians to bring them back into fellowship with Himself.

These Bible students that leave are not lost. They stimulate men in other prisons to take the Bible lessons from Good News Mission by mail.

One man was returned to Manassas to testify at a trial. What a delight to find him still studying his Bible. When I first met him he reminded me of a coiled rattlesnake. Now he is thanking the Lord for bringing him to jail, where he became a Christian. You should have seen the joy on his face yesterday as he told of his sister coming to the Lord as a result of his testimony. *February 10*

**PHILLIPS E. STROUT, P.O. Box 518,
Pittsboro, North Carolina 27312**

This week we have been in the Orlando, Florida, area. We visited the Christian Book Stall operated by **Mr. and Mrs. Victor Harrington** in a Flea Market. This is most interesting and fruitful. We also visited Camp Horizon and **Ted and Karen Thisse**. This is a tremendous project. Our visit with **Phil and Edna Guikema** who labor in pioneer work at Bear Lake Bible Chapel and the surrounding area was thoroughly enjoyable. It is wonderful to see the progress there.

We expect to visit Edgewater Christian Manor while working in the St. Petersburg, Tampa area. *February 8*

**EVERETT TARVER, 1903 Windsor Spring
Road, Augusta, Georgia 30906**

The community around our chapel seems to be indifferent to the Gospel. Response to literature and door-to-door visitation has been poor, but we are not discouraged. We know the love of Christ which constrains us, and the power of the Gospel which has saved us.

A married couple in fellowship and who live next door to the chapel plan to do regular visitation each week. We are also mailing out literature once a month. *January 19*

**OTIS TILLMAN, Box 914,
Buffalo, New York 14209**

My special burden is to reach the more than twenty-five million black Americans with the Gospel and New Testament principles. But my ministry is not alone among the black Americans. The Lord told His own to

preach the gospel to every creature and that is what I proceed to do.

The radio ministry has been effective. A young woman heard the broadcast and came to talk to me. She went away rejoicing because she found the Lord Jesus as her Savior. The program reaches into Attica Prison and I have had several requests from the inmates for literature.

**DAVID WARD, 36 Watrous Ave.,
Mystic, Connecticut 06355**

At present I am meeting with a young man who has been engulfed in Scientology. About two years ago when a student at college, he attended a lecture and started to become enmeshed in this recent "religious" group. It can hardly be called Christian. We are talking our way through John's Gospel and I pray that the Spirit of God will open this young man's blinded eyes to the gospel of God's grace. He and his family are totally estranged and a kidnapping and deprogramming attempt was unsuccessful as he escaped the captors. *February 7*

**WILF WIGHT, Ridge Rd., R.R. 2,
Ramsayville, Ontario K0A 2Y0**

For several years an increasing number of individuals have come to us for counseling in sorting out various personal problems. Having been commended to the Lord's work [see Commendations] we were led of the Lord to open a counseling office where this ministry could be expanded. Because many of these problems were in the context of the family, my wife and I developed a six-week seminar on the enrichment of Christian Marriage.

Having facility in both French and English, the Lord is opening up an increasing scope of ministry in Ontario and Quebec.

Through the vision and help of another brother we established the tape ministry of Christian Counseling Cassettes and are able to provide much-requested ministry to those who recognize the need of practical applications of biblical principles.

We joyfully anticipate the Lord's blessing as we approach a rather heavy conference and summer camp schedule. *January 31*

**JAMES WRIGHT, P.O. Box 244,
Cedaredge, Colorado 81413**

We have been here about six months now. We continue to enjoy fellowship with two other Christian families and meet together for worship, study and prayer.

The Lord is giving numerous contacts in the neighborhood and area. We know He will bring the increase in his time.

Radio time has opened up on our local Delta station for a weekly broadcast on Sunday mornings. We hope to have sufficient tapes ready so we can contract for the half-hour broadcast before long. The program will feature Christian music, devotional thoughts from Scripture, a 13-minute Bible teaching time and offers of Emmaus Correspondence courses. We appreciate prayer for the Lord's anointing on this effort. *February 8*



HOW AND WHEN TO GIVE?



The HOLY SPIRIT should direct the "WHAT" we should give, but we may need technical assistance as to "HOW" and "WHEN" we should turn such direction into action.

Stewards Foundation can help you to obtain qualified legal or accounting advice.

The new 1976 tax changes are among the most comprehensive ever passed by Congress. It would be most advisable at this time for each person to review his estate, and particularly his will, in the light of the new regulations.

Send for a copy of the free booklet "THE NEW 1976 TAX LAW and what it means to you."

Contact: **STEWARDS FOUNDATION, Box 294, Wheaton, Ill. 60187**
Attention: Robert W. Mojonier

REPORT'S

"This Church Built on Faith"

On November 14th, after seven and a half months of hard work, the Christians of Bethany Chapel, Conway, South Carolina, held the first service in their new building.

It was a happy day. Welcome Detweiler participated in the opening and stayed on for a week of special gospel meetings. Attendance at the first Family Bible Hour was 130, in spite of inclement weather. A special joy at that meeting was seeing one profess Christ. The following Sunday another person was saved.

The assembly used to meet at 2121 Oak St., but that facility became too small to meet the needs of the growing Sunday School. The building was sold in early spring and the believers began construction of a new building at 3304 Fourth Avenue, a fine location on one of the city's principal roads.

In June the local newspaper, *The Conway Field and Herald*, featured the construction work in a full-page story. We borrowed their title for this report: "This Church Built on Faith." A well-written report by a staff writer began with the following words: "On America's 200th Birthday it is appropriate that a church in Conway is being built by its own members."

It was the participation of the local Christians that attracted the newspaper's attention. Apart from laying concrete and some finish work, everything was being done by members of the congregation. That included digging the foundation, putting up the walls and trusses and putting on the roof. Archie Martin of Myrtle Beach, a member of the assembly, sacrificed much time from his own electrical business to supervise the construction. He was assisted by Dave Rickert, a local full-time worker, commended from Harrisburg, Pennsylvania. Martin and Rickert lined up work days so that members could arrange their schedules and keep the construction going. On Saturday 15 to 20 men would show up, along with women who cooked meals for them.

In the early stages a windstorm blew down several of the trusses and part of a wall. The damage was quickly repaired.

The Field and Herald interviewed Dave Rickert and quoted him as saying the work brought the congregation closer together: "It gets people together on a more regular basis during the week.... It's given each one of us a common interest.... It's been a happy time for everyone."

As for the motivation that made this possible, Rickert says that the people's primary desire is to see the church prosper spiritually. "Their love for the Lord has motivated many of them to do this. Without that motivation I don't think it could be done."

In preparation for the November opening, 500 letters were sent to neighbors, relatives and friends, offering the new Emmaus course, *The Greatest Man Alive*. A number of requests were received.



The new Conway Bible Chapel on opening day.



Construction work in progress.



Dave Rickert and Welcome Detweiler on the platform of the new building.



Hilman Horton, Welcome Detweiler and Ken Gladden. Mr. Horton is a local elder. The assembly was begun through his efforts. Mr. Gladden drives 35 miles to meetings; he ministers the Word regularly, along with Dave Rickert.

Evangelism by Telephone



Hollywood Gospel Chapel participates in "Here's Life, South Florida."

CALLING OUT IN SOUTH FLORIDA

Christians of the Hollywood Gospel Chapel were involved in telephone evangelism in cooperation with the "Here's Life South Florida" campaign. Ten telephones were installed in the chapel and operated five nights a week for a month by those in the assembly who had completed a course in personal evangelism. Three thousand homes were contacted, resulting in 50 professions of faith.

The follow-up has not been as productive as was hoped. The area covered is made up largely of people who are either Jewish or members of a large formal religious group. Many feared the persecution of other members of their family. Some were forbidden to attend follow-up Bible studies.

Despite the rather poor response, we rejoice that there were persons reached with the gospel who seemingly had been prepared by the Holy Spirit to receive the good seed.

E. A. McCartney
Correspondent

CALLING IN IN SPANISH CHICAGO

What about the telephone? Could it be used to bring Christ to the Spanish community of our city? This is the question I asked myself when I realized we were not using all the available means to communicate the Gospel of Jesus Christ to the masses of people that speak Spanish in Chicago. Statisticians estimate over one million of them in the metropolitan area. Our weekly radio broadcast and two weekly newspaper columns were a start, but what about the telephone?

On September 9, 1974, we solemnly gathered around the newly built telephone answering machine just installed at the Spanish Avondale Gospel Hall. We were joyfully dedicating unto the Lord the "Telefuerza Diaria" (Daily Telestrength) ministry.

On September 11, two years later, more than 400 "tele-callers" gathered to celebrate the second anniversary. A dynamic program was presented. Several people professed faith in the Lord and others were reconciled. In an informal get-acquainted session afterwards we met many members of the family that our telephone ministry has created in Chicago. Their testimony as to what Telefuerza Diaria meant in their lives was really encouraging.

From a modest number of calls at the beginning, the answering machine now handles 500 calls a week. (The total for 1976 was 22,423 calls.) These calls produce quite a feedback on our personal phone, depending on the kind of material we put on the machine or the type of appeal we happen to make. My wife and I invest hours counseling those that come our way via the telephone with personal problems, those needing prayer, desiring suggestions as to "where to go to church," or seeking appropriate literature and the like. On repeated occasions we have knelt down,



The answering machine and cartridge tape. The number is 312/384-0775.



Mariano Gonzalez

receiver in hand, while on the other end of the line someone, miles away perhaps, has also knelt in order to receive Christ as Savior.

Soon we hope to help the brethren in New Orleans start a similar ministry for the Spanish population there. Argentinian brethren in Houston have already installed a telephone answering machine there. Pray with us that in every major city of this land where there are large Spanish populations, a similar witness may be installed. With our God nothing is impossible.

Mariano Gonzalez,
529 Pershing Ave.,
Glen Ellyn, IL 60137

ENTHUSIASM IN JACKSONVILLE

The Lord has been gracious to the saints of Dean Road Bible Chapel in Jacksonville, Florida. The new addition to the chapel has been completed, providing more classroom and office space. The remodeling on the original building is almost finished.

A number of children accepted the Lord at meetings conducted by **Bill Brown**. The follow-up work resulted in a baptismal service. As we look ahead, the saints are very enthusiastic about accomplishing the things of the Lord and building a prosperous meeting in Jacksonville.

C. Frank Taylor, Correspondent

NOTICES

CHRISTIAN TEACHERS wanted for missionary kids' school in Brazil. Two-year contracts include salary and round-trip transportation. Elementary and secondary openings. Contact: Donald Potter, Principal, Pan American Christian Academy, Caixa Postal 30.874, 01.000 Sao Paulo, Capital, Brazil.

"**LETTERS** from a High School Girl" is a new tract to point young people to the Lamb of God who taketh away the sin of the world. \$1.50 per hundred. Write: Uncle Harry, Park of the Palms, Keystone Heights, Florida 32656.

HYMNS OF TRUTH AND PRAISE, 576 pages containing Christ exalting hymns and choruses for every purpose. \$4.50 plus postage. Returnable sample copy for church leaders on request. Gospel Perpetuating Publishers, Dept. 1, Box 348, Fort Dodge, Iowa 50501.

FOR SALE: Florida lot, Park of the Palms. Corner Hebron Ave. and Berea Circle. Half acre. High, dry. Lake privileges. All conveniences. Half mile to stores. \$6,950.00 firm. Write or phone: William Heuermann, 2380 Bellmore Ave., Bellmore, New York 11710 (516/221-9473).

USED HYMN BOOKS: Groton Bible Chapel has 100 copies of Choice Hymns of the Faith available free to anyone desiring them. Write to: David Ward, 36 Watrous Ave., Mystic, Connecticut 06355.

"**WORSHIP AND REMEMBRANCE**," 2nd edition, \$2.50, also "The Royal Life," \$2.00, postpaid, now available from author Daniel Smith, 2803 W. 14th Ave., Vancouver, BC, Canada V6K 2X3.

SLIDE/TAPE PRESENTATION, 13 minutes, presents the ministry of California Center for Biblical Studies. Useful for assemblies and youth groups to become acquainted with our ministry to young people. Write: CCBS, 5441 Overland Ave., Culver City, California 90230.

PREACHING CHARTS available for loan to Lord's servants. "Daniel" 15' x 5½'; "Feasts of Jehovah" 8½' x 4½'; "Eternity to Eternity" 6' x 3'. Specify chart desired and dates of meetings when it would be used. Write to William MacDonald, 401 MacArthur Blvd., San Leandro, CA 94577.

BRILLE HYMNS of Worship and Remembrance (words only) in preparation. Anyone interested in a copy please contact Nick Guikema, 5146 N. Nagle, Chicago, IL 60630. This will be helpful in determining size of printing order and cost of individual copies.

NOTICES are carried at the flat rate of \$15. Maximum length: 40 words. Payment must be sent with order.

address changes

ASSEMBLY CHANGES

DENVER, COL., Fellowship Bible Chapel, 2875 Hawk (formerly 4200 Grove)

MANCHESTER, CONN., Gospel Hall, c/o Joseph L. Jassie, 159 Thompson Rd., 06040

HIALEAH, FLORIDA, Gospel Chapel, 1234 W. 31st St. 33012 (822-422).

SAVANNAH, GEORGIA, Gospel Chapel, c/o George C. Shearouse, 2406 Bon Air Dr., 31406 (912/352-8291).

OVERLAND PARK, KAN., Bible Chapel c/o Robert McGowan, 2503 W. 51st St. Shawnee Mission, Kansas 66205

BALTIMORE, MD., Brooklyn Gospel Chapel c/o Alfred Gray, 128 N. Carolina Ave., Pasadena 21122 (301/255-9179).

DETROIT, MICH., Curtis Gospel Chapel c/o Thomas Wylie, 41711 Broquet Dr., Northville 48167 (313/348-9823).

BRONX, N.Y., Indian Brethren Assem. 2019 Grand Av. (formerly 899 Teller). c/o M. Samuel Mathews, 1745 East Burn Ave., Bronx 10457 (212/299-6126) BB & M 8, SS 10, Sat. 7

EUGENE, ORE., Willamette Bible Chapel, c/o Ken Purkey, 90200 Coburg Rd. 97401

HARRISBURG, PENNA., Bible Chapel 5503 Union Deposit Rd. c/o Donald F. Neidig, Summerdale 17093 (717/732-2517).

LUBBOCK, TEX., South Plains Bible Chapel, c/o Wendell Medlin, 3425-53rd, 79413

LAKE GENEVA, WIS., Bible Chapel c/o Ervin D. Wager, Rt. 4, Box 185, 53147

ARKONA, ONTARIO, Bible Chapel c/o David J. Daley, Box 114

NEW LISTINGS

HELENA, MONTANA, Helena Bible Chapel P.O. Box 1267, 59601 FBH 10:30, BB 6:30, Wed. 7

PLAINS, MONTANA, Plains Bible Church P.O. Box 942, 59859 c/o Lynn Ausland M 9:15, SS 10:15, G 7

HIALEAH, FLORIDA, Gospel Chapel 1234 W. 31st St. 33012 (822-4223). (Spanish language) BB 9, SS 11, G 7, Wed. P & BS

MIAMI, FLA., Asamblea Evangelica (Formerly listed as Sala Evangelica) 629 SW 7th St. (Spanish language) c/o Alfredo Magluta, 12131 SW 31st St., Miami 33135 (226-6154) BB 6 p.m., G 7, Tues. P & BS

MIAMI, FLA., Sala Evangelica, 56 NW 29th St. (Spanish language) c/o Ovilio Diaz, 513 NW 106th St. 33150 (305/756-5054) SS 9:30, BB & G 8, Thur. 8

An increasing number of guests are discovering the Happiness
...Fellowship...Convenience
...and Reasonableness of the...

PITTSBORO CHRISTIAN RETIREMENT COMMUNITY

Excellent facilities with true Christian Atmosphere
Attractive rooms
...Private baths...Nutritional meals
...Recreational facilities.
Shopping and medical centers nearby.

In beautiful North Carolina
...Favorable Climate
...Beautiful grounds
...Cottages being built
...Mobile Homes for rent
...Dedicated Staff...Non-Profit

For information write:
PITTSBORO CHRISTIAN HOME, INC.
Pittsboro, N.C. 27312

Park of the Palms A CHRISTIAN RETIREMENT COMMUNITY

- Lakefront rooms with meals.
- Efficiency apartments with or without meals.
- Lodge for visitors and vacationers.
 - dining room • lake • pool • golf • fishing
- Active church on grounds.
 - Bible conferences fall, winter and summer

Write for rates...

PARK OF THE PALMS, Keystone Heights, Florida 32656

NEW ASSEMBLIES

SALISBURY, N.C., Bethany Chapel
c/o Wallas Hylton, 1625 Statesville Blvd.,
28144 (704/633-5740). Meeting temporarily
in the Crusader Corp. office building.
BB 9:30, FBH 11, Thurs. 7:30

Five families have formed this assembly, four of them from Parkway Gospel Chapel in Winston-Salem, which encourages the new work.

TEMPLE, TEXAS, Temple Assembly,
518 No. 7th St., 76501 (817/773-5948)
BB 9:45, FBH 11, Wed. 7:30

Prayer on one family's part for 13 years was answered when this small group began to meet in Temple on July 4, 1976.

HARRISON, N.J., Portuguese Evang. Church,
Fourth St. and Harrison Ave. Meetings in the Portuguese language. c/o Candido De Sousa, 194 Beekman Ave., North Tarrytown, New York 10591. (See November, page 16, for commendation of Mr. DeSousa.)

The assembly began in July 1975. It may be the first Portuguese assembly in the United States. Ernest Wilson spoke in Portuguese at the first anniversary services, and 78 attended.

Meeting schedule: BB 9:00, SS 9:30, Wed. 8

ASSEMBLIES DISCONTINUED

JERSEY CITY, N.J., Jersey City Gospel Chapel,
326 Paterson Plank Rd.

NEERLANDIA, ALBERTA, Gospel Hall

With the Lord

HARLAN BALDWIN, 78, of Lenexa, Kansas, on November 26. He was correspondent for the Overland Park Bible Chapel for many years and was active in several Christian organizations. He was happy when he was encouraging another believer.

JOHN BARCLAY, 79, of Oak Park, Illinois, on October 27th. Mr. Barclay was in fellowship at Woodside Bible Chapel in Maywood. He was in the construction business in Oak Park for fifty years and was involved in many community services.

MRS. JOHN BERNARD, 92, of Cardiff, South Wales, on January 1. Mrs. Bernard was the widow of Evangelist John Bernard who served the Lord in the United States as well as Scotland, Ireland and Wales. They resided in Boston, Massachusetts from 1930 to 1962.

MRS. RUTH DRESCH of San Antonio, Texas, on January 17, after several weeks of illness. Mrs. Dresch assisted her husband Ervin in Sunday School and gospel work among Mexican Americans for many years.

DR. RALPH E. LITTLEFIELD, 91, of Kansas City, Missouri, on December 29. For many years he was associated with the Troost Avenue Gospel Hall in Kansas City, serving as elder, correspondent and ministering brother. Upon retirement from the practice of optometry some years ago, he was commended by that assembly to the Lord's work, which he engaged in for several years in the Seattle, Washington, and later Hutchinson, Kansas areas.

HARRY MAUGER, 98, of Oak Park, Illinois, on July 19, an elder at River Forest Bible Chapel where he had been in fellowship for 58 years. Saved as a young boy, he was a Bible student all his life and his love for the Lord and constant witnessing were an example to many. When he retired as Assistant to the President of Hotpoint, he became a telephone minister at Victory Center for Servicemen, a position he held for over 20 years, until he was 90.

WILLIAM PETRIE, 89, of Hamilton, Ontario, on January 13. One daughter, Margaret, has been in missionary work in Rwanda, Congo, and since 1971 in Ontario.

MRS. ROYDEN (FANNIE) SANDERS, 84, of Woodbury, New Jersey, on December 16, after a prolonged illness. She was in fellowship in the Ashland and Audubon, New Jersey, assemblies for many years.

MRS. ROWLAND (ENA) SAVAGE, 64, of Victoria, British Columbia, on November 4th, after a three-month illness. Mr. and Mrs. Savage were commended to the work of the Lord by Oaklands Chapel of Victoria. They labored for 22 years on the Canadian Prairies, living first in Saskatoon and later in Regina.

They returned to Victoria where Mr. Savage died in 1961. Since then Ena has served her assembly as deaconess, visiting the sick and widows and entertaining and counseling young people.

conferences

APRIL 9-10—LADSON, SOUTH CAROLINA

The annual Easter Conference of the Berean Bible Chapel and Jamison Rd. Chapel will be held at 201 Jamison Road. Saturday meetings at 10 and 2. Speakers expected: Ernest Woodhouse and Ermal Robinson. For overnight accommodations call 873-1977 or 552-2583.

APRIL 8-10—TORONTO, ONTARIO

The annual Easter Conference will be held at East York Collegiate, Coxwell and Cosburn Ave. Speakers expected are James Gunn, Donald Norbie, Peter Pell and David Ward. Contact: Reynold Woodward, 14 Randane Dr., Scarborough, ON M1R 4L2.

APRIL 23—ELGIN, ILLINOIS

The 9th annual conference will be held at Park Manor Bible Chapel, 725 East Columbia Ave. Speakers expected are Robert Ramey and Nelson Annan. Meetings at 3 and 6:30. There will be a week of meetings with Mr. Annan following the conference. Contact: William Murray, 421 N. Hough St., Barrington, IL 60010 (381-0956).

APRIL 30—MICHIGAN-INDIANA SISTERS

The Michigan-Indiana Sisters Conference will be held at Dexter Street Gospel Chapel, 3617 Dale Ave., Flint, Michigan. Meetings at 10:30 and 2:30. Contact: Ruth Turfus, 515 Chalmers St., Flint 48503.

MAY 14—PITTSBURGH, PENNSYLVANIA

The annual Ladies Missionary Conference will be held at St. Clair Bible Chapel, Rt. 19 south of Pittsburgh. All sisters in area assemblies are cordially invited. The theme is "Love in Action." Speakers expected are: Darlene Fizer, Ruth Wilson, Virginia Moldenhauer and Susan Sands. Contact: Avril Leonard, 314 W. College St., Canonsburg, PA 15317.

MAY 21-22—DES MOINES, IOWA

The 62nd Annual Conference will be held at Central Gospel Chapel, 3200 Lincoln Ave., beginning with a prayer meeting on Friday night. Speakers expected are Stuart Henrich and Liddon Sheridan. Contact: James White, 2931 - 36 St., Des Moines, IA 50310 (255-5686).

JULY 31-AUG. 6—MID-SOUTH BIBLE CONFERENCE

The 1977 Mid-South Family Bible Conference will be held at Montgomery Bell State Park in middle, Tennessee. Speakers include Dan Snaddon and T. Ernest Wilson. For full information write: John Phelan, Director, P.O. Box 90051, Nashville, TN 37209.

Conference announcements for the July/August issue should arrive at INTEREST by May 10.

Make plans now to attend The 1977 BELIEVERS' BIBLE CONFERENCE

July 16-22

at Covenant College
Lookout Mountain, Tennessee

A complete family conference with
ministry and activities for all ages.

Adult speakers:

John Phillips
Tom Taylor
T. Liddon Sheridan

Contact:

T. Alva Stephens, Registrar
P.O. Box 5738
Augusta, GA 30306

TOUR OF THE BRITISH ISLES

England - Wales - Scotland -
Southern Ireland

July 30 to August 20, 1977

Escorted by Jack Hunter
of Kilmarnock, Scotland

For information write to:

Miss Loretta Pearsell,
3770 Woodruff Cresc.
Mississauga, Ontario
Canada L4T 1T9

by Joseph Giordano. Fourth in a series on settled versus

Scriptural alternatives to the salary system

The Support of Workers



The author is a full-time worker, concentrating his efforts with the Parkway Gospel Chapel in Winston-Salem, North Carolina. He ministers frequently in other assemblies and in camp work. He was commended to the Lord's work by Grace Gospel Chapel in Jersey City, New Jersey. From 1949 to 1970 he served the Lord in Siler City, N.C., Hamden, Conn., and West Palm Beach, Florida.

Servants of the Lord who live by faith are usually unwilling to make any arrangements regarding their own support, and are often reluctant to speak or write about finances and financial needs, but the subject needs airing. This article was prepared at the request of INTEREST to be a help to assemblies concerned about Scriptural methods for supporting workers.

THERE IS concern on the part of many assemblies to have a preacher live and labor in their midst. Such a worker could help build up the Christians through his ministry and with them reach out in a concerted effort to the unsaved. These things can be done through such methods as visitation, coffee hours, Bible classes and children's clubs.

Concerns like this arise when the job is not being done, even though transient preachers may visit frequently. People begin to think, "Why not encourage a preacher to settle down here?"

An assembly-commended full-time worker must live somewhere! Most live in areas where there is at least one group of Christians meeting in the name of the Lord Jesus Christ. Many of these workers give only a small portion of their time to the church or churches where they live. The major part is given in ministry elsewhere.

If such a worker agrees to settle down locally, the question of support is immediately raised. It is: "How will this man be supported without robbing him of his liberty as a servant of God or his responsibility to look to the Lord to meet his needs?"

When an assembly invites a man for a Sunday or for a series of meetings, do they not feel a responsibility to minister financially to him? They do! By doing this, do they deny that he is the Lord's servant who is looking to God alone? They do not! Has the preacher agreed beforehand on how much he will receive for his services? He has not! That choice is left to the assembly, and amounts vary considerably, depending on such things as the ability of the group, the needs of

the worker, and the direct leading of the Lord.

Assemblies seem to use different methods in giving support to a visiting preacher. Some send money in advance in order to help pay the expense of coming to their city. When the meetings are over additional fellowship may be given. Others give fellowship during or at the end of the meetings. Some will send fellowship weeks after the preacher has left. Over the past 26 years of ministry amongst assemblies I have experienced all three of these methods. And in some cases I have received nothing.

It is not for us to evaluate the amount of fellowship a worker receives. This responsibility rests upon those who are benefiting from his ministry. While it is true that a preacher must live somewhere, it is also true that a preacher must live. He needs what the average man needs. He wants a neat suit, a clean car, and modest living accommodations. If he has a family to provide for, their expenses will be those of an average family. When it comes to automobile costs, his expenses may be above average, because of travel for meetings and in visitation.

The servant looks to the Lord and to His people who are aware of what it costs to live today.

The principle of supporting Christian workers is clear and uncomplicated in the Word of God. Paul says, "Do you not know that they who minister about holy things live of the things of the temple?... Even so hath the Lord ordained that they who preach the gospel should live of the gospel" (I Cor. 9:13-14). Again, "Let the elders that rule well be counted worthy of double honor, especially they

Itinerant ministry

who labor in word and doctrine. For the scripture saith, 'Thou shalt not muzzle the ox that treadeth out the corn.' And, 'The laborer is worthy of his reward'" (I Tim. 5:17-18).

The former passage has reference to Paul himself, an itinerant servant of the Lord (note verses 12 and 15). The latter passage would seem to suggest support of a local shepherd who is laboring in a concentrated ministry. However, the principle of support found in both passages makes no distinction between a resident worker and a traveling preacher. Paul, who was both at different times, simply says, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (I Cor. 9:11).

To support or not to support is not the problem, but rather, how can it be done. When a preacher settles down in an area to work with one or a few assemblies, some care must be taken to see that the method of support is consistent with Scriptural principles. He must be free to maintain his position as a servant of the Lord, subject to the Lord, rather than becoming the employee of the local church.

I would like to suggest some ways in which this can be done. First, though, let me note that it does not necessarily follow that because a man labors in one area he is receiving all his support from that area. Even though one of these methods is in use, the support may be inadequate—or the Lord might be pleased to bring part of his support from somewhere else. This is especially true in pioneering situations.

In any case, the worker is looking to the Lord to meet his needs. Both local Christians and those at a distance need to remain sensitive to the leading of the Holy Spirit regarding his support.

Here are five methods in use today for support of resident workers, with appropriate applications to itinerant workers as well:

1. The PERSONAL method. Christians may give privately and on an individual basis. This method was employed much more in days gone by than it is today.

2. The DESIGNATED OFFERING method. One Sunday a month the offering taken at the Lord's Supper can be

designated for the worker. Like the first method, it leaves the support decisions to the individual Christian, but is preferable to it because checks can be made out to the chapel and used for tax deductions.

This method is similar to the common practice of many who place a love offering in the collection plate and earmark it for a certain home worker or foreign missionary.

3. The WEEKLY method. The brethren take into consideration the full scope of the preacher's weekly activities and minister accordingly. Beside Sunday activities, the resident worker will spend many hours in visitation work amongst the Christians and unsaved. Several nights that week may have been required for activities related to the growth of the testimony numerically and spiritually.

This method is like that used today when a visiting preacher comes for a week of meetings.

4. The STIPULATED AMOUNT method. Here the brethren decide how much out of the total monthly offerings will be given to the worker. The amount never varies. This method may smack of salary and caution must be taken so that it doesn't degenerate to that. Avoidance of any prearrangement with or commitment to the worker might be wise.

Basically the same method is in regular use today with respect to visiting preachers, and with the same dangers. Brethren will determine before a series of meetings how much fellowship they will give the worker. Or they will predetermine a fixed amount to be given for both Sunday services, or for a single meeting.

5. The DISCERNMENT method. With this method the elders meet together each month and prayerfully consider how much fellowship to give the worker that month. They may or may not take into consideration his ministry elsewhere that month. They may want to take note that sickness was in the preacher's home, or that his car needed repairs. With such considerations, the amount given will vary from time to time.

This method is often used today for

visiting preachers. Amounts given are not predetermined. Consideration is given to time spent in visitation or preparation, size of family, and personal needs.

All of these methods are in use today. They all differ from the salary system employed by most of Christendom. No arrangements are made between assembly and worker beforehand as to how much fellowship he will receive. No guarantees are made and no contractual hold is put upon the worker by the assembly. He is the Lord's free man and responsible to Him for where he goes and how long he will stay.

"The laborer is worthy of his reward." Let us put the emphasis where it belongs. We need laborers in the vineyard today. I heard one esteemed Christian businessman say years ago (and I have never forgotten it): "Do the work and the Lord's people will take care of you." May both sides of his statement be realized in our midst.

* * * *

Next Month: "The Hazards of Settled Ministry," by Stephen S. Short.

The Local Church

A. P. Gibbs: Scriptural Principles of Gathering	\$.75
William MacDonal: Christ Loved the Church	\$1.25
Merrill Oster: Practical Principles of Gathering	\$1.50
J. M. Davies: The Lord and the Churches	\$2.00
John Williams: Living Churches	\$2.00
A. P. Gibbs: Worship	\$3.00
Arnold Ehlert: Brethren Writers, a check list	\$3.00
Gary Inrig: Life in His Body	\$3.95
James Gunn: I Will Build My Church	\$4.00
W. E. Vine: The Church and the Churches	\$4.00

AVAILABLE FROM INTEREST
P.O. Box 294, Wheaton, Ill. 60187

Prices are postpaid. Payment must be sent with order. All other books should be ordered from your local Christian book store.

commendations

MR. & MRS. PAUL BISCHOFF, 40 Ransom Ave., Sea Cliff, New York 11579

Since mid-1974 Paul Bischoff has been serving the Lord in Sea Cliff and in other parts of Long Island. His work has been primarily with Sea Cliff Gospel Chapel. He effectively carries on four home Bible studies in the area. He has led the young adults and teenagers into effective evangelistic ministry, taking the form of coffee house outreach in winter months, and park or beach meetings in the summer.

Paul's wife Jayne has been active in the Sunday School and in the young people's work. She and Paul have four children.

Paul and Jayne were first commended to the Lord's work by the Sea Cliff assembly in September 1974. Notice of that commendation, with the reaffirmation of it, was recently sent to INTEREST.

MISS JUDY CRAVER, Whole Way House, 470 Broad St., Salamanca, N.Y. 14779

Christians at the Congress Bible Chapel in Rochester, New York, have commended Miss Judy Craver to serve the Lord at the Whole Way House. Judy has been in happy fellowship at Congress Bible Chapel for the past ten years and has helped in assembly activities such as Sunday School, AWANA, Camp Li-Lo-Li and Whole Way House. She has willingly served the Lord at every opportunity.

MR. & MRS. KENNETH C. FLEMING, Emmaus Bible School, 156 N. Oak Park Ave., Oak Park, Illinois, 60301

Ken and Helena Fleming have served the Lord as missionaries in Africa for 25 years, originally commended to the work by Whitman Avenue Gospel Chapel, Seattle, Washington, in 1950. In 1976 they returned to the United States, where Ken joined the faculty of Emmaus Bible School.

Whitman Avenue Gospel Chapel writes: "In view of the spiritual maturity, experience and faithfulness of our brother, we are pleased to commend him to the new work he is now undertaking." Two other letters, one from the Durban (South Africa) Assembly of Christian Brethren and the other from the Flemings' missionary co-workers in Natal, express appreciation for the Flemings' ministry among both Zulu and English-speaking people of Natal, and confidence in their decision to return to their homeland.

MR. & MRS. MIKE HAMEL, 1070 Julian St., Denver, Colorado 80204

The Christians of the Fellowship Bible Chapel in Denver, Colorado, have commended Mike and Susan Hamel to the work of the Lord in the Denver area. The Hamels have been laboring in this work for some time and Mike has shared in the teaching and pastoral ministry. They are burdened to spend more time in this ministry and of late God has called them to step out in this way.

The brethren are in agreement, recognizing this call is from the Lord.

The Hamels have an 18-month-old son, Aaron.

MR. & MRS. GEORGE HONEYCUTT, P.O. Box 518, Pittsboro, North Carolina 27312

Christians meeting at Northgate Chapel in Durham, N.C., have commended George and Evelyn Honeycutt to the work of the Lord at the Pittsboro Christian Home.

The Honeycutts moved to the home in June 1976, upon retirement from secular employment. They are assisting with the construction and maintenance work and with preparation and serving meals. George served on the oversight of the assembly at Northgate for several years and Evelyn taught Sunday School until they moved to Pittsboro.

MR. & MRS. GARY INRIG, 104 Oakhill Pl. SW., Calgary, Alberta T2V 3X3

Mr. and Mrs. Gary Inrig were commended to the work of the Lord in Calgary and to the fellowship of the Lord's people there by Christians of the St. James Gospel Chapel in Winnipeg, Manitoba, in May 1972. The Inrigs were moving to Alberta at that time after two years in Winnipeg, where Gary had been a faculty member of the Winnipeg Bible College. In Calgary they entered into a ministry with Bethany Chapel.

BEN F. PARMER, Box 6, Burlington, Colorado 80807

A letter from the Limon (Colorado) Bible Chapel reads as follows: "Our brother, Ben F. Parmer, continues to be a great help to us. He has expanded his radio ministry into 18 states. He also travels extensively, teaching and preaching the gospel, and though for years he has been a self-supporting worker, we feel his commendation of long standing should be more widely known. In the name of the Lord we heartily commend brother Parmer as a self-supporting full-time worker. He is a gifted radio speaker, Bible teacher, evangelist, and children's worker. He loves the people of God, and he has an earnest desire to win the lost for Christ."

Ben's support has been through cattle ranching. Now the ranch is mostly leased to others. Ben and his wife Mildred have three grown children. Their son Paul attended Emmaus and recently helped with missionary work in Guatemala. Ben and Paul work together in Bible camps as a father-son team.

MR. AND MRS. GARY STEWART, 309 Wentworth Ave. NE., Roanoke, Virginia 24012

The Christians of Fleming Chapel in Roanoke, Virginia, have commended Gary and Melinda Stewart to the work of the Lord. For the past five years the Stewarts have been involved in ministry to youth and young married couples in the commending assembly, while Gary was employed first as a school teacher and then as a department store credit manager. Gary recently gave up secular employment to devote full time to the youth work, to pastoral visitation, and to ministry in



Judy Craver

Fleming Chapel and other assemblies.

Gary was raised in the Greensboro, North Carolina assembly and Melinda (Hillman) in the Roanoke meeting.

WILFRID G. WIGHT, Ridge Road Ramsayville, Ontario K0A 2Y0

In 1975 Wilfrid Wight left a successful college teaching career to step out in faith, serving the Lord in the Ottawa Valley in the ministry of the Word. At that time he was commended to the work by the St. Laurent Bible Chapel, Ottawa, Ontario, for an initial period of one year. Now the assembly has extended that commendation without time limitation.

Wilfrid and his wife Connie have three children, Jean-Pierre (11), Jean-Jacques (10), and Jean-Marc (8). Connie shares in some of the ministry, as for example at Camp Joli-B.

LITERATURE CRUSADES

Christians of the Queensdale Gospel Hall, Hamilton, Ontario, have commended **Colleen Greene** to the Lord's work in Grenada in connection with Literature Crusades for a period of two years. The team expects to leave for Grenada in May.

COMMENDATION REAFFIRMED

Bethel Gospel Chapel in Edmonton, Alberta, has reaffirmed its commendation of **Mr. and Mrs. Stan King**. Originally commended by the assembly in 1952, the Kings spent nine years in Dawson City, Yukon. Then followed seven years in pastoral work in Edmonton with Bethel Chapel.

For the past eight years Stan has been actively involved on the faculty of Mount Carmel Bible School, except for a recently completed year of absence spent in similar work in Australia and New Zealand.

Since 1968 they have helped develop and have been active in the Wycliffe Bible Chapel in the Sherwood Park area, east of Edmonton.

Stan and Eileen's address is 4725—106 Ave., Edmonton, Alberta T6A 1E7.

Eleven years ago the assembly meeting at Laurel Bible Chapel, San Diego, California, commended **Robert and Sharon Johnston** to the work of the Lord in Newfoundland. The Johnstons served faithfully there, first in Western Bay and then in St. John's. In 1975 the Lord directed them to Detroit. In this new field of service their labors have been appreciated and the assemblies they serve speak highly of their ministry.

The commending assembly shares that



Paul and Jayne Bischoff with (l.to r.) Melissa, Paul, Jr., Melanie and Megan



Ken Fleming



Mr. and Mrs. Ben Parmer

confidence and commends the Johnstons again to the new work to which God has called them. The Johnstons' address is: 24860 West Chicago, Detroit, Michigan 48239

Christians of St. Clair Bible Chapel, Bridgeville, Pennsylvania, have followed the work of **Henry and Sarah Sanchez** closely during the last four years, and have profited by their occasional visits to the Pittsburgh area. The Sanchezes were commended to the Spanish work by the Evergreen assembly in Brooklyn in December 1963.

In November the St. Clair assembly wrote to the Evergreen meeting as follows: "As the Spirit of God has drawn us closer together, and has impressed upon us the urgency of the ministry in Brooklyn, our decision has been to join with you in this commendation for the Lord's glory."

Christians of the Plymouth Bible Chapel in Minneapolis, Minnesota, recognize and commend **Homer Payne** as a servant of the Lord Jesus Christ. Originally from Minnesota, Homer began a teaching ministry at Emmaus Bible School in Lausanne, Switzerland where he fellowshipped with the local assembly and from which he was commended. Later he taught at Institute Biblique Bethel in Quebec, then returned to Europe for teaching responsibilities with Operation Mobilization teams.

Mr. and Mrs. Payne reside at La Tour des Ailes, 03200 Vichy, France.

CHANGE OF STATUS

In 1974 **Peter and Judy Davids** were commended to a teaching ministry at Bibel-schule Wiedenest in Germany by assemblies in Roanoke, Virginia, and South Houston, Texas. They have now completed the ministry for which they were commended and have returned to the United States. Peter is continuing his teaching ministry in an evangelical seminary on a self-supporting basis. He and Judy are residing at 441 Centennial Ave., Sewickley, Pennsylvania 15143.



Melinda and Gary Stewart with Mark (3)



Colleen Greene



Gary Inrlg

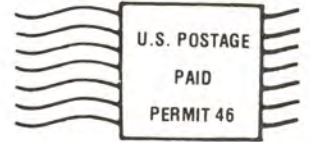


Wilfrid and Connie Wight and family

INTEREST

BOX 294
WHEATON, ILL. 60187

Non-Profit Organization



Address Correction Requested



Theory of Evolution

They say

birds on harpsichords
plus all the time
in the world
could have sounded
Bach

or monkeys on
typewriters
could have come out
Dante

I say

God had
all the time
in the world
but didn't need it

to orchestrate us all
and write us real
in black
and white

Luci Shaw

INTEREST

MAY 1977 • Vol. 42 • No. 5



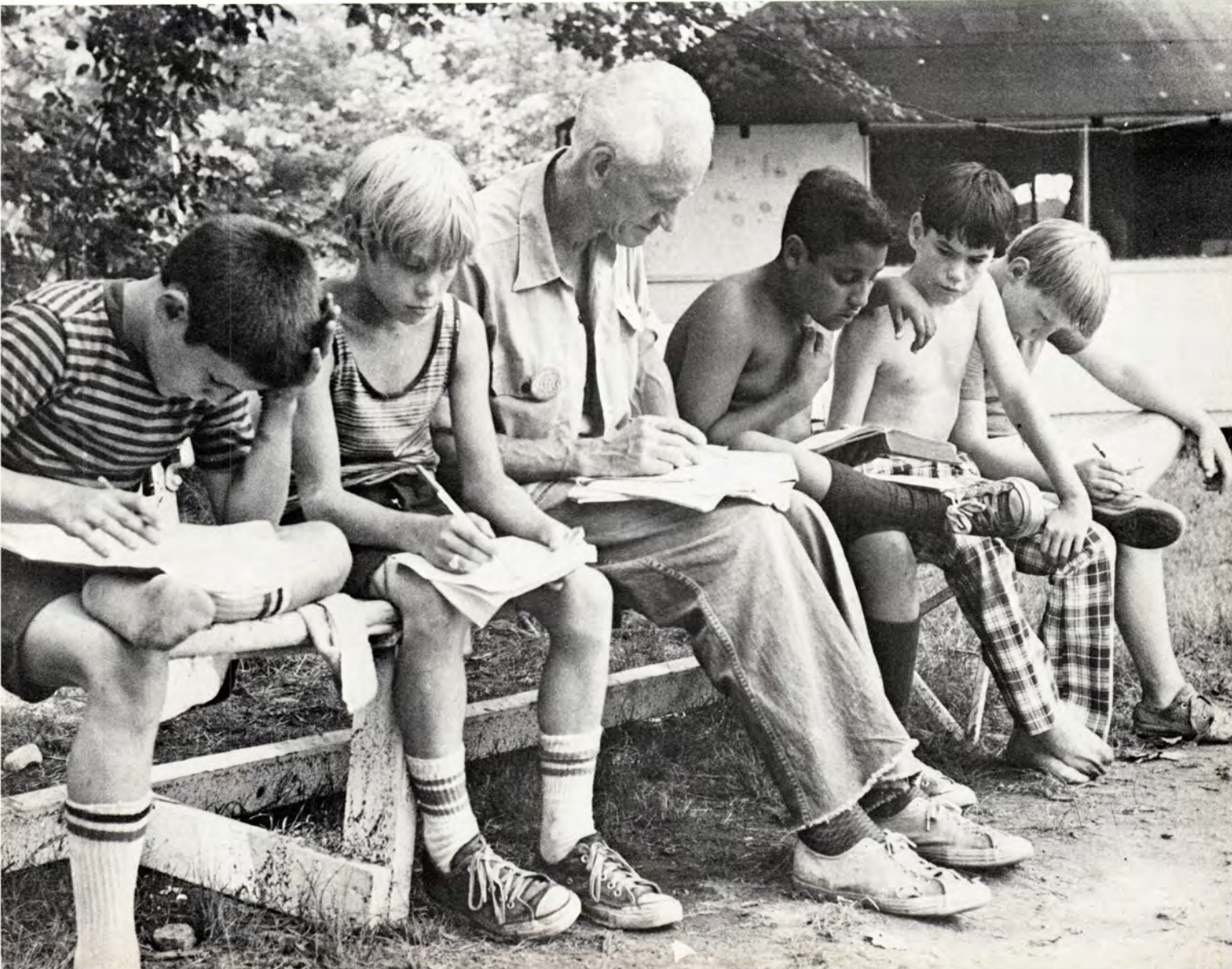
1977 Summer Camps & Conferences

page 13

PINE BUSH SERVES THE INNER CITY page 10

Also in this issue:

THE COST OF DECLARING CHRIST'S GLORY page 3



Articles

- 3 The Cost of Declaring Christ's Glory
Heart-searching experiences of a missionary doctor.
- 6 The Hazards of Settled Ministry
Fifth in a series on resident versus itinerant ministry. A warning against letting the pendulum swing too far.
- 8 Photo Report: The 26th Southeastern Workers Conference
- 10 Pine Bush Serves the Inner City
A New York summer camp has a unique ministry.
- 13 1977 Summer Camps and Conferences
- 22 Godliness is Profitable
Daniel purposed in his heart that he would not defile himself. God honored that decision.

Departments

- | | |
|-------------------|--------------------------|
| 9 Address Changes | 23 Letters to the Editor |
| 18 Book Briefs | 17 Notices |
| 21 Commendations | 18 Quotes from Workers |
| 9 Conferences | 17 With the Lord |

COVER PHOTO: How old is too old? A Pine Bush volunteer, Clinton Robbins, teaches the Word to inner-city boys.

Change of address notices, requests for the magazine, and all materials for publication should be sent to:
INTEREST, Box 294, Wheaton, Ill. 60187
312/653-6550

Editor James A. Stahr, Editorial Assistants Naomi Bauman, Arthur F. Wilder, **Art Editor** John W. Sweemer, **Business Manager** Dennis Bentz, **Directors of Letters of Interest Associates:** Neil M. Glass, Pres.; Robert W. Mojonner, Sec.; James D. Kennedy, Treas.; C. Donald Cole, Walter Liefeld, John McCallum, J. Wilson McCracken, Kasmir C. Strance, Donald J. Thomson, LeRoy L. Yates.

INTEREST is published monthly, 11 times a year, by Letters of Interest Associates, 218 West Willow St., P. O. Box 294, Wheaton, Illinois 60187. INTEREST was founded in 1934 as "Letters of Interest from the Home Field." The name was shortened to "Letters of Interest" in 1938 and to INTEREST in 1969. Printed in U.S.A. by Lithocolor Press, Inc., Westchester, Illinois.

COPYRIGHT © 1977, by Letters of Interest Associates. Permission is granted to readers to photocopy INTEREST articles in small quantities for personal, school or church use. The following should be written or typed on the original before copying: "Reproduced from INTEREST magazine by permission." This permission does not apply to articles reprinted in INTEREST from other publications, or articles bearing copyright notices. Nor does it apply to large quantity reproductions, or to reprinting in any quantity. For such purposes, permission in writing must be obtained from the editor.

FINANCIAL POLICY: The magazine is sent without charge to those who request it, and is financed in part through the voluntary gifts of its readers. An annual reader survey is taken each fall, giving readers an opportunity to share in the maintenance of this ministry, but gifts for publication expenses will be received at any time. Checks should be made payable to "Letters of Interest".

MINISTRY FUND: Gifts will also be received for the "Ministry Fund". Monies so designated will be used for assembly missionary work under the direction of commended workers at home and abroad. Suggestions as to distribution are welcomed. Make checks payable to Letters of interest. Gifts to L.O.I. are tax deductible.



Urbana Report, PART III

Dr. Helen Roseveare was the only survivor of six missionary doctors captured in Congo's 1964 Simba rebellion. Later she developed and directed a medical training college at Nyankunde. Her message at Urbana 76, slightly abridged, is printed in INTEREST through the courtesy of Inter-Varsity Christian Fellowship. For the text of all major Urbana messages, see *Declare His Glory*, Inter-Varsity Press; 1977, \$3.95.

The **COST** of Declaring Christ's Glory

by DR. HELEN ROSEVEARE

“Six soldiers moved in on me, as on a trapped animal... The leader’s boot crashed into my face, and then my ribs... I was beyond praying... Suddenly, there was God!”

Dr. Roseveare began her message at Urbana with a silent object lesson—the stripping down of a stylized branch of forsythia, pulling off its blossoms, twigs and bark to produce the polished shaft of an arrow. Then in her opening remarks she paralleled the “destruction” of the branch to the high “cost” of Christian service. The stripping and whittling and sandpapering are designed by God “to make me into that perfect arrow to achieve his wonderful purposes in and through my life.” Then she continued:

DURING MY THIRTY YEARS as a Christian, twenty of them spent in Central Africa, I have known something of the pressure of the Hand of the Master Archer, whittling away on my life—at my character, my habits, my attitudes. There have been times when I’ve felt like crying out: “Stop! Hold off! I just can’t stand any more!” Yet, He graciously whittles on.

Seven months after I was converted, July 1945, I stood at the great missionary gathering at Keswick Convention in North England to declare publicly that I would go anywhere He sent me, “whatever the cost.” Afterwards, I went up into the mountains and had it out with God. “O.K. God, today I mean it. Go ahead and make me more like Jesus, whatever the cost. But please (knowing myself fairly well) when I feel I can’t stand any more and cry out, ‘Stop!’ will you ignore my ‘stop’ and remember that today I said ‘Go ahead!’?” And thank God, through the years, He has kept me to it.

The first and great commandment says that I should LOVE the Lord my God with all my heart (which will involve a spiritual cost), and with all my mind (involving an intellectual, emotional and volitional cost), and with all my

strength (involving a physical cost).

I. ALL MY HEART

First, declaring His glory will cost me all my heart. We were well taught in missionary training college to “count the cost,” involving such things as leaving home and loved ones, the possibility of remaining single, leaving my job and therefore the security of a settled salary or future pension.

One would also leave the comparative safety of our home system of justice. There would be problems of communication, not merely language, but of cultural expression, which could well lead to loneliness. There may well be long hours of thankless toil leading to over-tiredness and sore hands. Often there is a load of responsibility that almost crushes, and leaves little time for the essential “waiting on God” to receive the needed daily strengthening.

After building a 100-bed hospital and maternity complex, developing a training school for national para-medical evangelists, caring for a growing number of regional clinics and health centers, the day came, when on a medical ward round in the hospital, I got mad with a patient, and let rip with a fluency in Swahili rarely surpassed! As we left the ward to cross the courtyard, my African assistant quietly put his hand on my arm and rebuked me: “Doctor,” he said, “I don’t think Jesus would have spoken like that.”

You bet He wouldn’t, but it was humbling to be told it by a student from the forest land. We returned to the ward. I apologized, and John,



Dr. Helen Roseveare

“If I had prayed any prayer, it would have been, ‘My God, my God, why hast thou forsaken me?’ ”

my assistant, preached the Gospel.

This was merely a symptom of my state of heart. Shortly afterwards, my African colleague made it possible for me to go away for a 10-day break, to our local pastor’s home, that I might sort myself out with God. Eventually, after three miserable days, Pastor Ndugu came to my help. “Helen,” he said quietly and patiently, “why can’t you forget for one minute that you are white?”

It was the first of many appalling shocks as he opened up to me something of my heart condition, including this race prejudice. Subconsciously, I didn’t really believe that an African could be as good a Christian as I was, or could know Jesus just as I did. Slowly Pastor Ndugu led me back to the Cross to a new level of identification, for a new cleansing from this racial pride and many other subtle forms of pride that he made me recognize and face up to; and then a new filling with Calvary love.

When I returned to our hospital-village, I was met by my African team. Before I could begin to explain, one burst out: “Hallelujah!” I looked at him astounded. “Oh,” he said, “you don’t need to say anything, your face tells us. We’ve been praying for you for four years!” And I had gone out to them as their missionary! The first major “cost” was to my PRIDE. But from then on, I entered into a new heart identity, not only with the Lord Jesus, but also with my African friends and co-workers.

II. ALL MY SOUL

Secondly, God had to teach me that His service would cost me all my soul (mind, emotions and will).

During my first five years in Africa, I had a growing desire to be married, to have a husband and home and children. I urgently wanted someone to carry the load of responsibility, to share with, to whom to “pass the buck” when things went wrong. I came home on my first furlough determined to get what I wanted, a Christian surgeon, called to missionary service with World Evangelization Crusade in Congo/Zaire, willing to be my husband!

Such things don’t grow on trees. God kept on saying: “Pass the buck to me; I can carry it. Lean on me; I can support you. Love me and let me be a husband to you.” But I hit out and argued back—that wasn’t the sort of “spiritualized” husband I wanted. I wanted a husband with two arms! I told

God He just didn’t understand.

After two bitter years of struggle, I gave in, at least outwardly, and went back to Africa single, to do the job God gave me, to obey Him—but with a chip on my shoulder. I was almost bitter against Him. I was NOT satisfied, emotionally or sexually. I felt God had offered me “second-best.”

For four years, He wooed me to accept Him in a new sense of emotional unity, but I kicked. I was a “good missionary” so far as all others could tell. But on this level of emotional involvement I held myself aloof from God.

But He wouldn’t let me go! So the Simba rebellion came, I was taken captive by rebel soldiers. They stole my possessions, they stole my privacy, and eventually they stole even my purity. And through the brutal, heartbreaking experience of rape, God met with me—with outstretched arms of love.

It was an unbelievable experience. He was so utterly there, so totally understanding, His comfort was so complete. And suddenly I knew, I really *knew*, that His love *was* unutterably sufficient. He *did* love me! He *did* understand. He understood not only my desperate misery but also my awakened desires and mixed up horror of emotional trauma. I *knew* that Philippians 4:19, “My God shall supply *all* your need according to His riches in glory in Christ Jesus,” was true on *all* levels, not just on a hyper-spiritual shelf where I had tried to relegate it.

But I found that this new exquisite joy was going to cost me my *prerogative* to choose my own way, to exercise my own will. He demanded, as it were in exchange, a total acknowledgment of “no rights to myself.” It would indeed cost me my SOUL.

When I returned to Zaire after the destruction of the rebellion, six missions were led to unite their efforts to create a medical center, with a training college for national, medical auxiliary workers. I was invited to develop the latter. In other words, not only was I to be architect and builder, but also medical director of the college.

A few years later, as more staff joined us, national and foreign, I found myself becoming more and more a glorified office-boy, keeping the accounts and doing all the behind-scene administration. I didn’t like it. Wasn’t I a surgeon? The college principal? A senior missionary? “Surely, God,” I grumbled, “any

old bod could do all this." He appeared to say: "Yes, that's why I've put you there!"

An African staff member reminded me, when I expressed my frustrated dissatisfaction, "We can't all be the last link in the chain." I had to learn teamwork. As a result of accurate office work and government liaison, the college was ultimately recognized. Today 100 graduates are reaching over eight thousand patients daily with a good medical service and also with the clear preaching of the Gospel.

All rights to self—what I want to do, whom I want to love, where I wish to serve—have to go. Cost number two, if I am to be fully identified with Him, and to love Him with all my soul.

III. ALL MY STRENGTH

Thirdly, the living sacrifice of the body (Romans 12:1, 2)—being physically identified with our Lord—involves loving Him with all my strength.

I well remember the night I was converted. Dr. Graham Scroggie was at the house party giving the Bible Studies. He wrote Philippians 3:10 in the flyleaf of my Bible, "That I may know HIM and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death."

"Tonight," he said, "you have entered into Part I of that verse, 'that I may know Him.' My prayer for you is that you will come to know more and more the power of His resurrection as you go out to serve Him." Then very quietly, looking straight at me, he added: "Maybe one day He will give you the privilege to know something of the fellowship of his sufferings."

That night, as I went up to bed, I tried to thank God for the amazing joy that flooded my whole being, the sense of newness, and of belonging. Then I added, somewhat incoherently perhaps, "And please, God, if you can possibly agree to it, would you give me the privilege of serving you as a missionary?" And almost under my breath, "at any cost."

At that time I probably viewed the cost as giving up those things I most enjoyed—lovely clothes, a good home, decent furniture. Maybe I knew little of what that so-called cost might involve, but this made my prayer no less real.

When I eventually reached Africa, I was completely happy in a mud-and-thatch home. But trials came, most

noticeably periods of ill health. In 1954, I had malaria and jaundice. In 1957 I had meningitis complicating a bout of flu. In 1961, a severe attack of cerebral malaria nearly ended my time of service in Africa. In 1971 an attack of tick-typhus fever made me extremely miserable and low. Each illness brought with it the normal post-infectious depression, during which questions and doubts crowded into my mind. Why did I keep getting ill? Was I just becoming a burden to the team? Would it be better if I went home?

Each of us likes to be needed, it feeds the ego to know we are needed. For years, I was the only doctor in the area, and so I was always needed. Thus I was always on the giving end, and the Africans always had to say "Thank you" on the receiving end. This can soon become demoralizing, but I had not seen that the roles had to be reversed if the Africans were to know fulfilment and the joy of being needed.

When I was ill, only then did I obviously, unequivocally need them. They nursed me, they cared for me, they fed me. They had the tremendous joy of knowing for once that they were needed and had a role to fulfill. But their joy *cost* me my physical health—so also my spiritual assurance that all my needs were met in Jesus. I had acknowledged no needs towards other humans. I had to learn the cost of teamwork, if I would love with all my strength.

Then during the rebellion, on the night of October 28, 1964, cruel men broke into my home around midnight. It was a wicked savage night. I tried to escape. Six soldiers moved in on me as on a trapped animal. I lay numbed and terrified in the mud beneath a meager hedge. Pulled roughly to my feet, I was struck across the face. My glasses went. My nose was gashed and bleeding. A second blow felled me to the ground, where the leader's boot crashed cruelly into my face and then my ribs. My back teeth were broken; my whole body bruised.

I was driven back to the verandah of my home, jeered at, cursed and insulted. My benumbed brain was only able to keep me one step ahead of them, one inch out of reach of each succeeding lunge. I wasn't praying. I was beyond praying. Someone back home was earnestly praying for me. If I had prayed any prayer, it would have been, "My God, my God, why hast thou forsaken

me?"

Suddenly, there was God! I didn't see a vision or hear a voice, but I just knew with every ounce of my being that God was actually, vitally there—not Father, nor Son, nor Spirit, but just GOD, in all his majesty and power. And He stretched his arms out to me, surrounding me with love, and whispered, "Twenty years ago you asked me for the privilege of being a missionary. This is it. Don't you want it?"

Fantastic. The privilege of being identified with our Savior. As I was driven down the short corridor of my home, it was as though He clearly said to me, "These are not your sufferings. They are not beating you. These are MY sufferings. All I ask of you is the loan of your body."

Enormous relief swept through me. One word became unbelievably clear. That word was *privilege*. He did not take away pain or cruelty or humiliation. No, it was all there, but now it was altogether different. It was with Him, for Him, in Him. He was actually offering me the inestimable privilege of sharing in some little way in the fellowship of His sufferings.

In the weeks of imprisonment that followed, and in the subsequent years of continued service, looking back one has tried "to count the cost," but I find it all swallowed up in *privilege*. The cost suddenly seems very small and transient in the greatness and permanence of the privilege.

Can you, will you, believe it, and enter into it?

As the branch to become the arrow had to lose its leaves and flowers, so I, perhaps, the pleasant home, fixed salary and married joys. (Nothing wrong in leaves and flowers—essential to the life of the branch, but a hindrance, a weight, to the balanced arrow.) So also the side branches, roughnesses and knots—my temperament, my sensitivities, my habits—the sin that does so easily beset us, of bad temper, of being hurt, of throwing my weight about. And even to the bark, the final individuality of the branch—my personality, my right to be myself—that I may be crucified that Christ may live wholly in me. So will we be able to run the race that is set before us, looking unto Jesus, who has paid the cost, and offers us only the privilege.

By Stephen S. Short. Fifth in a series on resident

The Hazards of

There is something to be lost as well as something to be gained when a full-time worker settles down with one assembly.

A WORD FROM THE EDITOR:

Every method of operation has its hazards. When evaluating a particular practice, it is not enough to look only at the advantages it offers. We must also consider the pitfalls and weaknesses inherent to that method.

In the introductory article in this series (January 1977), we commented on the shortcomings of the itinerant system of ministry. Subsequent articles discussed the merits of both resident and transient types of ministry.

Now we must note the shortcomings of resident ministry. There is something to be lost as well as something to be gained. Not necessarily lost, for with care, the good features of both systems can be enjoyed.

In this article, Stephen Short enumerates six reasons why New Testament churches had a multiple ministry. These reasons are based on what Short calls "six disadvantages of the single man ministry," or what might be thought of as six hazards that can be avoided by careful attention to the Biblical guidelines set forth in the foregoing articles. They are a warning against letting the pendulum swing too far.

IN CHRISTIAN CHURCHES of the New Testament period, the teaching and preaching was not (as has been customary in churches generally), the prerogative of just one man within them, but was shared by a number of such men. Why was this so? Why, we ask, instead of churches at that period adopting the extremely "convenient" system of appointing a single man to impart to them practically all their teaching, did they adopt the system (which proves itself at times, admittedly, very inconvenient) of sharing the responsibility for teaching each church among the elders of that church—and of allowing liberty, even for those who were not elders, to minister the Word, provided they could do this to profit? The following six reasons for this are submitted for consideration.

The first is that so to constitute a church affords a strong protection against the inroads of error.

When one person is given a practical monopoly of a church's preaching ministry, should he make false statements from the pulpit, there is nobody in a position to contest them. He can say almost anything he likes, and "get away with it." Where, on the other hand, the ministry is shared, if some heresy is propounded by a certain participant, immediately he sits down it is open to one of the elders of the church to rise to his feet and announce to the congregation: "What you have been hearing is not true—and I will explain to you why it is not true."

One might submit also that not only in theory, but in practice, too, the allowing of the preaching in a church to be in the hands of several of its members has proved a great safeguard against erroneous teaching gaining a foothold in that church.

A second advantage of allowing the ministry in a church to be shared is that

it is the procedure which is the best adapted for meeting the different spiritual needs of the different types of people in that church's membership.

Those in the fellowship of a typical local church show great variations in their temperaments and constitution. Some, for example, are intellectuals; others, very simple folks. For a single preacher to be able to strike the wavelength of everybody in his congregation is difficult, if not impossible.

The need, manifestly therefore, is for congregations to hear ministries which are of a complementary nature to each other. What one preacher fails to supply may be duly provided in the preaching of his fellow elder. Witness to the need of such complementary ministries is borne by Paul's statement to the Corinthians: "I have planted; Apollos watered." Paul represented the difference between his type of preaching and that of Apollos as being parallel to the difference between the activity of planting grain and the activity of watering it, both of which were equally necessary.

A third advantage of distributing the responsibility for preaching among several is that it is an effective deterrent against a church glorying in a man.

In churches where a single individual conducts virtually all the preaching, it is tremendously easy for him to become the focus of that church's adulation—a risk which is obviated to a large extent in churches receiving ministry from several preachers.

"Let no man glory in men," wrote Paul to the Corinthians, and he so constituted churches to the end that Christians might not be led into temptation with regard to this thing.

A fourth good reason for diffusing the work of preaching in a church among a number is that it guards against that church becoming an

ersus itinerant ministry.

Settled Ministry

autocracy—an institution in which absolute power lies in the hands of one man.

Our Lord Jesus Christ, while on earth, gave many warnings against His disciples becoming “autocrats,” and setting themselves up like rulers of some secular power. Yet, for a strong-minded minister of a local church arbitrarily to impose his will on his entire congregation is something that not only easily can happen, but which, all too often, actually does happen. The risk is reduced when the responsibility for administering a church is more manifestly shared.

Fifthly, for a number of individuals in a church to have scope for ministry in it proves an enormous advantage in a time of persecution.

Under such circumstances, no matter who the State arrests, who it imprisons, who it exiles, who it kills, there are always those left who can carry on the work. And thus it has proved in experience. We can thank God that in countries today where church services of the traditional kind are forbidden by law, there are many such companies of Christians gathering together for worship and instruction. Neither the “powers-that-be” are able to track them down, nor the statisticians.

Then a sixth advantage in the teachers of a church being in the plural number is that it greatly stimulates in that church the upraising of spiritual gift.

When a church appoints one man to be its minister, it becomes subjected to a considerable temptation for its members to sit back idly and leave it to that minister to do practically everything. On its members being challenged to tackle a piece of definite spiritual work, they are apt to retort: “It’s the minister’s job. That’s what we pay him to do. Me speak at that meeting? Me conduct a weekly Bible Class? Me toil away in the evenings

preparing messages? Not likely! That’s the minister’s work.”

In churches, by contrast, where there is no one man appointed to do nearly all the preaching, the various members develop a sense of personal responsibility with regard to this matter. An exercise of heart is felt in relation to it. It becomes implemented. As time goes by, a very slight ability in handling the Word of Truth becomes quite a fair ability, sometimes indeed a very considerable ability. Thus is gift raised up from within the church—not imported from two hundred miles away. It was brought to fruition out of a church’s own inner life. As in God’s natural creation (“the earth brought forth the tree yielding fruit, *whose seed is in itself*”), so it is in His spiritual creation.

As evidence that this is more than mere theory, here is a sentence from *The Face of My Parish*, written by the celebrated Church of Scotland minister, Tom Allan. “It is easy enough to find well-meaning people in our churches, who will provide tea or organize a concert for the lodging-houses; but if anyone is needed to give a ten-minute address, or lead in prayer, we have to go to the mission halls or the Christian Brethren.”

That, of course, is an over-statement; but if in it there should be a germ of truth, however small, one would suggest that far from being fortuitous, it is due to an evident reason—namely the scope which has been provided in these associations for one and another to exercise the spiritual gift which God made available to them.

The exercising of the gift increases it, whereas the prevention of its being exercised causes it to be “nipped in the bud,” and thus to wither away.

* * *

Next month: Walter Liefeld discusses “The Goals of Settled Ministry” in the concluding article of this series.



Stephen Short comes from a family of medical doctors, following in the footsteps of his late father Latimer, and also his uncle Rendle Short, a professor of surgery well known for his books on Christian Apologetics.

Stephen is the youngest of three brothers, all doctors. David is a cardiologist in Aberdeen, Scotland. Edward is a missionary doctor at the Leprosy Hospital in Narsapur, India. Stephen was serving as an army doctor in India when he became aware of God’s calling to discontinue his medical career and devote himself to a ministry of Bible teaching. When World War II was over he enrolled in London Bible College (earning a University of London degree). Commended in 1951 by his home assembly in Weston-super-Mare and by the London assembly he had been attending, he began a full-time Bible teaching ministry among assemblies in the British Isles. He is a capable Bible teacher.

The accompanying article is used by permission of the author. It is an excerpt from a message delivered to 175 evangelical ministers at a “Ministers Fraternal” conducted monthly by Dr. Martin Lloyd Jones. The message has since been published in booklet form under the title *The Ministry of the Word*, and is currently available as chapter 5 in the Everyday Publications symposium entitled *The Church of God* (230 Glebe Mount Ave., Toronto, Ontario M4C 3T4; \$2.50; 111 pages).



John Phillips, Harry Pilkington, Liddon Sheridan and Elliot Van Ryn in a panel discussion on prophecy.

The 26th. Southeastern Workers Conference



T. S. Morgan, coordinator for the host assembly



Welcome Detweiler, Joe Giordano and Eddie Schwartz, all from North Carolina.

THE DEITY OF CHRIST, the Christian Home and the Discipling of New Christians were among the topics discussed at the Southeastern Workers Conference, February 22-23, 1977. John Phillips of Atlanta introduced the topic, "What's Happening Now in the Light of Bible Prophecy," then joined a panel of four men to discuss the subject and answer questions from the floor.

New to the program this year was the dividing of the group into four workshop sessions, where smaller numbers made participation easier. The same workshops were repeated four times, making them available to everyone. Dan Smith, President of Emmaus Bible School, led a workshop on the Basic Fundamentals of Counseling.

Speakers at the two public evening sessions were John Bramhall of Charlotte, North Carolina, and August Van Ryn of Hialeah, Florida.

All sessions were held in Bethany Chapel, Augusta, Georgia. T. S. Morgan of Augusta acted as registrar and coordinator for the host assembly.

Interest in the Workers Conference continues to be strong on the part of elders and business men, including a number of young men. States best represented among the 138 who registered were North Carolina (40), South Carolina (27), Georgia (24) and Virginia and West Virginia (13 each). From all these states full-time workers were outnumbered almost two to one by men in secular employment.

A business session on the concluding day set February 21-22, 1978, for the next conference, and appointed a committee to consider invitations for its location. Their decision will appear in the "Conferences" column of a future issue of INTEREST.



Bethany Chapel Augusta



Virgil Hollingsworth of Augusta with August Van Ryn.

ADDITIONS TO THE WORKERS ADDRESS LIST



Inadvertently omitted from the list published in the March issue:

James Comte
19 Hardisty Ct.
Colby Village
Dartmouth, NS

James McCormick
Box 4
Willow, AK 99688

Other addresses now available:

Ken Ashton
P.O. Box 252
Point Roberts, WA 98281

Angela Crompton
Immanuel Mission
Box 218
Teec Nos Pos, AZ 86514

Edward Doherty
316 Yonge St.
Midland, ON L4R 2B3

Brooky R. Stockton
735 University
Las Cruces, NM 88001

KEEP YOUR LIST UP TO DATE

For address changes see the "Address Change" column each month. For new workers see the "Commendations" column in this and subsequent issues.

address changes

WORKERS CHANGES

Mrs. Alex Cathers, 417 Windover Rd., Hatboro, Pennsylvania 19040

John Collins, Hickory Hills Apts., Apt. B2, 26 Seneca St., Sidney, New York 13838

Mrs. Tom Olson, Bethesda Retirement Center, 698-A St., Hayward, California 94541

Albert J. Otto, Chaplain (CDR), Box 6198, Naval Hospital, Beaufort, South Carolina 29902

ASSEMBLY CHANGES

LONG BEACH, CALIF., Elim Avenue Gospel Chapel
SS 9:30, FBH 11, BB 12

RICHMOND, CALIF., Grace Chapel
c/o F. C. Franklin, 2413 Tomar Court, Pinole, 94564

FORT COLLINS, COLORADO, Bible Chapel
c/o Keith D. Hickox, 1106 Fuqua Dr., 80521 (303/484-2160)

ARLINGTON, VA., Cherrydale Community Chapel
SS 9:30, M 11, BB 7, Wed. 8

BURNABY, BRITISH COLUMBIA, Westminster Gospel Chapel, c/o George Roberts, 7047 Ramsay Ave., Burnaby V5E 3L3

WESTBANK, BRITISH COLUMBIA, Bible Chapel
c/o John C. Stutters, R.R. # 2, 4th Ave., N., V0H 2A0

MIDLAND, ONTARIO, Gospel Hall
c/o W. Daniels, Box 6

CHARLOTTETOWN, P.E.I., Bible Chapel
c/o Frank Colsell, 9 Norwood Road, C1A 6P7

ROUYN-NORANDA, QUEBEC, Assemblée Chretienne, c/o M. Richard Rancourt, C.P. 492, Noranda J9X 5B1

conferences

MAY 4-6—COLORADO SPRINGS, COLORADO

The assemblies of the Colorado Springs area will hold their annual conference at the Southside Bible Chapel, 1725 S. Wahsatch Ave. Speakers expected are William MacDonald, J. M. Davies and John Bramhall. First meeting Friday at 7:30 p.m. Meals and accommodations provided.

Contact: Ron Bennett, 303/632-4661.

MAY 27-29—WORCESTER, MASSACHUSETTS

Christians of Bethany Gospel Chapel will hold their annual conference with the following speakers: Robert McClurkin, Boyd Nicholson, Jr., and Lloyd Wineberg. First meeting on Friday at 7:30. Meals served between meetings.

Contact: Cecil Batstone, 17 Spring Terr., Shrewsbury, 01606.

JUNE 3-5—GUELPH, ONTARIO

The 21st Annual Conference of Brethren will be held at the Guelph Bible Conference Grounds. Subject: Biblical Responsibilities in Marriage. Total cost: \$29.50, includes \$1.00 registration.

Write to: Guelph Bible Conference Grounds, 485 Waterloo Ave., N1H 3K4.

JULY 23-31—WILLIAMS BAY, WISCONSIN

The Lake Geneva Summer Conference will be held at Conference Point Camp. Speakers expected are C. Donald Cole and Robert Ramey. For conference folder, contact: Robert Logan, Registrar, 1011 S. Home, Oak Park, Illinois 60304.

SEPT. 13-15—NORTHWEST WORKERS CONFERENCE

Second annual Northwest Home Field Workers Conference will be held at Diamond Lake Resort, near Newport, Washington. Write to Venture Coy, 814 Baker St., Boise, Idaho 83704 or David Sharp, P.O. Box 693, Solvang, California 93463.

SEPT. 16-17—MID-WEST WOMEN'S CONFERENCE

Mid-West Women's 18th Annual Fall Conference will be held at Lake Geneva (Wisconsin) Youth Camp. Write to: Mrs. K. Strance, Registrar, 9773 S. Ingleside, Chicago, Illinois 60628.

Emmaus Bible School announces its first CHURCH LEADERSHIP SEMINAR June 3-4, 1977

Subject: The Church in the World. Seminars on: (1) the influence of the world on life style in the church, (2) counseling with Christians influenced by the world, and (3) the church influencing the world for Christ. Discussion leaders: Bob Ramey, David Reid, and Dan Smith.

Accommodations provided at the school. Total cost: \$15.00. The seminar begins at 6 p.m. on Friday and ends with evening meal at 5:30 on Saturday.

This seminar is designed for all who have, or who desire to mature towards, leadership in the local church. For brochure write to:

Registrar, Emmaus Bible School, 156 N. Oak Park Ave., Oak Park, Illinois 60301

Make plans now to attend The 1977 BELIEVERS' BIBLE CONFERENCE July 16-22

at Covenant College Lookout Mountain, Tennessee

A complete family conference with ministry and activities for all ages.

Adult speakers:

John Phillips
Tom Taylor
T. Liddon Sheridan

Contact:

T. Alva Stephens, Registrar
P.O. Box 5738
Augusta, GA 30306

OCT. 3-6—NATIONAL WORKERS CONFERENCE

The Workers Conference will be held at Sunnyside Bible Chapel, Minneapolis. Theme: An Effective Church in a Changing Culture. Meals and lodging provided. Contact: Sherman Camp, 2347 Inca Lane, New Brighton, Minnesota 55112 (612/633-1323).

FEBRUARY 21-22—RALEIGH, N.C.

The 1978 Southeastern Workers Conference will be held at North Raleigh Chapel, Six Forks Road.

Conference announcements for the July/August issue should arrive at INTEREST by May 15 and for the September issue by July 10. No charge for first appearances. Repeat appearances \$15.00.

AN INTEREST PHOTO REPORT

Pine Bush the Inner



**Charles Myers,
Camp Director**



Serves City

PINE BUSH BIBLE CAMP has had a unique ministry. Serving assemblies of the New York City area, and particularly the inner-city assemblies, its ministry crosses cultural, ethnic and racial lines. Some camp periods are allocated to specific groups—particularly to Puerto Ricans and Blacks. Other periods, including teen camp, are a cross section of the inner-city, with campers and staff enlisted without bias as to national origin.

Pine Bush has served the black population of Harlem almost since its beginning, when a two-week period in August was allocated to Grace Gospel Chapel on 133rd Street in the heart of Harlem. For more than 30 years sister Winnie Schmidt, affectionately known as Aunt Winnie, coordinated this effort. It is still being carried on by sister Oona Howard assisted by Mary Grant.

Scores of children from Spanish Harlem and Spanish-speaking areas of the Bronx have come to camp through the efforts of Paul Bitler, a full-time worker in the inner-city. Puerto Rican-born Henry Sanchez has been granted specific weeks for his ministry with boys and girls from the streets of Brooklyn

The 1844 farm house

(see accompanying report).

More than any other period, teen week brings the entire camp ministry into focus. It is here that all three major ethnic groups, Black, Hispanic and Caucasian have joined enthusiastically in a program exemplifying the unity that should be displayed by all members of the body of Christ. Teen week is always the last period of the summer season. It takes young people ages 14 to 19.

The Pine Bush ministry is an outgrowth of a pioneering effort on the part of Howard Klenk and Ralph West in 1940 and 1941, using the facilities of Camp Hananeel near Stony Brook, Long Island. They began with a one-week session. The following year it was a two-week session for young people of the New York city area assemblies.

These initial years confirmed the need for an expanded program. The present camp facilities were rented in 1942, with an option to purchase. That same year a non-profit corporation was formed, known as Christian Bible Con-

ference, with six brethren joining Klenk and West to form a board of directors. Howard Klenk is still actively serving on the camp board.

Early in 1943 the 130-acre camp site was purchased, and has been in operation every summer since then. At that time the facilities consisted of a farm house, barns and other farm buildings which had been remodeled into a camp in 1924.

Much of the rustic farm character is still in evidence, although many new buildings, including a chapel, canteen, office and cabins have been added. To liquidate debt and finance new construction two-thirds of the original property has been sold. The remaining 40 acres contains an even mix of wooded and cleared areas. Several hundred feet border the Shawangunk Kill which is an environmentally protected stream.

The old farm house, built in 1844, houses staff, guests and the infirmary. The barn and stables are now a gym, game room, dining hall and kitchen. A large chapel, constructed 20 years ago, is the focal point for the Bible-teaching ministry. There are ten screened cabins for boys, and four newer enclosed cabins for girls.

In addition, there are outdoor recreation areas for baseball, volleyball, badminton, and other sports. The Kill provides for the swimming and canoe programs.

Ninety campers can be accommodated at a time, a limitation set by state regulations. Four hundred and three campers registered during the summer of 1976, for a total of 562 "camper weeks." There were 90 professions of faith in the Lord Jesus as personal Savior.

A volunteer staff of 34 guide the



camping program. For the last seven years Charles Myers, ably assisted by his wife Marie, has served as director. The Myers are active in the Silverton, New Jersey, assembly and he is employed as a school guidance counselor.

Camp fees are kept at modest rates, with all campers being charged the same rate. Many individuals, and funds such as the James Slip Mission Fund, have made it possible for many to come who could not have otherwise afforded a camping experience.

The Bible teaching ministry has been conducted by invited teachers and evangelists. Counselors supplement the chapel hours by meeting with their cabin groups.

The late Stanley Guttormsen served for many years as program director and counselor in the teen period. Teen camp operates from the "team" concept. The entire camp is divided into two teams and each selects a captain and co-captain, writes a team song, and designs a team flag.

In addition to the team competition, cabin groups are encouraged to compete against each other in a number of activities. To balance the competitive aspect, all campers are encouraged to cooperate together in planning for a banquet program, assembling a newspaper and participating in the musical activities. Joanne Bitler has supervised the latter for a number of years, while Kingsley and Holly Baehr have been active with other parts of the teen program.

What does the future hold for Pine Bush Bible Camp? At present the camp is free of debt. Its leaders are looking to the Lord for guidance in expanding and improving the camp's ministry. The present property is nearly divided in two by a wedge-shaped parcel of heavily wooded land that has finally become available for purchase. The surrounding areas will eventually become residential, and further development of the camp seems contingent on acquiring this property. If obtained, a master plan of increased capacity and winterized cabins, improved kitchen and athletic facilities, and the building of a large swimming pool will be inaugurated. These things will make possible year-round use of the camp by small, weekend, retreat groups. There is a real need for such a facility.

Pine Bush Bible Camp is located 75 miles north, northwest of New York City, between Middletown and Pine Bush in New York State. The address is: Thompson Ridge, New York 10985. The sponsoring organization is Christian Bible Conference, Inc., 20 Salem Road, New Providence, New Jersey 07974.



Henry Sanchez with teen campers

Pine Bush and the Brooklyn Ghettos

by Henry Sanchez

Street gangs, broken homes, burned-down buildings, poor education, spiritual darkness! With all this against them, is there hope for the inner-city children?

God has guided us to work among these Puerto Rican and black children who are in desperate need of the gospel. Pine Bush Bible Camp has been used of the Lord to bring many of them to Christ.

How do we get the children to camp? All through the year we work with them in Awana clubs, Sunday School and special sports activities. We build friendships and earn their trust. We get to know the parents. As summer approaches many parents will come to us seeking to send their children to camp. We visit others and present to them our camp program.

Most families are very poor. We try to get the parents to pay at least half the price. Some with very large families must be completely subsidized. We are thankful to God for Workers Together and the various

assemblies and individuals who have helped during the years to bring these children to camp and to Christ.

Most of our counselors are inner-city young people. They work with us in the city all during the year. They know the needs of the city child.

We started out years ago by taking a car load and now we take over 100 children every year and interest is growing. Paul Bitler has also, for many years, taken children and young people of Hispanic background to Pine Bush. Boys and girls from the South Bronx and Spanish Harlem have been saved because of his many efforts, while our area of labor has been the Bushwick section of Brooklyn. These three areas are among the toughest in New York City.

For a detailed report of the Spanish work in New York City, see the February 1976 issue of INTEREST.



1977 Summer Camps & Conferences

Note: Camps are listed alphabetically by province and state.

CANADA

CROWNEST LAKE BIBLE CAMP Coleman, Alberta

Intermediates (11-13) June 29 - July 9
Literature Crusades July 9 - 23
Can. Sunday School Mission July 24 - 30
Juniors (8-10) Aug. 7 - 14
Seniors (14 up) Aug. 17 - 28
Write to: J. H. Blair, Director,
Coleman, Alberta T0K 0M0

BETHEL BIBLE CAMP Westlock, Alberta

Teens (14 up) July 3 - 10
Seniors (11-13) July 11 - 17
Juniors (9-10) July 18 - 24
Write to: Bethel Bible Camp, Box 1139,
Westlock, Alberta T0G 2L0

DAYBREAK POINT BIBLE CAMP Anvil Island, British Columbia

Write to: B. J. McLaren, 730 Fairmile Rd.,
West Vancouver, B.C. V7S 1R2

CAMP IMADENE Duncan, British Columbia

Teens May 20 - 23
Family Camp July 3 - 9
Senior Girls July 10 - 16
Intermediate Girls July 17 - 23
Junior Girls July 24 - 30
Family Camp July 31 - Aug. 6
Junior Boys Aug. 7 - 13
Intermediate Boys Aug. 14 - 20
Senior Boys Aug. 21 - 27
Teen & Twenty Aug. 28 - Sept. 2
Write to: Camp Imadene, Box 8,
Duncan, B.C. V9L 3X1

MORNING STAR BIBLE CAMP Westbank, British Columbia

Junior Girls (9-12) July 2 - 9
Junior Boys (9-12) July 9 - 16
Junior Girls (9-12) July 16 - 23
Teens (13 up) July 23 - 30
Write to: Mrs. R. Fielder, Box 947,
Westbank, B.C. V0H 2A0

PRETTY VALLEY BIBLE CAMP Swan River, Manitoba

Children's Camps June 30 - July 23
Adult Camp July 24 - 30
Write to: Miss E. E. Davey, Gen. Del.,
Swan River, Man. R0L 1Z0

FAITH BIBLE CAMP Victoria Beach, Manitoba

Write to: Don Williams, 117 Stradford St.,
Winnipeg, Man. R2Y 1T8

MALAGASH BIBLE CAMP Malagash Mines, Nova Scotia

Family June 30 - July 6
Juniors (8-10) July 9 - 16
Girls (11-13) July 16 - 23
Boys (11-13) July 30 - Aug. 6
Girls & Boys (9-12) Aug. 6 - 13
Youth (14-21) Aug. 17 - 27
College & Career Sept. 1 - 5
Write to: Mrs. James McCulloch,
Site 6, Box 58, R.R. 1,
Windsor Junction, N.S. B0N 2V0

JOY BIBLE CAMP Bancroft, Ontario

Married Couples June 24 - 26
Junior Boys (9-11) July 3 - 10
Senior Boys (12-14) July 10 - 17
Bunny (7-8) July 17 - 23
Junior Girls (9-11) Aug. 14 - 21
Senior Girls (12-14) Aug. 21 - 28
Family Conference July 23 - 30,
July 30 - Aug. 6 & Aug. 6 - 13
Youth Aug. 28 - Sept. 5
Write to: Joy Bible Camp, Box 698,
Bancroft, Ont. K0L 1C0

WILDWOOD BIBLE CAMP Chapleau, Ontario

Boys (8-15) July 3 - 13 & 13 - 23
French Family July 24 - 30
Girls (8-15) July 31 - Aug. 6 & Aug. 7 - 17
English Family Aug. 21 - 27
Youth Aug. 28 - Sept. 4
Write to: Ron Millson, Director,
Box 544, Chapleau, Ont. P0M 1K0

GUELPH BIBLE CONFERENCE GROUNDS Guelph, Ontario

Victoria Day Weekend May 20 - 23
E. Woodhouse & Dr. R. Dryburgh
Boys & Girls (8-12) July 3 - 29
Family Conference:
July 30 - Aug. 6 R. Clark, R. Bruton
Aug. 6 - 13 R. Clark, T. Taylor
Aug. 13 - 20 T. E. Wilson, T. Taylor
Aug. 20 - 27 J. Phillips, W. Belch
Youth Conference Aug. 27 - Sept. 4
Write to: Mrs. Keith Van Holst,
485 Waterloo Ave.,
Guelph, Ont. N1H 3K4

CAMP GALILEE Haley Station, Ontario

Write to: Camp Galilee, Box 10,
Hazeldean, Ont.

FOREST-CLIFF CAMPS Forest, Ontario

Boys July 4 - 16 & 18 - 30
Girls Aug. 1 - 13 & 15 - 27
Write to: Miss Amanda Eby, 194 Sydeham
St., London, Ont.

GRAPHITE BIBLE CAMP Maynooth, Ontario

Day Camps July 4 - Aug. 19
Teens (13-14) Aug. 21 - 26
Teens (15 up) Aug. 28 - Sept. 3
Write to: Garry Robinson, Director,
R.R. 1, Maynooth, Ont.

CAMP MINI-YO-WE Port Sydney, Ontario

Boys (10-16) July 3 - 16 & 17 - 30
Girls (10-16) July 31 - Aug. 13
& Aug. 14-27
Write to: Camp Mini-Yo-We,
1562 Danforth Ave.,
Toronto, Ont. M4J 1N4

NORTHLAND BIBLE CAMP Ramore, Ont.

Junior Boys (9-12) July 3 - 13
Junior Girls (9-12) July 13 - 23
Bunny (7-8) July 24 - 27
Adult & Family Camp July 30 - Aug. 6
Senior (Boys & Girls 13-15) Aug. 7 - 17
Youth (16 up) Aug. 26 - Sept. 4
Write to: Chester Donaldson, Box 1499,
South Porcupine, Ont. P0N 1H0

CAMP AUSH-BIK-KOONG, Walford Station, Ontario

Write to: Roger Scott, P.O. Box 184,
Bruce Mines, Ontario

CAMP MEDEBA West Guilford, Ontario

25 Anniversary Open House July 1
Junior Girls July 3 - 9
Senior Girls July 10 - 30
Junior Boys July 31 - Aug. 6
Senior Boys Aug. 7 - 27
Youth Aug. 28 - Sept. 2
Christian Singles Sept. 2 - 5
Write to: Camp Medeba, 71 Glenameron
Rd., Thornhill, Ontario L3T 1P5

EMMANUEL BIBLE CAMP**Dundas, Prince Edward Island**

College & Career June 30 - July 5
 Sr. Teen (Gr. 10-12) July 8 - 16
 Jr. Teen (Gr. 7-10) July 17 - 23
 Boys & Girls (Gr. 5-7) July 24 - 30
 Boys & Girls (Gr. 3-5) July 31 - Aug. 6
 Write to: Svend Christensen, R.R. 3,
 St. Peters Bay, P.E.I. COA 2A0

CAMP JOLI-B**Rollet, Quebec**

French children (8-12) July 2 - 9,
 July 9 - 16, 23 - 30 and July 30 - Aug. 6
 French Family July 17 - 23
 English Family Aug. 7 - 13
 French Youth Aug. 14 - 24
 Write to: Camp Joli-B, C.P. 100,
 Rollet, Quebec

FRONTIER LODGE**Ste. Hermenegilde, Quebec**

Juniors (8-11) June 26 - July 9 & July 10 - 23
 Girls (12-16) Aug. 1 - 13
 Boys (12-16) Aug. 14 - 27
 Youth (16 up) Aug. 27 - Sept. 5
 Write to: Miss Mildred Beckwith,
 1787 Vermont St.
 Sherbrooke, Que. J1J 1G8

PARKSIDE RANCH**Magog, Quebec**

Ranch Camps June 25 - Aug. 13
 French Boys & Girls (12-15) . . Aug. 13 - 27
 Write to: Fred Warnholtz, Box 386,
 Magog, Quebec

STRASBOURG BIBLE CAMP**Strasbourg, Saskatchewan**

Write to: Edwin H. Seed, 1208 Horace St.,
 Regina, Sask. S4T 5L4

Circle Y Ranch, Michigan**UNITED STATES****NORTH STAR BIBLE CAMP****Willow, Alaska**

Family July 4 - 6
 Training July 7 - 9
 High School July 10 - 16
 Junior High July 17 - 23
 Grade School July 24-30 & July 31-Aug. 6
 Write to: Mrs. Richard Stevens,
 2500 West 29th
 Anchorage, AK 99503

CAMP LI-WA**Fairbanks, Alaska**

Boys & Girls (Gr. 4-7) June 12 - 17
 Teen Camp (8th Gr. up) June 21 - 30
 Write to: Donald C. Sauer, S.R. Box 30194,
 Scenic Heights Dr.
 Fairbanks, AK 99701

ARIZONA BIBLE CAMP**Winslow, Arizona**

Junior June 26 - July 2
 Junior High June 26 - July 2
 Senior High July 10 - 16
 Flagstaff Outreach July 24 - 30
 Junior High Trail July 25 - 30
 Senior High Trail Aug. 8 - 13
 Write to: Arizona Bible Camp,
 2616 E. Fairmount Ave.
 Phoenix, AZ 85016

KOINONIA CONFERENCE GROUNDS**Watsonville, California**

Inter-Varsity May 20 - June 25
 Spanish Church June 27 - July 2
 Wilderness Camp July 5 - Aug. 8
 Bible Camps July 17 - 23, 24 - 30
 and July 31 - Aug. 6
 Family Camp Sept. 2 - 5
 Write to: Koinonia Conference Grounds
 1473 Eureka Canyon Rd.
 Watsonville, CA 95076

CAMP VERDUGO PINES**Wrightwood, California**

Special Camps
 Younger Boys June 20 - 25
 Older Boys June 27 - July 2
 Younger Girls July 4 - 9
 Older Girls July 25 - 30
Regular Camps
 Juniors (Gr. 4-6) July 17 - 23
 & Aug. 28 - Sept. 3
 Teens (Gr. 7-9) July 31 - Aug. 6
 & Aug. 21 - 27
 Seniors (Gr. 10-12) Aug. 14 - 27
 Family Camp Sept. 9 - 11
 Write to: Eunice Moore,
 4577 Sunnyside Dr.,
 Riverside, California 92506

CALIFORNIA BIBLE CONFERENCE**Yosemite National Park, California**

July 9 - 16
 Write to: H. A. Williams, Registrar
 1185 Fourth Ave.
 Napa, California 94558

CAMP ELIM**Woodland Park, Colorado**

College and Career July 1 - 4
 Counselor Training July 8 - 9
 Girls (Grade School) July 10 - 16
 Boys Trail July 10 - 16
 Junior High July 17 - 23
 Boys (Grade School) July 24 - 30
 Girls Trail July 24 - 30
 Boys Trail Aug. 4 - 13
 Junior High Aug. 7 - 13
 High School Aug. 14 - 20
 Labor Day Conference Sept. 2 - 5
 Write to: Paul Sapp, Dir., Camp Elim,
 2561 Elvin Ave.
 Colorado Springs, CO 80909

CAMP HORIZON**Leesburg, Florida**

Girls (9-12) June 25 - July 2, July 2 - 9
 Boys (9-12) July 9 - 16 & 16 - 23
 Teen (13-17) July 30 - Aug. 6, Aug. 6 - 13
 & Aug. 13 - 20
 College & Career Sept. 2 - 5
 Write to: Camp Horizon, Box 1552,
 Leesburg, Fla. 32748

CAMP SUNRISE**Fairmount, Georgia**

Day Camp (5-9) June 13 - 17
 Counselor Training (13 up) June 24 - 26
 Boys & Girls (9-13) June 26 - July 2
 Girls (9-13) July 10 - 16
 Boys (9-13) July 24 - 30
 Teen (13-18) Aug. 7 - 13
 Write to: Jack E. Wagner, Rt. 1, Box 289
 Fairmount, Ga. 30139

IOWA BIBLE CAMP**Manson, Iowa**

Boys & Girls (9 up) June 12 - 18
 Write to: Steven R. Swanson,
 3301 Terrace Dr.
 Des Moines, Iowa 50312

UPPER PENINSULA BIBLE CAMP**Little Lake, Michigan**

Family Service Week June 25 - July 2
 Jr. Varsity July 2 - 16
 Girls July 16 - 23
 Boys July 23 - 30
 Family July 30 - Aug. 13
 Varsity Aug. 13 - 23
 Write to: Russell Van Ryn,
 4637 Ada Dr., S.E.,
 Grand Rapids, Mich. 49506

BAIR LAKE BIBLE CAMP**Jones, Michigan**

Counselor Training (14 up) June 24 - July 1
 Family July 2 - 9
 Jr. Girls (9-12) July 9 - 23
 Young Teens (13-15) July 23 - Aug. 6
 Jr. Boys (9-12) Aug. 6 - 20
 Youth (16-18) Aug. 20 - 27
 Golden Agers (50 up) Aug. 28 - Sept. 2
 College & Career Sept. 2 - 5
 Write to: Bair Lake Bible Camp
 Rt. 1, Jones, Mich. 49061



CIRCLE Y RANCH
Bangor, Michigan

Juniors (8-12) July 2 - Aug. 13
 Seniors (13-17) Aug. 13 - 27
 Adult Retreat (18 up) Sept. 9 - 11
 Write to: Lessie Farmer, Registrar,
 10525 S. Peoria,
 Chicago, Ill. 60643

STORYBOOK LODGE
Biwabik, Minnesota

Work Weekend May 28 - 30
 Counselor Training June 12 - 18
 Teens June 19 - July 2 & July 3 - 9
 Juniors July 10-23 & July 24 - Aug. 6
 Family Aug. 7 - 21
 College Aug. 22 - 28
 Write to: Story Book Lodge,
 c/o Mark Stanger,
 Rt. 2, Box E, Gilbert, MN 55741

MIDWEST BIBLE CAMP & CONFERENCE
Paynesville, Minnesota

July 25 to July 31
 Write to: Dan Leverentz,
 4557 Oregon Ave. No.,
 New Hope, Minnesota 55428

TURKEY HILL RANCH BIBLE CAMP
Freeburg, Missouri

Staff Training June 12 - 18
 Boys (8-12) June 19 - 25
 Girls (8-12) June 26 - July 2
 Junior High July 3 - 9 & 10 - 16
 Family July 17 - 23
 High School July 24 - 30
 Girls (8-12) July 31 - Aug. 6
 Boys (8-12) Aug. 7 - 13
 Wilderness Aug. 14 - 19
 Write to: Turkey Hill Ranch Bible Camp,
 Box 175, Freeburg, MO 65035

MASOKOBI BIBLE CAMP
Ironton, Missouri

Teens July 31 - Aug. 6
 Girls Aug. 7 - 13
 Boys & Canoe Aug. 14 - 20
 Write to: Miss Genevieve Hane,
 7245 Forsyth Blvd.
 University City, MO 63105

MONTANA BIBLE CAMP
Helena, Montana

Youth Camp July 17 - 23
 Trail Camp Aug. 7 - 13
 Write to: Doug Crabb, Box 1267,
 Helena, Montana 59601



Forest Cliff Camps, Ontario

Upper Peninsula Bible Camp, Michigan

CAMP BEREA
Bristol, New Hampshire

Awana: Guards & Pioneers June 25 - July 2
 Pals & Chums July 2 - 9
 Juniors (Gr. 1-3) July 9 - 16
 Boys (Gr. 4-8) July 16 - 30
 Girls (Gr. 4-8) July 30 - Aug. 13
 Youth (Gr. 9-12) Aug. 13 - 27
 Adult Week at Seminole Pt. Aug. 13 - 20
 Family Labor Day Conf. Sept. 2 - 5
 Write to: Camp Berea, Box 385,
 Lexington, Mass. 02173

CAMP GLENEDEN
Glenwood, New Mexico

Family May 28 - 30
 Juniors July 2 - 9
 Junior High July 9 - 16
 Seniors July 16 - 23
 Trail July 23 - 30
 Write to: James C. Hunt, 7717 Springwood
 Dr., El Paso, Texas 79925

CAMP LI-LO-LI
Salamanca, New York

Pre-Teens (9-13) July 9 - 23
 July 23 - Aug. 6 & Aug. 27 - Sept. 3
 Teens (13-16) Aug. 6 - 20
 Youth (16-26) Aug. 20 - 27
 Family Weekend Sept. 3 - 5
 Canoe and Backpack June 25 - July 2
 Write to: Camp Li-Lo-Li, Box 70,
 Salamanca, New York 14779

PINE BUSH BIBLE CAMP
Thompson Ridge, New York

Inner City Outreach July 2 - 16
 Boys & Girls July 17-30 & July 31-Aug. 6
 Grace Chapel Aug. 6 - 20
 Teens Aug. 21 - 27
 Write to: Mrs. Debbie Ackerman, Registrar,
 R.D. 1, Box 316,
 Bloomingburg, New York 12721





Shiloh Bible Camp, Washington

**CAMP HOPE
Canton, North Carolina**

Juniors (8-12) July 10 - 17
 Teens (13-19) July 17 - 24
 Involvement Week (16 up) July 24 - 31
 Write to: Lee Van Dyke, 3364 Tanglewood Dr., Augusta, Georgia 30904

**MOUNTAIN TOP YOUTH CAMP
Pinnacle, North Carolina**

Girls (8-10) June 19 - 26
 Boys (8-10) June 26 - July 3
 Girls (11-16) July 10 - 17
 Boys (11-16) July 17 - 24
 Girls (11-16) July 24 - 31
 Boys (11-16) July 31 - Aug. 7
 Teens (14-25) Aug. 7 - 14
 Write to: Mountain Top Youth Camp, Box 4086, Winston-Salem, NC 27105

**WHITEWATER BIBLE CAMP
New Trenton, Indiana**

Boys & Girls (8-12) June 20 - 24
 Write to: Jim McGuire, 10888 Carolina Trace, Harrison, Ohio 45030

**EAGLE FERN YOUTH CAMP
Portland, Oregon**

Write to: Dr. Arden Kirchem, 15050 N.E. Glisan St., Portland, Ore. 97230

Lake Geneva Youth Camp, Wisconsin



**GREENWOOD HILLS CONFERENCE
Fayetteville, Pennsylvania**

Y.P. Congress June 24 - July 2
 Girls (8-15) July 3 - 23
 Family July 23 - 30 & July 30 - Aug. 7
 Boys (8-15) Aug. 7 - 20
 Family Aug. 20-27 & Aug. 27 - Sept. 5
 Write to: Operations Manager, Greenwood Hills R.D. 2, Fayetteville, Pa. 17222

**CAMP IROQUOINA
Hallstead, Pennsylvania**

Boys (8-15) July 2 - 16 & 16 - 30
 Family July 30 - Aug. 6
 Girls (8-15) Aug. 6 - 20 & 20 - 27
 Teen Challenge (16-25) ... Aug. 27 - Sept. 4
 Write to: Mrs. John Mason, 2986 Highland Ave. Broomall, Pa. 19008

**BELIEVER'S BIBLE CONFERENCE
Lookout Mountain, Tennessee**

Family Conference July 16 - 22
 Write to: Alva Stephens, Registrar, Box 5738, Augusta, GA 30306

**HORTON HAVEN CHRISTIAN CAMP
Chapel Hill, Tennessee**

Write to: John Phelan, Box 276, Chapel Hill, Tenn. 37034

**MID-SOUTH BIBLE CONFERENCE
Nashville, Tennessee**

Family Conference July 31 - Aug 6
 Write to: John Phelan, Box 90051, Nashville, Tenn. 37209

**SANDY CREEK BIBLE CAMP
Washington, Texas**

Write to: Sandy Creek Bible Camp, Rt. 1, Box 220B, Washington, Texas 77880

**ALETHEIA SPRINGS CHRISTIAN
EDUCATION CENTER
Ferrum, Virginia**

10th Gr. - College June 19 - July 2
 8th Grade - 9th Grade July 10-23
 10th Grade - College July 31 - Aug. 13
 Write to: Gerald Stiles, Rt. 2, Box 220, Ferrum, Va. 24088

**BRISTOL BIBLE CONFERENCE
Asheville, North Carolina**

Family Conference June 25 - July 8
 Write to: Mrs. H. W. Detweiler, 252 Hester Rd., Durham, NC 27703

**SHILOH BIBLE CAMP
Cosmopolis, Washington**

Girls (9-11) week of July 31
 Boys (9-11) week of Aug. 7
 Juniors (12-14) week of Aug. 14
 Seniors (15 up) week of Aug. 21
 Write to: Shiloh Bible Camp, Box 524, Cosmopolis, Wash. 98537

**RIMROCK YOUTH CAMP
Yakima, Washington**

Boys & Girls (Gr. 4-12) June 19 - 26
 Write to: Brian T. Aggett, 413 No. 57th Ave., Yakima, Wash. 98908

**LAKESIDE BIBLE CAMP
Clinton, Washington**

Family June 25-July 2 & July 2-9
 Girls (Gr. 4-6) July 10 - 16
 Boys (Gr. 4-6) July 17 - 23
 Jr. Hi (Gr. 7-8) July 24 - 30
 Freshmen (Gr. 9) July 23 - Aug. 6
 Family Aug. 6 - 13
 Bible Study Conference Aug. 13 - 20
 Sr. Hi (Gr. 10-12) Aug. 21 - 27
 Trail Aug. 1-6 & Aug. 29-Sept. 3
 Write to: Olive Hart, 1941 N.W. 97th, Seattle, Wash. 98117

**WEST VIRGINIA BIBLE CONFERENCE
Camp Caesar, West Virginia**

Family Conference July 3 - 9
 High School & College July 3 - 9
 Write to: Harry Pilkington, Box 999, Hinton, West Virginia 25951

**JUNIOR CRUSADE CAMP
Hinton, West Virginia**

Boys & Girls July 17 - 23
 Write to: Junior Crusade Camp, Box 999, Hinton, West Virginia 25951

**LAKE GENEVA YOUTH CAMP
Lake Geneva, Wisconsin**

Girls June 25-July 2 & July 2-9
 Boys July 9 - 16 & 16 - 23
 Girls July 23-30 & July 30-Aug. 6
 Boys Aug. 6 - 13
 High School Aug. 13 - 20
 Family and Young Adult Sept. 2 - 5
 Write to: Lake Geneva Youth Camp, Rt. 4, Box 579, Lake Geneva, Wisc. 53147



With the Lord

ANDREW AIKEN, 49, of New South Wales, Australia. Mr. Aiken came to Canada from Northern Ireland and was commended to full-time service in 1949. He saw the Lord's hand in blessing on his ministry in the Maritime provinces. In 1957 he moved to Australia with a view to serving the Lord in New Guinea, but was unable to because of ill health.

THOMAS LANDER, of Edgewater, Florida, on February 17 after a heart seizure. Born in England in 1904, he was born again in Detroit, Michigan, in 1939 at gospel meetings conducted by Tom McCullough. He was in fellowship at Schoolcraft assembly in Detroit and at New Smyrna Bible Chapel for the past 12 years. His personal witness was effective because he lived Christ in a practical way.

CHARLOTTE J. MARTIN of St. Petersburg, Florida, on January 4. Formerly of the Friendship assembly in Pittsburgh, Pa., she has been in fellowship at Grace Gospel Chapel, St. Petersburg, for the past eight years.

GRACE McEWEN MILLER, 66, of St. Petersburg, Florida, on January 8, after a short illness. She was in fellowship at Grace Gospel Chapel, St. Petersburg, after moving from Newburgh, New York, five years ago.

FRASER MCKENZIE, 34, of Kitwe, Zambia, in an auto accident on February 6. Fraser was saved at an early age and at 18 years made a life commitment to serve the Lord. He served as a youth camp director until 1970 when he and his wife went to Zambia as missionaries. In 1973 they came to Literature Crusades where Fraser taught on the staff. They returned to Zambia in the fall of 1976 and were

working in the assembly at Kitwe when Fraser was killed.

MRS. AMY HOCKING SHEAFFER, 82, of Lancaster County, Pennsylvania, on January 14. She enjoyed fellowship with the saints at Monterey Chapel.

NOTICES

FOR RENT: Beach cottage in South Daytona, Florida. Weekly. Sleeps six. Central a/c. River in rear, ocean 350 yards. Near New Smyrna Beach assembly. Write or phone: George C. Blevins, 3605 Cherokee Rd., Doraville, Georgia 30340 (404/457-3265).

CHRISTIAN ASSISTANT Property Manager wanted for a non-profit children's Bible camp. Use of a house with utilities provided offered in exchange for primarily maintenance work. Write: Camp Li-Lo-Li, c/o J. A. Sushereba, 5601 Chilton Lane, Erie, Pennsylvania 16505.

WANTED: Certified Christian elementary teacher with a love for Christ, children and N.T. principles. Westwoods Christian Academy is part of Westwoods Bible Chapel, 165 Hillfield Road, Hamden, Connecticut 06518. Send application and resume to Robert Spender, Supervisor.

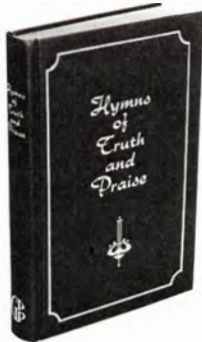
NOTICES are carried at the flat rate of \$15. Maximum length: 40 words. Payment must be sent with order.

The Local Church

- A. P. Gibbs: Scriptural Principles of Gathering \$.75
 - William MacDonald: Christ Loved the Church \$1.25
 - Merrill Oster: Practical Principles of Gathering \$1.50
 - J. M. Davies: The Lord and the Churches \$2.00
 - John Williams: Living Churches \$2.00
 - A. P. Gibbs: Worship \$3.00
 - Arnold Ehlert: Brethren Writers, a check list \$3.00
 - Gary Inrig: Life in His Body \$3.95
 - James Gunn: I Will Build My Church \$4.00
 - W. E. Vine: The Church and the Churches \$4.00
- AVAILABLE FROM INTEREST
P.O. Box 294, Wheaton, Ill. 60187

Prices are postpaid. Payment must be sent with order. All other books should be ordered from your local Christian book store.

HYMNS of TRUTH and PRAISE



- 576 Pages
- 682 Hymns & Choruses
- 61 Scripture Readings
- Hymns For All Purposes
- Topical Index

\$4.50 per copy plus postage

Returnable sample copy to assembly leaders on request.

GOSPEL PERPETUATING PUBLISHERS
Dept. LOI, Box 348, Fort Dodge, Iowa 50501

TOUR OF THE BRITISH ISLES

England - Wales - Scotland - Southern Ireland

July 30 to August 20, 1977

Escorted by Jack Hunter of Kilmarnock, Scotland

For information write to:

Miss Loretta Pearsell,
3770 Woodruff Cresc.
Mississauga, Ontario
Canada L4T 1T9

An increasing number of guests are discovering the Happiness ... Fellowship... Convenience ... and Reasonableness of the...

PITTSBORO CHRISTIAN RETIREMENT COMMUNITY

Excellent facilities with true Christian Atmosphere
Attractive rooms
...Private baths...Nutritional meals
...Recreational facilities.
Shopping and medical centers nearby.

In beautiful North Carolina
...Favorable Climate
...Beautiful grounds
...Cottages being built
...Mobile Homes for rent
...Dedicated Staff...Non-Profit

For information write:
PITTSBORO CHRISTIAN HOME, INC.
Pittsboro, N.C. 27312

ARE YOU WONDERING JUST WHERE TO RETIRE?

If so, Park of the Palms, located in north central Florida could be just the spot for you. We are situated on the shores of beautiful Lake Brooklyn.

Park of the Palms has available on a one-or two-year lease, lakefront rooms with meals, studio, and one-bedroom apartments. Prices range from \$150.00 to \$250.00.

Write or call today.

Park of the Palms Inc.

Keystone Heights, Florida 32656
Phone (904) 473-4926

A CHRISTIAN RETIREMENT COMMUNITY

book briefs

by Donald Tinder

A good book to put in the hands of someone who is interested in the Gospel but is full of excuses is **You Must Be Joking: Popular Excuses for Avoiding Jesus Christ** by Michael Green (Tyndale, 223 pp., \$1.95 pb). Green has ministered in many parts of the world and he has found certain excuses cropping up in otherwise quite different surroundings. In a casual but serious style he considers such excuses as "All religions lead to God," "It doesn't matter what you believe, so long as you're sincere," "I do my best," and "When you're dead, you're dead!" The book also serves to give those who are committed to Christ helpful approaches to use when witnessing of him to others who employ these excuses.

Redeemed? Say So! by Robert Plekker (Harper & Row, 191 pp., \$3.95 pb) is a good overview for the Christian who knows he should be involved in personal evangelism but is unsure how to go about it. The author makes the point very clearly that there are different styles of witnessing. He does not try to force everyone into one set pattern or formula. After surveying various contemporary and biblical examples of evangelism and going over the basics of the message, Plekker, who is a dentist, gives several guidelines of what to do and tangents to avoid. He also gives tips on the "follow-up" procedure. Since he covers so much ground there are times when the reader could wish for a little more depth, but then there is only so much that can be learned from books before one takes the plunge into practical experience.

The field of psychology continues to grow, but not without considerable questioning of its validity or vitality from within and without. Many Christians seem to reject it almost totally; others are eager to draw from its insights and vocabulary, usually stating that we could have found the basic principles in the Bible long before if we had only looked more carefully. For those who wish to look into the question of the relationship between psychology and religion, two recent books by evangelicals who are psychologists are helpful. **Psychology and Christianity: The View Both Ways** by Malcolm Jeeves (InterVarsity, 182 pp., \$3.95 pb) is basically about experimental psychology rather than what counselors do. Within that framework he finds psychology and Christianity to be complementary. A broader view, and one that is closer to what is being practiced today in the name of psychology, is provided by Gary Collins of Trinity seminary in **The Rebuilding of Psychology** (Tyndale, 211 pp., \$6.95, \$4.95 pb).

A book which has been out for a couple of years but only recently came to my attention should be of interest to many of our readers. Sidney Saword, a commended missionary, tells of **Fifty Years With the Gospel in Venezuela** (Essential Truth Publishers [22356 Harms Rd., Richmond Heights, Ohio 44143], 298 pp., \$4.50).

These books are best ordered through your local Christian book store. Do not order from INTEREST.



DEADLINE

Letters for the September issue should reach INTEREST by July 10.



Ernest Crabb

PAUL R. BITLER, 22 McCollum Pl., Yonkers, New York 10704

The believers of the Spanish Harlem assembly are in the process of buying the building they have been using at 226 East 116th St., New York. It has four floors. The first is for their hall and the second is very suitable for Sunday School classes. Stewards Foundation granted them a loan to help with the purchase.

The assembly has been a testimony in this area for 34 years. It is hard to find a suitable place on a safe street and at a reasonable price in the area.

There is continual need in these Spanish assemblies for ministry and I try to help out in this way. There are a number waiting to be baptized and we thank our God for these blessings. We value continued prayer.

March 3

HARRY COCKRELL, 458 McGill Dr., Port Moody, British Columbia V3H 1T9

We are back from our visit to the West Indies [see INTEREST, October 1976] and glad to report a busy and enjoyable time. It was a joy to meet so many going on faithfully for the Lord. Those who were young people when we were there are now married and have families, all taking an active part in the work.

Our colleague of former days, **Leslie Crossley**, passed away while we were in Antigua. It was our sad privilege to take part in his funeral service.

Already our visit seems a long way off and we are back in the swing of things here in British Columbia. Remember us in prayer.

March 10

ERNEST B. CRABB, 4904 85th Pl. N.E., Marysville, Washington 98270

Helen and I were invited to a winter retreat at North Star Bible Camp in Alaska. Twenty-five Christian young people came together for three days to discuss how to grow to Christian maturity. We shared with them and also enjoyed fellowship with the McCormicks and others.

We went on to Anchorage, one of the fastest growing cities in the U.S., for five days of ministry on the book of James. We were impressed with the hunger for the Word and the enthusiasm among the leaders. Recently these believers purchased a Baptist church building and are sharing it with this group till summer. It is quite adequate and seats 125 people.

In Fairbanks we stayed with our daughter and her family and witnessed their oldest boy obey the Lord in baptism. We shared the ministry in both the Denali and Country Bible Chapels, speaking on Church Truth for a week.

Many new people have moved to Alaska because of the pipeline activity and the leaders in the assemblies have been active in reaching them for the Lord.

February 17

ARTHUR W. DEWHURST, Box 518, Pittsboro, North Carolina 27312

I personally am finding the period of adjustment to a retirement home type of life less and less difficult. Mrs. Dewhurst has responded to treatment and is now able to move about freely.

The Lord opens doors for service and I enjoy renewing the fellowship of saints among whom we were privileged to minister and live in the years 1955 to 1958.

March 7

IRENE GALLAGHER, 353 Ciela Ave., Los Angeles, California 90022

One of the first little girls who attended our Sunday School when it started years ago was Rachel. When she grew up she left for a few years. In January Rachel obeyed the Lord in baptism at the Spanish Gospel Hall. Now her husband is about ready for baptism and her children are in our Sunday School. School.

On Sunday two of Rachel's neighbors obeyed the Lord in baptism and also another man and his wife. She was saved while reading her Bible.

Another blessing in January was when

Maria of the women's class confessed Christ as her Savior in the class.

Please pray that the power and leading of the Holy Spirit might be sensed in all of my activities, and also that I might have the needed strength. *February 28*

RUSSELL HADLEY, 477 Shewville Road, Ledyard, Connecticut 06339

We thank the Lord for allowing us to serve him in the Groton area. We are encouraged to see him working in the lives of so many. The Lord is adding to the church weekly such as should be saved, and this keeps us busy with follow-up and discipleship.

The Lord has granted us an opening in the local high schools, not only leading weekly Bible studies, but also speaking in the classrooms at the teachers' invitations. *March 7*

ROBERT JOHNSTON, 24860 West Chicago, Detroit, Michigan 48239

During February I had the privilege of ministering in West Virginia and Cleveland area assemblies as well as closer to home in Detroit and Windsor. Presently I am in Halifax for meetings on The Christian Home. Next week I go to Charlottetown to the Young People's Conference which I am sharing with Stan King from Alberta.

Perhaps the greatest compensation for me as I travel around is the honor of getting acquainted with some of God's choice saints.

CLARENCE A. LOW, 1B Southgate Dr., Jupiter, Florida 33458

John Phelan of Nashville, Tennessee, held one week of children's meetings here at Faith Bible Chapel. The meetings were well attended and a nice number remained behind for counseling regarding salvation.

T. Ernest Wilson will be with us for a week of ministry at the end of this month.

During part of June and July my wife, daughter and I will be assisting again at Mountain Top Youth Camp in North Carolina. This has been a very fruitful work over the years. *March 7*

ROBERT McLAREN, 47 Glenbrook Dr., Guelph, Ontario N1E 1B1

A letter from Charlottetown (P.E.I.) Bible Chapel states that Robert McLaren held a series of evangelistic meetings the first part of February. Four or five professed salvation and several were restored. It was a time of reviving for the assembly. At a baptism held March 6th, six were baptized. *March 11*

FLOYD PIERCE, 1525 W. Lawrence, Springfield, Illinois 62704

We hope to visit in Peoria weekly from now on. There seems to be sincere interest on the part of several for some concentrated Bible study in homes. We delight in this type of work and seek to further the outreach of one brother who has recently moved into the area and opened his home for the study. We would appreciate prayer for the effort in Peoria which is about 65 miles from Springfield, our present home.

We have not been able to visit Decatur yet,

but there are some contacts in that area that should be followed up. The whole downstate area is a wide-open field, especially in the larger centers of population, where somewhat traditional church attendance doesn't hold so much sway. From our experience in Springfield we see that many are vitally interested in home Bible studies and are looking very favorably upon the simplicity of New Testament church meetings.

We feel that for the immediate future, the Lord has placed us in this area for a purpose and we are seeking to fulfill that in seeing assemblies strengthened and, if the Lord enables, new ones established.

We have recently come in contact with some Brazilians living in Springfield, so this adds another note to our contacts. We are getting excited about the possibility of seeing Bible studies started in their native language. *March 11*

Editor's note: Floyd and Helen Pierce served as missionaries in Brazil. Recently they returned to their home assembly in Springfield, and for the present at least will be engaged in pioneering work in central Illinois, as well as helping locally.

In Illinois the term "downstate" refers to all parts of the 400-mile long state outside of the Chicago metropolitan area. The Walterick address book lists 29 assemblies in Chicago and suburbs, but only 8 in the rest of the state.

ALYCE PROCACCINO, 6 W. Cheyenne Rd., Colorado Springs, Colorado 80906

The Lord has been so good. I am ever grateful for the privilege of being able to serve Him. This past week I have been made more aware of the opposition we face in teaching little children. After class this morn-

ing it seemed as though the room was filled with the aroma of a real spiritual battle going on. During handwork all that the children talked about was the horrors on TV. Several times during the conversation I tried to relate again the lesson we had just finished, but it was futile. Young hearts—too young to even read, but through the eye-gate the horrors had gripped their hearts and fear was evident as they talked about them. I felt completely defeated as I said good-bye to each.

However, I do praise the Lord for the work He is doing in others. A week ago the question was asked of the Babe who was born in a manger—what was his name. A little Spanish boy with beaming face and eyes blurted out: "Teacher, teacher, his name was Jesus, 'cause He came to save us."

Praise the Lord for the power of the Word. It does challenge us to continue to press forward. *March 4*

W. ROSS RAINEY, 9257 Caprice Dr., Plymouth, Michigan 48170

Through the hardcore winter months I have been busy in my home area, particularly at Lake Pointe Bible Chapel. This is the third year we have conducted a "Winter Bible School" on Wednesday evenings. This year the elders decided to break up into three area Bible study groups as a change of pace, meeting in homes instead of at the chapel. Attendance and interest have been good. This year we used the Emmaus course on Galatians.

I look forward to my first visit to Country-side Gospel Chapel in Owosso, Michigan, on May 22 and to the two-week "Junior Varsity Camp" at Upper Peninsula Bible Camp July 2 to 16. *March 7*

HOW AND WHEN TO GIVE?



The HOLY SPIRIT should direct the "WHAT" we should give, but we may need technical assistance as to "HOW" and "WHEN" we should turn such direction into action.

Stewards Foundation can help you to obtain qualified legal or accounting advice.

The new 1976 tax changes are among the most comprehensive ever passed by Congress. It would be most advisable at this time for each person to review his estate, and particularly his will, in the light of the new regulations.

Send for a copy of the free booklet "THE NEW 1976 TAX LAW and what it means to you."

Contact: STEWARDS FOUNDATION, Box 294, Wheaton, Ill. 60187
Attention: Robert W. Mojonnier



Yolande and Fernand Saint-Louis (center) flanked by Réal Therrien and Lise Gouvin in TV talk show.



Tommy Steele, Jr.



J. Arthur Springer

J. ARTHUR SPRINGER, Rt. 1, Box 307, Sister Bay, Wisconsin 54234

I spent the month of January in Florida, ministering in Boca Raton, Fort Lauderdale, Tampa and St. Petersburg. We engaged in studies in the Psalms, responsibility of the Christian believer and the ideal church. The blessing of the Lord was evident, for which He is to be praised. *February 17*

TOMMY STEELE, Jr., Route 1, Box 132, Victoria, Virginia 23974

Here at Northside Gospel Chapel in Victoria there were seven baptized this past year. A good number are going on in the Lord.

We have been having a Friday evening visitation which has brought in two families. We need to strengthen our numbers as many of the young people have grown up and taken jobs elsewhere.

I am now seeing many open doors for the summer. As well as ministry and gospel meetings, I have been using chalk talks. Would appreciate the prayers of the Lord's people. *March 7*

ALEX STEPHENSON, Box 56, Old Perlican, Newfoundland

Just got home from a wonderful two weeks of Gospel meetings with **Harold Smith** at Argyle, Nova Scotia. It was really refreshing to see how the Lord has been working in that area. Three made professions and several of the Christians who had absented themselves were encouraged to press on.

The zeal in witnessing and the thirst of so

many of the young people was deeply challenging. I believe God is just beginning a great work in that area and they need the prayers of the Lord's people that the wicked one will be kept at a distance.

We had a nice visit with **Jim Comte** on the way home. He seems much encouraged with a new home Bible study he has started 60 miles out of Dartmouth.

Lord willing, this summer we plan to work the Clarendville area with our Gospel tent. We have visited the area with tracts on two occasions. The response so far seems good. I have looked at [a possible location for the tent] that would be about the center of the area of twelve villages and 25 miles from Come-by-Chance, so we could keep in touch with previous contacts. The interest there has not increased. We still carry on a gospel meeting on the Lord's Day. *February 16*

GERALD STILES, RFD 2, Box 220, Ferrum, Virginia 24088

A conference on "Religion, Morality, and Public Education" will be held at Virginia Tech in May. All sides of the issues will be presented, including the various evangelical ones. **Dr. Robert McQuillken** of Columbia Bible College is going to be one of the key speakers. Discussion will be a big part of the conference. We're hoping to get a good number of evangelicals present to ensure exposure. *March 7*

C. ERNEST TATHAM, 5329 S.E. Redwood Ave., Stuart, Florida 33494

We are now in our sixth month of living in Stuart, and glad to report that the new emerging assembly is happily developing under God's blessing. Still meeting in our large double garage, Sunday morning attendance is running 50-60, including many glowing young people who have recently found Christ. Attendance on Sunday evenings and mid-week runs at a lesser number. In addition to this, I am teaching four other area Bible classes each week, and enjoying every minute of it. *February 25*

DAVID WILKINSON, Box 699, Fort St. James, British Columbia V0J 1P0

For two years we have prayed for a site to establish a combination Chapel and Carrier Language Center. We have used our home for both functions but the success and size of the work has made our present facility inadequate. An ideal piece of property became available two weeks ago. We have made the down payment and signed the papers.

The property is 25 acres. A story-and-a-half log house is the only building on the site.

Our first project will be to construct the combination chapel and language center. Then we will want to build four small cabins to house people who come from distant villages.

There is the need to sell our present home in order to pay for the new property. With present commitments it is not possible for me to take time off to build. Please pray with us that the Lord would provide the skilled help necessary. *February 28*

FERNAND SAINT-LOUIS, 567 rue Iberville Beloeil, Quebec J3G 2N7

About ten Christian people, including Yolande and I, are involved in a new evangelistic Cable TV project. We've been on the air since February 4th in Beloeil, half an hour every Friday evening at 8. Young people serve as cameramen and technical assistants, while four of us, including new Christians, sit before the cameras for a Bible discussion. The program is entitled "Toute La Bible en Parle" (The Bible Says it All). We praise the Lord for such an opportunity, free of charge and at prime time.

The number of people being saved in this area is growing constantly. While this is more like a pioneering work, we are nevertheless active in the Longueuil assembly as well. *March 7*



Commendations



Donald and Bernice Crook and family

DONALD C. CROOK, 29621 45th Pl. S., Auburn, Washington 98002

The Christians in five Seattle area assemblies (Northgate, Des Moines, Evergreen, University and Bainbridge) have commended Don Crook to the work of the Lord in that area, with a special emphasis as the director of Camping ministries at Lakeside Bible Camp.

Don served as director of the Lake Geneva Youth Camp in Wisconsin before undertaking his Lakeside ministry in 1975. In addition Don has been active in Bible study groups and public ministry at Des Moines Gospel Chapel, where he and his wife Bernice fellowship.

The Crooks have four children.

MR. & MRS. SAMUEL MATTHEW, Thykuttathil House, Chennamkuzhi, Pullad P.O., Tiruvalla, Kerala, S. India

Christians at Bethel Gospel Chapel in Edmonton, Alberta, have commended Samuel and Kunjamma Matthew to the Lord's work in India, their homeland. They returned there on February 26 after two years in the assembly in Edmonton, following some time in study in Colorado. They have displayed a consistent and steadfast Christian walk. Samuel has shown gift in teaching of the Word. He intends to devote himself full time to the ministry in India.

MRS. RUTH STIEFLER, 4 Marlowe Ave., Blasdel, New York 14219

The assembly at Grace Gospel Chapel in Plumsteadville, Pennsylvania, has commended Ruth Stiefeler (nee Landis) to the work of the Lord. While employed at Christian Missions in Many Lands, Ruth rendered many services to missionaries. As a counselor and camp director at Greenwood Hills and Iroquoia Bible Camps, her godly counsel and example have influenced many lives.



Franklin and Patricia Taylor with Franklin, Jr. (7) and Kenneth (3)

In 1975 Ruth married David Stiefeler, a full-time worker commended to the Lord's work by the Blasdel, New York, assembly in 1959. Since their marriage, the Stiefelers have served the Lord together, especially in children's work.

DR. & MRS. FRANKLIN D. TAYLOR,

Franklin Delano and Patricia Anne Taylor have been commended to the Lord's work by the Dean Road Bible Chapel in Jacksonville, Florida, in concurrence with assemblies in Allen Junction and Hinton, West Virginia. They will be serving the Lord in the Sanford, North Carolina, area. They have two children.

A graduate of Emmaus Bible School and of the University of Florida with a doctor's degree in education, Franklin has been in Jacksonville since 1960. He has been active in building the work at Dean Road Bible Chapel, while employed as an elementary school teacher and principal.

THE NAVIGATORS

Mr. and Mrs. Nuke Kee Shim were recently commended to the Lord's work by the Mona Heights assembly in Kingston, Jamaica. They reside at 45 Gambier St., St. John's, Newfoundland A1B 3G2. They have four children and are in fellowship at Faith Bible Chapel in St. John's.

Mr. Shim was born again 16 years ago while attending meetings at Mona Heights Chapel, which then became his "home assembly." His testimony there has been consistent and exemplary, and he has demonstrated a gift for personal evangelism, with a pastoral concern to lead on to maturity those who receive Christ. Four years ago he relinquished a managerial post in industry to devote himself completely to the Lord's service. He then became associated with the work of the Navigators in Canada, to which he is presently attached.

SHORT TERM SERVICE

Assemblies in Arnprior, Ontario (Bethel Gospel Hall) and Edmonton, Alberta (Bethel Gospel Chapel) have joined two other Alberta assemblies (Westlock and Medicine Hat—see January Commendations) in commending **David and Linda Campbell** to the work of the Lord in Korea.

CHANGE OF STATUS

Howard Musclow of Bancroft, Ontario, is no longer involved in the ministry to which he was originally commended and the commendation from Bancroft Bible Chapel is no longer in force, according to a letter from the assembly.

At the request of **Mrs. Louise Gentry**, the Christians of Fair Oaks Gospel Chapel, Winston Salem, N.C., have withdrawn her commendation to serve the Lord in Korea. Mrs. Gentry has returned home for health reasons and is presently under the care of a doctor. She remains in happy fellowship with the assembly.

Inasmuch as **John M. Gawley** is now employed as administrator at Park of the Palms, Keystone Heights, Florida, he has relinquished the commendation written in 1971 by the assembly meeting in La Grange, Illinois. The assembly appreciates his productive service for the Lord during the past six years.

JOIN OUR CHRISTIAN CRUISE

OCTOBER 1, 1977

Port Everglades, Caribbean through Panama Canal—Solar Eclipse—Mexico—Los Angeles—17 days—\$1615.00 up. Includes free air fares to and from cruise

Contact: Mr. Frank Waardenburg, Sr. 1401 N. Riverside Dr. Pompano Beach, Florida 33062 Telephone 305/782-8727

or

H. Isings Travel Agency Inc. 2441 N. Federal Highway Boca Raton, Florida 33431 Telephone 305/395-4181

Godliness is Profitable

by CARL ARMERDING
Claremont, California

Bodily exercise profiteth little. But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

I Timothy 4:8

Both this world and the next are in view in Paul's words to Timothy. It is rather obvious that godliness is profitable in respect to the life that lies beyond the grave. That godliness also has promise in respect to the life that now is has been the experience of many a godly Christian.

The first chapter of the prophecy of Daniel furnishes us with a case in point. The four young men mentioned there valued the spiritual above the material. They had the courage of their convictions. It is quite likely that they were related to the royal house of David, because they were of the king's seed. They were also men of fine physical features and of superb mental capacity. Above all they were men with high spiritual and moral principles.

We gather from the text that Daniel was their leader. It is of him that we read that he "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank" (Daniel 1:8).

His companions must have been of the same mind. He included them when he said to Melzar, whom the prince of the eunuchs had set over them, "Prove thy servants, I beseech thee, ten days: let them give us pulse (vegetables) to eat and water to drink" (v. 12).

The request was granted. At the end of ten days, their countenances appeared "fairer and fatter in flesh than all the children which did eat the portion of the king's meat" (v. 15).

These young men were living in a heathen environment. With purpose of heart they kept separate from it all.

They had even been given heathen names. And the food which was offered them had probably been offered first of all to some idol. But they preferred a simpler fare with the blessing of the Lord upon it.

Evidently their conduct did not cause their captors to treat them adversely. Instead, "God had brought Daniel into favor and tender love with the prince of the eunuchs" (v. 9). But that prince was under authority. He feared to go contrary to the wishes of his superiors. Yet with the living evidence before him he could not do other than to allow his deputy to take away the royal provision and give them vegetables instead.

As for these four young men, "God gave them knowledge and skill in all learning and wisdom." The result was that "in all matters of wisdom and understanding that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm" (v. 20).

Yes, godliness is profitable unto all things, having promise of the life that *now is*, as well as of that which is to come. The fact that Daniel and his companions took such a noble stand in the court of Babylon should be an encouragement to us today. Things were certainly at a low ebb spiritually so far as they were concerned. They might have concluded that, inasmuch as they were only captive exiles, with no hope of returning to their own land, there was really no use in trying to be separate from all of the ungodliness around them. But they did not argue that way. And they were preserved because they trusted in the Lord (Psalm 16:1).

Things were no better in Timothy's day, as Paul's letters indicate. It was to Timothy that Paul wrote, "Godliness is profitable." And that is still true. Godliness is still profitable.

The Scripture immediately goes on to say, "This is a faithful saying and worthy of all acceptance" (I Timothy 4:9). A few verses later it adds, "These things command and teach.... Meditate upon these things. Give thyself wholly to them, that thy *profiting* may appear to all" (verses 11, 15).



Readers Respond to Articles on Divorce, the Deity of Christ, and Other Topics

It's time to do some catching up. We were so short of space in recent issues that correspondence from readers had to wait. Half of our recent mail relates to the Resident/Itinerant Ministry Series, but we will save those letters until next month. First we bring you samples of the mail on various other subjects.

I was quite interested in "Chaplain One, Take a Call" [November, p. 10]. I travel to Toronto each week to work with people similar to those to whom these brethren are going. In Toronto there is what is called "The Strip," but this is only a core of what is spread all over the city. God has been reaching out to some of these through me the past four years and it has been so good to just reach them where they are, in bars, taverns, massage parlors, strip joints, etc., with the message that God loves them.

Very few of them like what they are doing. Very few like themselves for it, but very few have anyone who they can trust to truly love them. Many can quote Bible verses after me, but almost all have found Christians so full of condemnation and lacking in love they just haven't been interested. My surprise has returned again and again that many are genuinely interested in what the Lord has to offer, but no one has been genuinely interested in them as a person.

Blake Matthews, Norwood, Ontario

What can people do who wish to be a part of a non-denominational local church or assembly, but the only one available allows serious and long-standing immorality in their midst? The parties involved are not on the periphery of the congregation, but some are regarded as elders. Is the only course to attend a denominational group or is there some alternative?

If anyone would venture counsel regarding the above, it would be most appreciated.

Name withheld by editor

DISCIPLESHIP AND BANK ACCOUNTS

Regarding the "Treasures on Earth" letter printed in the February issue, it sounds very spiritual to say that the Bible prohibits the saving of money for any purpose other than directly sacred, but such a teaching is actually a perversion of well-balanced Bible doctrine. Proverbs 3:7-9 and II Corinthians 12:14, among other passages, show that properly motivated savings for necessities of life are a normal part of Christian living. Concordance research shows that the Greek word *thesauros* ("treasure") used in Matthew 6:19-21 normally does not refer to necessities-of-life savings at all, but rather to emotionally captivating treasures of various kinds, whether on earth or in heaven.

Carried to its logical conclusion, this "no-savings" teaching would prohibit any Christian from ever having one cent of personal cash assets except for the purpose of Christian giving. Luke 22:36 proves conclusively that there are times when it is right to have stored assets available in order to provide for the necessities of life. And it was Christ Himself who gave this authorization to His disciples. The so-called "discipleship" school of teaching, though well intended, has hurt many people through its naive, one-sided interpreta-

tion of a few selected Bible passages on the subject of money. What we all need is open concordances, open Bibles, and open minds to the scripturally balanced will of God on this important subject.

Ray Oehm, Oceanside, Calif.

HERESY AND THE MIRACLES OF CHRIST

Thank you very much for making available the article by A. E. Horton, "The Mysteries of Deity" [INTEREST, Dec. 1976]. It is a very timely plea for temperance and tolerance in our attempts to understand and appreciate the mystery of our Lord's incarnation.

It seems natural that each of us will tend to "see" the multi-faceted Christ in a slightly different perspective. For example, some careful, godly students of the Word of past generations have, in their writings, described Christ essentially as God "cloaked" or "wrapped" in a human body, but otherwise speaking and acting completely as God. They see in Christ's miracles, his divine omnipotence in action. Other equally able servants of God feel it more consistent with the Gospel narratives to believe that our Lord, while never ceasing to be God, chose not to exercise his omnipotence, omniscience and omnipresence during his earthly life. They suggest that his mighty works were accomplished in dependence upon God and through the power of the Holy Spirit. Still others see the Lord as operating sometimes as God, and at other times as man.

It is not my purpose to discuss the merits of these various views. The important thing to note, I believe, is that none of the concepts I have cited (nor others that fall in between) are heretical. As a matter of fact, proponents of all three ideas can be found among respected "brethren" teachers of the past. Heresy, with regard to the person of Christ, does not relate to how we think Jesus did his miracles, but to whether or not we believe that he was and is God!

This brings us back to the importance of tolerance. Since we of the Christian assemblies do not have a written creed, we tend sometimes to become over-sensitive to the danger of doctrinal error creeping in among us. This danger is certainly very real. However, the hazard at the opposite extreme is that we may become too ready to denounce as "false teachers" those who disagree with our own specific views.

Unwarranted dogmatism on matters in which the Scriptures are not completely explicit has sometimes in the past been the cause of unnecessary divisions in the Body of Christ. Mr. Horton is well justified in warning us against such dogmatism.

Charles Coleman, Falls Church, Va.

Continued on the back cover.



INTEREST

BOX 294
WHEATON, ILL. 60187



Address Correction Requested

LETTERS TO THE EDITOR—Continued from page 23

“HANG IN THERE”

As a writer of poetry I had difficulty with the criticism one of your readers offered in regard to wasting space to poetry on the back cover! That is what I read first and surely hope you continue it.

Your publication continues to bless our household, as it has for many years.

Edna M. Dyck, Tampa, Kansas

We have been in assembly fellowship for twenty years, and desired to have a definite association by letter, and also financially with commended workers to the Jews. We have tried many times over the years to find such who are seeking the lost sheep of the House of Israel. So, how surprising to see the report in the January issue featuring Arnold Ross and his wife, working in New York City. This was most heart warming and encouraging.

Russell Good, Mount Joy, Penna.

Just a wee note to thank you specially for the February number. To begin with, I am deeply stirred by the article about the work of the Lord in Miami. Then that about Haiti and Quebec, and the Foggins to work there, was further cause for deep thanksgiving to God. And brief as it was, the notice of the Pollards going to Nazareth also rang a bell with me. It recalled a visit we made to that very hospital in 1938 when Dr. Bathgate was the man in charge. Last but not least was your editorial on divorce. Excellent! And so I could go on. “Hang in there,” as some of your younger people would say.

Carl Armerding, Claremont, Calif.

HELP FOR TROUBLED MARRIAGES

I appreciated the recent editorial on marriage and divorce [“Divorce is Not an Alternative,” February, p. 22]. We really must make it clear that Christians do not marry with “if” clauses built in. As my wife and I lecture on the topics of love, sex and marriage, etc., it becomes increasingly clear to us that we cannot over-emphasize the importance of Christian character as the basis for a solid marriage.

Your pinpointing of selfish satisfaction as a major problem was right on!

Nelson J. Annan, Edmonton, Alberta

As a Christian attorney who has maintained a general practice here on Long Island for over twenty-five years, I am becoming more and more aware of the great number of marital problems within the body of Christ. I am equally

impressed by the amount of emotional, psychological and physical pain suffered by Christians who are involved in what are described, by some, as mis-mated marriages. The very essence of the oneness of marriage (which your editorial emphasized) is under attack both from within the marriage as well as from outside.

If divorce is not an alternative in a troubled marriage, the couple must (a) “stick it out” regardless of what may result to themselves or others, or (b) undergo separation of either a temporary or permanent nature. Added to these alternatives, fortunately, can be marriage reconciliation counseling.

Often times marital friction and hurt reaches a point where there can be no return, in the absence of the couple turning to the Lord for healing and marital regeneration—which can and does happen to His glory.

In our Fellowship, when we became alert to the satanic attacks on the marriage relationship, we began to meet as couples on Friday nights and asked the Lord to minister to us on the importance and significance of our marriage relationships. This the Lord did. We found the Navigators tapes and materials on marriage particularly helpful.

These weekly meetings were held in private homes and grew in numbers and interest until the “seams started to give.” This does not mean that only troubled couples came. Such were present and helped tremendously. We found, however, that couples representing all strengths and degrees of health in marriage were needed to make the meetings alive and meaningful. We observed that each couple was helped to the extent that they became involved and participated in the discussion and Bible study.

In any marriage it’s deadly to carry that “know-it-all” attitude. We learned that marriage like any relationship, must continue to grow at all times.

I am more convinced than ever that the truly critical period comes before marriage. The Bill Gothard seminars not only stress this but develop procedures to follow which are biblically significant. Before any marriage of a born-again Christian, the boy or girl should be sure above all else that their future mate is also born-again. I also believe that unless the parents of both have unity of mind and heart for the marriage, it should not take place.

It would do the couple well to read your editorial, particularly that part which details the significance of being “one flesh.” Every assembly should yearly set aside, deliberately, time to have biblical saturation and discussion on marriage and family relationship. It is important that the ministry at these times be realistic and pragmatic.

John W. Helfrich, Woodbury, N.Y.

INTEREST

JUNE 1977 • Vol. 42 • No. 6



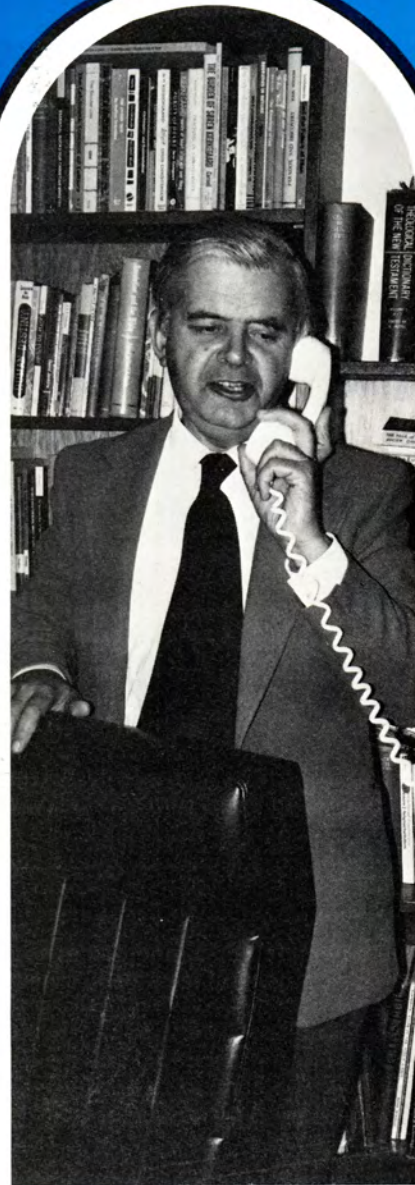
Long, Hard Journey to Christ

God gave a former
Black Panther leader
courage to come home
and stand trial.
page 3



Carolina Youth Rally

Spring and fall
statewide rallies
draw 350 from
eighteen assemblies.
page 20



Regent College Interview

Dr. James M. Houston,
Principal, explains the
unique ministry of
the school.
page 8

Articles

- 3 Long, Hard Journey to Christ
The Chicago Tribune describes Eldridge Cleaver as "a former Black Panther leader turned born-again Christian."
- 6 Implications of Infinity
No one less than God Himself could honestly make the claims Christ made. An article by Albert E. Horton.
- 8 INTEREST Interviews the Principal of Regent College
Regent provides theological training for Christians preparing for secular and academic careers.
- 10 The Case for Resident Ministry
Walter Liefeld concludes the series on settled and itinerant ministry. He says assemblies need to be as concerned for Biblical goals as they are for Biblical patterns.
- 19 Selected Poems Submitted by INTEREST Readers
- 20 The Carolina Youth Rally (Photo Report)
- 22 Let's be Honest about those *Thee's* and *Thou's*
Common sense and consideration for others are needed, especially when grammatical rather than Scriptural issues are involved.
- 24 I Cannot Heal (Poem)

Departments

- 12 Address Changes
- 16 Book Reviews
- 13 Commendations
- 13 Conferences
- 22 Editor's Page
- 18 Letters to the Editor
- 12 Notices
- 14 Quotes from Workers
- 16 Reports
- 13 With the Lord

Change of address notices, requests for the magazine,
and all materials for publication should be sent to:
INTEREST, Box 294, Wheaton, Ill. 60187
312/653-6550

Editor James A. Stahr, **Editorial Assistants** Naomi Bauman, Arthur F. Wilder, **Art Editor** John W. Sweemer, **Business Manager** Dennis Bentz, **Directors of Letters of Interest Associates:** Neil M. Glass, Pres.; Robert W. Mojonnier, Sec.; James D. Kennedy, Treas.; C. Donald Cole, Walter Liefeld, John McCallum, J. Wilson McCracken, Kasmir C. Strance, Donald J. Thomson, LeRoy L. Yates.

INTEREST is published monthly, 11 times a year, by Letters of Interest Associates, 218 West Willow St., P. O. Box 294, Wheaton, Illinois 60187. INTEREST was founded in 1934 as "Letters of Interest from the Home Field." The name was shortened to "Letters of Interest" in 1938 and to INTEREST in 1969. Printed in U.S.A. by Lithocolor Press, Inc., Westchester, Illinois.

COPYRIGHT © 1977, by Letters of Interest Associates. Permission is granted to readers to photocopy INTEREST articles in small quantities for personal, school or church use. The following should be written or typed on the original before copying: "Reproduced from INTEREST magazine by permission." This permission does not apply to articles reprinted in INTEREST from other publications, or articles bearing copyright notices. Nor does it apply to large quantity reproductions, or to reprinting in any quantity. For such purposes, permission in writing must be obtained from the editor.

FINANCIAL POLICY: The magazine is sent without charge to those who request it, and is financed in part through the voluntary gifts of its readers. An annual reader survey is taken each fall, giving readers an opportunity to share in the maintenance of this ministry, but gifts for publication expenses will be received at any time. Checks should be made payable to "Letters of Interest".

MINISTRY FUND: Gifts will also be received for the "Ministry Fund". Monies so designated will be used for assembly missionary work under the direction of commended workers at home and abroad. Suggestions as to distribution are welcomed. Make checks payable to Letters of Interest. Gifts to L.O.I. are tax deductible.

PART I
I Stayed too Long in Cuba

**Black radical
Eldridge Cleaver
describes his painful
journey from crime
into communism, and
then from communism
to Christ**

I WAS BORN in Little Rock, Arkansas, 41 years ago. Both my grandfathers were Baptist preachers in Little Rock. They spent a lot of time disputing each other's credentials. My mother's father came from a family a few notches higher on the social scale than my father's father, and he didn't like it when his daughter wanted to marry my father.

They tried very hard to get my father to become a minister, but he repudiated religion and became an anti-religious person. When my father passed away in 1975 he left a manuscript he had been writing for me to edit. He named it *Babylon in Retrospect*. To my amazement, he was writing a great deal about God in his later years. He was completely preoccupied with that and kept it a secret.

I discussed this manuscript with my 68-year-old mother who lives in Altadena, Calif. I was interested in our family background and in some of my own early experiences. It was she who taught me to pray, who insisted that I go to church, who taught me about the Lord. She said that up until the time I was 12 years old I was a little angel, and then right after that I became a little devil. She said it was almost like I'd been converted by the Devil.

I remember going to jail for the first time at age 14, and after that, the jail door became a revolving door for me. I would go to jail, stay for a while, get out, do something wrong, and go back to jail again. It was in and out, in and out. At first I thought it was a lot of fun, because I wouldn't stay that long.

But the older I got, the longer I stayed in jail.

My peers and I were opposed to everything. There was no parental restraint we could respect, we rejected the authority of teachers, we regarded police as our natural enemies. It was complete rebellion and rejection of the society and its authority.

Later on, in my reading, I became aware of some of the problems of society. I connected my personal resentment with society's larger social problems, and I felt justified in some of my misbehavior. I remember reading a statement attributed to the chief justice of the Supreme Court during the time of the Dred Scott case. He said a black man had no rights which a white man was bound to respect. Well, I took that and turned it around to say that the oppressor has no rights which the oppressed are bound to respect. And to me this was a license to do anything I wanted to against those I defined as my oppressors.

It's only very recently that I've backed away from that particular formulation but it served me for many years as a way of justifying just about anything that I wanted to do.

NINE YEARS FOR RAPE

In my life of crime, I finally committed acts of aggression—to be blunt about it, acts of rape—which I couldn't justify to myself, regardless of how hard I would argue with other people and in my own heart

The accompanying article is an abridgement of Eldridge Cleaver's message at Bethel College (Minnesota) Founders Week on January 28. It appears here through the courtesy of The Standard, official organ of the Baptist General Conference, with which Bethel is affiliated.

Long, hard journey to Christ



"From the time I was 18 I soaked up every piece o

with myself.* It was the first time in my criminal activity that I condemned myself for something I had done. All of the other times I had gone to jail, I had a way of rationalizing it or putting it off on someone else. This time, while serving a nine-year stretch in jail, I decided that when I got out I would never commit any more crimes. It was at this point that I became political.

At the age of 18 I read the *Communist Manifesto*, and it seemed to be the blueprint with all the answers I had been looking for. It explained to me the capitalist economic system and how the political system is used by the ruling class. It spoke of religion as the opium of the masses, a tool that the ruling class used to keep people in mental slavery so they could be more easily exploited.

It seemed to me that this was an accurate description of religion. Black people were very religious, and one of the institutions permitted them during slavery was Christianity. Some of the books I read said Christianity was permitted to the slaves because it kept them docile. So without any further examination I condemned Christianity as one of the worst enemies of oppressed people, and taking the Marxist-Leninist world view as a modern replacement for the old religious orientation, I boiled all problems down to political or economic problems. From the time I was 18 I soaked up every piece of Marxist-Leninist literature I could get my hands on. I wanted to master the ideology because I thought it was very important to black people in the United States to make this philosophy their tool in the revolution against an accursed system.

After getting out of prison in December 1966, I very quickly joined the Black Panther Party as the minister of information. We founded a newspaper and utilized the Marxist-Leninist philosophy as the political philosophy of the Black Panther Party.

You remember the mid-60's and the war and all of the hate related to the civil rights struggle. Things were turning

**His attempts to justify rape as an act of trampling on the white man's law and as revenge for how the white man has used the black woman are detailed in Soul on Ice, pages 13-15. Writing from prison in 1965, Cleaver was describing his earlier attitude, and how he had come to realize he was wrong.*

After 9 years in prison for "assault with intent to murder," Cleaver turned political, running for President as a candidate of the Peace and Freedom party. Here he speaks to a crowd at Sproul Hall Plaza in Berkeley, California in 1968.

—UPI Photo

very violent and in the middle of that was the Black Panther party. Point seven in our ten-point program was to get rid of white policemen and replace them with blacks. And point seven became a 24-hour-a-day obsession with us.

SAN QUENTIN PRISON

Two days after the assassination of Dr. Martin Luther King, I got caught up in a shooting incident with the Oakland police, and it's for that that I go to trial

May 9. Three Oakland policemen were wounded, one member of the Black Panther Party was killed and two others, including myself, were wounded.

I was taken to San Quentin State Prison the same night of the shooting. Later I was released on a writ of habeas corpus. The state appealed that decision to a higher court and the higher court ordered me to surrender in 60 days to go to prison.



Marxist-Leninist literature I could get my hands on.”

Well, having been in San Quentin for many years, and having to decide whether to pack a small bag and go there or a larger bag and go further, I sure was happy that I had 60 days to get my things together. So on the day I was supposed to surrender, the TV news cameras were at my parole officer's office, but I was in Montreal, watching everything on the 6 p.m. news.

EIGHT MONTHS IN CUBA

I remember feeling very happy I was in Montreal, but immediately after the news, I felt strange and uptight, full of the realization that I was really a fugitive. I waited in Montreal for a couple of weeks for the boat which landed me in Havana, Cuba, just 15 minutes after midnight on Christmas Day. Well, like most people who go to Cuba, I was given a tour of the island, and I was impressed with all the accomplishments of the revolution. I saw rural electrification projects and schools—all the result of Fidel Castro's revolution.

The problem was that I didn't leave after that. I stayed there eight months. In that time I met Cubans other than those in the Communist Party or in the military, and I began to get a different perspective on what was going on. To my great surprise I found that there was a great gulf between where the government was coming from and where the people were coming from. I heard one person say things were better under Batista. That was the first thing that really shocked me. I couldn't imagine any Cuban saying that.

There were some other Americans who had arrived in Cuba by diverting commercial airliners. When they found out where I lived, they ran away from the work centers—we later called them slave labor camps—to my apartment. I would make them members of the Black Panther party on the spot. This created bad feelings between me and the Cuban government, but it put me in touch with a lot of other people who began to tell me more about what was going on in Cuba. It was a good opportunity to make some assessment as to how people who disagree with the government were treated, people who had other ideas about how those resources should be allocated.

I found that in spite of all the improvements and progress, there really was substance to the old saying, "Man does not live by bread alone." There was a suffering that made the bread bitter in the mouths of the people. It boiled down to the fact that there was no machinery on the island through which the people could bring their will to bear in the political decision-making process.

It was the first time I backed away from the Marxist-Leninist ideology, but I blamed it on the Cubans. I said they weren't doing things right.

YOU CAN'T TOP THAT

After eight months in Cuba I went to Algeria, where my wife was waiting for me, about to give birth to our first child.

When he was born I could see my features in his face.

From Algeria I had the chance to travel throughout the Socialist and Communist world, visiting places like the Soviet Union, Czechoslovakia, East Germany, Poland, Hungary, North Korea, China, North Vietnam, and through the Arab countries and black Africa. In all these places I compared what I believed with what was going on.

I was always being invited to conventions. I had opportunity to meet dissidents in these countries. The same criticism I heard in Cuba I found to be universal. I argued with these people and said that those who were saying these things were counterrevolutionaries, people with aspirations toward capitalism. There were all kinds of little categories that the Marxist/Leninist ideology has to drop these people into.

I would argue. I would tell my strongest criticisms of the United States. I would tell them how the Constitution gave the right to freedom of assembly and freedom of speech, but that sometimes the police would break up our assemblies and sometimes arrest us and take us out of the country, and it would be two or three days before our people would find us. They would tell me, "Look, in my country when the police get you, you might never be found again. If your mother, father or friends come looking for you, they might never be seen again."

That's pretty hard to top, you know. I tried to top it. I told about a time I was making a speech and got drug away from the microphone and arrested. They said "Man, in my country, you make a speech against the government they cut out your tongue, cut off your lips, cut off your head."

You can't top that in the United States!

Well, in spite of the blind alleys I had been down, I tried to find out what was right and what was wrong. I felt that to have accurate information was in my interest. I began to see the world in a different way, to see the United States in a different way. I didn't give up my criticisms of the United States, but I just became overwhelmed with the fact that the United States was the freest and most democratic country in the world.

At the same time, holes were being punched in my Marxist-Leninist ideology, and I began to become very nervous philosophically. On top of that, watching my two children grow made me understand that there was some-

Continued on page 17



Implications of

by Albert E. Horton

Sovereignty & subjection are inseparably linked in the claims of Christ.

session of such attributes is one which only the infinite God could make. No one who is less than God himself could ever honestly make statements which would imply them.

Now when we examine the records of our Lord's earthly life as they are given in the Gospels, particularly in the Gospel of John, we find Him repeatedly making just such statements about Himself. We admit that in becoming man He assumed our humanity with the limitations which that involved. He became really man, and not in any simulated or merely outward appearance. Yet we note that He repeatedly speaks of Himself as One consciously possessed of these divine qualities.

The extent to which Christ used these qualities during his earthly ministry is open to debate. Some affirm He never used them, while others see virtually every act as a display and proof of deity. Most interpreters find it difficult and undesirable to analyze each action of our Lord, but believe that both deity and dependence are evident from time to time. Passages like Matthew 12:28 suggest dependency, while others like John 2:19 imply action by his own power.

The danger lies in going too far, particularly in suggesting that He gave up the attributes themselves, not just the independent use of them. This leads inevitably to the unthinkable conclusion that He relinquished His deity when He came to earth. At this point interpretation borders close on heresy. God cannot cease to be God.

While the question can remain open as to the extent to which the Lord chose to use his divine attributes while living as man on earth, the fact is that, if He did not continue to possess such qualities, He could never have claimed for Himself, as He most certainly did, offices and functions which demand just such powers.

The mystery will remain incomprehensible how One possessing such powers could at the same time have held them in experiential abeyance while living in dependence on His Father. That He did live in such dependence we find presented in the Word (for example, John 6:57, "I live because of the Father").

In the consideration of our Lord's references to Himself, we are faced with the number of times in which His subservience as the Servant is linked, in the same passages, with statements which necessarily imply the qualities of infinity. Our problem here is in making a representative selection from the wealth of material which is available to us.

We should have no problem with passages which refer to Him in His post-resurrection exaltation. He has again the glory which He had before the world was (John 17:5). And He is with His disciples continually (Matthew 28:20—"I am with you always." Note the present tense in His promise. It can only be understood as referring to His continual omnipresence with all His servants, wherever they may be. By implication also, it declares His omniscience and omnipotence, since these are the ground of the confidence which His presence with us inspires).

The especially remarkable statements are those that apply to Him during His life on earth, before His death and resurrection, and those that treat His post-resurrection abilities as a continuation of qualities He possessed while He was here. It is of such passages that we would now think.

LIVING WATER

We read in John 1:48 that our Lord had seen Nathaniel before he came to Him, and that He had known of Philip's having called him. He knew also the transparent sincerity of Nathaniel's character (v. 47). And it has been suggested that, in verse 51, He was referring to what Nathaniel had been thinking while still "under the fig tree."

The consideration of that passage is not of itself conclusive, for it might be said that He knew these things only as a prophet. However, when we come to John 4:10, 14, the Lord's promise of the living water is virtually a claim to omnipotence and sovereignty. It indicates the Lord's consciousness that He possessed *at that time* power to impart eternal life. Note the tenses used: "If you knew ... who it is who says to you ... you *would have asked* Him, and He *would have given* you living water."

Our Lord's prayer in John 17:2 couples this sovereignty with His subjec-

In a former article ("Mysteries of Deity," INTEREST, December 1976), Albert Horton noted that John's Gospel, while presenting our Lord as having become truly human, indicates at the same time certain "flashes" of the deity which was always his. In this study he considers some of these "flashes" as we find them in statements made by our Lord Himself.

AMONG THE ATTRIBUTES of essential deity are included omnipresence, omnipotence and omniscience. God is in all places simultaneously, always, and at all times. He possesses all power, unlimited in its scope and invincible in its expression. He knows all things, all people, with all their thoughts and actions; nothing, either past, present, or future, is unknown or forgotten by Him.

These are confessedly attributes of that infinity without which God would not be God at all. And any claim to pos-

INFINITY

tion, since He receives this office as Servant of His Father. Nevertheless, the implications remain unaltered. He has the power to give eternal life. He continues in His post-resurrection ministry a power given Him in His earthly ministry (“Thou *gavest* Him authority ... that He may give ...”).

NEVER INDEPENDENT

In the much-controverted passage, John 5:17-30, we find again the combination of sovereignty with subjection. Verse 17 implies the essential undividedness of the working of the Father and the Son, as does the last part of verse 19. The first part of verse 19 has been interpreted by some as meaning the incarnate Son had no *power* to do anything except as it might be given to Him by the Father. It should be noted however that it may only imply that the Son could not act *independently* of the Father. As essentially and eternally one with the Father, He did not or could not act as if He were a totally autonomous Being. “I can do nothing on my own initiative,” He says (verse 30, NASB). Verse 19 would seem to bear out that sense of oneness, implying equality coupled with subservience.

Indeed, could the Son ever at any time be considered as acting independently of the Father? Even as the pre-incarnate Word He always acted as the Father’s agent, both in creation and in imparting life to men (John 1:1, 3, 4). This He continued to do in incarnation.

In John 5:21, Christ says He makes alive whomsoever He will. He was at that time conscious of already possessing a power that would continue after His ascension. His claim implies omnipresence (being wherever they may be whom He makes alive), omniscience (knowing the true state of their hearts), and omnipotence (since the power to give life to men who are dead must be unlimited, as will be the final manifestation of it when, at the sound of His voice, all the millions of men now in their graves shall come forth—verses 28, 29). Even though as a servant it has been given to Him to have in Himself the life which He imparts (verse 26), the so hav-

ing essential life is itself an infinite attribute which can pertain only to essential deity (compare John 1:4).

In this connection, it has often been pointed out how, in the raising of Lazarus, we again have combined in one the aspects both of sovereignty and subjection. For in John 11:25, He Himself is the Resurrection, and the very Life itself. And in verses 41 and 42 He prays, as the Servant, before voicing the command, “Lazarus, come forth!”

This is the same omnipotent voice which shall sound in the last day, at which all the dead shall come forth.

As for executing the final judgment, this certainly is an office requiring both omniscience and omnipotence. Omniscience is needed to know everything about every individual to be judged, and omnipotence, to carry out the judgment effectively. The Servant had already received this office from the Father (“He has given ... He gave”; John 5:22, 27; Acts 17:31). Even in earthly ministry He possessed the *authority* to judge. He possessed also the *ability* to judge only because, while being the Son of Man, He was at the same time possessed of the necessary divine attributes.

IN HIS HAND

In John 10 we see Christ as the Good Shepherd. He knows His sheep, calling each one by name (John 10:3, 27—note again the present tense). He did not, nor do we limit this to His earthly ministry (compare v. 16). It is the ground of our confidence today. Consequently it is a claim to omniscience, seeing that He knows each one, how many soever we may be and wheresoever we may be found. He gives life to us, and no one (not merely no man, but no entity whatsoever) shall ever be able to pluck us out of His hand (verse 28). In His omnipotent and omnipresent hand (i.e., power) we are eternally held secure.

This omnipotence of His is equated by Him, in verse 29, with that of His Father. It is in this sense that He and His Father are one (verse 30). It is not, as some would have it, that they are one merely in will and purpose. To confine the words to that is to interpret the verse

apart from its context, a very common error. Rather, it is that they are one in the Divine ability, both to save the sheep and to preserve them inviolate to the end (compare Hebrews 7:25 and John 6:35, 39, 40).

THE CONSCIOUS CLAIM OF DEITY

More could certainly be said on this subject. We might note the implications of Matthew 11:27, or consider Matthew 18:20, where omnipresence is implied: “Where two or three have gathered together in my name, there I am in their midst.” Note again that constant present tense.

His presence is surely our confidence now, wherever we may gather together in acknowledgment of His sovereignty, which is what is implied by “in my name.” But the important point to notice again is how all these statements, implying as they do the exercise of omnipresence, omnipotence, and omniscience, were uttered by our Lord while still “in the days of his flesh.” Though coupled with unequivocal references to His true humanity and servanthip, they also unmistakably show the conscious claim of infinite attributes which in nothing come short of the Divine.

We may conclude this meditation by considering the infinity implied in John 14:14 (“If you ask me anything in my name, I will do it”), and in the consciousness of infinite association seen in the “we” of John 14:23. We should also note the nature of the present mission of the Holy Spirit, which is to glorify the Son by showing “his things” (John 16:14). Note the equality implied in the explanation in verse 15, “All things that the Father has are mine.” That is, the Holy Spirit takes of the things of God, and shows them all to us as being equally true of Christ. Such a statement can have only one implication.

* * * *

The author is a returned missionary from Angola, having served there 51 years. Earlier articles included “Spiritual Sidetracks” and “The Mysteries of Deity” (June and December 1976).

All quotations are from the New American Standard Bible.

INTEREST INTERVIEWS THE PRINCIPAL OF



During the 1976-77 school year, INTEREST interviewed Dr. James M. Houston, principal of Regent College since its inception in 1968. The College is affiliated with the University of British Columbia. It is located at 2130 Wesbrook Crescent, Vancouver, B.C. V6T 1W6. The text of the interview follows, somewhat abridged:

QUESTION: Is Regent College a Theological Seminary?

DR. HOUSTON: No, I would say not. Regent College is unique. We are seeking to do a new service for the Christian community. Our desire is to say to young people, "Take your faith as seriously as you have taken your careers and your secular training."

Many Christians are trained to use their talents for their own professional life, yet at the same time, have such an inadequate knowledge of the scriptures, and such an inadequate expression of their faith. It is an outrage to see a highly competent person, successful in his secular career, who is inarticulate and illiterate in his biblical faith. The purpose of Regent is to train such people so that the one area is compatible with the other.

Then while you may have some students with a future in the ministry, most will be heading into secular or academic pursuits?

That's the ideal behind Regent. The majority of our students will be going back into the secular world. But with the tools and equipment they have had here, they will be able to take more leadership in their Christian community.

So the curriculum is basically theological and biblical, but the school is not a theological seminary as such?

Two-thirds of the course load is in biblical studies. The other third consists of optional subjects of an inter-disciplinary character, such as a course on the environment and the Christian's attitude toward it. There are courses on education, the city, the arts, and a course on science and faith.

The students who come to us are university graduates, although we do have discretionary powers for 10% who may be mature students without degrees.

What facilities do you have for this type of training?

We have two former fraternity houses that we bought. They

are adjacent to the University campus. One of them is used as a residence and the other for offices and classrooms.

We are affiliated with the University of British Columbia, so we are able to use their facilities. At the same time we are quite autonomous from the University. This type of relationship would be very difficult in the United States, but it is not uncommon in Canada. U.B.C. also has in affiliation with it the Vancouver School of Theology, formerly the Anglican and United Church colleges that are now merged into one larger ecumenical center. Also there are Residences—Baptist, Presbyterian and Roman Catholic—that are affiliated with the University.

We are able to share the 60,000 volume library of the Vancouver School of Theology. We pay rental for this. At the same time we have the benefit of the 1½ million books that the University library has, which is a great asset.

What degrees do you offer?

We have a charter from the provincial government to grant degrees. We offer a one-year diploma called the Diploma of Christian Studies, and a two-year degree called Master of Christian Studies.

How many students do you have? What are their ages?

The average age is 25. We have had some successful professional people in their 40's or older. Our oldest student was a retired principal of 71, with his wife who was 70.

We have 105 full-time students this term and 115 part-time students, many of them almost full-time in terms of credit load. About one-third of our students are women. Forty to fifty percent come from the United States, and a similar number from Canada. We have students at the present from India, the Philippines, Indonesia and Japan.

Would you tell me how Regent College came into being and what your vision for it was?

The college came into being as a result of the vision of Marshall Sheppard and some of the Brethren here in Vancouver, thinking and praying together from about 1964. They invited me to join them in 1967. I stipulated three conditions which I thought were necessary. One was that we should be on the

Regent College

NOT A THEOLOGICAL SEMINARY,
REGENT PROVIDES THEOLOGICAL
TRAINING FOR CHRISTIANS WITH
SECULAR AND ACADEMIC CAREERS

Opposite page: Dormitory (far left) and classroom buildings

Dr. James M. Houston, Principal



university campus, because that was today's market place of ideas. I couldn't help but think of John Wesley who had given up his career to preach the gospel in the market place and leave the church walls.

We also stipulated that we should be for graduates, because a university wouldn't tolerate an independent college alongside, competing at the under-graduate level.

Thirdly, while the Brethren were the prime movers, in fact the only movers in this initial idea, it seemed to me that to be really effective in penetrating the university, and in view of the tremendous resources that we needed for this new kind of enterprise, we should describe ourselves as trans-denominational. Not that we were interdenominational, representing different denominations, but that we simply say that we are all one in Christ as evangelical Christians. Therefore our board, senate and faculty should represent the Christian body, evangelicals of course.

What is the present relationship of the school to the assemblies?

It is an individual relationship. There is no official connection. We have students and supporters from a number of assemblies. We have some strong ties with local assemblies here in Vancouver.

You have some servants of the Lord from these assemblies on your faculty, do you not?

Ward Gasque is teaching in the field of New Testament. Carl Edwin Armerding is teaching Old Testament. Dr. William J. Martin, who is now Emeritus Professor, also taught in Old Testament until December 1976. Other faculty members are from Baptist, Presbyterian, United Church and Assemblies of God backgrounds.

Your own background was with assemblies in Britain, was it not?

I was a university lecturer and fellow of Hartford College in Oxford University. I was there 25 years. At the same time I was closely involved with Brethren work and was for many years one of the organizers in the Young Men's Bible Teaching Conference that we had for young men from the assemblies. I was also an elder in an assembly that I helped to plant in one of the housing estates in Oxford, Hedley Way.

Our ties with the assembly life continue to be close. Here in Vancouver I am an elder in Granville Chapel.

Does Regent College have a defined doctrinal position? Does it have a commitment with respect to premillennialism or amillennialism?

Our doctrinal position is that of the World Evangelical Fellowship. It is essentially a basis of faith that accepts the authority of Scripture and the other aspects which we consider to be central to evangelicalism.

As to premillennialism, we do not have a commitment. We have both those who are pre-tribulational and those who are post-tribulational in their views. As to amillennialism, I would say that it is more a question of uncertainty of its interpretation of Scripture than to say categorically that there are any on our faculty who are amillennialists.

What does it cost to go to Regent?

It is \$1,000 for the year's diploma. In addition, there are the living costs, and these are rather high in Vancouver. Those who attend summer school can come for one course for \$60, which consists of a three-week program. We try to keep the summer school costs lower.

We have one fraternity which houses 20 male students. All the other students are living in homes or sometimes sharing a house together. We try where possible to help them with accommodation.

Do you have a missionary emphasis? Is this a good place for a student contemplating the mission field to come?

Many of our students are very missionary minded. We encourage those who have an interest in going overseas to take training at Regent. The fact that we have an open-ended, rather experimental form of biblical, theological education makes it a desirable atmosphere for those who are coming from various secular walks of life and who want to use their expertise in the missionary setting. So we have had doctors, nurses and teachers who want to go to the mission field taking courses here for one year.

We encourage students who are uncertain as to what the Lord would have them do to come to Regent, where perhaps they will hear the call to go overseas.

"ASSEMBLIES NEED TO BE AS CONCERNED FOR BIBLICAL PURPOSES AS THEY ARE FOR BIBLICAL PATTERNS"

"Should a full-time worker settle down with one assembly? Or should he travel from place to place in his service for the Lord?"

With these questions we opened this six-part series. Our purpose was to evaluate "the merits and dangers of both settled and transient types of ministry." We sought to provide help for workers and assemblies seeking to find God's will for their own situations. We recognized that some would be led in one direction, some in the other. We pointed out that both forms of ministry appear in the New Testament, and that if there is a New Testament pattern to be followed, that pattern is flexibility (January 1977, pages 4-5).

While the series as a whole has not constituted a plea for either type of ministry, no requirement of neutrality was placed upon the individual writers. The third writer in the series presented "The Case for Itinerant Ministry," and the sixth, "The Case for Resident Ministry." The discerning reader will note, however, that neither of these writers presents an unqualified appeal. Itinerant ministry as Ben Tuininga described it (March 1977, pages 17-18) is not the series of airports, meals and sermons that itinerant ministry can easily degenerate into. Resident ministry as Walter Liefeld describes it is not the monopoly of the clergyman so frequently seen in churches with hired pastors. Both writers are deeply concerned that biblical principles and biblical examples govern the ministry—hence both articles have a place in this series.

Dr. Liefeld's article was not submitted, however, to counterbalance Ben Tuininga's appeal. The author, a board member of Letters of Interest, reviewing the planned series at the editor's request, noted that a gap existed. The series, like so much of our evangelical outlook, lacked a serious attempt to define the goals of resident ministry. The defining of goals takes precedence over the choice of a method, and the presence of defined goals will keep the method from going off course.

At the editor's request, Dr. Liefeld then wrote the accompanying article, focusing on goals. We present it here as the concluding article in the series.

The Editor

by Walter L. Liefeld

The Case For Resident

THERE ARE several reasons why many assemblies are hesitant about allowing a servant of God to minister in depth on a resident basis. Among them are fears of dominance, fears of repeating the ecclesiastical errors of other churches, and fears of departing from what they see as a New Testament pattern. The previous article in this series, "Hazards of Settled Ministry," examined some of these dangers.

I would like to discuss still other reasons, reasons which may not be as near the surface. They are, a *limited understanding of the goals* God has set out for the local assembly, and a *limited vision of what God can accomplish* when He is given the freedom to work.

In many assemblies the people are so involved in employment and the demands of daily life that they can't get the work done without a resident worker. Yet, even when this is understood, it is often understood only in terms of visitation, preaching and maybe leading some youth activity. We tend to think in terms of activities rather than accomplishing goals, of meetings rather than growth, of doing rather than being.

Consequently some assemblies invite resident workers who do little more than increase the pace of activity. A resident worker may work full time, but only in his own orbit. He may carry on a personal ministry of visitation or evangelism or teaching, but leave the assembly no better able to grow and to carry on a spiritual ministry than when he began.

We need to begin by reviewing the goals and functions of the local church. Some of these, such as worship and remembrance of the Lord, do not, and should not, require the services of any

particular individual. Others, such as evangelizing, discipling and edifying, may.

Anyone who is able to devote several hours a week (in addition to those spent in meetings) can participate in these ministries. But participation does not guarantee effectiveness. We ourselves may need training, encouragement, and help in coordinating our efforts so that real needs are discovered and met.

THE EVANGELIST

Let us look at one goal, the fulfillment of the Great Commission in our neighborhood. How can we evangelize the entire community in a thorough, personal way?

To fulfill this task the Lord gave evangelists. But the evangelists contribute to the edifying of the church, as we see in Ephesians 4:11-13. It seems that they were intended not only to go out witnessing, but also to train Christians in *how* to explain the Gospel, *how* to bring people to Christ, *how* to instruct converts for baptism (a neglected command), and *how* to train new Christians in discipleship.

It is a fortunate church which has such a resident evangelist. Such a person will train others in winsome, effective methods of visitation. He will do this by example as well as by precept. He (or she) may establish small, home, evangelistic Bible studies, and then guide into their leadership Christians who can take over as he moves on to establish others. He may similarly coach people in other methods of community penetration.

Along with this, he will always be prepared to demonstrate the Gospel by a loving relationship with people in the community. Paul stayed a while in Thes-

...last in a series on settled versus itinerant ministry.

The task of the resident worker is to train others, not supplant them. But he only does this if his goals are clear.

Ministry

salonica, working night and day to demonstrate his sincerity. He said, "We loved you so much that we were delighted to share with you not only the Gospel of God but our lives as well, because you had become so dear to us" (1 Thessalonians 2:8).*

THE TEACHER

If an evangelist, whom we often think of as an itinerant, can increase his effectiveness by living with the people to whom he ministers, how much more can pastors and teachers!

Think about the task of the teacher. If we really want to see our assemblies grow, if we really seek the practical and ethical application of the Word, why are we so hesitant to give scope to resident teachers? Why do we limit ourselves to learning from those in secular employment, men who must battle for time to prepare studies and messages? Why not also give a teacher the support he needs so he can spend time with the Word and with the Lord in preparing messages with depth and content? That is what I Timothy 5:17, 18 teaches.

Why do we limit ourselves by playing down the ministries of seminaries and other schools, when it is they who can train men and women in the principles of Bible study, in the use of the biblical languages, and in the issues of doctrine for our ultimate edification?

Why do we think nothing of putting the minds and lives of our young people under the guidance of one leader or Sunday School teacher for a year or more, but call more than four weeks of pulpit teaching "one man ministry"?

Why do we fail to see how our total ministry could be enriched if the elders themselves could seek out areas in which they could grow—areas of biblical knowledge, principles of Bible interpretation, methods of effective teaching and counseling, and skills in the pulpit? Has any assembly ever thought of what could happen if they were willing to invite a resident worker just to encourage the elders, helping them to grow in areas where they may never have had the opportunity to learn? Biblically we should be willing to learn from each other. Titus was told to "teach the older men" (Titus 2:2).

THE SHEPHERD

We may tend to forget that teaching is far more than the explanation of a subject. The best teacher is a model of teaching and of living before his students. He also understands his students. Without denying that a visiting teacher can give a fine exposition of Scripture, he is no substitute for the resident teacher who lovingly, with patient understanding, feeds the flock he knows best.

One of the greatest needs in many assemblies is teaching which is not abstract or detached, but applied to the actual needs of the people. In Ephesians 4:11, the words "pastors" and "teachers" are grouped together grammatically. The shepherd (pastor) tends the flock by feeding it with the Word. Therefore the flock is best fed by the teacher who both understands its needs and is an able expositor of Scripture.

Further, while an itinerant preacher may indeed find stimulation in visiting a number of assemblies, he is also prone to repeat the same messages or series of messages over and over. The resident teacher is forced to study freshly and in depth. Consequently, he is more likely



Dr. Liefeld has been in the Lord's service since 1948, including several years on the staff of Inter-Varsity Christian Fellowship and several years in resident ministry with an assembly in Sea Cliff, Long Island. Since 1964 he has been on the faculty of Trinity Evangelical Divinity School. He is a member of the board of directors of Letters of Interest Associates, publishers of INTEREST magazine.

In 1959 Walter married Olive Fleming, widow of one of the Ecuador martyrs. With their three children, the Liefelds are in fellowship in Arlington-Countryside Chapel in Arlington Heights, Illinois, an assembly they helped form in 1966.

to declare the "whole counsel of God" in his ministry.

To do this, however, he needs an assembly that will understandingly and wisely provide sufficient financial support and freedom from other responsibilities. Only then can he "give [his] attention to prayer and the ministry of the word" (Acts 6:4).

Let me make it clear that I am not implying that the resident teacher should be the sole incumbent of the pulpit. But assemblies in general have long since lost their earlier reputation for the knowledge and ministry of the Bible. It is time we put priority again on

*Bible quotations are from the New International Version.

the ministry of Scripture by well trained teachers.

THE COUNSELOR

The need in assemblies for pastoral visitation and counseling is so great it does not need to be labored here. The answer is not to secure someone to do all the visitation. Instead, we need people trained as counselors who will guide elders and others in the principles of wise and tender counseling.

One of our emphases at Trinity Evangelical Divinity School is training our students how to teach *others* to counsel. Most people in need go first to a trusted friend rather than a professional counselor. Therefore, we believe in implementing Ephesians 4:11-13 by training pastors to equip the saints to counsel one another as a means of edifying the body.

It might also be observed, before leaving this topic, that in many communities (inner city, suburban and rural), assemblies could have a far deeper ministry of love and a far more effective channel for Gospel outreach if they provided counseling service to their communities. A trained pastoral counselor could have a rich and varied ministry on behalf of the assembly.

Enjoy Florida Living

Under new management

EDGEWATER CHRISTIAN MANOR

Located near Tampa's beautiful Bayshore Blvd.

- Assembly operated
- Single or double rooms
- Beautiful dining room
- Superb climate
- Free transportation to all assembly meetings
- Very reasonable rates

For information write:
Jack Cunningham
Edgewater
600 Magnolia Ave.
Tampa, Fla. 33609

GOAL-CENTERED MINISTRY

We have mentioned some goals which the Lord has set out for His church to accomplish, including evangelizing, discipling, and edifying. To be honest, I know of few assemblies where a comprehensive, ongoing program of discipling is carried out. It takes time, extended time, to disciple people. While itinerant preachers can bring much help and new perspectives, they can hardly enter into this kind of deep relationship by their occasional visits. Not many elders, or even full-time resident workers, have a goal-centered ministry of discipling.

What about working individually with potential elders, potential missionaries, evangelists, pastors and teachers? We need thoroughly trained resident workers who have the time to help such people develop, to take them along in various aspects of ministry in a vital "internship," to provide a model of ministry for them to follow.

The resident worker is not there to supplant others, but to train others. He is there to help Christians grow in their own ministries for the edification of the whole church. He does what itinerant preachers, because of their frequent absence, and secularly employed elders, because of their other responsibilities, cannot do.

But he does it only if his goals are clear. It takes vision, personal discipline, and constant attention to the Lord's will for the church to lead the assembly towards the biblical goals of maturity and unity.

These are the goals expressed in Ephesians 4:11-13, Colossians 1:28-29, and II Timothy 2:2.

To be Christ-centered means we should be goal-centered, fulfilling the goals the Lord has for his church. Assemblies need to be as concerned for biblical *purposes* and for the needs of *people* as they are for "patterns."

It is not enough to have meetings, elders and preachers, whether itinerant or resident. The question is whether there is spiritual worship, biblical teaching, pastoral care, constant growth and changed lives for God's glory.

We have rightly tried to *follow biblical principles* of ministry, lest we grieve the Spirit. We ought to give equal attention to *opening opportunities* for increased ministries lest we quench the Spirit.

What is the Spirit saying to the churches today? He will not contradict the written Word, but He may well lead us to apply the Word in effective ways we had not previously considered. ■

address changes

WORKERS CHANGES

Paul Brownson, 1044 Kenilworth,
Wheeling, Illinois 60090

O. G. Hankins, P.O. Box 125,
Long Beach, Mississippi 39560

Ronald Moeller, 2023 Hilton Ave.,
Fairbanks, Alaska 99701

ASSEMBLY CHANGES

DAVENPORT, IOWA, Harrison Gospel Chapel,
c/o Tom Daley, 4918 Ripley, 52806
BB 9, SS 10:30, G 6, Wed. 7:30

HINTON, WEST VA., Riverview Chapel,
c/o Harry Pilkington, Box 999, 25951
BB 9:30, SS 11, M 7:30, Wed. 7:30

VICTORIA, B.C., Bethesda Gospel Chapel,
c/o Thomas McPike, 956 Market Ct. V8T 2E9

CAMBRIDGE, ONT., Grace Bible Fellowship,
(formerly Galt Gospel Hall), c/o Paul Pilkington,
27 Edward St., Cambridge N3C 1J8

NEW ASSEMBLIES

LAFAYETTE, LOUISIANA, Grace Chapel,
2319 Cameron St., c/o Elvin Jay Bullock,
401 Landy Dr. 70501 (235-2703)

This assembly began in March with four families.

OKLAHOMA CITY, OKLA., Northside Bible
Chapel, 4525 NW 16th.
c/o M. W. Gibbs, 4020 So. Harvey 73109

This assembly is an outreach to the north side of the city on the part of families from Grace Gospel Chapel, and in fellowship with that assembly.

NOTICES

FOR SALE: Ladies high grade cancellation shoe store. Well established with statewide clientele. Approximately \$150,000 gross sales. Large inventory of leading name-brand shoes. Good opportunity for Christian couple. L. Doane, 15001 NE Siskiyou Ct., Portland, Oregon 97230 (503/253-6825).

WANTED: Mature Christian man or couple to do custodial work on chapel building and grounds in exchange for attractive three-room apartment and monthly stipend, in desirable Mid-Atlantic States area. INTEREST, Dept. 101, Box 294, Wheaton, Illinois 60187.

LOOKING FOR BIBLES in Spanish? DIME book service has quite a selection, including the Scofield Bible. Also Chafer's theology, commentaries, general books, records, bumper stickers and cassettes, all in Spanish. Write or call DIME, 529 Pershing, Glen Ellyn, IL 60137 (312/858-5439).

FOR RENT: Beach cottage in South Daytona, Florida, weekly. Sleeps six. Central air conditioning. River in rear, ocean 350 yards. Near New Smyrna Beach assembly. Write or phone: George C. Blewins, 3605 Cherokee Rd., Doraville, Georgia 30340 (404/457-3265).

WANTED: Certified Christian elementary teacher with a love for Christ, children and New Testament principles. Westwoods Christian Academy is part of Westwoods Bible Chapel, 165 Hillfield Road, Hamden, Connecticut 06518. Please send application and resume to Robert Spender, Supervisor.

NOTICES are carried at the flat rate of \$15. Maximum length: 40 words. Payment must be sent with order.

commendations



Jean and Ruth Fortin

MR. & MRS. JEAN FORTIN, c/o W. Stuart, 7, Impasse de la Boutas, Pavillon 16, Villefontaine, 38290 La Verpillière, France

Jean and Ruth Fortin have been exercised for some time to return to Jean's homeland to give their full time to a ministry of personal work in tract distribution and visitation. They go with the commendation of Bethel Gospel Chapel, North Bay, Ontario.

Ruth grew up in the commending assembly. She spent four years in France, prior to her marriage to Jean, working with Literature Crusades. Coming to North Bay, Jean demonstrated a keen exercise to serve the Lord, though limited somewhat by the language barrier.

The Fortins were scheduled to leave for France on May 21st. They will be working with a young assembly in the Bourgoin area.

MR. & MRS. CHRIS SCHROEDER, Apt. 605, 34200 Ridge Rd., Willoughby, Ohio 44094

Christians meeting at Willo Bible Chapel in Willoughby, Ohio, have commended Christopher and Barbara Schroeder to the work of the Lord. The Schroeders have been effective in evangelism among teenagers and young people, and in Bible Club teaching. Chris has done street preaching and given seminars in local schools. Barb has been teaching Sunday School in the commending assembly.

For two years the Schroeders have headed the staff of a Christian coffee house known as "The Salt Company." They will be continuing in this ministry, at least for the present, as their primary responsibility in the work of the Lord. In addition, they will continue to be active in the Willo assembly.



Chris and Barb Schroeder

with the Lord

MRS. RAYMOND MONTGOMERY of Redford, Michigan, on February 28. Mrs. Montgomery was in fellowship at Schoolcraft Gospel Hall and later at Pembroke Chapel, both in Detroit.

W. CECIL G. PARRINGTON, 70, of Peterborough, Ontario, on March 16. Born again in 1923, Mr. Parrington was in fellowship with Christians at George Street Gospel Hall, where he was correspondent and treasurer for 24 years.

SARAH E. WEIDNER, 70, of Ticonderoga, New York, suddenly on March 22. Mrs. Weidner was originally from the Chicago area, where she and her husband served as hosts of the Chicago Missionary Guest Apartments for a number of years. Ken went to be with the Lord in November 1968 and Mrs. Weidner continued in this service until 1974. She was living with her son in New York state at the time of her homecall.

conferences

JULY 16-17—BARRYVILLE, NEW YORK

Hillside Gospel Chapel will hold its eighth annual conference with meetings on Saturday at 7 p.m., Sunday at 11, 3 and 6:30. Meals provided.

Contact: Peter Van Elswyk, Sr., R.D. 3, Box 250, Sussex, NJ 07461 (201/875-4430).

SEPT. 3-5—SEATTLE, WASHINGTON

The Northwest Bible Conference, arranged by assemblies of the Seattle area, will be held at North Seattle Alliance Church, 2150 N. 122nd St. Speakers expected are Bill MacDonald and Ken Fleming, with Jack Heseltine taking the children's meetings. Accommodations available.

Contact: F. N. Hamilton, M.D., 8353 32nd Ave. NW., Seattle 98117.

SEPT. 24-25—PITTSBURGH, PENNSYLVANIA

Friendship Avenue Gospel Chapel, 4917 Friendship Ave., will hold its annual fall conference, beginning with prayer on Friday at 8 p.m. Meetings on Saturday at 2 and 7; Sunday at 10, 2 and 7. Speakers expected are James Gunn, Robert McClurkin and T. Ernest Wilson. Accommodations provided.

Contact: John M. Duff, 430 Carnegie Ave., Clairton, PA 15025 (233-7179).

Conference announcements for the September issue should arrive at INTEREST by July 10. No charge for first announcement; \$15 prepaid for each additional appearance.

Make plans now to attend
**The 1977 BELIEVERS'
BIBLE CONFERENCE**

July 16-22

**at Covenant College
Lookout Mountain, Tennessee**

A complete family conference with
ministry and activities for all ages.

Adult speakers:

John Phillips
Tom Taylor
T. Liddon Sheridan

Contact:

T. Alva Stephens, Registrar
P.O. Box 5738
Augusta, GA 30306



James and Margaret Redling



Virginia and Ben Staley

WILLIAM JAMES COLEMAN, 9344 Elsa St., Detroit, Michigan 48214

God has smiled on his work here at Metropolitan Tabernacle. Our inner-city efforts are showing results. We are seeing souls come to the knowledge of Jesus as Lord and Savior as the word of God is going forth.

Many are tuning in to our radio broadcast. This proves that there is a famine in our land, not for bread and water, but to hear God's precious Word.

I have just returned from a home missionary conference conducted by four assemblies in Ontario: Arkona, Parkhill, Forest and Sarnia. It was encouraging to see the unity that existed among those saints. I held a week of meetings in the Chatham area where there were good results. *March 28*

LOUIS MONTALVO, 126-03 109th Ave., South Ozone Park, New York 11420

I have been encouraged lately as I seek to help the different Spanish assemblies in this area. It gave much joy the other day, that, before I concluded the message, a man from El Salvador got on his knees and accepted the Lord as his personal Savior. This took place at the new assembly at Long Beach, Long Island. The Lord is blessing this work. They are still gathering in a home, but very soon they will have to look for a meeting place as it is becoming too small. *March 28*

HARRY MORRISON, Box 20, R.R. 1, Severn Bridge, Ontario P0E 1N0

I am sharing a Radio Conference on behalf of Family Bible Hour radio broadcast at the invitation of Arthur Da Costa Corriea in Bermuda, March 27 to April 3.

May 13 and 14 we plan to have a Family Forum in Orillia which will consist of three major addresses in areas of family concern, as well as a number of seminars. Dr. James Naismith will assist in this effort, the first of its kind in the area. On the weekend of June 11 I trust to be sharing in the third annual conference in Wingham, Ontario.

The Lord is opening doors and in quiet ways we have seen his hand blessing the Word. In the past year a nursing home ministry has developed to the point where the Lord has raised up those who carry on this ministry among seven homes on Monday nights. In order to be more effective there

KEN ASHTON, P.O. Box 252, Point Roberts, Washington 98281

We have just arrived back from the island of Bonaire in the Netherlands Antilles where we spent nearly five months ministering to the staff of Trans World Radio. We are now living in the Northwest and will make this our home base.

After much prayer and listening to the elders discuss the needs of assemblies, I believe I can best serve the Lord by spending a few weeks with an assembly. I would be prepared to be responsible for the regular meetings and during the week visit homes suggested to me by the elders. Accommodations would not be necessary since we have our own travel trailer.

In May I will be visiting and ministering at the Gospel Chapel in Muskegon, Michigan. *March 16*

FREDERIC W. BOVEY, 7362 Naples Dr., Hazelwood, Missouri 63042

Our work here continues to be a joy and a challenge. It becomes increasingly more evident that the Lord is far more concerned about what He does in us than what He does through us.

I am heavily involved in our local assembly but finding greater joy seeing faithful men being raised up who are taking responsibility and exercising their gifts. We have seen great growth in our younger couples and in Sunday School. We had to reorganize our building so as to accommodate the growth. We are still more committed to quality than quantity and feel a real need for more quality in several key areas.

My wife has been ill and is facing possible surgery. *March 21*



DEADLINE

Letters for the September issue should reach INTEREST by July 10.

are now two groups going out some nights and I provide assistance as needed. This has opened many doors for visitation. *March 30*

**LEWTON NEILLY, P.O. Box 9,
Spanish Wells, Bahamas**

Scattered among these beautiful Bahama Islands, from Long Island in the south to Abaco in the north, are 22 active assemblies of God's people, striving to bear a testimony to the world of the mighty power of God who is able to save to the uttermost.

Our work is chiefly evangelism and this takes us into many of these islands. June 3 to 11 will be spent in Gospel meetings in Cat Island, Lord willing.

The assembly at Spanish Wells recently completed an extension and renovation of the main auditorium, doubling its seating capacity to about 450. Our choir performs a great ministry in song to the church. Attendance on Sunday night averages around 300. The assembly has 160 in fellowship with a fine Sunday School as well.

**JIM REDLING, P.O. Box 511,
Sanford, North Carolina 27330**

Eight souls professed to be saved at the Sanford Chapel under the preaching of **Owen Hoffman**. It was the greatest series of meetings we have ever had for the entire family. Night after night the chapel was filled. We have never before had good attendance on Thursday and Friday nights, but this series was different. We even had to add chairs on Thursday. Owen's object lessons present the gospel so clearly that the youngest can understand. *March 24*

**ARNOLD M. ROSS, Box 327,
Lynbrook, New York 11563**

When the Lord's people pray, miracles happen. On March 4, by invitation, I preached the gospel in a Catholic church in Elmont, New York. Over 200 sixth graders and several of their parents heard the way of salvation through the blood of Jesus Christ. After presenting the gospel many questions were asked and answered. I am amazed at the liberty that was granted me. In dismissing the group the priest remarked that they should go home and read their Bibles.

Pray for the discarded elderly Jewish people to whom we minister in old age homes. Several have received Christ. Some we help with food and physical needs.

We have recently formed and are now ministering to three fellowship groups meeting in homes. We call these Messianic Fellowships since this attracts Jewish people. Several young Jewish families are in each group. Non-Jews also attend. Several Jews have come to Christ in these meetings and some are on the brink. We trust the Lord for these Messianic Fellowships to develop into local assemblies. *March 21*

**BEN STALEY, Box 511,
Snowflake, Arizona 85937**

Progress continues on the construction of the manager's residence at the Circle J Ranch. Some work is provided on weekends by men from Phoenix and Tucson areas.

The Arizona Bible Camp activities this spring include a women's retreat and a Junior High retreat. My wife Virginia is directing the women's work for Arizona Bible Camp. **Bill Thrall** in Phoenix directs all the ABC programs as general director and is very busy with the new assembly there. The monthly Teen Leadership Training classes are especially helpful for the high school young people in follow-up of the summer camps. *March 24*

**GLENN C. TOMPKINS, Box 93, Hillside
Park, Stillwater, New York, 12170**

The Christians at Northway Bible Chapel, Clifton Park, New York, have been involved in the "Here's Life Capital District" (Albany area) campaign. Four telephones were in use nightly and about 23 workers were active in the program. Over 1000 homes were contacted, with 70 professions of faith and 15 enrolled in follow-up classes in two homes. The assembly has provided NASV Bibles for all who enrolled in and attended the follow-up classes.

My own travels have taken me into Ohio, Pennsylvania, Delaware, Massachusetts and New Jersey. *April 7*

**GILBERT VAN DONGEN, Central Bible
Mission, 1825 Myrtle, Detroit, Michigan
48208**

I am writing from Florida, the home of my brother. Since arriving here I discovered I have a very serious eye problem. I spent my first week in the hospital and I am still struggling with the problem. Please pray for me.

I am planning to return to Detroit to con-

**FOR FOREIGN
MISSIONARY NEWS:**

INTEREST magazine reports on the Lord's work in the homeland—in the three neighboring countries, Canada, the United States and the Bahamas. For news of foreign missions and missionaries, read our sister magazine, *Missions*, published by Christian Missions in Many Lands, Inc.

U.S. and foreign readers may request *Missions* by writing to Christian Missions in Many Lands, Inc., P.O. Box 13, Spring Lake, N.J. 07762. Canadian readers should write to The Missionary Service Committee, 1562A Danforth Avenue, Toronto, Ontario M4J 1N4.

tinue working with the inner-city, underprivileged children. *March 29*

**ELLIOT VAN RYN, 340 W. 56th St.,
Hialeah, Florida 33012**

I am in Nassau for three weeks, ministering the Word. The Christians here are praying for the anticipated gospel campaign to be conducted at Shirley Heights Gospel Chapel by **Worth Ellis, Fred Gladstone and Frank Perry** in May. *March 23*



HOW AND WHEN TO GIVE?



The HOLY SPIRIT should direct the "WHAT" we should give, but we may need technical assistance as to "HOW" and "WHEN" we should turn such direction into action.

Stewards Foundation can help you to obtain qualified legal or accounting advice.

The new 1976 tax changes are among the most comprehensive ever passed by Congress. It would be most advisable at this time for each person to review his estate, and particularly his will, in the light of the new regulations.

Send for a copy of the free booklet "THE NEW 1976 TAX LAW and what it means to you."

Contact: **STEWARDS FOUNDATION, Box 294, Wheaton, Ill. 60187**
Attention: Robert W. Mojonnier

book reviews

LET ME BE A WOMAN, by Elisabeth Elliot, Tyndale House Publishers, 1976. 190 pages, \$5.95 cloth.

The 20th century has been an age of breathtaking technological development, and also of sweeping social change. One of the areas of social change is that of the role of women. Today women are increasingly active in trades and professions and in roles of leadership in secular society.

The church has not escaped the currents of the age. For 1900 years it has stressed male leadership. Now many major denominations are ordaining women to the pastorate and other leadership roles. The Episcopal Church has recently begun ordaining women to the priesthood.

Even Christian homes are in disarray, both sexes unsure of the roles they should play. The divorce rate mounts alarmingly. Confusion abounds.

Elisabeth Elliot Leitch's book is a breath of fresh air. Unlike many who write today, she does not find her womanhood an embarrassment. She enjoys it! She believes the sexes were created differently and that true fulfillment is not found in competition or resentment toward the opposite sex, but in the joy of filling one's own role. "You can't make proper use of a thing," she says, "unless you know what it was made for, whether it is a safety pin or a sail boat. To me it is a wonderful thing to be a woman under God—to know, first of all that we were made ... and then that we were made for something" (p. 22).

Some in the Christian world are trying desperately to reinterpret Biblical statements about the roles of the sexes. Some say that submission no longer means submission; others, that Paul was wrong, simply reflecting rabbinical concept of the age. Excise that section of Scripture, please. It was just a cultural accommodation, and this is the 20th century.

This book treats the Scripture as inspired, and as relevant for the world in which we live. It takes the form of short notes written to the author's daughter Valerie. It is filled with personal experiences and reveals the throb of a mother's heart. Probably most readers will be women, but it is helpful for men, as well. It will give a man a greater appreciation and understanding of what is involved in being a man, a real man, a man of God.

Reviewed by Donald L. Norbie

These books are best ordered through your local Christian book store. Do not order from INTEREST.



Arthur F. Wilder

REPORT'S

BETHEL ENLARGES

Christians in Canada's French province of Quebec are rejoicing in the harvest God is giving. Bethel Bible Institute (see INTEREST, September 1973) is feeling the impact. Crowding of classrooms, library and dormitories has led the board of directors to decide on construction of another building. Anticipated expansion of staff and student body require that the first phase—basement and outer shell—be com-

STAFF MEMBER RETIRES

Editorial Assistant Arthur F. Wilder retires with this issue after four years on the staff of INTEREST magazine. His work included research, editing and proof reading. Employed in a part-time capacity, he also assisted with Stewards Foundation activities. INTEREST and Stewards Foundation share the same offices in Wheaton.

Actually, this is the second time Mr. Wilder has retired. In January 1973 he retired from General Electric in Cleveland where he had worked for 39 years. At G. E. he was involved mainly in technical writing and statistical analysis.

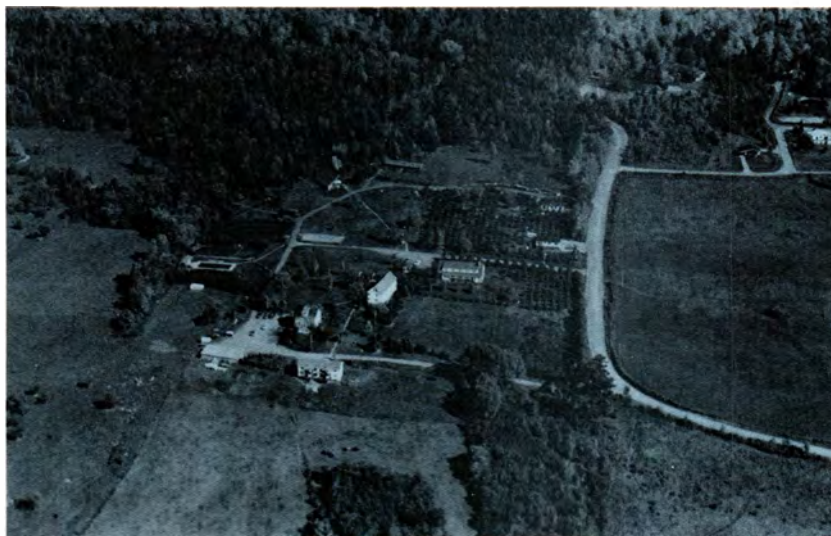
In Wheaton, Art and his wife Doris have been in fellowship at Bethany Chapel, where Art served as an elder. They moved back to Cleveland in May. They have two married sons in the Cleveland area.

Art will be missed in the Wheaton office. We are all thankful for men such as he who use some of their retirement years in the service of the Lord.

pleted by September 1st.

As in 1973, Bethel will be indebted to the Technical Assistance Mission whose men will be with us to direct the construction. Because of their services along with that of other volunteers, Bethel's outlay of funds, though substantial, will be decreased. Anyone interested in volunteering services should contact Richard E. Strout, Institut Biblique Bethel, C.P. 1600, Sherbrooke, Quebec J1H 5M4.

Air view of Bethel Bible Institute campus



LONG, HARD JOURNEY TO CHRIST

Continued from page 5

thing very systematic about the whole process of life. These children were not an accident. There was some design to life. I became convinced that there was a God in the universe. There was too much balance, too many things in regular orbit, and there was no possibility of looking on everything as chance or accident.

NO PLACE FOR GOD

Well, that was the moment when the universe became alive for me. I saw that in the Marxist-Leninist ideology there is no place for a god. There is no place for this chain of life, no place for the human soul. This meant that I had better take a new look at things.

After President Nixon and Henry Kissinger made their contacts with China, all the other countries, including Algeria, were running over each other to re-establish diplomatic relations with the United States, and we decided it was best to get out of Algeria. Some of my friends went deeper into the third world and they won't get out because they are buried there. I went to France, and everything since then has made me believe I made the right decision.

In France, for the first time in many years, I had no organizational responsibilities except my family. I was granted political asylum. Not long after I arrived, good news began to come from the United States. The war in Vietnam ended, blacks were being elected to state and national offices, and my old antagonist, Ronald Reagan, was no longer governor of California. John Mitchell, who had signed a warrant for my arrest, was indicted. Chuck Colson was indicted. President Nixon resigned. I couldn't believe it, but it was wonderful.

Then Huey Newton got indicted and ran to Cuba and was no longer an obstacle between us. So I contacted my friends, wondering if the climate was right for me to return to California and have my trial. Some of them came through France and told me, "Look, Eldridge, you just as well better face it. You might as well learn French real good and become a black Frenchman, because you're not going back, and nobody's going to help you go back. They don't want you back. The pecking order has changed."

FRENCH FOOTBALL

We had a house in Paris and a

twelfth-floor apartment in the south of France. I was depressed, couldn't stand the gaiety and fun of Paris and was getting to be very difficult to live with at home, so I spent more and more time in the apartment on the Mediterranean, where I had my books, typewriter, files and manuscripts. My kids were in a French school and had stopped speaking English. They were learning all kinds of French games, like French football. I wanted my son to play American football. I wanted my children back home and was blaming myself for the situation we were in. And my wife Kathleen wanted to be home even more, but not once during the seven years did she threaten to leave me or condemn me for the direction I had taken our family. But it seemed to me that I had just taken them down a blind alley with no future prospects and with no way out and this was such a burden to me that my reaction was to be real nasty toward my wife.

Well, one evening, back in Paris, we were sitting down to dinner, my son, my daughter, my wife across the table. The lights were out in the house and we had two candles on the table. It was like a wake. The children were sad. There was an emptiness, and I was struck by the image that there was no light in our lives, no direction. We weren't going anywhere, and it was my fault.

I was so overwhelmed by that image that I wanted to get up and run out of the house. But I looked at my son, my daughter and my wife, and I just couldn't do it. But this desperate situation couldn't continue, and I could see the possibility of my family falling apart, and all this plunged me deeper into despair.

I wanted to run, and the next day I did. I jumped on a plane and went back to the south of France.

Next month: Eldridge Cleaver tells of his spiritual conversion and his return to the States.

The Local Church

A. P. Gibbs: Scriptural Principles of Gathering	\$.75
William MacDonald: Christ Loved the Church	\$1.25
Merrill Oster: Practical Principles of Gathering	\$1.50
J. M. Davies: The Lord and the Churches	\$2.00
John Williams: Living Churches	\$2.00
A. P. Gibbs: Worship	\$3.00
Arnold Ehler: Brethren Writers, a check list	\$3.00
Gary Inrig: Life in His Body	\$3.95
James Gunn: I Will Build My Church	\$4.00
W. E. Vine: The Church and the Churches	\$4.00
AVAILABLE FROM INTEREST	
P.O. Box 294, Wheaton, Ill. 60187	

Prices are postpaid. Payment must be sent with order. All other books should be ordered from your local Christian book store.

An increasing number of guests are discovering the Happiness
...Fellowship...Convenience
...and Reasonableness of the...

PITTSBORO CHRISTIAN RETIREMENT COMMUNITY

Excellent facilities with true
Christian Atmosphere
Attractive rooms
...Private baths...Nutritional meals
...Recreational facilities.
Shopping and medical centers nearby.

In beautiful North Carolina
...Favorable Climate
...Beautiful grounds
...Cottages being built
...Mobile Homes for rent
...Dedicated Staff...Non-Profit

For information write:
PITTSBORO CHRISTIAN HOME, INC.
Pittsboro, N.C. 27312



ARE YOU WONDERING JUST WHERE TO RETIRE?

If so, Park of the Palms, located in north central Florida could be just the spot for you. We are situated on the shores of beautiful Lake Brooklyn.

A CHRISTIAN RETIREMENT COMMUNITY

Park of the Palms has available on a one- or two-year lease, lakefront rooms with meals, studio, and one-bedroom apartments. Prices range from \$150.00 to \$250.00.

Write or call today.

Park of the Palms Inc.

Keystone Heights, Florida 32656
Phone (904) 473-4926

LETTERS
TO THE
EDITOR



A lot of mail has come to INTEREST in response to the series on Resident versus Itinerant Ministry. That series began in January with the editor's introductory article, "Is it Right to Have a Pastor?" For lack of space in recent issues, we have not printed any of the correspondence until now. Some of the letters that follow were written early in the series and, in fairness to their writers, should be understood as an evaluation of individual articles and not the series as a whole.

-Editor.

Just finished reading your excellent article, "Is it Right to Have a Pastor?" For a long time I have retained these thoughts and it is refreshing to have them set out in writing.

George Walker,
Miami, Florida

Your article on resident ministry was much appreciated. Also brother Mackay's—particularly the comments on "one-man rule" and "one-man ministry." As one who has been gathered to His name for 30 years, I feel this series is very much needed. How refreshing!

Henrietta Bullock,
Lafayette, Louisiana

It seems to me that the first two articles on the Resident Ministry in INTEREST are but a method for the justification of such a ministry, thereby taking away from biblical principles of gathering.

Leaders in local assemblies are wondering, "Where are the young men to take the place of those godly men who have gone to be with the Lord?" The problem is, many of our leaders will not look to themselves as the source of this lack. Have we reached a point where we are more interested in getting our ears tickled (II Tim. 4:3) than listening to a young brother doing the best he can? The presence of a full-time worker in a chapel that has many capable men, who may not be as versed as the worker, hurts the development of gift in that chapel. Do we encourage those who are not polished or do we prefer him who is homiletical? I think we do the latter in many cases, hindering the growth of future leaders.

If our resident workers would leave and go into needy areas, where there are no chapels, these assemblies who use them to minister (most of the time) would have to use someone else. Gift should grow out of necessity. This was true in the early church (Acts 6:1-7). Let's not forget that an elder should be "apt to teach" (I Tim. 3:2). A non-teaching elder is foreign to Scripture.

How many of us will stand by and let convenience steal our heritage of New Testament principles of gathering (Jude 3)?

Kenneth Ingalls,
Chattanooga, Tennessee

After reading your article "Is it Right to Have a Pastor?" I feel some criticism is due.

First this article seems shallow to me, not having enough depth in the scholarly. In any study concern-

ing church history or church development we must consider the historical evidence. In seeking to understand the question "Is it Right to Have a Pastor," we can turn to the valuable writings of the Apostolic Fathers, such as the Epistles of St. Ignatius, the Epistle of St. Clement to the Corinthians, the Epistle of St. Polycarp to the Philippians.... You take much for granted in your statements of "Pastoral Authority." Let's have better in-depth study and critical work.

Loren R. Page,
Garden Grove, Calif.

... I felt that you could have declared yourself a little more clearly on this "pastor" bit but you seem to have skirted the subject quite adroitly. So at the end, for me at least, I don't know just where you stand, or sit.

H. H. Clark,
Ottawa, Ontario

It is true that in many assemblies "local ability is declining." This is the result of lack of reading and serious perusal of the word of God.

I am in fellowship in an assembly where all the elders are businessmen or school teachers. They all have time and the inclination to study the Word, and all of them can and do preach excellent sermons. I am probably the least of the brethren, and I run a chemical business which has been continually growing through the help of the Lord, and I take my turn at the morning ministry meeting. There is no such thing as "hit or miss" ministry. We welcome visiting preachers, and several of our brethren go out to minister at other assemblies, which is as it ought to be.

There has been a steady tendency toward leaving the preaching to a few men in many assemblies and this is to be deplored. The majority of those in fellowship come and sit like bumps on a log, just as in the denominational churches.

Edmund W. Lowe,
Chicago, Illinois

I commend you for the series on Settled versus Itinerant Ministry. The subject is of particular concern to me. Having spent 10 years as an ordained minister in a denomination, I know well the pitfalls which attend such a ministry. In the summer of 1975 I left my church, obtained employment, and came into fellowship at Erindale Bible Chapel in Mississauga. It was a very deliberate act on my part, having had many visits with elders at Erindale, and being persuaded they practiced what I now saw as the Bible teaching on church government and order.

It is a most wonderful feeling to be at such liberty in ministering the Word. I have been greatly encouraged at how the assemblies have kindly invited me to come and preach. We do thank the Lord that when we did move to the assemblies we found such opportunity to work.

My experience as well as Scripture has taught me we need to encourage the assemblies to maintain our position on church government and ministry. May this present series of articles be useful to that end.

Gordon Rumford,
Mississauga, Ontario

LITTLE ONE

Ah, little one
Fresh from the warmth and
shelter of the womb,
What will you do with life?

You, little one
With searching, eager fingers,
What will you grasp in life?

Little one, little one,
With tender, curling toes,
Where will you walk in life?

Will life take form
Like a lilting song?
With beauty and design?
Or be a twisted, tortured thing
Devoid of sense and rhyme?

My little one
The choice is yours.
Beauty and design appear
When human will
Is meshed with the Divine.

Donald L. Norbie,
Greeley, Colorado

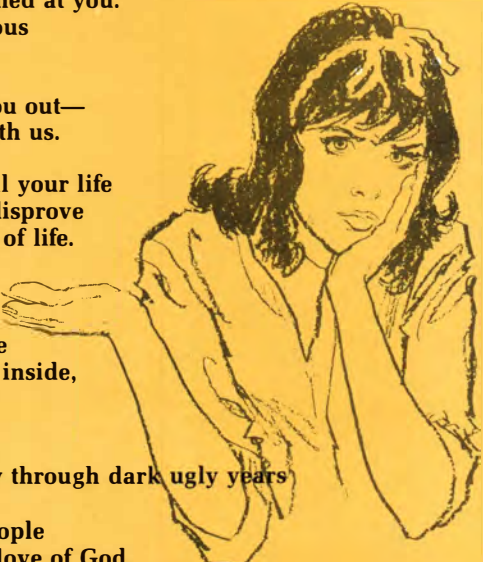
Unlovable One

You were human all along...
We didn't know.

When you acted tough
we thought you were shallow.
When you bragged about your greatness
we grew tired and laughed at you.
When you were obnoxious
we didn't retaliate,
but, subtly, politely,
we managed to leave you out—
even when you were with us.

What you'd been told all your life
but were struggling to disprove
came true in the drama of life.
The script said:
You're worthless.

Now that you've told me
of all the hurt you hold inside,
I see that—all along—
you felt as I would,
had I been you:
Fighting your way through dark ugly years
of loneliness,
among smiling people
who spoke of the love of God.



by Beth Kitching,
Los Angeles, Calif.

*For if ye love them which love you, what
reward have ye? Do not even the publicans so? Matthew 5:46*

Troubled soul,
Sometimes here
Sudden storms
May appear,
Unforeseen,
Unforetold,
Yet they rise,
Strong and bold.


Winds of doubt,
Seas of fear,
Tremble not,
He is near.

Then to Him,
My heart cries,
He Who knows
No surprise.


(Matthew 8:23-27)

by Helen Flint,
Oak Park, Illinois





ENERGY CRISIS



There's an energy crisis Lord,
My light flickers,
Grows dim, low voltage, little power.

Lord, I can't operate on a dry cell,
I need steady voltage,
Your power flowing through me.

All powerful God, open again the circuits,
Energize me with the fire of your Spirit,
The flame of your love.

Not static sparks on plush carpets Lord,
But electrified feet
Carrying the Good News of peace.

Lord, make me
a conductor
of your love.

by Beverly Caviness,
Greenfield, Iowa

The Carolina Youth Rally

by Frederick Kremkau



Michael Brooks, Spring Rally speaker



Testimony from Gary Michael

FROM WILMINGTON on the Atlantic Coast they departed at 5 a.m. An hour later, and 300 miles farther west, two busloads headed east from Asheville. From eighteen assemblies around North Carolina, 350 young people gathered on Saturday, March 19, at Parkland High School in Winston-Salem for the North Carolina Assemblies' Spring Youth Rally.

The morning and afternoon services included singing, testimonies, and prayer. "True Vine," a group of six college students from Lynchburg, Virginia, provided special music. Fifty young people from nine assemblies participated in five quizzes on the book of Colossians. A Bible message from the same book was brought by Michael Brooks, a student at the Wake Forest University School of Medicine. He focused attention on the rally theme, "Christ, our Life."

Between the sessions, extended noon hour activities included lunch, volleyball, basketball, softball, and a film.

The first North Carolina Youth Rally was held in Greensboro in 1961, with an attendance of 140 from eight assemblies. Welcome Detweiler, Woody Murphy and William McNeil directed the initial development. For the first few years, rallies were held quarterly. Now they take place in the spring and fall of each year. In all, about 48 have been held, with attendances ranging as high as 451. Rally sites are Burlington, Durham, Greensboro, Raleigh, and Winston-Salem.

Certificates, trophies, and cups are awarded to individuals and assemblies as attendance and quizzing prizes. Anywhere from 4 to 12 quiz teams participate, thoroughly prepared on chapters assigned in advance. Some 150 Bible chapters have been covered by quizzes since 1961.

The rallies are sponsored by host assemblies and directed by the North Carolina Assemblies Youth Rally Directors—Larry Batts, Chairman, and Howard Hall of Durham, Pat Duncan of Burlington, Preston Keith of Kernersville, Fred Kremkau from Winston-Salem, Stan Mackay and Reid Sanford of Greensboro, and Cliff Weber from Raleigh. This group also organizes a weekend youth retreat each May.



A tough question in the Bible quiz



Noontime basketball



Fred Kremkau leads the singing



"True Vine"

The objectives of the rally activity include reaching unsaved youth with the gospel, strengthening and encouraging young Christians, and providing Christian fellowship and the opportunity to develop spiritual gifts and Bible knowledge. Outgrowths of this program have included similar rallies in Georgia and Florida.

Why do so many young people respond to this program? For Tracie Rawls of Raleigh and Faye Hall of Greensboro, quizzing is the big attraction. Amy Fulk of Winston-Salem and Coral Innes of Asheville enjoy the music. Teresa Robinson of Asheville and Gary Michael of Kernersville find the fellowship of young Christians to be the highlight.

At the end of the afternoon session, Dale Winfree summed things up: "This was great. I hope we can come back." Michael Brooks added, "Praise the Lord. It's been a great day!"



Snack time



"All over"

Photos by Donald A. Dewhurst

LET'S BE HONEST ABOUT THOSE *Thee's* AND *Thou's*

WHO IS RIGHT IN THE FRUSTRATING CONTROVERSY ABOUT PUBLIC PRAYER?

"God is never addressed as *you* in the Bible!"

"You're talking about the King James Version, aren't you?"

"Well, yes."

"God is addressed as *you* in most of the modern versions?"

"I suppose He is."

"Why? Why is God never addressed as *you* in the King James Version?"

The foregoing conversation might take place most anywhere. There can be no argument about the fact that no one ever calls God *you* in the King James Version. It is always *thee* or *thou*.

In modern English translations the opposite is usually the case. God is always *you*. Terms like *thee* and *thou* disappear completely.

From most of them, that is. There are at least two notable exceptions. They are the widely used Revised Standard Version of 1952 and the conservative, closely literal New American Standard Bible of 1963.

Both of these translations introduce a dual terminology—neither is consistently "modern English." What might be called the language of formality or reverence is retained when God is addressed. ("*Thou* art with me; *thy* rod and *thy* staff they comfort me"—Psalm 23:4). The common man is addressed in modern English. ("*You* shall not bear false witness against *your* neighbor"—Ex. 20:16).

This dual standard gets complicated when the Lord Jesus Christ is spoken to. Shall He be addressed as *you* or *thou*? He is God, but most people who spoke to Him didn't realize that.

Translators get no help from the Greek in solving this problem. They must decide on other grounds. In both the R.S.V. and the N.A.S.B. Christ is addressed as *you* rather than *thou* ("If *you* are the Christ, tell us"—Luke 22:67). This is not because the translators doubted the deity of Jesus, but because you can't put theology into the mouth of the man on the street.

In at least one case when the Lordship of Christ is clearly evident, the New American Standard Bible applies the language of reverence to Christ. Saul on the Damascus road asks, "Who art *Thou* Lord?"—Acts 9:5. The Lord's reply reverts to modern English: "Rise and enter the city, and it shall be told *you* what *you* must do" (v. 6).

This pattern of dual terminology appeals to many as the proper solution to the problem of the *thee's* and *thou's*. Let God be addressed in the formal language of days gone by, they feel. Prayers with the pronoun *you* instead of *thee* or *thou* sound irreverent, even crude.

Most of the younger generation among us think otherwise. They mean no irreverence calling God *you*. True, they can use words like *thee* and *thou*, but they can't get their tongues around the verb forms that properly go with those pronouns. Consider Luke 3:29 for example ("*Lettest* thou thy servant depart in peace") or Matthew 25:26-27 ("*Thou knewest ... thou oughtest*").

Neither can their elders, for that matter, and most of our "reverent" prayers end up a grammatical hodge-podge, a mixture of 17th and 20th Century verb forms, combined even in the same sentence.

DIGNITARIES AND DEITIES

This brings us to the matter of honesty. Think back to that little conversation at the beginning of the article. The facts are uncontested. It is the "Why?" that is crucial. Why is God never addressed as *you* in the King James Version?

In allowing this question to go unanswered, we yield to the implied conclusion that King James English had two levels of address—one form for the common man and another for dignitaries and deities. Not so at all!

A few statements will bring this out. While it is true in the Bible (K.J.V.) that no son ever addressed his father as *you*, it is also true that no father ever addressed his son that way ("*Son, thou* art ever with me, and all that I have is *thine*"—Luke 15:31). The same could be said of a master and his slave, of a king and his subject, of the Savior and any disciple ("*Blessed art thou, Simon ... Thou art Peter*"—Matthew 16:17, 18). It is even true that God never addresses Satan as *you*, but always *thee* or *thou* ("*The Lord said unto Satan, Hast thou considered my servant Job?*"—Job 1:8; "*Get thee behind me, Satan*"—Matt. 16:23).

Thus we see that there is no “language of formality or reverence” in the King James Version. Nor was there in the Greek or in the Hebrew from which our English Bible is translated. Nor is there in modern English.

What then is the explanation? It is simply the difference between singular and plural. In 17th Century English, *you* was never a singular word. It was always plural. *Thee, thou thy, and thine* are singular forms. The plural pronouns are *you, ye, your* and *yours*. God is not addressed as *you* in the King James Version because God is always addressed in the singular. So also is Jesus Christ.

Satan is never addressed as *you*, because he too is addressed in the singular. Servants and disciples and even kings are *you* or *ye* when more than one is being addressed, but *thee* or *thou* when only one person is being spoken to.

In modern English the old forms have gone. *You* is both a singular and a plural word.

A LOSS TO BE REGRETTED

Perhaps it is unfortunate that the old forms are gone. It means that a Bible in the 20th Century English cannot convey some of the distinctions retained by the King James translation.

For example, Jesus addressed Nicodemus as an individual in John 3:7 (“Marvel not that I said unto *thee*”), then immediately made a statement about Nicodemus and all his friends (“*Ye*,” plural, “must be born again”). A similar change to the plural takes place in verse 11.

Even though the King James retains the distinction between singular and plural, we are so unfamiliar with the grammar of days gone by that we quote John 3:7 a thousand times without ever noticing.

In Luke 14:24 the word *you* again indicates a shift to the plural. It is no longer the master commanding his servant, as in verse 23. It is the Lord Jesus telling the wedding guests that none of them would eat bread with Him in the kingdom of God unless they repented of their excuses and rebellion (vv. 15, 18).

In Luke 22:31 it might appear that the word *you* translates the singular, for the Lord was speaking to Simon Peter (“Satan hath desired to have *you*”). A check of the Greek shows that the Lord did indeed use the plural, meaning that Satan wanted all of the disciples. In verse 32, the Lord shifted to the singular (“I have prayed for *thee*, that *thy* faith fail not”).

In John 20:17 the plural again appears (“I ascend unto my Father and *your* Father; and to my God, and *your* God”). Had Jesus used the singular, the King James would have translated “*thy* Father” and “*thy* God.” Here the plural might be expected, however, because these words were not really addressed to Mary, but were a message she was to take to the disciples.

Understanding the old forms sheds some light on Philippians 2:12, “Work out your own salvation.” It is not *thy* salvation but *your* salvation, i.e., that of the group that is in

view. The assembly in Philippi had problems that could destroy the work (1:27; 2:2-3). Salvation for the assembly was to be found in following the example of Christ (2:4-8). God was working in them (plural) to win the victory (v. 13).

CONSIDERATION FOR OTHERS

In modern English we have totally lost the distinction between the singular and plural forms of the second person pronoun. The loss is to be regretted, but it is a fact of life.

To expect young people to pray in the old forms, not because they are singular pronouns but because they are “formal” or “reverent” is to introduce something new, a distinction unknown to the Lord and his disciples and unknown as well to the King James translators.

Both the R.S.V. and the N.A.S.B. have introduced such a distinction into the Bible. Perhaps they should be faulted for doing so. It was not in the original languages, nor in the language into which they were translating.

On the other hand they may have been responding to the gradual change of custom, accommodating themselves to the still common practice of addressing God in prayer and hymns as *thee* or *thou*. If so, they are dated translations, though their decision may be justified.

We too may be justified if we accommodate ourselves to the sensitivities of people when we pray in public. A young man who stands to pray accomplishes nothing if his use of the vernacular offends the congregation. The object of public prayer is to lead, not shock.

He will have no problem, however, if he is considerate of the feelings of those present. By using the old forms in the first few sentences, and in phrases that are familiar and not awkward (“How great thou art”) he will not offend with modern terminology in the rest of the prayer (“Thank you, Lord, for all your love to us”).

That’s not compromise. That’s just consideration of the feelings of others.

EVERY MAN IN HIS OWN LANGUAGE

On the other hand, those who are older must learn to accept modern English. If the heritage passed on to us by men like Wycliffe, Luther and Tyndale is that we should have the Bible in our own language, then it follows we should also be free to pray in our own language. And the language we were all born into and raised in is 20th Century, not 17th Century, English.

Here, too, it boils down to a consideration of others. It is not a Scriptural issue, but a question of grammar. It is most unkind to condemn enthusiastic young men on grounds that have no basis in fact, much less in Scripture. Yet all too often there has been criticism and condemnation. The result is discouragement, at best, and sometimes dissension or even the driving off of young people.

No person, young or old, should be condemned for praying to God in his own language.

James A. Stahr

	17th Century Pronouns		20th Century Pronouns	
	Singular	Plural	Singular	Plural
Nominative	thou	ye, you	you	you
Objective	thee	you	you	you
Possessive	thy, thine	your	your	your

INTEREST

BOX 294
WHEATON, ILL. 60187



Non-Profit Organization



Address Correction Requested



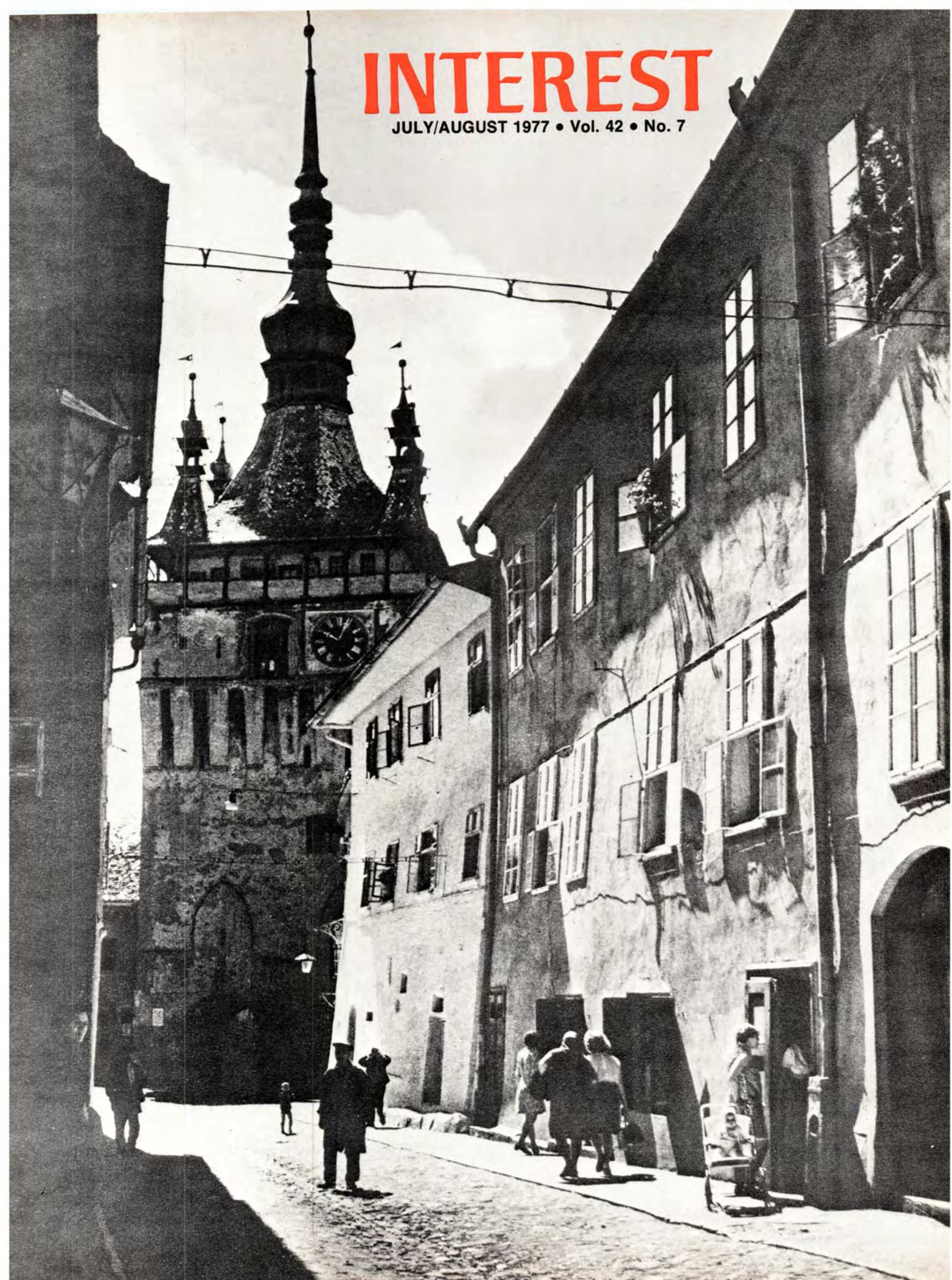
I cannot heal the hurting of your heart
though you may turn in anger or in tears,
demanding that I share your loss, your fears,
and lessen life's cruel blows and hidden smart.
I cannot span your need in whole or part,
nor reach to bridge the gulf that still appears.
I cannot cry you comfort; through the years
you've seen my hands have not the healing art.

But if you will, I know of One whose hand
held mine through dark despair and death's deep chill;
life's bitter brew He chose to countermand,
changed salt to sweet, and lovingly did fill
my heart's desires. So you may let me stand
a bridge from Him to you; aye, if you will....

by M. Patricia Davies,
San Bernardino, Calif.

INTEREST

JULY/AUGUST 1977 • Vol. 42 • No. 7



Articles

- 3 Rebellion and the Occult
God forbids all attempts to contact the spirit world.
- 4 Indigenous Assemblies in An Iron Curtain Country
Describing themselves simply as "Christians," believers in Romanian assemblies are increasing in number by 10% every year.
- 7 The Tube (Poem)
- 8 Long Hard Journey to Christ—Part II
The life of Eldridge Cleaver had reached a point of total despair. Then Jesus Christ began to move in.
- 10 Thirty-five Seconds to Destroy
Canadian and American Christians help their neighbors to the south—a Master's House report.
- 18 Blindness and the Messiah
Healing blind eyes was not an Old Testament miracle.
- 23 The Jonah Route
Modern evangelism often substitutes commitment for salvation.
- 24 Believe and Live (Poem)

Departments

- | | |
|--------------------|--------------------------|
| 16 Address Changes | 14 Letters to the Editor |
| 22 Book Reviews | 16 Notices |
| 15 Commendations | 19 Quotes from Workers |
| 16 Conferences | 12 Reports |
| 23 Editor's Page | 16 With the Lord |

Cover Photo: The Clock Tower of Sighisoara, Romania, built in the 14th Century. Today it is a municipal historical museum. Article on pages 4-7.

Change of address notices, requests for the magazine, and all materials for publication should be sent to:
INTEREST, Box 294, Wheaton, Ill. 60187
312/653-6550

Editor James A. Stahr, **Editorial Assistant** Naomi Bauman, **Art Editor** John W. Sweemer, **Business Manager** Dennis Bentz, **Directors of Letters of Interest Associates:** Neil M. Glass, Pres.; Robert W. Mojonnier, Sec.; James D. Kennedy, Treas.; C. Donald Cole, Walter Liefeld, John McCallum, J. Wilson McCracken, Kasmir C. Strance, Donald J. Thomson, LeRoy L. Yates.

INTEREST is published monthly, 11 times a year, by Letters of Interest Associates, 218 West Willow St., P. O. Box 294, Wheaton, Illinois 60187. **INTEREST** was founded in 1934 as "Letters of Interest from the Home Field." The name was shortened to "Letters of Interest" in 1938 and to **INTEREST** in 1969. Printed in U.S.A. by Lithocolour Press, Inc., Westchester, Illinois.

COPYRIGHT © 1977, by Letters of Interest Associates. Permission is granted to readers to photocopy **INTEREST** articles in small quantities for personal, school or church use. The following should be written or typed on the original before copying: "Reproduced from **INTEREST** magazine by permission." This permission does not apply to articles reprinted in **INTEREST** from other publications, or articles bearing copyright notices. Nor does it apply to large quantity reproductions, or to reprinting in any quantity. For such purposes, permission in writing must be obtained from the editor.

FINANCIAL POLICY: The magazine is sent without charge to those who request it, and is financed in part through the voluntary gifts of its readers. An annual reader survey is taken each fall, giving readers an opportunity to share in the maintenance of this ministry, but gifts for publication expenses will be received at any time. Checks should be made payable to "Letters of Interest".

MINISTRY FUND: Gifts will also be received for the "Ministry Fund". Monies so designated will be used for assembly missionary work under the direction of commended workers at home and abroad. Suggestions as to distribution are welcomed. Make checks payable to Letters of Interest. Gifts to L.O.I. are tax deductible.

**Men must
make a choice
about serving God
—or Satan**

Rebellion and the Occult

by Robert McClurkin

THE BIBLE describes man's forbidden contact with demonism under different words. **Divination**¹ is the employment of tokens to indicate good luck or bad. **Necromancy**² is seeking information through the dead. **Prognostication**³ is foretelling the future by means of arrows.⁴ **Sorcery**⁵ involves dealing in chemistry and drugs. **Witchcraft**⁶ is not only contacting demons but submission to the authority of the devil.

All of these words describe man's attempt to contact the spirit world and are considered by God as rebellion against his own authority.⁷

God forbids all attempts to contact the spirit world on three grounds. First, God alone is to be worshipped. Second, there is one Spirit who directs the devotions of the saints to Christ alone. Third, there is one authoritative channel of revelation—the Word of God.

Spiritism is such an evil in God's sight that it was the principal sin that disinherited the nations of Canaan. God had waited four hundred years for their iniquity to become full. Then He used Israel as the rod of his anger to drive them out of Canaan.⁸

It is true that the power of evil spirits is limited. That power can only be exercised by the permissive will of God, who overrules in all the affairs of the universe. Yet, in the history of evil, God permits these evil forces to work. He uses them to carry out his own designs. Be reminded of how God used Satan to purge Job of his self-complacency, to sift Peter of the dross of self-importance, and to deter Paul from the sin of pride.

Our safety as believers is in dwelling in God, abiding under the shadow of the Almighty. He will then give his angels charge over us to keep us in all our ways.⁹ When we walk in fellowship with God, a hedge of protection is thrown around us.¹⁰ As we abide in Him, the wicked one touches us not.¹¹ The young men overcame the devil because they were unworldly and the Word of God was abiding in them.¹²

But the age-old question is asked again, "Why did God not create his creatures incapable of falling and save the universe from the sorrow that sin has brought?"

There is at least one reason why God did not create such

beings. That is in the fact that He did not create machines. A mechanic makes a machine to do a particular work and that work is done to perfection. Yet when the machine has done everything perfectly for which it was made, there is nothing about it to draw out the heart of the mechanic or to be drawn out to him. Why? Because it is devoid of individuality.

In a coming day—the day of the restitution of all things—God is going to surround Himself with a multitude of angels and redeemed human beings who, in the sifting of loyalties, in the test of choice, willed for Him when capable of willing against Him. The heart of God will be drawn out to them and their hearts to God, resulting in the joy of holy fellowship between God and his creatures throughout all eternity.

Another question that troubles many is, "Why did God provide a Redeemer for the recovery of fallen man and not for the recovery of fallen angels and demons?"

Is the specific reason for this found in the fact that every angel and demon sinned for himself? By a deliberate act of choice, a decision of his own volition, each yielded allegiance to his wicked prince, the devil. This was an act that they knew would involve them in rebellion against God. They knew the consequences would mean eternal judgment and banishment from God.¹³

The unalterable principle of God's government is that the consequences of a choice made must be borne by the individual who makes it.

But the world of men is fallen in Adam. Each one is born a sinner, unfit from the womb for God's holy heaven. God, out of the love of his own heart, pitied us in our lost estate. He sent his only Son who joined Himself in kinsman relationship with us, sin apart. By his redemption on the cross, Christ glorified God, defeated Satan, and laid the foundation for our eternal happiness, all at no expense to the righteous character of God.

The gospel, thus flowing from the atonement of Christ, is the test of our choice. Though we heard it often before we embraced it, yet there was that crisis when the Spirit of God mysteriously drew the soul. When that soul feels the burden of sin and its utter loathsomeness, when it is borne by the

Continued on page 17



Indigenous Assemblies in an Iron Curtain Country

by a Canadian commended worker serving
the Lord in Eastern Europe. Sequel to
"Christianity in Romania," an article
published in INTEREST in November 1976.

Assembly Christians in Romania outnumber those in North America almost two to one.

THE TOWN of Sighisoara is rich in history. Many famous persons, including the enlightened and progressive Count Dracula, have lived in this medieval fortress in the mountains of Transylvania. The old lady who is the bellringer in the centuries-old German church takes her position rather seriously, but speaks freely to the tourists. "Are you a Romanian?" they ask.

"No," she replies firmly. "I'm a German living in Romania."

"Oh, you weren't born here?"

"Yes, I was born here."

"Your parents came from Germany then?"

"No, they were born here, too."

"Well, when did your ancestors come to this country?"

"They came in 1124," is the precise reply.

In a land where immigrant families still feel alienated after eight centuries, ethnic problems will never be easy to resolve. Northwestern Romania (Transylvania) is mostly Hungarian, with many German-speaking people as well. Serbians predominate in the western province of Banat. Romanian-speaking people form a Latin island in a kind of Slavic sea, spreading across the southern and eastern parts of the country, and into the Moldavian S.S.R., a portion of Romania annexed by Russia during World War II.

With all its emphasis on universal brotherhood, socialism has fared no better in overcoming ethnic problems than the religious, democratic and fascist-dominated governments that preceded it in Romania's long history.

When moving among Christians in Romania, one is aware of an entirely different characteristic, an unexpected contrast to the prominence of foreign populations and foreign languages. There is a remarkable content of what is indigenous or "home-grown" in assembly life. There is a native coloring to music and literature. In other eastern European countries, the visitor is conscious of Western influence on church life. Even the hymns will sound familiar, with the tunes the same and the words evidently a translation of those used back home. But in Romania he is more aware of the local or native character of things. Christianity here is not a transplant from another culture.

PROTESTANT DEVIATIONISM

The Romanian people are forever singing. Violins, mandolins and other

stringed instruments are very popular. Some religious groups, like the Western Church (Roman Catholic), believe that instrumental music has a place in the service of God. By contrast, the Eastern Churches (Orthodox and Apostolic) teach that the human voice is the only suitable instrument. Even then, only the cantors do the singing. A priest who permitted congregational singing would be charged with Protestant deviationism.

The same polarization of viewpoint carries over into evangelical groups. Some place great emphasis on instrumental music, while others are intolerant of it. But congregational singing is common to all evangelicals.

The greatest writers of evangelical hymns in Romania are, without doubt, Moldoveanu and Dorz. When Christians became familiar with their hymns they were soon widely circulating them in *samizdat* form.* Before long the evangelical community of over 500,000 were singing their songs.

This led to a confrontation with military authorities, who, rather than the police, are entrusted with "the internal security of the state" in Romania. In Communist thinking, any feature of non-conformity threatens the state. Evangelical activity such as that of these two hymnwriters is non-conformist and doesn't fit in with the overall socialist program. On such vague grounds both men were imprisoned, without any specific charges being laid.

In spite of the rigors of prison life, Dorz and Moldoveanu continued to write, composing hymns and tunes from their prison cells. Without paper and pencil, they stored them all in their minds. Only when they were released in the late 1960's, after several years in prison, were the prison-songs put down on paper. Both men continue to write hymns. Their total output is now over 2,000, many of them in common use in evangelical churches, along with hymns from the prewar hymnals.

Dorz and Moldoveanu are now free, having paid the penalty of their crime. They can, no doubt, appreciate the sentiments expressed in France three hundred years ago by the Bastille pris-

oner, Madame Guyon, who wrote:

Love constitutes my crime;
For this they keep me here,
Imprisoned thus so long a time
For Him I hold so dear;
And yet I am, as when I came,
The subject of this holy flame.

THE MONK AND THE PRINCESS

The Romanian Bible is another example of the native character of Romanian Christianity. It was not always so. After Napoleon's retreat from Moscow in 1812, Dr. Robert Pinkerton of Edinburgh was in charge of the work of the Russian Bible Society. He made a visit to Romania and in conversation with an Orthodox Exarch learned that not 50 Bibles could be found in the 800 churches in his diocese. What Bibles there were in eastern Europe in those days came from Bible Societies in the west, with the exception of a few Bibles printed by the Eastern churches for liturgical purposes.

Such was and still is the pattern of Bible distribution in parts of Eastern Europe. The initiative always had to be taken by foreigners and financed by them.

The pattern was changed in Romania by a Romanian named Dumitru Cornilescu, a deacon in the Romanian Orthodox Church, a member of an order of monks. His ambition was to become Patriarch of all Romania, but the outbreak of World War I upset his plans. He fled to Stancesti where he found refuge from the turmoil on the estate of Princess Calamachi of Moldavia. The Princess, during a visit to Switzerland, had been surprised to find that Bibles were freely available in the everyday language of the people. Cornilescu, under her patronage, undertook a translation of the Scriptures. The Psalms were published in 1920, the complete Bible in 1921. A revised edition appeared in 1924. The whole project was undertaken without any initiative from the West.

Before commencing his work, Cornilescu had no real faith in the Person or work of the Lord Jesus. While engaged in the translation of Romans 3, the light of God's Word illumined his soul. He soon shared his discovery with the Princess, leading her to Christ.

Today, the Cornilescu Bible is the translation most commonly used by Romanian-speaking Protestants and evangelicals. Hungarian and German-speaking Protestants, who outnumber

**Samizdat* is a Russian word commonly used in eastern Europe to describe handwritten manuscripts passed from person to person without government authorization. It is usually used of dissident literature.

Romanian Christianity is not a transplant from another culture.



the Romanian-speaking ones, continue to use Bibles in their national languages.

ROMANIAN ASSEMBLIES

In a nation that is 85% Eastern Orthodox and 7% Roman Catholic, Protestants and evangelicals constitute only 5% of the population. Calvinists and Lutherans form the largest Protestant communions, the former being predominantly Hungarian and the latter German. Next comes the "Federation of Protestant Cults," an artificial, government-forced alignment for administrative purposes. Baptists and Brethren assemblies are the largest communions in this Federation (160,000 and 150,000 people respectively), followed by Pentecostals (87,000) and Adventists (47,000). All these groups have doubled in membership in the last ten years. The Brethren are increasing at the rate of 10% a year, enlarging existing congregations because the government resists the establishment of new churches.

All churches and their individual membership must be registered with the government in Romania (in Yugoslavia only churches are required to register). Consequently statistics are readily available. There are 378 registered Brethren assemblies, known officially in Romania as "Evangelical Christians." Congregations of less than 20 members are not authorized by the state, and are not included in this figure.

With a total membership of approximately 150,000, the average assembly size is 400 people. This does not include children and others not baptized or breaking bread.

A comparison with North America is interesting. *The Handbook of Denominations in the United States*, 1975 edition, estimates 1450 meetings of all types in the United States and Canada, with an estimated total membership of 80,000. The accuracy of these estimates is questionable, but perhaps close enough to indicate that there are nearly twice as many assembly Christians in Romania as in the United States and Canada together.

SMALL BEGINNINGS; RAPID GROWTH

How did such a work flourish in a country renowned for sectarian persecution and where there was no "evangelical" tradition?

The beginnings of the work are hard to trace, and the conclusions open to some disagreement. In 1903, a Swiss brother named Bernei started cottage meetings in one part of Romania. The opposition of local Orthodox priests soon led to his expulsion from the country. In 1907 he returned to Romania, only to be expelled again in 1909. In his absences the meetings continued, and may have been the beginnings of assembly work in some areas. Assemblies associated with those beginnings were originally registered with the government as "Christians according to the Gospel."

Some assemblies arose through German Christians establishing contacts in Transylvania with German-speaking people.

Without in any way belittling the early efforts of godly brothers from the West, the fact remains that the real beginnings of an effective evangelical testimony took root as recently as the 1920's. Many Romanian soldiers accepted the truth of the gospel during World War I, hearing it from French and British allies. Upon their demobilization they sought in vain for spiritual food within the confines of the Orthodox Church. They found nothing but famine conditions. Soon many cottage meetings were started and the gospel began to spread by the labors of many who would eventually be associated with such groups as Evangelical Christians, Baptists and Pentecostals.

Another large segment of the assembly movement was also indigenous. Four converted Orthodox priests preached throughout the southern principality of Wallachia, bringing into being nearly 200 assemblies. Some of these meetings obtained legal registration with the Ministry of Cults in 1928 during the fascist regime of King Carol. They were registered as "Christians according to the Scriptures." Others were known simply as "Christians."

Tudor Popescu, one of those four priests, had come to know

Christ in 1922 through the testimonies of Dumitru Cornilescu and the Princess Calamachi. He became an eloquent, evangelical preacher in Orthodox circles in Bucharest. Within two years he was formally excommunicated for being "a Protestant deviationist from the true Orthodox faith." Almost his whole congregation followed him out, giving rise to an assembly that continues today.

FROM 750 TO 378

By mid-century there were 750 assemblies in Romania. In 1962 the communist government introduced measures taking away about half of all Protestant church properties, forcing scores of mergers. The number of assemblies was reduced to 378, a figure the government has arbitrarily fixed as a limit since that time. A new assembly can only get recognition by replacing one that ceases existence, either nearby or somewhere else in the country. It is almost like a franchise system.

The earlier groupings of assemblies are now considerably blurred, often indistinguishable under the present uniform designation as "Evangelical Christians." In some cities two former assemblies share one building and are viewed as one church by the government. The overcrowding makes it practical to continue a double schedule of meetings. In other places the original groups are completely merged. A lot of variation exists from assembly to assembly, but groupings or alignments are generally resisted or ignored.

The Romanian assemblies are fully indigenous. Terms like "open" or "exclusive" do not find their parallels in the country. Even the government's designation, "Evangelical Christians," is shunned in common usage. When asked what they are, the believers describe themselves simply as "Christians." Other evangelicals, Baptists and Pentecostals, will also use the same term for them.

In spite of the indigenous character of this and other aspects of the work of God in Romania, there are ways in which Christians in more fortunate circumstances can help their brethren. The supply of Bibles still leaves much to be desired. The only official distribution was one of 10,000 copies, hardly adequate for almost half a million Christians. Also, there is a real scarcity of sound, scriptural literature. Nothing has been produced locally since 1939. The believers are grateful for any printed ministry that can be made available in the Romanian language. The writer of this article has been active in this field.

Help and sponsorship could also be given to those few families who receive permission to leave the country and settle in the west.

the tube

they enter with unsmiling eyes
these determined strangers

and we
trapped by the necessary
bored by the optional
confused by the choices
are stunned by the strangers

strangers we will never know nor help, though we try
for we formulate our partially valid solutions
to their partially explained situations
of war and peace, of life and love.

They shout, they preen, they slouch,
they mumble experteeze, these stranger supermen.

They need for us to need them.
They are paid to make us think we need them
and paid yet more
when we don't stop to think there is a choice.

As we live with the impossibility
of building fleeting images
into stability,
the strangers come
and go
and we are left
with neither memory of a touch
nor promise of a friend.

Carole Sanderson Streeter

Long, hard journey to Christ

Part II: FACES IN THE MOON

Eldridge Cleaver spent his teenage years as a criminal. In jail, he saw the futility of crime and became a Black Muslim minister. Released from prison in 1966 at the age of 31, Cleaver joined the Marxist-oriented Black Panther Party as Minister of Information. Two years later he ran for President of the United States, a candidate of the Peace and Freedom Party, a coalition of blacks and new-left radicals. He received 30,000 votes. Then he fled the country rather than return to jail after a shoot-out between Panthers and police. Panther sympathizers claimed that confrontation was a frame-up.

In last month's article, Cleaver described his 7 years in Cuba, Algeria and France. He became disillusioned with Marxist-Leninist ideology as he observed its outworking in Communist lands. He saw that America, with all its faults, was "the freest country in the world." And he became convinced that the universe was too systematic to occur by chance or accident, and that there must be a God.

But Cleaver also saw his own little family falling apart. There was a desperate emptiness in the lives of his wife and children—no light, no direction—and it was his own fault. Plunged in despair, he wanted to run—and did, fleeing from Paris to a 12th floor apartment hideaway in the south of France.

LIKE I DID so often, I was sitting on the balcony at night, looking at the moon and stars. There are no street lights down there, no artificial lights, just stars and the moon. And the way it looks you feel you can just reach out and touch them. This particular night I was feeling so bad I even thought of ending it all. Never in all the time I spent in jail did I think of killing myself. But I was in a worse prison than ever before, and I really felt miserable.

In this mood of total despair, the shadows on the moon rearranged themselves, it seemed, right before my eyes. I saw a profile of myself. It was a profile I had seen many times, because it was from a poster we used in the Black Panther party. I wondered if this was a premonition of death. I became very afraid. I began to tremble.

I've been scared many times in my life when I would shake, but this trembling came from deep inside me. It was so strange and unfamiliar that it augmented the fear I was feeling. I was so afraid I didn't know what to do.

As I looked again at the shadows on the moon, they continued to change. I saw Fidel Castro. I saw Karl Marx, Friedrich Engels, Mao Tse-tung. The trembling was increasing. Then I saw in the shadows the image of Jesus Christ. The effect was overpowering. It seemed like I was coming apart, and I just started crying. The crying came from the same place the trembling came from—deep down inside me. Shak-

The accompanying article is an abridgement of Eldridge Cleaver's message at Bethel College (Minnesota) Founders Week on January 28. It appears here through the courtesy of The Standard, official organ of the Baptist General Conference, with which Bethel is affiliated.

Photo courtesy Eternity Magazine

The one-time Black Panther had reached bottom. Now began a series of experiences culminating in a personal acceptance of Christ.

ing like a leaf I fell down on my knees in a real desperate state.

Then out of my memory came the Lord's Prayer. I don't know how many years it had been since I thought about the Lord's Prayer. Quickly after that came the Twenty-third Psalm. I repeated these over and over, and with each repetition I gained a little more control over the trembling and crying.

Finally, when the crying and trembling stopped, I was breathing heavily, and I ran to my bookshelf and got the Bible. My mother had given me this family Bible because I was the oldest son, and my wife had brought it with her when she came to Algeria. If you ask her today, she'll tell you she doesn't know why. Out of all the things we had in our house, she left nearly everything behind, but she put the Bible in her suitcase.

I turned quickly to the Twenty-third Psalm and found that my memory really hadn't served me too well. I got lost somewhere between the valley of the shadow of death and the cup that was running over. I started reading other passages and very soon it all began to swim before my eyes. I closed the Book and went to bed and slept the most peaceful sleep I have ever known in my life.

In the morning I woke with a start and with a brilliant image in my mind. I saw a path of light. In the middle of this path of light there was a prison cell, and this path of light was passing through that cell. This prison was like a dark spot on this path, and it was open on both sides. I just understood. No words were involved, but it was absolutely clear. I saw my way back home. I saw that I had to surrender and come back, and there was a certainty, a feeling of confidence that everything was going to be all right. I was excited and anxious. I was ready to go right then. I mean this is from the day before of just being like totally miserable and down, with no kinds of answers and no kinds of solutions, to a perfect clarity and with everything in place.

SURRENDER

After a couple of days, back in Paris, I waited for the right moment to tell my wife. I wanted to watch her reaction. I didn't tell her about what happened on the balcony, because I didn't feel too clear about that myself. There was no foundation for relating that to her. I told her, "Kathy, we're going back

home. I'm going to surrender." Her eyes just lit up and it seemed like a million tons had fallen away from her. She jumped straight up and started skipping around the room. She was ready to start packing right then.

Some lawyer friends in Paris wanted me to think this through a little more. "You're excited and maybe you're just carried away. Go home and think about it and come back tomorrow."

I was back in the office at the appointed time the next day. I told them, "Let's move on this. I'm sure about it." They started by contacting Elliott Richardson who was ambassador to England. Mr. Richardson told them to contact a man in the Department of Justice, and he took charge of the situation and organized my surrender.

Now you would think a fugitive would find it easy to surrender. I wanted to do this quickly before I chickened out, because I get goose pimples on my back when I think of going back to a prison cell. It turned out they couldn't accept my surrender on French soil because of the French Constitution.

Finally, I went to the Paris airport and two gentlemen showed me their FBI identification. There were a lot of other gentlemen around, and on the plane too, and they said they were just passengers, but they all looked like FBI agents. But I was happy, and I wanted to get home.

At Kennedy Airport in New York, a man read a warrant for my arrest and then I was handcuffed with my hands behind me. For the first time I really wondered what handcuffs are really for. Because I wasn't going to run anymore. But one man grabbed one arm, another the other arm, and led me through a door where we were met by photographers. We left that room and they took off the handcuffs and gave me a cigar, and then I understood. This had been for the cameras. You saw in the papers the next day: "Eldridge Busted." The FBI got their man.

INTRODUCED

I was taken to the federal prison in San Diego, just before Thanksgiving in 1975. While I was there, a preacher who had once been a black militant came to see me. "I want to know what's going on," he said. So I told him what had been going on in my life, and how I was feeling. I talked to him about my spiritual hunger and thirst. This preacher told me he was going to do

something, and he didn't want me to be upset about it. He took a Bible and said, "Eldridge Cleaver, this is Jesus Christ. Jesus Christ, this is Eldridge Cleaver."

I was immediately angry with this man. I took it to be arrogant on his part to do this. But that had a very penetrating effect on me because the way that he had done that introduction focused me precisely into thinking about Jesus.

SALT SHAKERS

I was taken then to Oakland to the Alameda County Jail. There were these people who call themselves the God Squad who would come into these jails. I was leary of all squads. Two or three times a week they would come in, sit down with two or three prisoners, pray and read the Bible with them. I wanted to be with them, but I held back at first because I was supposed to be this tough guy. And when they would pray they would close their eyes. Sometimes people would throw salt shakers at them. I didn't want to be in that situation.

But I finally sat down with them, lis-

Cleaver with son Antonio Maceo (7), named after a black Cuban revolutionary, and daughter Joju (6), named by the wife of Communist Korea's premier. The birth and growth of the children played a major role in Eldridge's conversion (see Part I).

Photo courtesy of Bible Voice, Inc., from the book *Eldridge Cleaver: Ice and Fire!*



tened, read the Bible with them, but when they got ready to pray, I'd start coughing or get up and leave. But then I reached the point where I wanted to share that prayer with them more than anything else. More than I was afraid of being hit by something or being criticized by people. And that was a very big step for me.

I unburdened myself to one of the ministers who worked with the God Squad. He zeroed in very precisely and started telling me about a personal relationship with Jesus Christ. Finally one night in my bed I prayed and really asked the Lord to come into my heart, to come into my life, just to take over.

HATE MAIL

From then on it's just been a blossoming and an ever deepening experience. The immediate experience though was a frightening one because you can't be in that situation without word of it spreading.

My wife had been trying to get old friends to help me, but they were turned off on me because of political statements I had been making long before I came back. And then when they heard about Jesus, their conclusion was that I had gone crazy. In any event, they refused to help. So the last friends were gone.

It used to be that I got hate mail from people on the right, and now I started getting a lot of hate mail from my old friends on the left, from Socialists and Communists, from radicals and revolutionaries. It struck me that the quality of hate is the same, no matter where it is coming from.

But on the other hand I received a stack of very loving and encouraging mail from people I didn't know, from Christians who shared their testimony with me, people who felt we had something in common. There was a lot of mail that was very touching. I attribute a lot of my growth to the mail.

One of the men who put up \$100,000 for my bail, just wrote to me, just like that. One of those letters that came in was from this man, Mr. Art DeMoss who came to see me in the County jail, who gave me Bible lessons and just wrapped me in love.

Legal precedents had to be established for me to get out of jail. Lawyers were found who filed the petitions with the judge who made the decision which resulted in my getting out. I got out of jail on Friday, August the 13th, which was the day I had always felt wasn't the day to do anything. But when they told me that my bail had been posted, I didn't say "Look, wait until tomorrow."

INSIDE OUT

A word about subsequent events. On

October 10 my wife and I were baptized. It would take another speech to talk about my wife and her spiritual situation. We have been through thick and thin together, and I am happy to say that we are now companions in the Lord.

Our children attend a Christian school in California. Just recently my son told me, "You're not a Christian." I said, "Boy, what you talking about?" He said, "If you were a Christian you wouldn't be shouting at Momma like that."

What could I say? It made me realize that being reborn is not all completed over night.

Every day has been a revelation to me. I've been turned inside out, around, upside down. The most penetrating comment that I can make is to say that since that night on the balcony in France I haven't met one single person I don't love. I'm looking for somebody I don't love. I don't care if it's a policeman or a judge.

For a long time, I harbored certain hatred for people. When I first came back, the people held a press conference and asked other people not to help me. They said I was an FBI agent or a CIA agent. And I was angry with them. But just recently I was sharing with a brother in California, who years ago I would have called a pig, but now he's my brother. He said something that made me realize I was wasting a lot of my time and energy by hating these people, and on the spot we said a prayer for them. And that was a big burden lifted, and it marked the beginning of my ability to pray for those whom I had considered my enemies in the past.

There was a time when I wanted to have a gun with me so if anybody tried to hurt me, I wanted to take them with me. I've realized that I don't have to take nobody with me cause they're coming anyway. What I need to be concerned with is where I go when I leave here.

Those are just examples of how, when Christ comes into your life, you can be turned around.

I know there are a lot of people who are skeptical. On the basis of what they know about me they say this couldn't happen. Well, I just want to tell you that what you might know about me or the wrong things I have done in my life are very minute compared to what I know about myself and the wrong I've done. I've done some things that are horrible that the police don't even know about. I'm not going to tell them. It's between me and God through the Lord Jesus Christ.

Thank you for being so patient, and God bless all of you.

35 Seconds

CANADIAN AND AMERICAN CHRISTIANS LEAVE THEIR JOBS TO ASSIST FELLOW BELIEVERS IN GUATEMALA



THE MASSIVE financial response from North American Christians to Guatemala's need is a well-known story. The more personal story of individuals going to Guatemala to help with the rebuilding is less known. It is a story that is only now coming to completion after months of hard work.

Destruction is much quicker than rebuilding. It took only 35 terrifying seconds for the Guatemala earthquake to kill 24,000 people, injure 80,000 and leave more than a million homeless. That was 3 a.m. on February 4, 1976.

No Destroy—A Year to Rebuild



Steel roof trusses going in at Comalapa.

That was the worst disaster in Central American history. More than a quarter of Guatemala's schools and 15 of its hospitals were damaged. Three to four hundred evangelicals (Protestants) died. No evangelical missionaries were seriously injured, but at least a dozen evangelical pastors were killed, and some 500 churches destroyed or damaged. Thousands of Christians lost their homes.

"The only thing that didn't shake was the Guatemalan Christians' faith in Jesus Christ," said one missionary.

Assembly work in Guatemala began in 1925, but not through the efforts of missionaries. A Guatemalan Christian, Carlos Kramar, had come in contact with assembly missionaries while working as a Bible colporteur in Venezuela. He began the work in his own country, and it spread rapidly, largely through the efforts of native Christians. Today there are about 125 assemblies, divided into two groups, with only four or five missionary families.

One of the largest meetings was the Indian assembly in Comalapa. It was there that the earthquake struck with its greatest intensity. New Zealand missionary Graham Falconer reported that 129 assembly families lost their homes in Comalapa. Another 400 homes would be needed elsewhere in the nation. Seventeen assembly halls, including the one in Comalapa, would have to be completely rebuilt.

Several organizations affiliated with

Canadian and American assemblies got involved immediately in Guatemala relief work. One of them was Master's House, a radio and publication ministry in London, Ontario. Master's House handled funds for reconstruction work and acted as a liaison for Christians wishing to donate time to Guatemala rebuilding.

Miss Alma Turnbull, commended as a full-time worker at Master's House by her home assembly in Grand Bend, Ontario, does typesetting and layout work for the monthly publication, *Listening*. After visiting Guatemala and coordinating her efforts with Graham and Betty Falconer, she prepared the report that follows for publication in INTEREST.

Soon after the Guatemala earthquake at least 14 men from Nova Scotia, Ontario, Manitoba, Saskatchewan, Alberta, British Columbia and the state of Washington left their regular employment to give a month or more helping rebuild the homes of Christians from the Guatemala assemblies. Funds channeled through Christian Missions in Many Lands, Missionary Service Committee, Literature Crusades, Master's House and other agencies were used to purchase material for the reconstruction. The workers lived in tents in Chimaltenango, and worked in the surrounding area, rebuilding the homes of believers.

By the summer of 1976 most of the homes were completed. Rebuilding the

17 meeting halls, a more complex construction project, could now be undertaken. **Graham Falconer**, New Zealand missionary resident in Guatemala City, contacted Master's House in hopes of finding assistance on a longer-term basis.

Dennis Hanna of Midland, Ontario, who had been on the house-building team in April, was already exercised about going again. Resigning his job, he and his wife **Gloria** moved to Guatemala in August, intending to stay until the halls were finished. In the fall they were joined by two other Ontario families, **Stephen and Ruth Adams** of Newmarket and **Paul and Margaret Turnbull** of Grand Bend. Both families traveled to Guatemala in motor homes and stayed several months. **Gordon Fisher**, a welder from Nova Scotia, came to Guatemala for a year. He spent eight months welding steel trusses for the roof structures of the new halls.

In January two more Ontario families and two young men from Springfield, Illinois, joined the team of dedicated workers. **Hubert and Anna Lucas** of Thornhill came for a month, and **John and Lillian McCready** of Richmond Hill stayed two and a half months. **Mark LaFavour** and **Eric Pierce** came for three and six months respectively. **George Webster** from Vancouver also assisted for several weeks.

The building supplies were obtained in Guatemala City and transported to the various sites, often three or four hours traveling over narrow mountain roads. Local brethren eagerly learned how to mix mortar and lay blocks.

At the time of writing, 15 of the 17 halls were started, 9 of them completed and several in the final stages of construction.

Sam Hanlon, formerly a worker from Honduras, arrived in Guatemala near the end of February to help in the work. Mr. Hanlon speaks Spanish fluently. This is a real asset in communicating with the Guatemalan brethren. So also do Dennis Hanna and Stephen Adams, who were raised in Chile and Cuba respectively, as sons of missionaries.

While the burden of the entire project lies with Graham Falconer, the encouragement received from these "helping hands" has been invaluable. To see the funds sent in by interested Christians actually materialize into commodious buildings for assemblies which have suffered such loss has been thrilling.

Continued on page 17



BRIDGETOWN, BARBADOS, WEST INDIES—Rex Major, commended worker from Nassau in the Bahamas, speaks to 1300 students of a Bridgetown High School. A choral group of 12 young men and women from the Bahamas helped him present the Gospel. The team had come to Barbados for

an evangelistic campaign during the sixth annual Carifta Games, April 24-26. The Games are an international track and field competition of the English-speaking nations of the Caribbean. The evangelistic outreach was similar to that conducted at Carifta '76 and reported in the July/August 1976 issue.

REPORTS

IOWA ASSEMBLIES TAKE OVER C.E.F. CAMP

"We have a camp that is hindering our Good News Club work. We would like to exchange it for a house."

These words were directed to a real estate agent by the Iowa director of Child Evangelism Fellowship. He was referring to Willowbrook Bible Camp, occupying twelve acres on the outskirts of Des Moines, near the intersection of Interstates 80 and 35. C.E.F. had set up Willowbrook in 1963 to further its club ministry. Now their desire was to widen C.E.F.'s ministry and training outreach throughout the state of Iowa. To do this, the organization wanted to sell the camp to some other group that would continue its evangelical ministry.

The real estate agent, a member of one of the Christian assemblies in central Iowa, encouraged the people of those assemblies to pray about the C.E.F. offer. After much exercise of heart, these assemblies took over the responsibility for the camp. That was May 1976. The Christians went to work immediately, doing some much-needed maintenance work and remodeling the buildings to make them suitable for a year-round program. The work continued through most of 1976, although some groups were able to use the camp that summer.

The transition was not without prob-

lems. There were difficulties in obtaining a clear title that were not resolved until the end of 1976. And there was the problem of finding someone to manage the camp. At a men's retreat in November 1976, the Lord laid that burden on the heart of **Lowell Routley**. Lowell was a practicing psychologist in Davenport, and the son of a full-time worker.

In addition to becoming camp manager, Lowell has been responsible for a public relations campaign to promote the use of the camp facilities. He has moved to the campground, returning to Davenport two or three days each week to continue his practice.

The camp is equipped for 100 campers plus a staff of 20. There are trailer hook-ups available for family camp.

This summer, the assemblies will operate camps the first two weeks in July. After that the campground will be rented to other groups. Building work and the development of sports areas is continuing. It is anticipated to have year-round programs at Willowbrook.

Meanwhile, Child Evangelism Fellowship was moving into a new house in a convenient location which suited their administrative needs. They are in a position to expand their program as desired, and the central Iowa assemblies now have a summer camp through which they can reach out to young people with the gospel of Christ.



Willowbrook Bible Camp

NORMAN BUCHANAN APPOINTED BETHEL PRESIDENT

The Board of Directors of Institut Biblique Bethel (Bethel Bible School) in Sherbrooke, Quebec, have appointed **Norman Buchanan** as the new president of the school, effective immediately.

Mr. Buchanan has been on Bethel's board of directors since the school was incorporated in 1955. He and his wife Marion served on the staff of the school from 1950 to 1957, when they moved to Cap de la Madeleine to found Publications Chretiennes, a publishing enterprise that prints evangelical literature for the Province of Quebec. It also prints the Canadian edition of *INTEREST*. Mr. Buchanan will continue as director of the press, dividing his time between Cap de la Madeleine and Sherbrook.

The Buchanans have three grown children. One son, Wilfred, was recently commended to the Lord's work in Drummondville and at Bethel.

Bethel's last president, **Sheldon Bard**, died in a car accident on January 18, 1975. Since that time **Richard Strout** has served as interim administrator. He will continue as Academic Dean.

REGENT APPOINTMENTS

Regent College in Vancouver has announced the appointment of **Carl Edwin Armerding** as Vice Principal, effective in August. Carl will continue to teach Old Testament while devoting about half of his time to administrative duties, thus relieving some of the heavy load that James Houston, the Principal, has borne.

Another of the original faculty members, **Ward Gasque** has accepted appointment to the position of Registrar.

Ward has served as Registrar before, but this time his teaching load will be reduced to allow him to continue with his research and writing.

BETHANY-PEMBROKE CHAPEL, DETROIT

The Christians of Bethany Tabernacle, Detroit, Michigan, have purchased Pembroke Chapel and assumed responsibility for the work of the Lord there. The building is now known as Bethany-Pembroke Chapel. A number of Christians who were in fellowship at Pembroke are continuing there in fellowship with the Bethany assembly.

Bethany Tabernacle has been a strong assembly in the black community of downtown Detroit. It was founded by B. M. Nottage, outstanding pioneer worker, in 1932, and from this beginning several Detroit assemblies have come into being (see *INTEREST*, July/August 1972 for the life story of the three Nottage brothers; also the December 1976 issue, page 16). In recent years, the area around Bethany Tabernacle began to lose its residential character and the assembly found itself surrounded by hospitals and university campus. During this period many of the members of the assembly moved into the Pembroke area at the city's northwest corner.

Prayer is requested for the Bethany-Pembroke assembly as it seeks to carry the gospel of Jesus Christ to the surrounding neighborhood.

FLORENCE, SOUTH CAROLINA

At Community Bible Fellowship we praise the Lord for souls won in "Here's Life Florence" crusade, in which our assembly and approximately thirty other

area churches participated. We seek to follow up with Bible classes, prayer and witnessing.

During March we were blessed with pulpit ministry from **Liddon Sheridan**, **Dave Rickert** and **Bob Norris**. Our local worker, **Fred Kosin**, ministered at Bethany Chapel in Oakland, California, and visited his parents, **Gladys and Wesley Kosin** in Ft. Washakie, Wyoming. We praise our Lord for the faithful radio and personal ministry of the elder Kosins among the Indian people.

The needs of young people are so great today. We seek earnestly to bring Christ into each daily life through prayer groups, young people's meetings and athletic contests. Precious as Bible doctrine is, it is even sweeter when applied to daily living.

*George D. Crow, Elder
April 20*

SACRAMENTO, CALIFORNIA

During Easter week we held a Daily Vacation Bible School at The Bible Chapel. The featured speaker was **Ron Browne** from Victoria, British Columbia. Using black light to enhance his colorful and interesting chalk talks and Bible stories, he held the attention of the children. We highly commend Mr. Browne for his ability to teach the Bible and reach children.

Mrs. Browne and their four daughters shared with the local Christians in teaching crafts, helping with Scripture memorization, etc. Attendance reached 66, with 105 at the closing program, including several neighborhood parents.

*Ronald A. Warford, Correspondent
April 14*

KENILWORTH, NEW JERSEY

The assembly here has become involved in the "Here's Life Greater New York" crusade. Some 30 or more went through the training institute course and are engaged in reaching the 2500 people who have listed telephones in the Borough of Kenilworth in an attempt to share their faith with the neighborhood. In addition to that, over 100 referrals have been forwarded to us from the main telephone center of the crusade, and these are or will be followed up in an attempt to arrange a personal visit to the home of the interested parties. The results we leave with God. One of the very refreshing results of the crusade is the fact that quite a number of those involved are doing so for the first time seriously in their Christian experience and enjoying the involvement in great measure.

*George Sharp, Correspondent
May 9*



Fred Kosin and Community Bible Fellowship

LETTERS
TO THE
EDITOR

You quote Billy Graham's comments at Urbana [March, pp 20-23]. The issue that disturbs me is the reference to the new birth rate being higher than the natural birth rate [in some countries]. Few, if any, orthodox Christians in Korea would believe that about Korea. INTEREST's quote, without comment, leads our people to believe the statement is true. There is an increase in the liberal church enrollments and the charismatic church enrollments, but is that synonymous with the new birth? Don't we recognize what is emerging? I doubt that any of our missionaries would agree with Billy's statement. Many orthodox believers here refrained from contact with Billy when he was here.

John Ferris,
Seoul, Korea

My wife and I have been enjoying the articles in your recent series "Resident Versus Itinerant Ministry." Although I grew up in Bethany Chapel in Yonkers, New York, I have more recently begun to understand the need for Christians to follow scriptural principles of gathering. This new awareness has been prompted by various experiences we have had in churches that limit themselves to one-man ministry in such a way that that one man perceives that he would be shirking his responsibilities if he were to encourage others to help in the work for which he is being paid. Considerable study of God's Word on this issue has convinced me of what I accepted without much study as a child.

I am becoming more and more convinced that the spiritual growth of myself and my family can best be aided as we participate and work within the context of an assembly of Christians saved by the blood of our Lord Jesus Christ. I would appreciate it if you would print this letter, giving my address so that others of like conviction living in this area could contact me.

Thomas A. Boynton,
3107 Park Dr.,
Rome, New York 13440

Your statement, "There are more assemblies looking for workers than there are men available," surprised me a great deal and has in fact been on my mind a good bit since reading it. Is this really true? From the situation as we see it in our area, I would guess just the opposite. What, if anything, is being done to match the two? Perhaps a monthly column in the magazine could be useful for this purpose. In any event, I for one would be interested in being put into contact with "looking" assemblies, for exploratory purposes.

Donald Owens,
Lancaster, Pennsylvania

I would like to react to your article in the January issue in which you infer quite strongly that most assemblies meeting in New Testament simplicity in the past were dependent on the traveling preacher. From what I've read, this is not quite the case. Rather, they were dependent on the Spirit of God to lead in exhorting, edifying and comforting through whom

He would, whether local brethren (for the most part) or traveling teachers who sought guidance from the Lord as to where and what to minister.

The problems arose (which are still with us) as (1) local brethren allowed "tent making" to be their life's goal (so they could be more comfortable), rather than to know and serve him; and (2) traveling brethren stopped seeking the Lord's direction and sought man's....

Sure, it's more comfortable to be a Resident Full-Time Worker. Sure it looks more like a real "church" to have such a worker. Sure, he can do so much more. But Jesus never promised comfort. He never indicated that those truly following him would look good to the carnal mind. He did present the analogy of a body with all members filled by him, seeking first the Kingdom of God, and edifying one another in love.

If we are desirous of only treating symptoms, the pattern being followed by many looks more efficient. But if we want New Testament reality, we need to return to real individual Bible study, true discipleship, and the simplicity of meeting unto Him, not just for worship but for ministry as well.

Gerald Stiles,
Ferrum, Virginia

I found it interesting, and somewhat disturbing, that in Joe Giordano's article concerning remuneration of full-time workers [April, page 20], it was taken for granted that it is out of the question to agree upon a salary for a "pastor." To thus dismiss the practice of the great majority of our fellow-believers without so much as a word of explanation is, I feel, both presumptuous and self-righteous. Furthermore, I do not think that there is valid scriptural basis for the idea of leaving the worker hanging, as it were. One can only argue from the scripture's silence on the matter, and that is no argument at all. As far as I can determine, the concept did not come from scripture, but from the example of George Mueller, who would not have desired the arrangement to be imposed on anyone else, but took "living by faith" as a personal exercise to prove a point to his own generation.

I think that a minister of God is worthy of at least the financial security of those of us in so-called secular employment. Our culture demands it, and to a spiritually mature individual and his ministry, I think it could do nothing but good. What "workman," in the Lord's words, would be satisfied with the kind of "hire" that Brethren full-time workers must be satisfied with?

Rick Martin,
Toronto, Ontario

In answer to your question, my own experience with "Brethren" full-time workers is that the vast majority of them are quite satisfied with the Lord's provision for their needs. Most of us, like our fellow-workers in churches that pay salaries, are well aware we would be receiving larger compensation had we stayed in the secular world. To be dissatisfied, however, is another thing.

Far from having such a system "imposed" upon us, many of us left circles that guaranteed remuneration in order to follow what appeared to be a more Biblical pattern. It is not, as you point out, the practice of the great majority, hence, it is, in a sense, a revolt against tradition. Where can we go if the tradition of the majority overwhelms us? The Editor



Judy Patnaude



Geoff Tunnicliffe

Chapel in Arlington Heights, Illinois, have commended **Mr. and Mrs. Craig Glass** for a one-year assignment with the Literature Crusades team in Austria (Postfach 7, A-1222, Vienna, Austria). Craig and Beryl left for the field in May. Craig is the son of Neil Glass, president of Letters of Interest Associates.

MISSION AVIATION FELLOWSHIP

Christians meeting at Arlington Countryside Chapel have commended **Mr. and Mrs. David Wunsch** to the work of the Lord with the Mission Aviation Fellowship. Dave and Jean have two children, Carl (3) and Karen (1). They are now in Bandung, Indonesia in language study (c/o Mission Aviation Fellowship, J.L. Sumur Bandung 10, Bandung, Indonesia).

Dave will be serving as a pilot in West Irian, the Indonesian portion of the island of New Guinea. He was raised in eastern New Guinea where his parents, Gerald and Betty Wunsch, continue to be missionaries. Jean is the daughter of the late Mr. and Mrs. F. W. Rogers who were missionaries in the Chad.

Commendations

MR. & MRS. HERBERT M. McCaULLEY, 57 Hillcrest Ave., Hamden, Conn. 06514

Two Connecticut assemblies, West Woods Bible Chapel in Hamden and Branford Bible Chapel in Branford, have joined together in commending Herb and Betsy McCauley to full-time work in the Lord's service. The McCauleys have been laboring in the area for several years, helping develop the Branford assembly (INTEREST, March 1977, page 22). God has blessed their ministry both with young people and with adults.

MISS JUDY PATNAUDE, Immanuel Mission, Box 218, Teec Nos Pos, Arizona 86514

Judy Patnaude joined the Immanuel Mission staff in September 1969 as a teacher in the school for Navajo children. She presently teaches grades 5 and 6.

Judy was commended to the Lord's work at Immanuel Mission by Calvary Bible Church in Derry, New Hampshire. A recent letter from the church, advising INTEREST of the commendation, says, "We have known Judy most of her life, and have watched her grow in the Lord as a young child, teenager in a Christian home, during her formal training, and as a young woman being called of God to the mission field. We have appreciated her willingness to perform any duty requested during her summer vacations at home—whether it is teaching Sunday School, Junior Church, Vacation Bible School, etc. Her burden and concern for the Indian children have become matters of prayer for our own congregation."

MR. AND MRS. STUART STEENMEYER, 2906 W. 34th St., Anchorage, Alaska 99503

The Christians of the Bible Truth Gospel Chapel in Anchorage have commended Stuart (Duke) and Linda Steenmeyer to the work of the Lord in Anchorage and throughout Alaska. Duke grew up in Washington and Alaska. Linda moved to Alaska from Illinois ten years ago. Duke and Linda met and were married while involved in such

things as drugs, alcohol, and the occult. Through the faithful and loving witness of Duke's parents they both came to a saving knowledge of Jesus Christ and their lives were changed. They got involved in Bible studies and youth work, then enrolled in Emmaus Bible School, graduating in May 1977.

Back in Alaska, the Steenmeyers intend to share in the growth of new believers and the building up of the saints. They hope to set up an evening Bible School, affiliated with Emmaus.

ONE-YEAR COMMENDATION

Christians of the Bakerview Gospel Chapel in Richmond, British Columbia, have commended **Geoff Tunnicliffe** to work of the Lord in the lower B.C. mainland, with an emphasis on young people's work, for a period of one year.

Geoff spent two years in Belize with a Literature Crusades team, and anticipates going to the foreign field eventually in a church planting ministry with Literature Crusades. His address is 6071 Azure Rd., #24, Richmond, B.C. V7C 2P3

LITERATURE CRUSADES

The believers at Cherrydale Community Chapel in Arlington, Virginia, have commended **Debbie MacDonald** to the work of the Lord in France in connection with a two-year team with Literature Crusades. Debbie left for the field in May.

Christians of the Arlington Countryside

Enjoy Florida Living

Under new management EDGEWATER CHRISTIAN MANOR

Located near Tampa's beautiful Bayshore Blvd.

- Assembly operated
- Single or double rooms
- Beautiful dining room
- Superb climate
- Free transportation to all assembly meetings
- Very reasonable rates

For information write:
Jack Cunningham
Edgewater
600 Magnolia Ave.
Tampa, Fla. 33609



ARE YOU WONDERING JUST WHERE TO RETIRE?

If so, Park of the Palms, located in north central Florida could be just the spot for you. We are situated on the shores of beautiful Lake Brooklyn.

A CHRISTIAN RETIREMENT COMMUNITY

Park of the Palms has available on a one or two-year lease, lakefront rooms, studio, and one-bedroom apartments. Prices range from \$150.00 to \$250.00. Meals available in the dining room.

Write or call today.

Park of the Palms Inc.

Keystone Heights, Florida 32656
Phone (904) 473-4926

conferences

AUG. 8-10—SPANISH WORKERS CONF.

The fourth Spanish language conference for Spanish workers and elders from U.S. and Canadian assemblies will be held at a camp near Houston, Texas.

Contact: Loreto DiCesare, 6110 Milart, Houston, Texas 77021

SEPT. 10-11—WICHITA, KANSAS

A conference will be held at the Bible Chapel, 2102 S. Emporia, with Robert Ramey and David MacLeod as speakers. Meetings: Saturday at 2 and 7; Sunday 9:30, 11, 2 and 6:30.

Contact: Arnold Burkle, 846 N. Dellrose, Wichita, KS 67208 (316/682-0623).

SEPT. 16-18—NORTH BAY, ONTARIO

Christians at Bethel Gospel Chapel will hold their annual fall conference. One of the speakers expected is Ernest Strange of England.

For more information write: Box 1001, North Bay, Ontario.

SEPT. 16-18—TORONTO, ONTARIO

Greenwood Gospel Chapel, corner of Greenwood and Queensdale, will hold its annual conference. Speakers will be Dr. Arthur Garnes and Robert Constable.

Contact: Malcolm McAllister, 934 Eglinton Ave. E., Toronto (425-5382).

OCT. 29—FLORIDA WOMEN'S MISSIONARY CONF.

The Florida Women's Missionary Conference will be held at Lake Howell Bible Chapel, 2315 Lake Howell Lane, Maitland.

Contact: Mrs. G. Tom Willey, 467 Lakewood Dr., Winter Park, FL 32789.

FEB. 21-22—SOUTHEASTERN WORKERS

The 1978 Southeastern Workers Conference will be held at North Raleigh Chapel, Six Forks Road, Raleigh, N.C.

Conference announcements for the October issue should arrive at INTEREST by August 10. No charge for first announcement; \$15 prepaid for each additional appearance.

with the Lord

DAVID G. ALLEN, 82, of Raleigh, North Carolina, on April 9th. Mr. Allen was in fellowship at the Raleigh Gospel Chapel, and was one of the five that first remembered the Lord there in 1924. He had a part in founding the Pittsboro Christian Home, and was a tile and marble contractor.

BENJAMIN M. BRADFORD, 72, of Miami, Florida, on March 16. Mr. Bradford was a pillar in the Twenty-Ninth Street assembly. As a businessman he was highly respected for his honesty and integrity.

Upon retirement from business, Ben purchased land in Frostproof, Florida, to establish a Christian community for older Christians. Two months before his homecall, the Lord allowed him to see the birth of the Frostproof Christian Assembly.

ALFRED A. KUNZ, 83, at Fort Myers, Florida, on February 1. Mr. Kunz was an active leader at Grace Chapel in Tenafly, New Jersey, and an effective evangelist and Bible teacher. During his years in Tenafly, he founded Deerfoot Lodge, a Christian camp for boys in the Adirondack Mountains.

In 1941, Mr. Kunz was appointed Executive Director of The Pocket Testament League, a position he held for 22 years. Under his leadership, this organization touched many lives during World War II, with evangelistic teams touring the military camps, holding meetings and distributing Gospels and New Testaments. Eventually this led to a wider ministry, distributing millions of Scripture portions in such places as China, Korea, Africa, Germany and Brazil. Responding to an invitation from General Douglas MacArthur to distribute Scriptures in Japan, P.T.L. suggested one million Gospels of John. MacArthur's reply: "Make it ten million." The challenge was accepted. The total distribution came to eleven million.

HOWARD D. McNICHOL, 75, of Seattle, Washington, on March 31. He was a consistent, happy and faithful brother, in fellowship at West Woodland Gospel Hall assembly for 50 years, most of that time in leadership.

MRS. CLARA EDITH O'BRIEN, 98, of Lawrence, Kansas on February 19th. She had been a Christian for more than 73 years and in fellowship at Lawrence, for the past 30 years. The Coal Creek assembly of Baldwin City was begun in her home.

address changes

ADDITIONS TO WORKERS LIST

Address now available

Arthur Billups
690 SW 30th Terrace
Ft. Lauderdale, FL 33312

WORKERS CHANGES

W. Roy Buttery, 95 D'Youville,
Chicoutimi, Quebec G7H 2W4

Duane Davis, 2125 Vineyard St.,
Burlington, Iowa 52601

Mike Hamel, 4210 E. 100th Ave., Space 641,
Thornton, Colorado 80229

Mun Hope, 26572—29th Ave., Box 41,
Aldergrove, British Columbia V0X 1A0

William Metcalf, 265 Albert Blvd.,
Corunna, Ontario N0N 1G0

Wesley Shelman, c/o Mark Shelman
6666-A Belle Bluff, San Diego, California 92119

John Small, 2902 Arlington,
Yakima, Washington 98902

Franklin D. Taylor, 2720 Chippendale Trail,
Sanford, North Carolina 27330

Donald Tinder, 515 W. Harrison Ave.,
Wheaton, Illinois 60187

Harold Wagler, R.R. 1,
Tappen, British Columbia V0E 2X0

Merton Wolcott, 110 Susan,
Sturgis, Michigan 49091

ASSEMBLY CHANGES

FULLERTON, CALIF., Grace Bible Chapel,
1119 South Lambert Dr., 92633 (714/525-6852)
c/o Robert Wilkinson, 1930 Yucca Ave., 92635
(714/871-4454).

SS 9:30, FBH 11, BB 6:30, Wed. 7:30 in homes

GREENSBORO, N.C., Shannon Hills Chapel,
900 W. Vandalia Rd. c/o C. Richard Andrews,
2325 Pincroft Rd. 27407 (299-4059).

HARMONY, PENNSYLVANIA, Gospel Barn
c/o C. Orrie Marburger, R.D. 3, Evans City 16033

PENTICTON, B.C., Preston Avenue Gospel Chapel,
102 Preston Ave. (Formerly Central Gospel
Chapel).

c/o Bryan Thompson, 483 Heales Ave., V2A 1G5

ASSEMBLY DISCONTINUED

CORPUS CHRISTI, TEXAS, c/o Ray Mangum

NOTICES

COOK WANTED: Live in, plus salary. Couple considered. Simple cooking, no diets. Send resume and references to Jack Cunningham, Edgewater Christian Manor, 600 Magnolia Ave., Tampa, Florida 33606 (813/251-4610).

FOR RENT: Furnished five-room ranch home at Greenwood Hills, Pa. Two bedrooms, Florida room, fireplace. Summer \$275 per month, winter \$260. Elderly couple. No pets or small children. Mrs. Rose Cagliostro, 6 Linden Ave., W. Long Branch, NJ 07764 (201/870-3579).

COLLEGE PROFESSOR desires full-time music and Christian education ministry in local assembly, beginning June 1978. Can play piano/organ, direct choirs, arrange, compose, supervise and teach Sunday School, DVBS and Bible clubs. Write: Dr. Lee Roesti, 2420 Tamarack Place, Anderson, Indiana 46012 (317/644-3595).

BRILLE HYMNS of Worship and Remembrance (words only) in preparation. Approximately \$60.00 each. Anyone interested in a copy please contact Nick Guikema, 2315 Lake Howell Lane, Maitland, Florida 32751

MATURE MAN with 12 years teaching experience, seeking position in Christian elementary school. Overseas or domestic. Write to: T. M. Wymer, 1024 A St., Rupert, Idaho 83350.

CHRISTIAN COUPLE to work in Hunt Valley area of Maryland. Wife to assist in owner's home. Husband to care for 27 acres. House, auto, medical benefits, pension plan and salary. Write: Owner, Media Materials, 2936 Remington Ave., Baltimore, MD 21211.

FOR RENT by year at Christian retirement center, modern, furnished, one-bedroom duplex house. Heat and air conditioning. Half block to lake, pool, dining room and chapel. \$125.00 and \$175.00. Write M. Thomson, Box 45, Keystone Heights, Florida 32656 (704/692-8436).

GRACE AND TRUTH Program in Augusta has two properties suitable to convert into Christian workshops and residences. One has apartments. Terms. Proceeds go to our missionary work. Contact: David Brinkman, Rt. 6, Box 342, Augusta, Georgia 30906 (404/793-4077).

NOTICES are carried at the flat rate of \$15. Maximum length: 40 words. Payment must be sent with order.

35 SECONDS TO DESTROY

Continued from page 11

The city of Comalapa, which recorded the most deaths per capita at the time of the quake, has experienced the working of the Holy Spirit in a remarkable way. In February 1976 there were some 200 in the assembly. Less than a year later there have been another 100 baptized and received into fellowship.

God spoke loudly to that city, and through the faithful witness of the saints there, many have put their trust in Him. "The goodness of God leadeth to repentance" (Romans 2:4). "How unsearchable are his judgments, and his ways past finding out" (Romans 11:33).

REBELLION AND THE OCCULT

Continued from page 3

Spirit to the door of decision, in that hour when the soul says "yes" or "no" to God, our choice is cast. Our destiny is determined by our attitude to Christ.¹⁴

The "restitution of all things"¹⁵ suggests that in God's great plan, things in the future will be brought back to the original pattern. Only it will be in a fuller and sweeter way. The lessons of sin will be learned. Its hideousness and ugliness will be exposed. The time of probation in which choices were to be made by the creatures will be past, and eternal destinies settled forever.

Then, as Pember suggests with good reason, the last Adam—God's Man, the Lord Jesus Christ—will displace Lucifer as the choir master of the universe. The heavenly body of redeemed humanity will displace the angels which kept not their first estate. And Israel and the redeemed nations of earth (saved after the rapture of the church) will take the place of that earthly creation. The true Jacob's ladder, the Lord Jesus Christ, will reach from earth to heaven with the angels of God ascending and descending on Him.

This is millennial, of course, which begins the process of subjugation to bring our planet and the universe back under the authority of God. Then when the last judgment falls and the great white throne is set up, time will be no more. The perfect harmony between heaven and earth will be restored and a fellowship with every part of the universe will be enjoyed—except, of course, that part which will house the incorrigible rebels of men, angels, and demons, an everlasting reminder of the awfulness of sin. There will be an eternal repose of the new creation of God, a Sabbath that will never be disturbed again.

¹Deut. 18:10
²Deut. 18:11
³Isa. 47:13
⁴Ezek. 21:21
⁵Isa. 47:9, 12
⁶I Sam. 15:23
⁷I Sam. 15:23
⁸Gen. 15:16; Deut. 9:5; 18:9-14

⁹Psa. 91:11
¹⁰Job 1:10
¹¹John 5:18
¹²John 2:14-16
¹³Matt. 8:29
¹⁴John 3:17-18
¹⁵Acts 3:21

The author is an outstanding Bible teacher. He resides in Galt (Cambridge), Ontario and travels widely. He is editor of Counsel, where this article first appeared as an editorial. It is used by permission.

Year-round MANAGER needed for NEW ASSEMBLY RETIREMENT VILLAGE in South Central Florida

- Should have a love for the Lord and his people, some business experience and be handy with his hands.
- New home and small salary provided.
- Anyone who feels the Lord may be leading him into this work should contact:

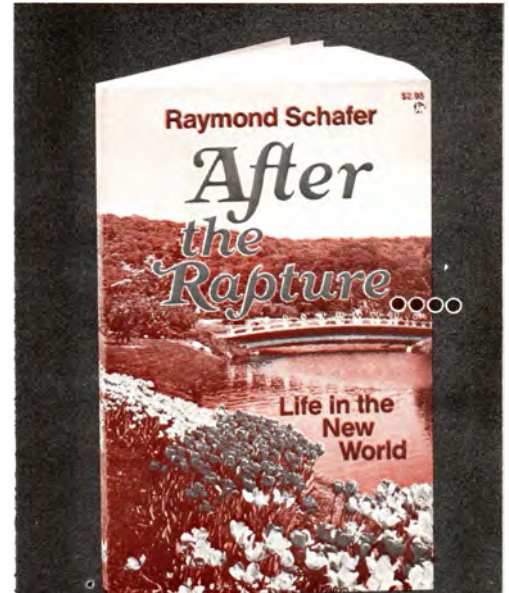
Carroll Van Ryn
 c/o Frostproof Gospel Church
 1547 W. 76th St.
 Hialeah, Florida 33014
 (305/558-7314)



PACIFIC COAST CHRISTIAN CONGRESS MOUNT HERMON, CALIFORNIA October 19-23, 1977

Speakers: David Glock
 Fred Kosin
 James Stahr
 T. Ernest Wilson

•Registrar: Homer Williams
 1185 4th Ave. S.
 Napa, California 94558
 (707) 224-7290



The Whole Story

You've heard about the horrors of the Tribulation—now learn the rest of the story!

- Raptured Babies
- The Facts About Heaven
- The Coming Millennium
- Eternally Young Bodies
- Much, Much More!

"My basic response is one of delight with the positive, Christ-honoring thrust of the book...So many prophetic works dwell on the judgemental aspects of future things, it is refreshing to see a survey of all that lies ahead for the Lord's redeemed people! The scriptures are allowed to speak for themselves, and the Word of God is taken at face value."

Daniel H. Smith
 President, Emmaus Bible School

Finally! A Positive Look At Life in the New World

Please send me _____ copies of *After the Rapture*, at \$2.95 each. I have enclosed a check for \$ _____
 Clip this coupon and mail to:

VISION HOUSE PUBLISHERS
 Box 15163, Santa Ana, CA 92705.

Name _____
 Address _____
 City _____ State _____ Zip _____
 Signature _____

Also available at your local Christian Bookstore.

Blindness and the Messiah

A medical doctor looks at the miracles of Jesus.
Fifth in a series by Theodore A. Dippy, M.D.

Two Galilean men were healed of blindness after they called to Jesus. As He moved along the way they cried, "Son of David, have mercy on us." When Jesus went into a house, they followed. The Lord, knowing they desired healing, asked if they believed He had the ability. They said, "Yes, Lord." Then He touched their eyes and said, "According to your faith let it be unto you."¹

The Lord had seemingly put a condition on their being healed—it was "according to their faith." Yet none of the other healing miracles of the Savior contain this kind of prerequisite. It seems more appropriate to consider this statement as meaning that, because of the blind men's perception by faith of Jesus as the Son of David, they would be healed.

The title "Son of David" was generally recognized by Jews of our Lord's time as a name for the Messiah. This is evidenced by a conversation between Jesus and the Pharisees recorded in Matthew 22:41, 42. Jesus asked the Pharisees "What think ye of Christ? Whose son is he?" They replied, "The Son of David."

In the first few verses of Matthew 11 there is an account of John the Baptist sending disciples to ask the Lord if He were the one they were seeking. John was unable to understand why Christ was not establishing his earthly rule. Our Lord gently reminded John of the scriptures that associate Messiah's presence on earth with compassion and healing. "Go and show John again those things which ye do hear and see. The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear. The dead are raised up, and the poor have the gospel preached to them."²

Note particularly the phrase, "the blind receive sight." Old Testament miracles had not included blind people being made to see. However, many of the prophetic scriptures had predicted that Messiah's activity on earth would include the giving of sight to the blind.

In the words of Isaiah: "In that day shall the deaf hear the words of the

book, and the eyes of the blind shall see out of obscurity, and out of darkness."³

Again: "Say to those who are of a fearful heart, 'Be strong. Fear not. Behold your God will come with vengeance, even God with a recompense. He will come and save you.' Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."⁴

God in speaking to his elect Servant says, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee ... for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and those who sit in darkness out of the prison house."⁵

When the blind men called Jesus the Son of David, they were announcing for all to hear that they believed He was the Messiah. When the Lord healed them, He was attesting to the truth of their belief. Announcing that the healing was "according to your faith" was a double confirmation that He was the promised Messiah. He was saying in effect, "In healing you I am testifying to the truth of your belief. If what you have said were not true, there would be no healing."

If the blind men knew Psalm 146:8, they would have rejoiced in its fulfillment: "The Lord openeth the eyes of the blind. The Lord raiseth those who are bowed down. The Lord loveth the righteous."

Is there any wonder that the blind men could scarcely contain themselves and even disobeyed Christ's warning not to announce what had happened to them and who had healed them?⁶

* * * *

¹Matthew 9:27-29

²Matthew 11:4-5

³Isaiah 29:18

⁴Isaiah 35:4-5

⁵Isaiah 42:6-7

⁶Matthew 9:30-31

Dr. Dippy resides and practices in Orlando, Florida. He is an elder in Hiawassa Hills Chapel. Previous articles in this occasional series appeared in October 1974, March 1975, June 1976 and February 1977.



DEADLINE

Letters for the October issue should reach INTEREST by August 10.



Charles and Ethel Bowen



Candido de Sousa

ROBERT BOOTH, 40 Parkcrest Dr., Apt. 1209 Scarborough, Ontario M1M 2Z2

I will be commencing a gospel effort at Gore Bay, Manitoulin Island, on the first of May. We are looking that God might be glorified in the outreach of the local assembly. I am taking a young man with me from the West Hill assembly who has shown a keen interest in the work over the past few years. It is good to see young men interested in the Lord's work, and I feel they should be encouraged.

April 29

CHARLES O. BOWEN, 22172 96th Ave. R.R. 6, Langley, B.C. V3A 3P9

After a long period of no reading or writing, eye surgery has been blessed of the Lord and I can see again. Getting used to these lenses is quite a problem.

At 87 I am still able to carry on in the work of the gospel.

April 25

WILLIAM M. BROWN, 3248 NW 36th Court, Ft. Lauderdale, Florida 33309

We cannot travel around in crusades as much as in former years. I have arthritis in my spine which causes almost continual headaches, so I cannot drive long distances. However, this summer we hope to be in Albany, Georgia, for five weeks, starting July 17, while Lester Wilson gets away to visit his home in Canada.

Locally we keep as busy as we can preaching in various chapels. Here in Ft. Lauderdale we are engaged in a survey type program in the community, trying to recruit new people for our Sunday School. We will appreciate prayer fellowship.

April 18

VENTURE COY, 814 Baker St. Boise, Idaho 83704

Recently I attended the Shepherds Renewal Seminar in Denver and was blessed by the fellowship and instruction.

This summer the Lord has given opportunities to minister at three camps in the Northwest. I would value prayer for the Lord's supply and for the salvation of many.

Starting this month, David Sharp and his wife will be here to teach and encourage us all here in the Boise meeting.

May 2

CANDIDO de SOUSA, 194 Beekman Ave., N. Tarrytown, New York 10591

The brethren of the Portuguese Evangelical Church in Harrison, New Jersey, have been meeting for over a year now. There are presently 33 in fellowship. On Palm Sunday we journeyed by bus to Yonkers, New York, for a meeting at Bethany Chapel. Four of our group were baptized, along with four from Bethany. I gave a short message, and Elliot Van Ryn delivered a message in English. It was a wonderful time of fellowship. We would ask for your prayer.

April 18

PETER DILLON, 10353 Imperial Ave., Cupertino, California 95014

During a visit to Houston I was encouraged with the new DIME [Distribuidora Internacional Materiales Evangelicos, whose purpose is the printing and distribution of Spanish Christian literature] in the area. A young couple, Carlos and Lilian Pereyra, are beginning to distribute literature, using our name and material. Later on we hope they will be able to go on their own, ministering to the Spanish community there.

Some months ago DIME also began a work in Georgia which is growing rapidly. As the Lord provides, we would like to know of other believers who may want to start Spanish bookstores in their area.

In Cupertino we are busy, as always. We are printing six books and doing many other little things at the same time. In the next week we will have to make some important decisions about a better press, which we need now.

The Spanish home Bible study has a regular attendance. We have placed an ad in the paper to encourage people to ask for Spanish New Testaments and we expect some response soon.

April 25

V. PAUL FLINT, 178 N. Euclid Ave., Oak Park, Illinois 60302

We have completed three months of teaching ministry with the Discipleship Intern Training Program [in San Leandro, California] and have enjoyed it greatly. We also had opportunity to minister in various assemblies in the San Francisco Bay area.

We are looking forward to another overseas trip this summer. This time we will be

accompanying a group of Emmaus students to the Far East—Japan, Korea, the Philippines and Hong Kong. We call it a Student Missionary Exposure Trip. It will be similar to the trip we made to Zambia in 1975. Prayers of the saints will be appreciated for this extensive travel.

May 3

GORDON FRASER, Rt. 1, Box 226, Hubbard, Oregon 97032

I have just returned from a most interesting and profitable session at the campuses of Washington State University at Pullman and the University of Idaho at Moscow. The campuses are just eight miles apart. There is an unusual work going on among the students at these schools, with at least 500 involved. They are meeting for witnessing and have several discipleship classes. Breaking of bread is held each Saturday evening at Washington State and Wednesday evenings on the Idaho campus. I conducted classes in a mini-Bible Institute two hours each day for two weeks and met with a number of groups in small Bible classes.

One of the most profitable times was a five-hour workshop on Mormonism, which is rampant in the area. The Mormons have Institutes of Religion on both campuses and are teaching several courses on religion for credits. About 150 attended the workshop which was geared to teach believers how to approach Mormons and especially how to deal with the young missionaries who come to the door. I insist that these young Mormon missionaries are prime candidates for salvation. They are completely unaware of the fact that there is a gospel that takes away sin and gives joy. They are not yet apostates or rejecters and are often open to a message that is new to them.

My new book on Mormonism will be out in May and I will probably be receiving many letters asking for additional information and help. I am proposing to offer my services in workshops to instruct Christians in the skill of dealing with folks who are in danger of being misled by the Mormon missionaries. There will be a wave of Mormon missionary effort during the next few years as their missionary force is being upped to a new high of



Gordon and Thelma Fraser

New!

A heart-searching, enriching volume for every Christian

IT WILL BE WORTH IT ALL
A Study in the Believer's Rewards

by
Woodrow Michael Kroll
paper \$2.50



From your Christian Bookstore or
LOIZEAUX BROTHERS
Dept. LOI, Box 70, Neptune, N.J. 07753



Doug Gilmore

35,000. Thirty-five hundred new missionaries are being sent to Brazil alone. Three hundred and fifty missionaries are being sent to South Carolina. *April 12*

DOUGLAS GILMORE, So. Green Lake Rd., R.R. 1, 70 Mile House, B.C. B0K 2K0

We would like to be used much more than we are now, but we are not well known. Our work consists of week-long crusades for children or the family under the theme "The Shepherd." I dress up as an eastern shepherd with all his paraphernalia, and act out Bible stories, using a live lamb and other animals to make them unique.

July and August are spent at camps. When we are not at camps or having children's meetings, we help in a small work in our area which includes two small towns, 70 Mile House and Clinton. Five to eight adults meet with us on Sundays for Gospel meetings and 8 to 10 children for Sunday School. We also have home Bible studies and kids' clubs during the week.

JOHN A HORN, 817 S. 7th St., Atchison, Kansas 66002

We keep busy and find plenty of open doors for the Gospel and to help the saints. We are interested in opening up a new work some distance north of here. Our aim has always been to open up new fields and it has pleased the Lord to permit us to see souls saved and saints helped in just such places. *April 18*

WILLIAM HYND, 3560 Rue Foret, Apt. 71, Flint, Michigan 48504

We have just returned from the Bahamas where we spent two happy months. We had most encouraging meetings at Man-O-War Cay and at Shirley Heights in Nassau. We spent a month with the Christians at Spanish Wells.

We had a few meetings with the Christians at Monteagle, Tennessee. **Mr. and Mrs. John Stadt** are doing a good work for the Lord at



Lester Wilson

Cumberland Bible Chapel and are encouraged in seeing an interest and increase in attendance.

The Lord also gave help and encouragement at a week of meetings with the Christians at Wyatt Drive Assembly in Holiday, Florida. *April 18*

ROLAND LACOMBE, C.P. 351, Sorel, Quebec J3P 5N8

My wife and I spent six weeks in Florida and it was a great blessing. At the same time some Christians from Quebec were in Lantana and they invited me for a little meeting in French. Each Tuesday we went there and the Lord blessed his Word and some got saved. It was a great joy to see some conversions and the big change in these people.

As a representative for the French Billy Graham films for French Canada, I was invited to present some of these films in the government institution for young people ages 14 to 20. It was a great opportunity to spread the Gospel. Of 280 young people, 226 asked for a New Testament. I hear that they read them and were interested to find the way of salvation.

I invite you to pray for this kind of ministry, because the door is wide open in many institutions and schools. *April 18*

WILLIAM A. McNEIL, 5923 Woodcrest Dr., Raleigh, North Carolina 27603

We obtained the use of the Community Room in the North Hills Shopping Mall for our Thursday morning Bible study. The attendance was steady the whole season with an average of 80. Many of those who attended had never come when the class was held in the chapel. On the closing day they decided to commence again in September. We expect to study the Epistle to the Romans.

The majority of those who attend are associated with different religious denominations, but are keen to study the Scriptures. We simply spend one hour each week explaining the portion of the Word, and that is what they like. It has been a great encouragement, and the Lord has blessed in every way. *April 28*

NEED HELP?

The Holy Spirit will direct the "WHAT" we should give, but we may need technical assistance as to "HOW" and "WHEN" to turn such direction into action.

Stewards Foundation can help you to obtain qualified legal or accounting advice.

Contact:
STEWARDS FOUNDATION
Box 294, Wheaton, Ill. 60187
Attention: Robert W. Mojonnier

**EARL MILLER, Apt. 710, 1120 Market St.,
Meadville, Pennsylvania 16335**

Right now we are starting on a program called "Churches in Action." It is designed to recruit every member of our assembly to use the gift God has given him for the evangelization of the community and for the edification of the church. We hope to see the church grow numerically and spiritually as the principles are practiced. *April 25*

**GEORGE RAINEY, 9257 Caprice Dr.,
Plymouth, Michigan 48170**

I have been able to visit the Yonkers Chapel in New York State and Chappaqua Community Chapel where I have not been in some years. The meetings were well attended and interest was good. I go from here to New Jersey and then to Washington, D.C. *May 6*

**VICTOR SHEAFFER, 2218 N. Lantern
Lane,
Flagstaff, Arizona 86001**

Another semester is drawing to a close at Southwestern School of Missions. This will be our last semester as teachers as the Lord would have us embark on a new ministry for the school. Brother **Gordon Fraser** has been wanting some assistance with his public relations ministry for S.W.S.M. After we made known our desire to help in this ministry, the board approved unanimously.

We will be relocating to Tucson during the summer. After much conviction and leading of the Lord, we feel heavily burdened to be in an area where we can attend an assembly.

The past five years in Flagstaff have been an enjoyable experience of much learning. We look forward, with anticipation, to using some of that learning among the Papago and other southern Arizona tribes. We have six to seven weeks of DVBS schedules in Papago villages during June and July. Most of these villages have never had a DVBS program before. In fact, most of the Papago Reservation is under strong Roman Catholic influence and needs much evangelism.

We are also looking forward to having a little more time to devote to the translation of Bible studies into Indian languages. *April 13*

**JACK SPENDER, 550 Skiff St.
North Haven, Connecticut 06473**

The growing numbers in the teen work have made it necessary to hold three different Bible classes at the same time, with about 25 in each. Several capable young men and couples in the assembly are helping with these studies. One group is using an Emmaus course and another is studying principles of discipleship.

The college work has seen much blessing this year. It is good to see students leading their friends and roommates to Christ. The new ones are baptized and are soon enjoying fellowship in the assembly. Pray for them as they go home for the summer—many to unsaved homes. It is sometimes difficult for them to find fellowship in their home towns.

Another area of the work which has been richly blessed is the West Woods Christian Academy, now in its second year. This year there were 25 enrolled in grades 2 to 10. My brother Bob is superintendent.

In our last letter [February page 12] we requested prayer for a group of believers nearby who were seeking help in the study of New Testament church principles. It is a joy to report that a new assembly has been formed and the work is growing. God has provided an ideal meeting place, and is raising up gift among the believers. On our recent visits we were encouraged to see these saints coming together to break bread, filled with worship for the Lord and a desire to give Him the place of preeminence in the assembly. *May 6*

**DAVID WARD, 36 Watrous Ave.,
Mystic, Connecticut 06355**

Our "Way to Life" crusade with **Dick Saunders** of England was a time of real blessing. The chapel was filled at every service, and at Sunday services closed circuit TV carried the crusade into the overflow auditorium. Over 200 responded to the call to come forward for counseling and of these there were 75 adult professions of faith.

Presently about 75 new believers and enrolled in four follow-up classes where we are using a study guide entitled, *Established by the Word*. Simultaneous with this we are launching a one-on-one discipling ministry so that each new believer will have someone to help them along in the first few months of Christian life. The follow-up among the children is being handled through our Awana clubs.

Both before the crusade and after, God has been reaching and saving folks week by week. It is marvelous to see a living God at work. *April 29*

**LESTER WILSON, 1305A 8th Ave.,
Albany, Georgia 31705**

The Lord has given us several souls and more are interested, so we wait and pray for new additions to the family. We had the joy of ten obeying the Lord in baptism last Lord's Day. Family Bible Hour attendance was 236. New families are coming.

Seeing the Lord's hand at work makes life worth living and the heart keeps singing. *April 13*



LANNEY MAYER AT C.C.B.S.

Lanney Mayer has completed his first year on the staff of the California Center for Biblical Studies in Culver City, California. In his position as Dean of Students and Instructor of Old Testament Studies he has made a valuable contribution to the school's "One Year for Life" program.

Before coming to C.C.B.S., Mr. Mayer spent four years at Emmaus Bible School as Dean of Men, which has done much to prepare him for his present ministry.

Raised in a Jewish home, Lanney was converted to Christ as a teenager. When he and his mother visited a small assembly in White Plains, New York, he was impressed with the warm family relationships. He spent several summers working in Pine Bush Bible Camp under the influence of such men as Paul Sapp, A. P. Gibbs and Edwin Fesche. Those summers, plus subsequent years at Wheaton College, gave him glimpses of the wholeness God intended for his people.

Responding to the quiet urge to become better equipped to help young Christians in their struggles, he attended Trinity Evangelical Divinity School to help prepare for this service.

During a summer break Lanney worked at Lake Geneva Youth Camp and there met Kathy Graves, a "missionary kid" with similar interests and concerns. They were married during his last year at Trinity. They have three boys: Lance (6), Nathan (4), and Chad (2).

At C.C.B.S. Mr. Mayer teaches Old Testament I and III, covering all but the poetry portions of the Old Testament. This has been a heavy teaching load for a new teacher. As Dean of Students he is responsible for guiding student life and handling discipline problems.



book reviews



THE BATTLE FOR THE BIBLE, by Harold Lindell, Zondervan Publishers, 1976. 288 pages, \$6.95 cloth.

Dr. Lindell writes to awaken the evangelical world to the erosion of faith in the inerrancy of Scripture which is taking place. He is the editor of *Christianity Today* and is certainly informed as to current trends in the United States. He himself is a believer committed to the inerrancy of the Bible.

With Francis Schaeffer and many others Dr. Lindell feels that this is the critical battle for the church in this age. During past periods of church history other doctrines, such as the deity of Christ, were the center of controversy. But for the past 150 years the point of attack has been the infallibility of Scripture. Is the Bible inerrant in all areas on which it touches, including science and history? Or can it only be trusted in the

so-called "spiritual areas" of its instruction? Is it marked by human weakness and incomplete knowledge or is it truly a supernatural book, preserved from all error by the Holy Spirit?

Lindell points out that concessions are increasingly being made by some evangelical scholars. This will annoy some, because he names specific men, schools and churches. It is necessary, though, to prove his point that the Bible is under attack. He does this courteously but firmly.

The case is thoroughly documented. Lindell was one of the original professors at Fuller Seminary, and he describes in detail the relaxing of that school's position on inerrancy, as well as that of other schools and denominations.

A chapter is given over to what the Bible itself teaches concerning its own inspiration and infallibility. Lindell discusses Christ's witness to the Old Testament Scriptures. This witness was a great help to me personally in clarifying my views during college days. If Christ is the Son of God, truly risen from the dead, then I can trust his evaluation of Scripture.

Dr. Lindell then shows the nearly universal acceptance of inerrancy by the church until the attacks of the last century.

Once inerrancy is given up the Bible loses its cutting edge of authority. Soon other doctrines are being questioned. The second and third generations drift further and further from the truth. In time churches lose their proclamation of the Word, becoming only neighborhood social clubs. Lindell illustrates this from church history. Today the historic denominations are largely permeated by liberalism.

A chapter is also given over to a discussion of so-called "discrepancies" in the Scripture. The author shows that explanations of the difficult passages are possible. As our knowledge of history and archaeology has broadened, many of the problems have been cleared up.

Perhaps one reason for doubts and speculations concerning the Word is that many theologians have never been in the battle with drawn sword in hand. They are armchair specialists, sitting in comfortable offices, teaching in antiseptic

classrooms. They become critics of the Word, analyzing, dissecting, outlining, but not using it in the conflict for souls. To see God's Word convict and break a hardened rebel and bring him to the foot of the cross brings a deep sense of confidence in its power.

With David we would say of the Sword, "There is none like that; give it to me" (1 Samuel 21:9). An errant Scripture is a flawed sword, unfit for battle.

*Reviewed by Donald L. Norbie,
Greeley, Colorado*

Practical Principles of Gathering

by Merrill J. Oster

An excellent little book full of basic truths about the Christian life and the New Testament church. See December page 17 for a review.

AVAILABLE FROM INTEREST, P. O. Box 294, Wheaton, Ill. 60187. Price \$1.50 postpaid. Payment must be sent with order.

The Local Church

A. P. Gibbs: Scriptural Principles of Gathering	\$.75
William MacDonald: Christ Loved the Church	\$1.25
Donald Norbie: New Testament Church Organization	\$1.50
Merrill Oster: Practical Principles of Gathering	\$1.50
J. M. Davies: The Lord and the Churches	\$2.00
John Williams: Living Churches	\$2.00
A. P. Gibbs: Worship	\$3.00
Arnold Ehlert: Brethren Writers, a check list	\$3.00
Gary Inrig: Life in His Body	\$3.95
James Gunn: I Will Build My Church	\$4.00
W. E. Vine: The Church and the Churches	\$4.00
AVAILABLE FROM INTEREST P.O. Box 294, Wheaton, Ill. 60187	

Prices are postpaid. Payment must be sent with order. All other books should be ordered from your local Christian book store.

The Jonah Route

A HOW-NOT-TO-DO-IT LESSON FROM ELDRIDGE CLEAVER

The story of Eldridge Cleaver appearing in this and the previous issue of INTEREST deserves careful reading. It describes a classic case of conversion. It was not the oversimplified "fill out a coupon" or "follow a formula" route offered by much of modern evangelism. It was much more like the conversions of John Newton or John Bunyan's "Pilgrim." It was, as we have entitled it, a "long, hard journey to Christ."

Sometimes a man hears the gospel, and then begins his battle with God. In Cleaver's case the order was reversed. Evidently he fought a long battle with God and came to the end of himself before the Gospel was presented to him. He surrendered to God and came home to America before he knew what he had to do to be saved.

It is this battle that is omitted in too much of modern evangelism. Conveniently set aside is the Bible teaching that man is an enemy of God who needs to be reconciled (Romans 5:10; Colossians 1:21). Instead, man is pictured as a nice guy with a few problems, who only needs to realize that God is even nicer, and the two ought to get together.

In modern evangelism "commitment" is substituted for "salvation." Good, moral upright people can make a commitment without the humbling experience of admitting they are sinners, much less "lost."

Not so with Eldridge Cleaver. First he had to discover his lostness. And it was evidently a very humbling experience. To hear him speak today in his quiet, soft-spoken manner, you wonder how this man could ever have been a radical leader.

The listener, or reader, is reminded of the story of Jonah. Remember how the word "down" keeps recurring—down to Joppa ... down into the ship ... down into the hold of the ship (Jonah 1:3-5). Then we find Jonah cast into the sea and swallowed by a great fish that dove into the depths where the pressure must have been intense (1:15-17; 2:3-6, "down to the bottoms"). There the darkness would have been total.

But there also came faith. There Jonah cried out, "Salvation is of the Lord" (2:9). And there the upward journey began.

I am not suggesting the experience of either Jonah or Eldridge Cleaver is necessarily the pattern for everyone else. There are some that seem to come to Christ with virtually no struggle at all. Consider Philip, for instance, in John 1:43. The simple invitation of Jesus, "Follow me," was all that was needed. Even so, there might have been considerable anguish of soul, or even rebellion, leading up to this quiet response.

Those who trust Christ as young children often find their struggle comes later, in the teen-age years. One way or another, however, every Christian makes a decision that takes

into account his own "lostness." He may take the hard route, that is, the Jonah route, as Cleaver did. Or he may learn from the experience of others without enduring the whole, painful process himself.

It is to spare us such grief that we find stories like that of Jonah in the Bible, and carry stories like that of Eldridge Cleaver in INTEREST magazine. May the unsaved reader accept the lesson. May he acknowledge his own sinfulness and the utter bankruptcy of his own self-directed life, and surrender himself to Jesus Christ without reservation.

There are additional reasons for presenting Eldridge Cleaver's story, reasons that might be of interest to our readers. For one thing, the story gives an insight into the tortured thinking of young black men in the ghetto. White Americans have been notably indifferent to the bind into which our racist society has thrust the urban-black population.

It would be a mistake for a white reader to respond to the new Eldridge Cleaver with a smug sense of self-justification. The reaction should be just the opposite. It *has* been with me. The obscene, violent Cleaver of the past never got a hearing from me. Why should I listen to a man who had the wrong answers? Maybe I should have, but I didn't. But now that he himself publicly admits he had the wrong answers, I find myself far more concerned to understand the problems he faced. I find myself listening to the old Cleaver, as well as to the new one.

Furthermore, the new Eldridge Cleaver has a right to be heard, especially since his former views got so much publicity. A man has a right to say he was wrong—wrong about his country, wrong about vengeance, wrong about God.

It is the secular news media that ought to grant such rights to a man like Cleaver. But it won't. Secular news people specialize in destruction, riots, killing. They give millions of dollars worth of free publicity to anyone who wants to denounce his country, but aren't very interested in the man who wants to say something good about his country.

Secular news people have reported Eldridge's conversion, for that is newsworthy, but their coverage of anything spiritual is usually so distorted, and so tongue-in-cheek, that objective reporting is left to the Christian news publications. If you really want to know what happened to Eldridge Cleaver spiritually, you won't find it in *Time* or *Newsweek*, nor hear it on the 6 o'clock news. It therefore becomes part of the role of the Christian media to fill the gap left by the secular press.

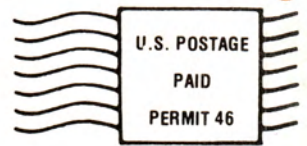
Finally, of course Eldridge Cleaver needs our understanding, our friendship, our prayer support. The man who scoffed at Christians has become our brother. He has a tremendous opportunity to bear witness for Christ in circles most of us would never be able to touch. But he is also a new Christian, vulnerable, a prize for religious opportunists as well as a target for Satan. He needs prayer.

James A. Stahr

INTEREST

BOX 294
WHEATON, ILL. 60187

Non-Profit Organization



Address Correction Requested



Believe & Live

Oh how unlike the complex works of man,
Heaven's easy, artless, unencumbered plan!
No meretricious graces to beguile,
No clustering ornaments to clog the pile;
From ostentation, as from weakness, free,
It stands like the cerulean arch we see
Majestic in its own simplicity.
Inscribed above the portal, from afar
Conspicuous as the brightness of a star,
Legible only by the light they give,
Stand the soul-quickenng words—BELIEVE AND LIVE!
Too many, shocked at what should charm them most,
Despise the plain direction, and are lost.
"Heaven on such terms!" they cry, with proud disdain,
"Incredible, impossible, and vain!"
Rebel, because 'tis easy to obey
And scorn, for its own sake, the gracious way.

by William Cowper 1731-1800

Submitted by Ruth E. Taylor, Calgary, Alberta

INTEREST

SEPTEMBER 1977 • Vol. 42 • No. 8



MANUEL MISSION
Reaching the Navajos for 55 years
A SPECIAL REPORT

Articles

- 3 The Tracks of Life
Like the tracks of an airplane, life, for some, seems to lead nowhere.
- 4 Reaching the Navajos for 55 Years
A photo report on Arizona's Immanuel Mission
- 6 Serving Christ in the Desert
The lonely, difficult years prepared the way for harvest.
- 10 The 1977 Immanuel Mission Staff
- 12 Aspects of Life
Real life is not to be found in anything this world offers.
- 22 Who Invented Sex?
Learn to be skeptical about dogmatic promulgations of modern science.
- 24 From the Bending in the River (Poem)

Departments

- | | |
|--------------------------|------------------------|
| 19 Address Changes | 21 Notices |
| 20 Commendations | 15 Quotes from Workers |
| 19 Conferences | 20 Reports |
| 22 Editor's Page | 21 With the Lord |
| 14 Letters to the Editor | |

FRONT COVER: Anna Blackwater, a Navajo Christian, weaves a Navajo rug in her home, spinning the yarn as she works. The rug will sell for about \$300.00.

Change of address notices, requests for the magazine,
and all materials for publication should be sent to:
INTEREST, Box 294, Wheaton, Ill. 60187
312/653-6550

Editor James A. Stahr, **Editorial Assistant** Naomi Bauman, **Art Editor** John W. Sweemer, **Business Manager** Dennis Bentz, **Directors of Letters of Interest Associates:** Neil M. Glass, Pres.; Robert W. Mojonnier, Sec.; James D. Kennedy, Treas.; C. Donald Cole, Walter Liefeld, John McCallum, J. Wilson McCracken, Kasmir C. Strance, Donald J. Thomson, LeRoy L. Yates.

INTEREST is published monthly, 11 times a year, by Letters of Interest Associates, 218 West Willow St., P. O. Box 294, Wheaton, Illinois 60187. **INTEREST** was founded in 1934 as "Letters of Interest from the Home Field." The name was shortened to "Letters of Interest" in 1938 and to **INTEREST** in 1969. Printed in U.S.A. by Lithocolor Press, Inc., Westchester, Illinois.

COPYRIGHT © 1977, by Letters of Interest Associates. Permission is granted to readers to photocopy **INTEREST** articles in small quantities for personal, school or church use. The following should be written or typed on the original before copying: "Reproduced from **INTEREST** magazine by permission." This permission does not apply to articles reprinted in **INTEREST** from other publications, or articles bearing copyright notices. Nor does it apply to large quantity reproductions, or to reprinting in any quantity. For such purposes, permission in writing must be obtained from the editor.

FINANCIAL POLICY: The magazine is sent without charge to those who request it, and is financed in part through the voluntary gifts of its readers. An annual reader survey is taken each fall, giving readers an opportunity to share in the maintenance of this ministry, but gifts for publication expenses will be received at any time. Checks should be made payable to "Letters of Interest".

MINISTRY FUND: Gifts will also be received for the "Ministry Fund". Monies so designated will be used for assembly missionary work under the direction of commended workers at home and abroad. Suggestions as to distribution are welcomed. Make checks payable to Letters of Interest. Gifts to L.O.I. are tax deductible.



The Tracks of Life

by C. Donald Cole

F. SCOTT FITZGERALD died before finishing his novel about Hollywood, *The Last Tycoon*. But he left copious notes with which his editors managed to write an ending to the story. Among the notes was a short paragraph about a minor character, Kathleen. "The realization came to her that the tracks of life would never lead anywhere and were like tracks of the airplane; that nobody knew of their place, since there was no Daniel Boone to hack trees ... it was an awful lonesome journey."

It's a sad little paragraph. For many people the tracks of life seem to lead nowhere. Yet that is only a manner of speaking; everybody knows they lead somewhere, ultimately to death. But death is like a massive, closed door beyond which nobody can see anything. Where do the tracks go on the other side of that door? It's not knowing that makes the journey so lonely.

Many believe that death is the end of the road, that the tracks just stop. But it doesn't take much reflection to realize that those who make such assertions cannot prove the truth of their statements. Maybe they *like* thinking that death is the end. This much is certain: nobody now living has ever died and returned to tell us what happened.

Yet there is a reliable source of information: the Bible. The Bible is *revealed* truth, including the truth that man survives death, that the tracks of life do not stop at the grave. The Bible teaches that man does not merely survive, he faces God. As one passage has it, "It is appointed for men to die once, and after that comes judgment."

However, eternal issues are not settled at any Judgment Day; they are settled in life by one's response to the Word of God. Those who receive the Savior of whom it speaks are saved; for them the tracks of life lead to Heaven. Those who reject him are lost. When they die they cannot join the Christ whom they rejected in life.

The question is, where are the tracks of life taking you?

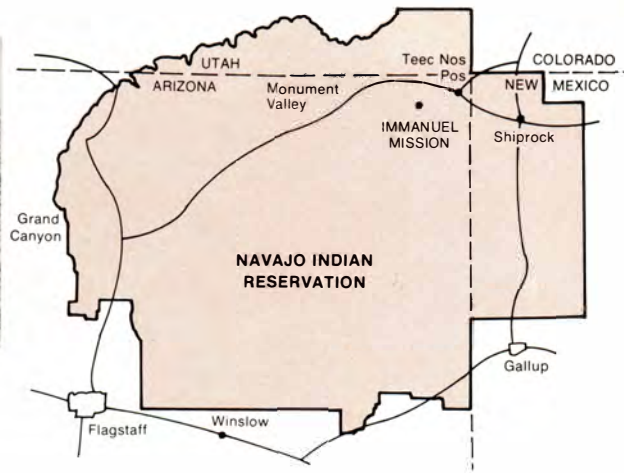
Donald Cole, formerly a missionary to Angola and then editor of *INTEREST Magazine*, is now radio pastor for Moody Bible Institute in Chicago. The foregoing article is reprinted with permission from the Moody Radio Program schedule.

Immanuel Mission

REACHING THE NAVAJO

The Mission Station
from the Mesa top
RIGHT: Cathie Fraser
and Navajo pupil





FOR 55 YEARS

AN INTEREST PHOTO REPORT—BY THE EDITOR

THE DESERT in northeastern Arizona is anything but flat. It is laced with washes and canyons, beautified by the high red rock walls of mesas and buttes. Vegetation is in sufficient supply to make both the mesa tops and the lower levels good grazing ground for sheep. There are no fences, but the grazing rights of each Navajo family are well established. Indian camps (individual homes) are scattered throughout the whole area, yet they fade into the landscape. From the mesa top, the desert below looks virtually uninhabited.

Immanuel Mission occupies an irregularly shaped 8-acre parcel of ground right out on the open desert. The entrance gate is on the east. The ground slopes off on the other sides, giving the mission an extended outlook across the desert to the west and south. A few hundred yards to the north, a mesa rises sharply.

At almost the exact center of the mission property is the old stone house, with its walls of dark sandstone and white mortar. Basically a square building, it has been elongated by a porch and a guest room. Helen Montgomery lives there now. The radio/telephone that serves the mission is in the front porch.

South of the stone house is a two-story structure built of adobe bricks. These two buildings remain from the early days of the mission. The larger one serves as a classroom building, with apartments for some of the staff members.

West of the adobe house is the long, L-shaped dormitory building, and beyond that the large multi-purpose building that serves as dining hall, gymnasium and community center. On the opposite side of the mission station, near the entrance gate, are found the main school building, the Navajo chapel, and several homes. Near the center of the

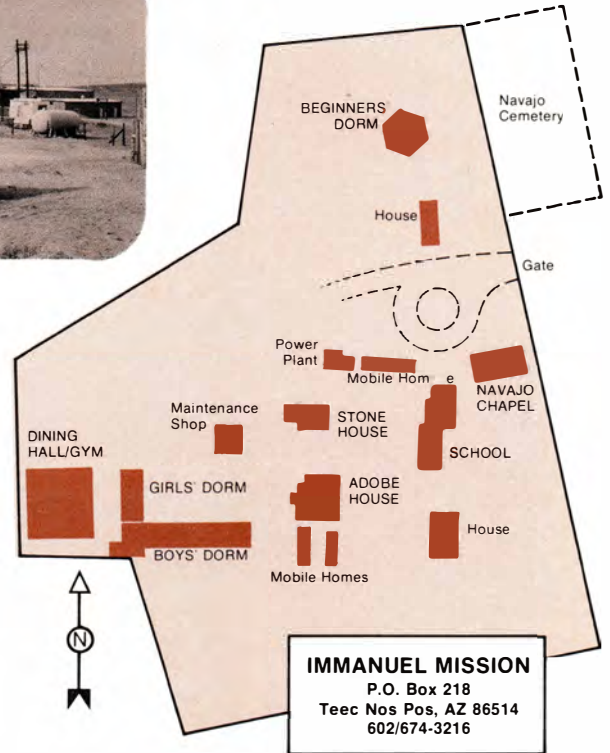
Continued on page 23.



The entrance gate



Dinner time



IMMANUEL MISSION
 P.O. Box 218
 Teec Nos Pos, AZ 86514
 602/674-3216



Teacher's aide Ruth Gray with beginners

a half century of faithful sowing in what seemed to be barren soil is bringing forth fruit at last.

SERVING CHRIST



Girls' Dorm and Gymnasium/Dining Hall



Author William Varder

by William Varder



Coach Dann Spelchinger (hidden) jumps with a Navajo student



LEFT: The old stone house, with the adobe house beyond it.



RIGHT: Maxine Benally and Dorothy Begay, both in fellowship in the Navajo assembly and both attending Navajo Bible Institute in Cortez, Colorado.



Angle Crompton with Grades 3 and 4



IN THE DESERT

EARLY IN the spring of 1922 Horace Holcomb set out to find the trading post. Already in his seventies, Holcomb had spent many years as a missionary. He was, by invitation of D. L. Moody, a graduate of the first class of what is now the Moody Bible Institute. Later, influenced by Harry A. Ironside, then of Oakland, California, he had cast in his lot with the assemblies, and was, in 1922, entering the Navajo reservation as a missionary from the Gospel Auditorium in Oakland.

Horace had heard about an old trading post that was being abandoned and could be bought for a very reasonable fee. After traveling to Flagstaff, Arizona, he set out across the desert on horseback. With him was Carl Armerding, now in his late eighties, but then a young missionary who had returned from Honduras a few years earlier in broken health. Carl had settled in Albuquerque, New Mexico. He joined Horace to help explore northeastern Arizona. They were looking for the trading post or some other suitable site for a mission station.

The trading post was located out on the open desert near Sweetwater. There Holcomb made a deal with the trader for the sum of \$400. The purchase included a few hogans and a native stone building chinked with adobe mud. Horace fixed up the latter for living quarters, and that summer was joined by his daughter Clara and later his wife,

Mary. Some time later, they were joined by their other daughter Marie, and her husband, Glen Girdner.

A nurse, Florence Barker, who had known the Holcombs previously, was interested in the work and, after some correspondence, joined the group in the summer of 1923. That same year, they had a visit from Harry Ironside. In 1924, Carl Armerding returned, this time to collect the thumb prints of the Indians in the surrounding area. These prints, the Navajo form of signature, went on a petition to the Bureau of Indian Affairs in Washington, which in turn authorized the establishment of the mission on the reservation. It was called "Immanuel Mission," as were several other evangelistic outreaches in Arizona and elsewhere that grew out of Ironside's continual thrusting of people out into the Lord's work (see INTEREST, May 1975, page 10).

During the next few years, Horace built two houses on the mission station. The larger was constructed of adobe bricks, and the other of native stone. Both houses are in use today, but the old trading post was torn down in the sixties. Its foundation stones can be seen in the hard-packed, sandy soil of the central courtyard.

The Indian work in this new field was hard and slow. Clara gained the confidence of a Navajo woman who taught her the language. When she was able to make herself understood to some de-

gree, learning and speaking became much easier. Eventually she became fluent in Navajo, and was one of the very few missionaries who ever mastered this difficult language.

OLD YELLOWHAIR

By 1930, both of Clara's parents had died. Florence Barker and the Girdners had moved on to other parts of Arizona, and for the next ten years, Clara was left to carry on the work by herself. This was most difficult for her, but there was some fruit of the gospel. A woman named Hazel Fairfield came to know Christ, and also a man by the name of Yellowhair. This man came to the mission and told Clara his family had forsaken him as they thought he was crazy for accepting the white man's religion.

Yellowhair asked to live at the mission and work for his keep. After some thought, Clara gave him permission. It was his duty to chop wood, do the washing and ironing, clean floors and do other household chores. In those days, there were no electric lights or power. The washing had to be done on a washboard, and the ironing done with sad-irons, which were heated on top of a wood-burning stove. Today such items are museum pieces.

Clara sought the Lord that He might send coworkers. Howard Montgomery, a young man living in the east, heard of the work and had considerable correspondence with Clara concerning it. He

felt the Lord was calling him to that particular area. He accepted the call, and the day came when he arrived on the field.

KITSELII WASH

It was 1940. Howard was met by Clara in Gallup, New Mexico. The trip back to the station was an experience. There were 90 miles of graded, dirt road to Shiprock, then 60 miles from Shiprock to the mission on a road not much better than a cow path. As they neared the mission, Clara was anxious about Kitselii Wash, which must be crossed. If it had rained up in the mountains since she had left the mission a few days earlier the crossing would be dangerous. There had been a time in the past when she had been crossing the wash, when a wall of water suddenly came down. The car, filled with groceries for the mission, was lost, but Clara had escaped with her life. This time, however, the crossing was made without any difficulty, and Clara and the new missionary arrived safely.*

Clara undertook to teach Howard the Navajo language. It is said that she was a hard teacher, which must have had good results, for in time Howard became fluent in Navajo. Long before that, however, he was traveling with Clara to a small government school, 30 miles away, and to Navajo homes, to hold Bible classes. Miss Holcomb had Howard give the message, and she would translate.

Two years after Howard's arrival, another worker came from the east. Helen Johnson was a young woman who had been corresponding with Howard, though she had never met him. In April 1942 she came out to help at the mission, and in July she and Howard were married.

The day came when Clara, because of ill health and age, was no longer able to continue her work. The Lord took her home in July 1945, and Helen and Howard, with the help of Old Yellowhair, were left alone to carry on the work. But not for long. A year earlier they had met Evelyn Varder at a rescue mission in Illinois. Two months after Clara Holcomb died, Evelyn joined the Montgomerys at the mission. It was to be her home for the next 20 years.

**A "wash" is the route of a river across the desert. Normally dry, or with an occasional moist spot or pool supporting some vegetation, the river bed can become a raging torrent soon after a sudden shower falls in the area. In September 1969 two of the Navajo Christian girls, each about 20, were returning home from a meeting at the mission. Attempting to walk across a wash just south of the mission, they were caught in a flood and drowned.*



Clara Holcomb in the early days of Immanuel Mission.

OPPOSITE PAGE: Her parents' grave located just outside the mission gate.

Evelyn Varder, the younger sister of the author of this article, was born in Manitoba, the daughter of a pioneer preacher on the Canadian prairies. In time the family moved to Chicago. Evelyn, exercised about the Lord's work, had been serving as a matron in the Pacific Garden Mission after giving up secular employment.

The years that followed were hard and trying and could be called the "transitional" years. It was during these years that Immanuel Mission had its growing pains. From a small mission, it grew, until it was noteworthy enough to be printed on major road maps.

BORROWED CASINGS

From the beginning, water had to be hauled from a spring two miles away. Several twenty-gallon containers were kept for this purpose. I hauled water on several occasions, and it was quite a chore.

One evening in August 1952, during my second working vacation at the mission, a pick-up truck pulled into the yard. Evelyn went out to meet the driver and see what he wanted. She learned that he was a well driller and had been drilling a well for the tribe about four miles from the mission. He was out looking to see if there were any more wells to drill before he left the district. When Evelyn heard that, she exclaimed, "I

know the Lord sent you."

The cost of well-casing was discussed, but the mission had no money. The driller said there was some casing left over from the well he was drilling. If Washington were to be contacted something might be negotiated.

The next morning, I went looking for the local Navajo councilman, which was like looking for a needle in a haystack. With the help of Old Yellowhair, I finally found him at a "Navajo sing." Old Yellowhair persuaded him to come with us to the mission. Ason Tso (Evelyn's Navajo name) wanted to talk to him.

At the mission, Evelyn typed a letter to the Bureau of Indian Affairs in Washington, asking if the well casing could be given or bought. The Navajo councilman agreed to sign the letter. After several weeks, a reply was received stating all the reasons why the B.I.A. could not give or sell the casing to the mission. However, the Bureau could lend the casing, but it must be surrendered on demand. We realized that once the casing was in the ground, no one was going to try to pull it up.

For over twenty-three years this well has supplied water to the mission and to the Indians living in the district. This remarkable evidence of God's care reminds us of Cowper's hymn, "God moves in a mysterious way His wonders to perform."

SEVEN ORPHANS

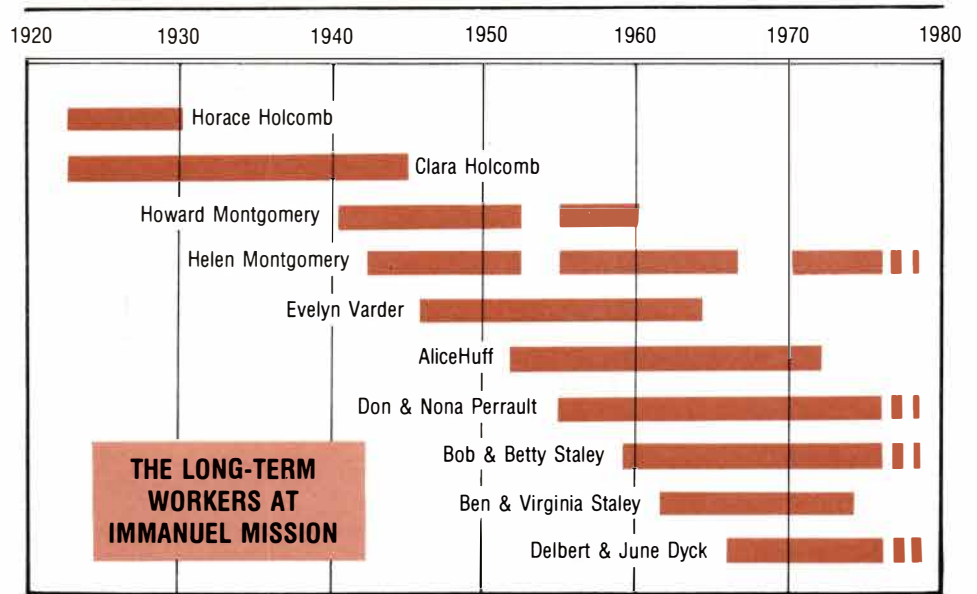
It was Evelyn Varder who introduced a new aspect to the work, the school ministry. "In the fall of 1948," she writes, "it was decided to commence an intensive work among the children, so in September we invited seven little Navajo kiddies into our home. These were all either fatherless or motherless. Miss Ruth Valentine came to assist in the children's work at this time ... The following year it was necessary for the Montgomery family to move into the stone house in order to relieve their larger home for the school work."

Helen Montgomery still lives in the old stone house. Since her husband died of cancer in 1960, she has been the senior missionary at Immanuel Mission. Her home continues to be the base for evangelistic and pastoral ministry among the Navajos of the area.

After the exchange of houses, the adobe building became the center of the rapidly growing school work. At first it served as both a dormitory and classroom building. The first fully qualified school teacher was Alice Huff from Iowa. She came in 1951, remaining for almost 21 years. Two years later Don and Nona Perrault joined the mission staff, commended by the Gospel Hall in Methuen, Massachusetts (now Andover Bible Chapel). They began their ministry as dorm parents to 13 children, who were taught by Alice Huff in five different grades. By this time a school building had been erected. It was destroyed by fire in 1955, and replaced by the first portion of the present school building in 1957.

In 1954 the Perraults had 21 children in six grades in their care, and Evelyn was seeking the Lord's guidance regarding dormitory accommodations for 40.

By mid-winter, 1959, the present



L-shaped dormitory was under construction, and the mission staff was growing. The long years of a tiny handful of lonely missionaries were past. Bob and Betty Staley arrived with their family in May that year. Bob, experienced as a principal and coach as well as a teacher, became the principal of Immanuel Mission School. Ben Staley, Bob's brother, with his wife Virginia joined the staff in 1961, remaining for twelve and a half years before moving to the Arizona Bible Camp ministry in Snowflake. Also in 1961, the United States government set up a post office in Teec Nos Pos, Arizona, and Immanuel Mission, after almost 40 years in Arizona, no longer had a Shiprock, New Mexico, address.

With the academic staff enlarged, it was now time for the Perraults to get some relief. Delbert and June Dyck came from California in 1966 to take up the work of house parents in the boys dormitory. Eight years later, Del's brother Laverne and his wife Kathleen took over the girls' dormitory, and the Perraults had completed 21 years as dorm parents. Don continues as maintenance man for the mission, and Nona as the bookkeeper.

Other workers have come and gone through the years, short-term workers who taught or helped in other aspects of the work. Some went on to long-time service in other mission fields.

The staff of the mission has now grown to 19, including seven couples. For details, see the pages that follow.

SECOND GENERATION

Over the years there have been many changes. The roads are now paved to within fourteen miles of the mission. Out on the paved highway a public, regional high school serves the entire area, and school buses wend their way over graded dirt roads into every populated part of the desert. Within a year or two, high voltage lines will bring electric power into the mission, replacing the two diesel generators that now supply the power for the entire station.

With public education now available, the mission school continues as a boarding school, offering the benefits of a Christian education to children surrounded by the heathen culture. Close to half of the students are "second generation," children whose parents attended Immanuel Mission School before them and know the benefits of the training it offers.

An Indian assembly functions on the mission station. Meetings are held in the Immanuel Navajo Chapel. The mission staff and the Navajo Christians meet together each Lord's Day for the breaking of bread. Then the Navajos carry on Sunday School, ministry and mid-week meetings in their own language. Three

Continued on page 18



THE 1977 IMMANUEL



Helen Montgomery

Mrs. Montgomery has carried on a pastoral and evangelistic ministry among the women of the reservation for many years. Here she shares the scriptures with Louise Whiterocks, age 84. Louise was saved eight years ago and is in fellowship in the Navajo assembly. She speaks no English.

Helen was commended to the work in 1942 by the Penlyn assembly near Philadelphia (no longer in existence). After she came to the mission she met and married Howard Montgomery, and they served together until the Lord called him home in 1960 at the age of 53. Helen has three grown children.



Nona and Don Perrault

Don does the maintenance work for the entire mission, and Nona is the bookkeeper. Here they lend a hand with meal service. For 21 years they served as dorm parents. They have no children of their own.

The Perraults came to Immanuel Mission in 1953, commended by Gospel Hall in Methuen, Massachusetts, now Andover Bible Chapel. Donald was raised in that assembly, but not saved until after he had spent three years as a machinist in the Navy Air Corps during World War II. Nona received Christ when Don took her to assembly meetings.



Robert and Betty Staley

Bob taught in public schools in Missouri and Kansas for eleven years before coming to the mission, where he now serves as school principal. Betty has had a Bible class and counseling ministry at the mission and has been school cook for the last ten years. She was born in Sault Ste. Marie, Michigan. Her father, Leonard Sheldrake, was a well-known preacher. The Staleys were commended to the work at Immanuel Mission in 1959 by Elm Springs Bible Hall in rural Kansas.

The Staleys have six grown children. Greg is a commended worker on the mission staff. Another son teaches Greek at California Center for Biblical Studies. Two daughters are working as secretaries for Christian organizations (Literature Crusades and Arizona Bible Camp).

DORMITORY PARENTS



June and Delbert Dyck

The Dycks were commended by Atascadero Gospel Chapel in California, where Del had worked as a farmer and carpenter. Since 1966 they have been house parents for 25 to 30 boys. They have three daughters of their own: Anna, Carrie and Elizabeth, ages 10, 8 and 5.



Laverne and Kathleen Dyck

Laverne and Kathleen came as houseparents for the girls in 1974, commended by Atascadero Gospel Chapel. A year older than his brother Del, Laverne had spent four years with the California Youth Authority and two years with the California Department of Corrections as a peace officer. The Dycks have four children: Daniel, 7; Jennifer, 4; Melissa, 2; and Julia, born May 13, 1977.



Kathie and Greg Staley

Greg and Kathie came to Immanuel Mission in 1972 as beginner dorm parents. Greg is involved in the community outreach program and is helping Helen Montgomery in the pastoral work to the community. The Staleys have two sons, Jeremy and Jonathan, 4 and 2. Greg was raised on the mission, and is commended to the work by the Navajo Immanuel Chapel.

MISSION STAFF

SCHOOL STAFF 1977

Principal—Bob Staley
 Kindergarten—Dottie DeYoung
 Grades 1 & 2—Cathie Fraser
 Grades 3 & 4—Angie Crompton
 Grades 5 & 6—Judy Patnaude
 Grades 7 & 8—Dann Speichinger
 Math and Science—Bob DeYoung

Teacher's Aide—Ruth Gray
 Boys' Coach—Dann Speichinger
 Girls' Coach—Linda Speichinger
Dorm Parents
 Boys' Dorm—Del and June Dyck
 Girls' Dorm—Laverne and Kathleen Dyck
 Beginner's Dorm—Greg and Kathy Staley



Judy Patnaude

Now in her ninth year at Immanuel Mission, Judy teaches grades 5 and 6. She was raised in a Christian home and graduated from Gordon College with a B.S. in Education. Judy was commended to the work from Calvary Bible Church in Derry, New Hampshire.



Linda and Dann Speichinger

The Speichingers met at William Jennings Bryan College, where both graduated in May 1973 with Bachelor's Degrees in Education. They were married in July and came to the mission in August of that year, but they had both applied separately to the mission, having seen Bob Staley's letter regarding faculty needs in the January 1973 issue of INTEREST. They were commended by Washington Heights Chapel in Sioux City, Iowa. Dann teaches grades 7 and 8 and coaches boys' sports. Linda coaches girls' sports, but gave up teaching after two years to raise Nathan, 3, and Renae, 1.



Catherine Fraser

Cathie Fraser teaches 1st and 2nd graders. She grew up in Pembroke Chapel, Detroit, and was saved in the Sunday School there. While earning a teaching degree at Hope College in Holland, Michigan, she worked in a nursery school. Then, commended by Pembroke Chapel, she came to Immanuel Mission in August 1975.



Robert and Dottie DeYoung

The DeYongs were commended by the Silver Lake assembly in Akron, Ohio, and came to the mission in August 1976. Bob teaches math and science and Dottie teaches the kindergarten class. Bob spent twenty years in aircraft maintenance as a mechanic, then went to school to work on a teaching degree. Dottie taught for three years in a Christian school in Ohio. The DeYongs have three children: Rebecca, Mary and Jonathan, ages 14, 11 and 8.



Angela Crompton

Born in Rock Island, Illinois, Angie attended the University of Northern Colorado in Greeley, where she received Christ through the witness of fellow students. With a background in Special Education, she taught for a year in western Colorado, and then came to Immanuel Mission in September 1976, commended by the Greeley assembly.



Ruth Gray

Born in Scotland, Ruth worked with children in a Gypsy mission in England, and then spent a year with Operation Mobilization. She came to the mission in January 1977 on a temporary basis, and has been working as a teacher's aide, helping with the large class taught by Cathie Fraser.

ASPECTS OF

by A. E. Horton

One English word must serve to convey the varied meanings of three different words in the original text

**BIOS
PSYCHÉ
ZOÉ**

MUCH RICHER than the English into which the New Testament has been translated is the Greek in which it was originally written. The subject of "life" offers a good example. Several Greek words are used to denote "life," whereas in English one word must do service for various aspects of that idea. We may speak of "the good life" when we mean a happy time passed in this world, or enjoyment of the good things the world affords. Or we may speak of life itself as the animating principle of living beings. For such varied aspects of life we find separate words in the Greek New Testament, and their different uses are most instructive.

I. BIOS

One such Greek word is *bios*, from which comes our English word "biography." *Bios* is used to indicate life as a period passed or as a manner of living. We are exhorted to pray "that we may lead a quiet and peaceable life (*bios*) in all godliness and honesty."¹ With "the affairs of life (*bios*)" the Christian is not to entangle himself.² The "cares and riches and pleasures of life (*bios*)" must not be allowed to choke out the Word of God.³

Used of the things pertaining to human life, *bios* is translated "living." It represents the goods or possessions necessary for life. The woman in Luke 8:43 "had spent all her living [i.e., all her provision for life] upon physicians."⁴

In I John 2:16, "life" (*bios*) refers to wealth, social position, or anything else on which the worldling sets his mind. Pride of such things is the "pride of life" which can so easily ruin Christian life and testimony.

II. PSYCHÉ

The second Greek word for life is *psyché*, from which we get such English words as "psychology." It is translated "soul" 58 times in the King James Version, and "life" 40 times. It denotes the animus or vital part of the living being, and as such is often used for the individual himself.⁵ A typical use is Matthew 2:20 ("they . . . which sought the young child's life"). In Matthew 10:28, the Lord teaches that men may be able to destroy the material body, but they are totally unable to "kill the soul," the living person himself.

Matthew 10:39 speaks of finding or losing one's *psyché*. The reference is to what we might term the "self-life." If we spend ourselves for our own interests, we lose the real and eternal profit which would accrue from denying ourselves and spending that self-life for the Lord's sake.

The same thought is found in Matthew 16:25, 26, where *psyché* is translated "life" twice and "soul" twice. The passage can legitimately be applied to the unsaved, for the loss of one's soul, in the usually understood meaning of the term, is inestimable. But it has its most solemn warning for believers who live for themselves and thus risk the loss, not of eternal life, but of the glorious reward to be given to those who live for Christ. "Live for self, you live in vain; live for Christ, you'll live again." What should a man give in exchange for his life in this sense? There is absolutely nothing whatsoever worth such a loss.

It is thus also that the Good Shepherd has laid down His life or soul (*psyché*) for

Life

the sheep.⁶ He sacrificed Himself, denying His own comfort and safety, for their eternal benefit. In so doing He left us an example, that we also might lay down our lives or souls (*psyché*) in self-denying service of our brethren in Him.⁷

III. ZOÉ

The principal word translated life in the New Testament is *zoé*.⁸ From it we get our English "zoology." Occasionally it is used in a sense like that of *bios*,⁹ and, at least once, like that of *psyché*.¹⁰ It is, however, preeminently the word for the essential life-principle.

As signifying this life-principle, *zoé* is also used of that principle which is to be found originally and essentially only in God and in His Son.¹¹ This life, as bestowed upon men, is the true life, real living, as in I Timothy 6:19 ARV: "that they may lay hold on the life which is life indeed." To adapt the language of the world, "This is the life!" And this life God offers to men, which is intended to enrich them in all their experience.

Real life is not to be found in anything which the world offers,¹² but only in Christ. *Zoé* is the life which God gives to those whom He saves, whereby they really begin to live. Their state before salvation is one of spiritual death.¹³ Without salvation they shall never see real life (*zoé*), but must inevitably perish.¹⁴ This does not imply annihilation, but rather being left in a state of permanent destitution of true life.

God's way, revealed to men, is thus "the way that leadeth unto life (*zoé*)."¹⁵

And he who receives this life from God has thereby "passed out of [his former state of] death, into [true] life (*zoé*)."¹⁶

IV. ETERNAL LIFE

Zoé occurs frequently in the phrase "eternal life." These words refer not so much to the *quantity* of that life as to its *quality*. It is not merely never-ending conscious existence. Such permanence of being is the portion of *all* spiritual beings whom God has created. Mere eternal existence is not in itself necessarily a condition of blessedness, whereas eternal life most certainly is.

Strictly speaking, eternal life has neither end nor beginning. As such it is life possessed essentially by God alone. John tells us that "eternal life . . . is in [God's] Son. He that hath the Son hath life."¹⁷ And John concludes his epistle by saying, "This is the true God, and eternal life."¹⁸ The grammatical construction implies that it is the true God who is Himself eternal life.

Thus it is that possession of Christ gives the believer eternal life. This life is not to be had apart from Him. He Himself actually becomes the believer's life. Colossians 3:4 is not a figure of speech, but a definition of reality.¹⁹

It is by the infusion of the Holy Spirit into our spirits that we become "joined to the Lord" and "one spirit" with Him.²⁰ We are not merely brought into harmony with Him. (That is the result, not the definition of our being made "one spirit" with our Lord.) We are also, without loss of our own identity and without being in any sense assumed into His deity, made to be partakers of the divine life by the indwelling of His Spirit uniting us to Him. This is what it means to be "in Him" and He "in us."

In John 17:2, our Lord notes that the Father had given Him authority over all flesh, that is, over all humanity, in order that He should give eternal life to all whom He had given Him. In verse 3, he defines what that life is in its experiential result: "that they might know Thee . . . and Jesus Christ." As those who have been given God's life in Christ, believers have the mind of Christ.²¹ This means

that we have been given the ability to think His thoughts, that we are now able to understand in accord with and by impartation to us of His understanding. It is in this impartation to us of Himself, giving us the ability to enter into His thoughts, that He is now able to reveal Himself to us. Thus in a very vital sense we may "know" Him.

We have been brought into a very real fellowship with Him, a fellowship of now kindred minds, limited on our part only by our present limited capacity and by the degree of our personal devotion and "following on to know" Him.

Having His mind also implies a new state of being (II Cor. 5:17). We have been re-created by His Spirit and His life into His own spiritual likeness. His Spirit continues His working within us, seeking to make that likeness to Him an increasing reality in our lives.²² That likeness will be fully manifested in glory.²³

This is one reason why we are called "sons of God." The term implies likeness to the Father.²⁴ The idea is that all who have been "born of God" are, ideally at least, like the Father.

If we really are thus children and sons of God, we shall be diligent to manifest that likeness to Him in practical living. If we really have title to the hope of being finally and perfectly like Him, the evidence will be seen in our seeking to be more and more like Him even now while we await that glorious transformation. If we lack that aspiration, the implication is obvious.

¹I Tim. 2:2

²I Tim. 2:4 In both this and the following reference, "this" is omitted from the quotation. The word is not in the original Greek, as shown by the use of italics in the King James Version.

³Luke 8:14

⁴Compare Luke 15:12, 30; 21:4. In I John 3:17 *bios* is translated "good."

⁵As in Rev. 6:9

⁶John 10:11, 15, 17

⁷I John 3:16 Also John 15:13, where again the word is *psyché*, and denotes the sacrifice of the self.

⁸It appears 134 times, always translated "life" in the KJV.

⁹As in Luke 1:75; I Cor. 15:19; James 4:14; I Peter 3:10

¹⁰Acts 8:33

¹¹John 1:4; 5:26

¹²Luke 12:15

¹³Eph. 2:1

¹⁴John 3:16, 36

¹⁵Matt. 7:14

¹⁶John 5:24

¹⁷I John 5:11

¹⁸I John 5:20

¹⁹Cf. John 14:6

²⁰I Cor. 6:17

²¹I Cor. 2:16

²²Col. 3:10; II Cor. 3:18

²³I Cor. 15:49; I John 3:2

²⁴I John 3:1-2



LETTERS
TO THE
EDITOR

I am writing to express my appreciation for your stand and your choice in including the Eldridge Cleaver articles in your fine magazine (June and July/August issues). That inclusion impresses me again that the Lord works in His time, not ours. The thoughts and literature of Mr. Cleaver were a particular, unique problem to me while I was teaching in the inner city ten years ago. I was aware of the efforts of Mr. Cleaver and his associates, and the tremendous impact their ideology had on my students. At the time, I wondered if God could change such calloused people.

How I praise Him that He, in His infinite love, has chosen to reach Mr. Cleaver, and indeed, you and me! Truly His love is incomprehensible.

I appreciate the encouragement your magazine has often provided me by reassessing ideas and relating their impact and relevance to myself and my faith. The Cleaver articles are a valid and important part of your ministry. Keep reminding us of His presence with us and His working with us.

David J. Schultz, Holiday, Florida

Dr. Walter Liefeld ("The Case for Resident Ministry," June, p. 10) has done us all a real service by so clearly distinguishing between activities and goals, and pointing out how a resident worker can actually help develop rather than hinder the realization of broad scriptural goals. The author also has set before us real challenges to equip evangelists, teachers, shepherds and counselors. This is the way that foreign missionaries should function in their relation to the national assemblies, and if they do so, healthy congregations will become evident.

Thank you also for the good interview with Dr. James Houston of Regent College. I attended Regent in the summer of 1973, receiving very valuable studies which deepened my ministry and comprehension of the biblical message. The summer program wasn't mentioned in the article, and I imagine that many furloughing missionaries and business Christians would like to take the concentrated three-week courses that are offered.

Bill Conard, Peru

Albert Horton's article (June, p. 6) on Christ's own claims of deity is very well done, except for one weakness: like most articles on this subject, only Christ's omnipotence, omniscience, and omnipresence are considered. How about considering some of the rest of Christ's attributes of deity, such as His divine holiness (the single most important attribute of deity), His divine love and grace (equally important with His holiness), His divine life (a critically important "general" attribute), and His immutability (intrinsic changelessness as described in Hebrews 13:8)? When

these are considered in the light of many Scripture passages, *we must conclude that Christ used these attributes continuously even while He was on earth.* Why are these attributes so rarely considered in any article about Christ's use of deity while He was on earth? A study of these attributes refutes forever the notion that Christ never exercised any of His attributes of deity on earth. Of course Albert Horton also refutes this false notion, but from a somewhat different approach.

Ray Oehm, Oceanside, California

Your article concerning "Thee's and Thou's" in the June issue seems clear, concise, thoughtful and helpful. One added point suggested itself to me. The whole idea of having special words and ways of addressing God may be reflected in the Christian's daily life. The voices of certain people change whenever they begin to pray aloud. There comes the "preacher's tone," accompanied by certain high-sounding phrases. God thereby is put off some distance from the regular and lowly parts of life.

No wonder that inexperienced Christians refrain from participation in public prayer; they fear that they cannot couch their requests in acceptable words, phrases and tones. And those of us who pray like this may really be expressing unconsciously the dichotomy that exists in the way we live and the way we pray. We may be keeping God out of the little intimate and personal things of our daily lives.

Being obedient in every little detail of life is the important way to show respect. To do this our words should be intimate and personal, our tones natural and our phrases direct.

Bruce Lemmen, Merced, California

It has been very gratifying to see the articles in recent issues of INTEREST on some aspect of the Urbana Missionary Convention. I think it would be in order for you, through the pages of INTEREST, to encourage leaders of assemblies to in turn encourage their college-age young people to involve themselves in the ministries of I.V.C.F. on the college campus. Since the goals of I.V.C.F. are to enable the young to mature spiritually; to witness to and disciple others; and to become interested in missions, we should be willing to give active support to a group with goals so close to ours.

However, I am fearful that because little if any active support of I.V.C.F. is rendered by the oversight in many assemblies, many of our young people go to college without availing themselves of the support and fellowship that is available to them.

Dick Clark, Portland, Oregon

I've heard folks speak of a "second blessing," and I've had a second blessing also! I picked up my INTEREST magazine in a quiet moment and really enjoyed its ministry articles, as well as informational items. Then I came to the news of the passing of Donald M. Taylor and thought to myself, "I've read of this before, but where?" On checking the date, I was rereading an issue of 1976. It didn't matter too much, for I was enjoying all of it again.

Roland Thompson, Keystone Heights, Florida



**JOHN COLLINS, Hickory Hill Apts.,
Sidney, New York 13838**

We are getting settled here in Sidney and find it very agreeable. Pray that we may bear a good witness for the Lord here.

We were saddened to close the mission for the last time. Pray for those men who knew the Lord as their Savior and were endeavoring to live for Him, that they may find a place where they will hear the Word and not fall away. *June 6*

**LAWRENCE DARLING, 11619 Stroud,
Houston, Texas 77072**

Ten days ago a man came to Rio Blanco to see the staff of the broadcast. He is from a fanatical village called Tuxpanquillo. Fifteen families listen to the program and would like us to visit them. They know about the gospel because about two years ago we visited this place. Afterward some Pentecostals visited the same area and were stoned out.

We sent a group of 12 young fellows there to show a film and preach the Gospel. They returned full of joy. More than 700 persons attended the showing. The municipal palace lent the projector. The fellows were invited to return. *June 6*

**ELSIE E. DAVEY, General Delivery
Swan River, Manitoba ROL 1Z0**

The Lord has just this week answered prayer in relation to staff for the Pretty Valley Bible Camp, and my heart is filled with praise for the way it is all working out. At the beginning of the month it looked as if only two ladies were to be responsible for three cabins and cooking. But the lord has undertaken in a wonderful way and now He is sending in not only enough, but one to spare. *June 24*

**JAMES M. DAVIES, 1216 Falgarwood Dr.,
Oakville, Ontario L6H 2L3**

It was a joy to see some 500 gathered for the two-day conference at Colorado Springs and to share in the ministry with **John Bramhall** and **William MacDonald**. People attended from as far as Oklahoma City. A letter since the conference tells that 1,000 tapes of the messages have been sent out.

Following the conference a week of ministry was held at Boulder and at Southwest Chapel in Denver. Following that I paid my first visit to North Dakota. There are now two gatherings in Fargo. They combined for the meetings, with some 70 meeting to remember the Lord. A two-day visit to Valley City concluded that happy trip. *June 23*

**AUBREY DELLANDREA, 247 Greenhill
Ave., North Bay, Ontario**

It was my privilege to be with the assembly at Thorold South for a weekend Youth conference and a week of gospel meetings following. The power of the Lord was evident as a number confessed faith in our Lord Jesus. One was a man who had had a kidney transplant about five months before his body rejected it. After he accepted Christ as Savior he told me he had wanted to be saved for a long while. *June 13*

**MARIANO GONZALEZ, 529 Pershing St.,
Glen Ellyn, Illinois 60137**

Recently I was able to minister the Word of God, share about the work in which we are involved, and fellowship with the saints in various parts of Tennessee, Alabama, Louisiana, Mississippi and Missouri.

We made an effort to install a telephone answering machine to minister to the Spanish community in New Orleans, but apparently it was not the Lord's time for such.

A request has come for our tapes for broadcasting *En Esto Pensad* twice a week in Bolivia. And recently a commercial station in the Dominican Republic began broadcasting Monday through Saturdays. This brings our broadcasts to a total of 27 a week. *June 7*

**SYDNEY HOFFMAN, 55 Huntingdale Blvd.,
Apt. 507, Agincourt, Ontario M1W 2N9**

We are working with the assembly at Bridlegrove Bible Chapel in the northeast part of Toronto. In September 1976 we officially opened the first phase of our new chapel which consists of a lounge seating 110, a gym and a few classrooms. The assembly has grown and is about double the number we were last fall, having between 50 and 60 in fellowship. Recently several of our young people have confessed faith in Christ and are giving us much joy. Family Bible Hour sees the lounge nicely filled with adults. The gym serves the Sunday School and Awana groups.

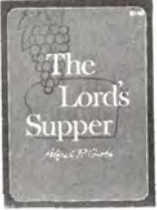
We started a day care and nursery school in February. **Judy Vardy**, a graduate in this field and one of our own young people, is supervisor. Many parents bring their children, ages 3 to 5 in the morning and call for them later in the day. A visit to our chapel, any day of the week but Saturday, would see a lot of happy children. Some of these parents have been to other services of the chapel. *June 13*

**BRIAN AGGETT, 413 North 57th Ave.,
Yakima, Washington 98908**

The beginning of the year saw the start of a new assembly in Selah, a few miles to the north. Elders have recently been recognized in this work and an enthusiastic spirit is evident. The work in Yakima continues on well. The Lord is already filling in the hole left by the departure of the Selah group—raising up some willing workers for the important visitation ministry.

After some recent illnesses, it was determined that I have Crohn's disease. This is being successfully treated with drugs and a careful diet. I praise the Lord for the strength and ability to pick up on various responsibilities again after some weeks lay-off. The Lord has taught me a valuable lesson—to share responsibility and train others to be involved. I find, like so many, it's easy to just go ahead and do things on your own. There are others who would like to help in the Lord's work, but just need the opportunity, encouragement, and a little "how-to" information. I wonder how many more in our assemblies are "sitting on the bench," but with specific suggestions and help would "get in the game." *June 7*

A classic reprint of A. P. Gibbs' "THE LORD'S SUPPER"



A complete study of this important subject
216 pages

In paperback only \$3.00

Other books by A. P. Gibbs

"Worship"	p 3.00
"The Preacher"	p 5.95
	cl 8.00
"Through the Scriptures"	p 2.50

Order from your local bookstore
or direct from
WALTERICK PUBLISHERS
P. O. Box 2216 Kansas City, KS 66110

Living Churches

by John Williams

A study of the New Testament pattern for the local church in its application to churches today. Life and leadership, ministry and service are discussed.

AVAILABLE FROM INTEREST, P.O. Box 294, Wheaton, Ill. 60187. Price \$2.00 postpaid. Payment must be sent with order.

Scriptural Principles of Gathering

by Alfred P. Gibbs

The simple teaching of Scripture as to how the Lord's people are to gather together, with comments on reception, worship and ministry. Written by a well-known Bible teacher, this is an excellent description of New Testament churches. Good for young believers. Inexpensive.

AVAILABLE FROM INTEREST, P.O. Box 294, Wheaton, Ill. 60187. Price 75¢ postpaid; 20% discount in quantities of ten or more. Payment must be sent with order.

Life in His Body

By Gary Inrig

In examining both the foundational forms and the wide freedom found in the N.T. church pattern, Gary Inrig shows modern believers how their assemblies can function both scripturally and successfully.

AVAILABLE FROM INTEREST, P.O. Box 294, Wheaton, Ill. 60187. Price \$3.95 postpaid. Payment must be sent with order.



Emily and Frank Perry

MALCOLM C. LEE, 933 View Dr., Richmond, California 94803

Our ministry here at the Richmond Rescue Mission has been a rich experience. The work is growing to the extent that we simply do not have plant enough to handle the needs. This past month there were 26 professions of faith. Our men overnights have grown from 463 in September 1976 to 984 in March of this year. This is an increase of 112% in that one phase of ministry alone. We are presently working toward building a new plant on the property adjacent to our present facilities. Lord willing, we will begin this project in July.

We have a typical rescue mission, with the additional ministries of family and ladies' shelter. Our children's ministry consists of two mobile chapel units. These units are parked outside the local schools and filled with children two or three times each afternoon. These same units will be used in seven Bay Area fairs this summer. *May 23*

HAROLD G. MACKAY, 2512 W. Vandalia Rd., Greensboro, North Carolina 27407

We are encouraged by the Lord's continued goodness here. The DVBS conducted by J. E. Schwartz and John Phelan was excellent, with the daily attendance averaging well over 300. The spiritual results were encouraging. Several were baptized recently, and attendance keeps good in all services, with at least 200 at prayer meeting this week. This is the power house.

Mountaintop Youth Camp opened this week with over 90 girls enrolled. It will run for seven weeks. *June 24*

A. ROSS McCONKEY, 2214 NE 1st Way, #104 Boynton Beach, Florida 33435

We are spending the summer in Killaloe, Ontario, where we have seen the Lord work in the past. We thank Him for making it possible for us to return here.

It is a joy to see those younger in years and in the Lord growing. They have asked to

again have a Young People's Question and Answer Meeting each Saturday night while we are here. Some of the young men are beginning to take part in the assembly meetings now. This is a real encouragement to us and to the whole assembly. *May 20*

EDWIN P. MESCHKAT, 3516 37th St., Lubbock, Texas 79413

Our assembly is composed of mostly younger believers and this May we lost some from fellowship due to graduation. We are looking to the Lord for replacements for these from the college scene, and plan to give more emphasis to the young people's home Bible study which has been in progress seven years.

For the past three years we have maintained a large house across the street from the Texas Tech University, but my wife and I feel the need for a change of pace. We are moving to a smaller house at the above new address. Most of the students have transportation, so this should not make much difference in the home ministry.

We are still hoping to expand our chapel building before the year is out. Plans have been redrawn three times to arrive at a desired plan, so we are looking to the Lord for His timing in the next step. *June 20*

EARL MILLER, 1120 Market St., Apt. 710, Meadville, Pennsylvania 16335

John Miller writes: On Sunday afternoon, June 5, after special meetings at Sunbury, Pennsylvania, were nearly concluded, my father had a serious heart attack. He spent a few days in intensive care and is now progressing well and regaining strength daily. Thank you for your love and prayers. *June 21*

BILL MORGAN, 1508 N. 1st Ave., Upland, California 91786

I am leaving tomorrow for nine weeks in the mid-west with two Bible Schools, one in Des Moines and one in Omaha, and six weeks of Bible studies in and around Atlantic, Iowa. *June 17*



Joe Paulick

**CARLOS OSTERTAG,
54 Steeplechase Dr.,
St. Peters, Missouri 63376**

This year we printed 1,200,000 copies of the 1978 issue of Palabras Fieles. With the help of faithful workers, two shipments have been made. The last one had 93 sacks with 630 parcels. Total weight was 3,356 lbs., all on one truck brought by one of our helpers for this purpose. Another shipment, close to the same size, is nearly ready for shipment.

We rejoice that Mrs. Ostertag is able to be back at the work that she enjoys so much. Tests showed that she has a mild case of diabetes, so she must watch her diet very closely.

July 5

**JOSEPH PAULICK, Box 1166,
Flagstaff, Arizona 86002**

We have been busy distributing New Testaments to 5th and 6th grade children in 36 government schools on the Navajo and Hopi reservations. At the Navajo Community College over 500 Indian students received New Testaments. Each school principal received a Bible.

At St. Michaels Roman Catholic Mission, 75 New Testaments were gladly received and the Sister Principal asked for Bibles for the 12 teachers for dorm study.

During a week of special meetings with a native evangelist, 18 souls from various tribes claimed to have trusted Christ. So we have been encouraged as prayers were answered.

May 23

**FRANK B. PERRY, Box 70,
Spanish Wells, Bahamas**

Had a most enjoyable time at the Nassau Central Crusade last month. Also shared in a crusade with **Worth Ellis** at the Shirley Heights assembly in Nassau. They baptized eight two weeks ago.

The new chapel at Harbour Island was dedicated on June 19 and we had a tremendous time. **Lewton Neilly** was the builder and he did a fine job. We just finished a week of special meetings there and found it most rewarding.

June 30

**GEORGE J. PIRIE, 22 Tiros Ave.,
Washington Township, Sewell, N.J. 08080**

We are in the process of moving to the above address. This will put me in the center of my ministry and will make traveling much easier. I am not changing my sphere of ministry, just relocating to make it more workable.

Last month I had encouraging series of meetings in Yonkers, N.Y., and Kearny, N.J., with other meetings in the area. This month I am in Rutherford, New York City and Jersey City.

June 17

**ALYCE PROCACCINO,
6 W. Cheyenne Rd.,
Colorado Springs, Colorado 80906**

As I review the ploughing and planting of the seed of the Word of God among the boys and girls this season, I see hearts that are open and ears that listen well. The question comes to me—what has really been gathered for the Lord?

Several weeks ago as we finished our lesson and were starting handwork, a little girl said, "Teacher, I was saved last night." I was so thrilled. She had attended these classes for two years and I have taken notice that the Lord has been dealing with her.

The same week a mother approached me concerning her little girl. I had seen the convicting power as this girl listened to the Word of God week after week. She had professed faith in Jesus Christ at home. How thankful I am that parents have the opportunity of leading their little ones to the Savior.

Life at the Home is extremely busy and many changes are taking place on the ground area. New faces appear at our door almost daily, for which we praise the Lord.

May 23

**HAROLD RICHARDS, 1537 Monte Mar Rd.,
Vista, California 92083**

It is over a year since my heart attack and I am able to get around as long as I am careful. I am convinced the Lord didn't raise me up to sit around, but rather to get in harness again. Since praying about it for some time, the Lord has shown us several Indian reservations over the mountains, east and south of here. We have already entered some of these with a welcome. Indian work is not new for us, but we do value prayer. We find most are Roman Catholic.

June 6

**DANIEL SMITH, 2803 W. 14th Ave.,
Vancouver, British Columbia V6K 2X3**

I am leaving tomorrow from South to West Australia and Perth, the capital. This is the last of the six states. The Lord has sustained me in good health and clear voice for these five months of ministry. We shall be home, Lord willing, July 4th.

We have seen souls saved and dying embers sparked into living flame again in many believers and assemblies. I will have had 200 meetings. I thank the Lord for sending me and I thank a multitude of His dear people in Australia who so lovingly received me.

June 21

**SEND INTEREST
TO YOUR
COLLEGE and BIBLE
SCHOOL
STUDENTS**



Parents and/or assembly correspondents are invited to send us the addresses of your young people who are away at school. We will put them on the INTEREST mailing list from now until May 1978. Please label your list "STUDENT SUBSCRIPTIONS" and mail to: INTEREST, P.O. Box 294, Wheaton, IL 60187



The Holy Spirit will direct the "WHAT" we should give, but we may need technical assistance as to "HOW" and "WHEN" to turn such direction into action.

Stewards Foundation can help you to obtain qualified legal or accounting advice.

Contact:
STEWARDS FOUNDATION
Box 294, Wheaton, Ill. 60187
Attention: Robert W. Mojonnier

**JOSEPH SPINELLI, R.D. 1, Bailey Road,
Montgomery, New York 12549**

In just a few days we will be leaving Flagstaff, Arizona, to return to the above address. Our family moved to Flagstaff last summer to serve the Lord among American Indians during a one-year leave of absence from my company.

During the year the Lord gave me opportunity to teach Bible and help in the music department at Southwestern School of Missions, as well as help with maintenance work. I've also had the privilege of doing visitation on the Navajo reservation, using gospel records supplied by Gospel Recordings of Los Angeles, for those who understand little or no English. My wife kept busy supervising the kitchen, dining room and food services at the school.

We would like to express our deep appreciation to all who held us up in prayer and had practical fellowship with us during this year of service for our Lord among the Indian people.

May 31
Editor's Note: The Spinellis were commended for a period of one year by the Christians of Valley Bible Chapel in Westwood, N.J.

**ANN WARRIS, 3941 Desmond Lane,
Tucson, Arizona 85712**

We are trusting the new tape course on Personal Evangelism will be ready for release in the early fall. We continually thank the Lord for the way orders for all of the series keep coming in from all parts of the world. "This is the Lord's doing, and it is marvelous in our eyes."

Our newest project is an Arizona Bible Women Prayer Fellowship. We are asking God to raise up those who will set aside a part of each Thursday for special prayer for ABW. Only ten minutes, consistently kept,

would mean so much. More and more requests for prayer come in from missionaries, from Christian workers, and from those who need His special touch in their lives in so many ways. So now we need those who, like Aaron and Hur, will help hold up our hands in the battle.

Please pray that many shall be exercised in this regard. To those who wish to be a part of this fellowship, we plan to send a monthly letter, up-dating the requests and telling God's answers.

**MERTON WOLCOTT, 110 Susan,
Sturgis Michigan 49091**

We will appreciate prayer as we get involved in our assembly again [after spending some time in France], as well as carrying on the typesetting service of Missions Type. We have Scripture Union Notes '78 in Swahili to start typesetting and proofreading immediately. The notes will be printed at Nyankunde this year.

**ERNEST WOODHOUSE, Rt. 2, Box 48,
Keystone Heights, Florida 32656**

I have just completed my first concentrated series of meetings since my visit to Birmingham, Alabama, more than eight months ago. The opening conference at Guelph, Ontario, proved to be a very happy and profitable one. I am in the process of easing back into circulation. My wife and I have deeply appreciated the loving concern shown by friends around the country during this protracted period of inactivity.

Earlier this year we were able to give some help with the music during the 13-week conference here at Park of the Palms, and also participated in the Leadership Conference at Fort Pierce and the missionary conference at Hollywood.

In the last few weeks have been encouraged in isolated meetings in the north. A rally shared at Valley Bible Chapel in New Jersey with Philip Morgan was followed by the conversion of a girl in the early hours of the next morning.

We will value the prayers of the Lord's people as we plan a somewhat limited program of meetings again.

**RAY ZANDER, Box 1315,
Boca Raton, Florida 33482**

My brother Doug is working in Las Vegas and goes up to Rhyolite where a daily work goes on for the Lord in the famous Bottle House. Bibles and Testaments and literature are freely distributed and many contacts are made as about 3,000 tourists go through this place each month.

Here in Boca Raton two Christians that professed in a home Bible study were baptized in the ocean last night amidst thunder, lightning and rain. Hospital visitation has proved to be a real blessing and each day is filled with opportunity.



**SERVING CHRIST IN THE
DESERT** *Continued from page 9*

Navajo men lead the work, preaching and doing visitation. About 25 Navajos are in fellowship, and other Indians from the area attend on a less regular basis.

Years ago Florence Barker wrote in her diary, "Oh Lord, let there be a school here some day." That school ministry, which continues to prosper, has been the means of reaching into many families, some of them living in remote parts of the reservation. It has joined with the pastoral, evangelistic and assembly ministries in sending out the gospel message, and has helped make the attitude of the whole area favorable toward the mission and the gospel.

More and more the Navajos themselves are doing the evangelistic work. The last ten years especially have seen real blessing in salvation and spiritual growth of Navajos. The long and lonely labors of the early, sacrificial years are producing real fruit at last.

The author, Canadian-born Bill Varder, has lived in Phoenix, Arizona, for more than 30 years. His involvement with Immanuel Mission began in 1946, shortly after his sister Evelyn joined the staff. An industrial electrician by trade, he has spent many working vacations at the mission, especially concerned with such things as the electrical power plant and the wiring of buildings. On one of those vacations at the mission (1960), Bill's wife Ethel contracted pneumonia, dying shortly afterward of cortisone complications. Bill, retired since 1972, maintains an active interest in the electrical needs at Immanuel Mission, as well as at Story Book Christian Camp in Minnesota.

Arthur Durnan BIBLE LANDS PILGRIMAGE



- 11 Glorious Days & Nights - See Golden Jerusalem, The Temple Mount, Calvary, Nazareth, Bethlehem, Sail on Blue Galilee, Shop in Ancient Bazaars, Experience Ancient Athens, Greece!
- Deluxe Accommodations, All meals, Reasonably Priced! Swiss Air from Montreal Mirabel (via Switzerland) on March 6, 1978! Act Now - Limited Numbers again!
- Free Color Brochure with Application Form:

Arthur Durnan
30 Hope Crescent,
Belleville, Ontario, Canada. K8P 4S2
Phone: (613) 966-1167



ARE YOU WONDERING JUST WHERE TO RETIRE?
If so, Park of the Palms, located in north central Florida could be just the spot for you. We are situated on the shores of beautiful Lake Brooklyn.

Park of the Palms has available on a one or two-year lease, lakefront rooms, studio, and one-bedroom apartments. Prices range from \$150.00 to \$250.00. Meals available in the dining room.

Write or call today.

Park of the Palms Inc.
Keystone Heights, Florida 32656
Phone (904) 473-4926

A CHRISTIAN RETIREMENT COMMUNITY

address changes

WORKERS CHANGES

Mrs. Lillian Anderson,
Robincroft Retirement Home,
275 Robincroft Dr., Pasadena, California 91104

Peter Foggin, % Grace Children's Hospital,
Boite Postale "R", Port-au-Prince, Haiti

Colin Heath, LaMancha Apts.,
4685 Briary Rd., Apt. C, Richmond, Virginia 23224

W. Archie McLellan, 670 Rehoboth,
Grand Rapids, Michigan 49505

Roy Pell, 348 Jefferson, Rt. 1,
Newaygo, Michigan 49337

George J. Pirie, 22 Tيروس Ave.,
Washington Township, Sewell, New Jersey 08080

Victor Sheaffer, 10836 E. Armada Lane,
Tucson, Arizona 85715

Donald Williams, 117 Stratford,
Winnipeg, Manitoba R2Y 1T8

ASSEMBLY CHANGES

LOOMIS, CALIF.: Loomis Gospel Chapel,
% David C. Anderson, 8732 Rock Springs Rd.,
Penryn, 95663
BB 9, SS 10:15, FBH 11:30, Wed. 7:30

BRIDGEPORT, CONN.: Gospel Hall,
441 Bishop Ave., 06610.
Send mail to chapel address.

ALBANY, GEORGIA: Gospel Chapel,
% John Butts, 1108 11th Ave., 31707
(912/436-5453)

OWOSSO, MICH.: Countryside Gospel Chapel
BB 9:30, SS 11, G 6, Wed. 7

ALBIA, IOWA: Gospel Chapel
% Donald Stevenson, 215 Benton Ave. W.,
52531 (515/932-7465).

SOUTHERN PINES, N.C.: Chapel in the Pines,
% T. K. Duncan, Pee Dee Rd., P.O. Box 978,
28387.

OREGON CITY, OREGON: Bible Chapel,
503 Madison, (Formerly Clackamas Chapel)
% O. Jannsen, 8530 S.E. Jannsen Rd.,
Clackamas, OR 97015.

MARKHAM, ONTARIO: Gospel Chapel
% R. Gee, 7 Sir Lancelot Dr., L3P 3S3

TORONTO, ONTARIO: Central Gospel Hall,
% James Irwin, 880 Melton Dr., Mississauga, ON.

ERROR CORRECTED

HIALEAH, FLORIDA: Local Evangelico,
2410 East 8th Ave., 2nd floor
(Spanish language)

BB 9, SS 11, G 7, Wed. P & BS

In the April issue, the new listing for this assembly incorrectly substituted the name and address of the Gospel Chapel, an English-speaking assembly in Hialeah. Earlier in the same column the address of the English-speaking assembly had been correctly listed as follows:

HIALEAH, FLORIDA: Gospel Chapel,
1234 West 31st St. 33012 (822-4223)

ASSEMBLY DISCONTINUED

MINNEAPOLIS, MINN.:
Good News Bible Center,
713 South 10th St.

NEW LISTING

ALFRED, NEW YORK: Alfred Fellowship
% Fred McMann, R.D. 2, Box 69, Hornell 14843
(607/276-6337)

BB 9:30, FBH 10:30, SS 11:30, Fri. 9 p.m.

A small number of families have been meeting according to New Testament principles for 12 years in the small, college town of Alfred, New York. The ministry has been primarily to students, causing a large percentage of the assembly to be transient. The assembly feels it would be helpful to the Lord's people in the selection of a university to know of the existence of the Alfred Meeting.

conferences

SEPT. 2-5—MINNESOTA

The Twin City Assemblies Labor Day Conference will be held at Northwestern Bible College, Roseville.

SEPT. 4-5—MISHAWAKA, INDIANA

The Labor Day Conference arranged by Mishawaka and Elkhart assemblies will be held at Grace Bible Chapel, 2537 Liberty Dr., Mishawaka. Speakers expected are Robert Ramey and Ben Tuininga. Meetings on Sunday at 9, 10:30, 2:30 and 7; on Monday at 10 and 2. Accommodations available.

SEPT. 13-15—NORTHWEST WORKERS

Second annual Northwest Home Field Workers Conference will be held at Diamond Lake Resort, near Newport, Washington. Contact Venture Coy, 814 Baker St., Boise, Idaho 83704 or David Sharp, P.O. Box 693, Solvang, California 93463.

SEPT. 16-17—MIDWEST LADIES MISSIONARY

The 18th Annual Fall Midwestern Women's Conference will be held at Lake Geneva Youth Camp, Lake Geneva, Wisconsin. Expected speakers are: Julie Fries, Judy Ramey, Audrey St. Marie. Registrar: Mrs. Kasmir Strance, 9773 Ingleside, Chicago, IL 60628.

SEPT. 24—MILWAUKEE, WISCONSIN

Wauwatosa Community Chapel will hold a mini-conference on Biblical principles and procedures of the local assembly. Speaker, Robert Ramey. First session, 2 p.m. To register contact Dennis R. Schildt, 225 N. 79th St., 53213 (414/453-2104). Conference fee includes evening meal.

SEPT. 24—WINSTON-SALEM, NORTH CAROLINA

Fair Oaks Gospel Chapel will hold a missionary conference. Speakers expected are Leslie Rainey and Basil Jackson. Contact L. L. Leathers, 3013 Guess Road, Durham, NC 27705

SEPT. 24-25—WATERLOO, IOWA

Downing Avenue Gospel Chapel will hold its annual Bible conference beginning on Friday evening. Accommodations and meals provided. Contact: Edwin Dempster, 1012 W. 3rd St., 50701 (319/234-2405).

OCT. 1—NORTH CAROLINA LADIES MISSIONARY

The 26th Annual North Carolina Ladies Missionary Conference will be held at North Raleigh Chapel, 5421 Six Forks Road, Raleigh. Speakers will be Mrs. Charles Van Ryn and Mrs. James Tielmann. Sessions will be at 10 and 2. Lunch provided. Contact: Mrs. Donald Pelon, 5523 Newberry Dr., Raleigh, NC 27609.

OCT. 3-6—NATIONAL WORKERS CONFERENCE

The Workers Conference will be held at Sunnyside Bible Chapel, Minneapolis. Theme: An Effective Church in a Changing Culture. Meals and lodging provided. Contact: Sherman Camp, 2347 Inca Lane, New Brighton, MN 55112 (612/633-1323).

OCT. 8-10—EDMONTON, ALBERTA

Assemblies in the Edmonton area have planned a Thanksgiving Conference. Speakers expected are Dr. Lewis Johnson, William McRae and Harry Thompson. For accommodation and other information, contact: Horace M. Ekins, 4343—115th St., T6J 1P5 (403/434-7509).

OCT. 8-9—WESTBROOK, MAINE

The annual Bible conference will be held at Spring Hill Gospel Hall, 225 Spring St. Speakers expected are Donald Welborn and Leslie Rainey. Accommodations and meals provided. Write to: Daniel F. Chick, 95 Maple St., 04092.

OCT. 10-11—OMAHA, NEBRASKA

The Keystone Bible Chapel, 7840 Maple St., will hold its annual fall conference, beginning with prayer on Friday at 7:30. Speakers expected are Dan Smith, Ray Routley and David Pollock. Accommodations available. Contact: Lyle Rockhold, 6811 Mason St., 68106.

OCT. 19-23—MOUNT HERMON, CALIFORNIA

The Pacific Coast Christian Congress will be held at Mount Hermon Christian Conference Center. Speakers will be David Glock, Fred Kosin, James Stahr, and T. Ernest Wilson. Registrar: Homer Williams, 1185 4th Ave. S., Napa, CA 94558 (707/224-7290).

CHURCH AND FAMILY FORUMS

September 9-10 Fresno, California
October 14-15 Seattle, Washington
November 11-12, 18-19 Hershey, Pennsylvania
December 2-3 Quad Cities

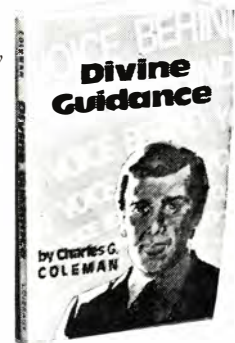
These regional conferences are an outgrowth of the 1975 Continental Congress on the Family (see INTEREST February 1976, page 16). They will train individuals to use new adult curriculum materials designed to strengthen and enrich family relationships. Seminars are offered in three areas: marriage, parenthood and singleness. Cost is \$32.00 per person. For details and application contact: Family Concern Inc., P.O. Box 14249, Omaha, NE 68124 (402/393-0142).

Conference announcements for the December issue should arrive at INTEREST by October 10. No charge for first announcement; \$15 prepaid for each additional appearance.

New!

*How to know
God's will*

**DIVINE
GUIDANCE
That Voice
Behind You**
by Charles
G. Coleman
paper \$2.50



*Plus—a unique Spiritual Gift
Questionnaire to discover your gift*

From your Christian Bookstore or
LOIZEAUX BROTHERS
Dept. LOI, Box 70, Neptune, NJ 07753

commendations



Kit and Chuck Coleman



**Gene and Sandi Fuqua
with Steven, Janelle and Jesse**



**Nancy and David Pavey with Johnny (l.)
and Allen**



CCBS choir singing at graduation

REPORT'S

CCBS GRADUATION

Saturday, June 4, was the 12th graduation at California Center for Biblical Studies. Forty-four students were certified as having successfully completed their studies in our "One Year for Life" program. Two student speakers, Cathie Zullinger of Whittier, California, and Ken Bodes of Waterford, California, recalled moments of first impressions, growth, sorrow, joy, ministry to the young and elderly, as well as challenging everyone to a life of commitment in the service of our Lord Jesus Christ.

With this graduating class, we have now served over 500 Christian young people at CCBS. We appeal for prayerful support as we welcome our new student body in mid-September.

Dick Matthews, President

BILINGUAL BAPTISM

Two Long Island assemblies, the English-speaking meeting at Glen Head and the newly-formed Spanish assembly at Long Beach, joined together for a baptismal service on June 5th. Four from Glen Head and six from Long Beach obeyed the Lord in baptism. The Spanish believers baptized included Argentinians, Dominicans and a former senator from El Salvador and his daughter.

It was a happy time for both assemblies, with an atmosphere of real harmony, although the meeting was bilingual. **George Walker** interpreted for a converted priest and **Louis Montalvo** translated for **Raul Caballero, Jr.**, who is visiting among the Spanish assemblies.

Prayer is requested for the Spanish assembly of Long Beach as it grows and seeks to win many for the Lord.

BOISE, IDAHO

During the month of May, **David Sharp** of Solvang, California, was with us. It was a profitable time of ministry in the Word, with Bible studies being conducted in homes as well as meetings at the Chapel. There was evidence of the Lord's blessing. One young believer was baptized.

Westside Bible Chapel,
Don Bollinger, Corresp.

MR. & MRS. CHARLES G. COLEMAN, 6217 Beachway Dr., Falls Church, Virginia 22041

Charles Coleman is a licensed professional engineer and scientist. He retired from military and government service in 1972, and has since been working as an independent scientific consultant for the U.S. government and private industry. He has been in demand as a speaker at assemblies, conferences and at boys' camps. He and his wife Katherine have three grown children.

Because of Chuck's gift and the opportunities available to him, the assembly at Clinton, Maryland (Clinton Community Chapel), has encouraged him to consider full-time ministry for the Lord. Chuck and Kit enter this new phase of their lives with the commendation of the assembly.

**MR. & MRS. DAVID PAVEY,
Literature Crusades, P.O. Box 203,
Prospect Heights, Illinois 60070**

In April 1969 David and Nancy Pavey began eight years of service for the Lord as missionaries in France, commended by the Valley Church of Moraga in Moraga, California. The first half of that period was with Literature Crusades, and now L.C. has invited David to join their staff in Illinois as European Coordinator, with responsibilities for recruiting, teaching and placement of the two-year missionary teams for Europe. The Paveys began their new ministry during the summer with the concurrence of the commending assembly.

Replacing the Paveys in the work at Vilfontaine are Mr. and Mrs. Jean Fortin (commendation in June issue, page 13).

**GEORGE YPHANTIDES,
134 Columbus Drive,
Tenafly, New Jersey 07670**

In 1971 George Yphantides was commended to the Lord's work in Greece by Grace Chapel in Tenafly, New Jersey. Two years ago he came back to the United States for personal reasons. The expected return to Greece has not been possible, and brother Yphantides is working among assemblies in the United States, with particular reference to service among the Greeks. He has a Bible class in Greek, meeting in his home.

The Tenafly assembly has modified its commendation to encompass the new homeland ministry.

PITTSBORO CHRISTIAN HOME

Commended in 1976 by the Grace Gospel Chapel assembly of Allentown, Pennsylvania, Miss Janet Nickel has been on the teaching staff of the Bethany Christian School in Barranquilla, Colombia. Unable to receive an extension of her visa, she returned to the United States in April, where she immediately offered her services to the Pittsboro Christian Home, Box 518, Pittsboro, North Carolina 27312. A letter from the commending assembly gives notice of her new sphere of service for the Lord.

UNION GOSPEL MISSION

Christians of The Bible Chapel in Sacramento, California, have commended Eugene R. Fuqua (pron. *few-kway*) to the work of the Lord. Gene is on the staff of the Union Gospel Mission in Sacramento. He and his wife are active in the commending assembly. They have three small children. Their address is 1016 Hemlock, West Sacramento, CA 95691.

Sandra was formerly a missionary nurse in Lebanon. Gene is an accomplished pianist. He taught music for some time at Multnomah School of the Bible.



David Metler

JOHN D. COWLEY, 72, of Hampton, Virginia, on May 17. Saved in 1936, Mr. Cowley was in fellowship at Bethany Gospel Chapel, Newport News. He actively witnessed for the Lord in jail and mission work until hindered by successive heart attacks.

ANDREW KAYTOR, of Oshawa, Ontario, on May 15, as a result of a stroke following leg amputation. Formerly in fellowship in the assembly in Simcoe, lately he met with Christians in the Nassau St. assembly in Oshawa.

DAVID F. METLER, 62, of Clovis, New Mexico, on May 22. David was saved in December, 1946. Immediately he began to look for something he could do for the Lord and started Bible classes in his home for children and adults. An assembly was formed from this work and it continued to meet in the Metler home for a number of years.

In July 1959 the Christians of the Bible Truth Center in Colmar Manor, Maryland, commended David and Virginia Metler to the Lord's work. Since then they have been working with Spanish Americans in New Mexico in evangelistic and pioneer ministry. Mrs. Metler is continuing in the work. Two of nine children remain at home.

EDNA F. PORTEOUS, 68, of Woburn, Massachusetts, on June 10 of cancer. Born in London, she was the widow of Sydney Porteous who served the Lord in the New England area for many years.

STEPHEN G. SMITH, 83, of Rochester, New York, on May 23. Saved over 61 years ago, Mr. Smith was in fellowship at Congress Bible Chapel, where he was an elder and correspondent for many years. He was used in an unusual way in counseling with young people.

NETTIE BROOKS TRAVIS, 95, of El Paso, Texas, on June 1. Mrs. Travis was in fellowship with Christians at Del Norte Bible Chapel, El Paso, since that meeting began 20 years ago. She was a beloved women's Bible teacher.

ABANDONED BABIES being received at "El Refugio" orphanage in Colombia. Missionaries Geoff and Gail Thomson (Apartado Aereo 188, Armenia Quindio, Colombia) are anxious to contact Christian couples in the U.S.A. and Canada regarding adoption of these children.

BEAUMONT, TEXAS: Christians have gathered at Believers Chapel regularly since 1952 (25 years) in the same location, and have no intention of disbanding. Reports in circulation that the meeting has disbanded are erroneous. Letter signed by four trustees.

FELLOWSHIP: If you live near Charleston or St. Albans, West Virginia, or know someone who does, we invite you to our neighborhood fellowship time and Bible study. For more details please write: Bob Lehmann, 18 Aliff Lane, St. Albans, WV 25177.

BURLINGTON, IOWA: Anyone in the Burlington, Iowa area interested in meeting according to New Testament church principles is invited to contact us. Duane and Marjorie Davis, 2125 Vineyard St., Burlington IA 52601 (319/752-9619).

FOR RENT: Beach cottage in South Daytona, Florida, weekly. Sleeps eight. Central air conditioning. River in rear, ocean 350 yards. Near New Smyrna Beach assembly. Write or phone: George C. Blevins, 3605 Cherokee Rd., Doraville, Georgia 30340 (404/457-3265).

FOR RENT at Park of the Palms, modern, furnished, one-bedroom duplex house. Heat and air conditioning. Half block to lake, pool, dining room and chapel. \$125.00 and \$175.00. Write M. Thompson, Box 45, Keystone Heights, Florida 32656 (704/692-8436).

WANTED: EARLY ISSUES OF LETTERS OF INTEREST (1934 through 1942), needed to complete our office files. Also we are in short supply and would appreciate copies of all 1943 through 1951 issues: March 1952; Feb. and June 1953; June 1956; Sept. 1962; April 1963; Oct. 1968 and Nov. 1969. Send to INTEREST, P.O. Box 294, Wheaton, Illinois 60187.

NOTICES are carried at the flat rate of \$15. Maximum length: 40 words. Payment must be sent with order.

The Local Church

- A. P. Gibbs: Scriptural Principles of Gathering \$.75
 - William MacDonald: Christ Loved the Church \$1.25
 - Donald Norbie: New Testament Church Organization \$1.50
 - Merrill Oster: Practical Principles of Gathering \$1.50
 - J. M. Davies: The Lord and the Churches \$2.00
 - John Williams: Living Churches \$2.00
 - A. P. Gibbs: Worship \$3.00
 - Arnold Ehlert: Brethren Writers, a check list \$3.00
 - Gary Inrig: Life in His Body \$3.95
 - James Gunn: I Will Build My Church \$4.00
 - W. E. Vine: The Church and the Churches \$4.00
- AVAILABLE FROM INTEREST
P.O. Box 294, Wheaton, Ill. 60187

Prices are postpaid. Payment must be sent with order. All other books should be ordered from your local Christian book store.

with the Lord

NOTICES

DAVID H. ANDREWS, 64, of Loveland, Colorado, on June 9th. He was chief building inspector for the city of Loveland, and an elder in the Fort Collins (Colorado) Bible Chapel.

BUILDING TRADESMEN are needed as volunteers to aid in construction or remodeling of assembly projects in various parts of the U.S.A. and Canada. Write for areas where your skill could be used. Bob McLellan, 5301 N. Hampshire Ave., Minneapolis, MN 55428.

Who Invented Sex ?

"SEX WAS INVENTED as a biological instrument by the blue-green algae."

Yes, sir, that's true! I know because I heard it on T.V. Sorry I can't tell you what program I heard it on. I think it was one of those documentaries on public television, but it might have been said by a participant in a panel discussion on some major network.

It wasn't a joke. It was said in all seriousness by a scientist (so-called) who really believed it. And he expected me to believe it, too.

When you reject the Bible, and the God of the Bible, and the Bible account of creation, you haven't much choice. Far-out theories like this are all you have to offer by way of explanation of our marvellous universe.

Those scientists and philosophers who propound such nonsense banish God from His own creation. Nevertheless these interpreters of our universe find it virtually impossible to describe the origins of life without inserting personality. Men may choose to believe that life came into existence through chance chemical combinations billions of years ago in the blue-green slime on some primordial sea. Immediately they are faced with the question of how such accidental life began reproducing. That's when statements start appearing like the one that opens this article.¹

Evolutionary scientists are forever slipping into the bad habit of "personalizing" the chance processes they believe in. Hence, "sex was invented by . . ." Inventing is an act of intelligence and will. Nothing can be invented unless you already have somebody there.

Mind you, my television tutor had no thought of attributing intelligence and will to the blue-green algae. But then, neither did he have any notion of how sex came into being without intelligence and will—nor any plausible words for the process. So he fell back on the word "invent." The word cloaked the hollowness of his theory, and gave his utterances an impressive sound.

A man who won't admit that God was there can't seem to explain some things without using verbs that acknowledge God's presence. He finds it easier to change the nouns. It is quite common to substitute "nature" for God, especially when describing the beautiful adaption of living things to their environment. "Nature decided . . . , nature determined . . . , nature realized. . . ." Now would that be Mr. Nature or Mrs. Nature? Evidently the latter, for the subsequent pronouns are more likely to be "she" than "it" (but never "he").

If the scientist stubs his toes on pronouns, he really trips on the verbs. Deciding, determining, realizing, etc.—all acts of an intelligent being. People who insist on crediting personality to nature would be better off to admit that only God can make decisions like that.

And then occasionally come those special words like "invent." Another such word is "code." Just a few years ago that word was being used repeatedly to tell the common people of the amazing scientific discoveries of the process

"that governs the operation of every cell and rules all life" (Newsweek, May 13, 1963, p. 63). It was a chemical process. There was no need to mention God in describing it, for it operated quite well by itself. It would have been rather irrelevant to say that Jesus Christ was the one by whom "all things were created" and in whom "all things hold together" (Colossians 1:16-17 NIV).

In 1953 two unknown scientists, James D. Watson and Francis Crick, worked out the spiral staircase structure of deoxyribonucleic acid (DNA), the "master molecule of life." It took ten years for their discovery to reach the general public—but then we got it with a vengeance. "DNA's Code: Key to All Life." headlined *Life* Magazine in its October 4, 1963, issue. The 14-page report began with these words: "One of the greatest scientific discoveries of all time is now taking place: deciphering the code—the amazing chemical control system—which governs heredity, and hence all of life on earth." It went on to describe how DNA, with only a four-letter alphabet in a virtually infinite variety of sequences, could transmit all the instructions needed to create a full-grown human being, or any other form of life on earth. "All this information is stored and transmitted in the form of a code" (pp. 71-72). Deciphering that code was said to be the goal of an all-out scientific assault.²

If it takes the best of human intelligence to decode a message, it also takes intelligence, human or divine, to create a code. True, intelligent beings can build machines or program computers to codify messages, and also to interpret them, but codes aren't codes without an intelligent being somewhere along the line. When a scientist says DNA carries a coded message, he tacitly concedes the existence of an intelligent creator.

The two illustrations are quite dissimilar. The "invention" of sex by the blue-green algae is groundless speculation. The DNA findings are the result of highly credible scientific research. But both examples have common ground. They both become tools for the exile of God from his universe. And they both personalize the processes of nature.

There is a lesson in this for all of us. We need to learn to be skeptical about the dogmatic promulgations of modern science.

Skepticism has been the attitude of science toward religion, and often rightly so. Today, however, the shoe needs to be on the other foot. It is "science" that is ramming decrees down people's throats, and demanding blind faith on the part of its adherents. Science and philosophy, instead of taking credit for the mess they have led this world into, go merrily on with their bankrupt theories.³

The skepticism of science has never been turned on itself. It should be.

Malcolm Muggeridge, the famed British editor and television personality, was brought up in agnosticism, but shocked the intellectual world by apostatizing from it. He has made some discerning observations regarding the gulli-

bility of people toward the pompous scientific theories of our day. He says: "Our twentieth century, far from being notable for scientific skepticism, is one of the most credulous, gullible eras in all history. *It is not that people believe in nothing—which would be bad enough—but that they believe in anything—which is terrible.* Recoiling as they do, from accepting the validity of miracles, and priding themselves on seeing the Incarnation as a transcendental con-trick, they will accept at its face value any proposition, however nonsensical, that is presented in scientific or sociological jargon."⁴

Mark well those words. They are the epitaph of our era. "It is not that people believe in nothing . . . but that they believe in anything."

Anything! Anything at all! Anything, that is, except the simple, profound truth that opens the Bible: "In the beginning God created."

James A. Stahr

¹The statement is almost an exact quote of a twice-repeated line in J. Bronowski's highly publicized 1973 volume, *The Ascent of Man* (pp. 402, 406). For two billion years, Bronowski believes, organisms reproduced themselves only by cell division. Then, just under a billion years ago, the blue-green algae were the first organisms to reproduce sexually (p. 388). Sex produces diversity, whereas cell division produces identical offspring, except for

rare mutations. Therefore, by "inventing" sex as a biological instrument, the algae greatly accelerated the pace of evolution (p.388).

²With all the boasting about our new understanding of DNA's ability to give instructions to every cell in the body, one area of scientific ignorance is quietly ignored. Who or what tells each individual cell what part of the coded DNA instruction it should follow, and when? With identical DNA chains in every cell in the human body, the "coded" messages cannot tell an individual cell whether its responsibility is to help build a strand of blond hair, a drop of red blood, or a clear toenail. Evidently we are not as close to unravelling the mysteries of life as we like to pretend.

³The discerning reader may have noted that the quotations in this article are from popular presentations of science, whereas the scholarly journals more likely avoid the use of words implying personality and intelligence. If such be the case, it only strengthens the view that science is the priestly religion of modern times, holding the laity in awe by mythologizing its creeds.

⁴From the New Zealand Bible Society's Oliver Beguin Memorial Lecture, a condensation of which appears in *Eternity*, April 1977. Italics mine. The quote continued: "Could any medieval schoolman, I ask myself, sit through a universally applauded television series like Bronowski's *Ascent of Man* without a smile of derision at such infantile acceptance of unproven and unprovable assertions?"

REACHING THE NAVAJOS FOR 55 YEARS

Continued from page 5.

compound a well house and a generating plant provide the water and power for the mission.

Altogether there are eleven buildings on the station, plus three mobile homes. Seven staff families, plus five single workers live in these buildings, as well as the 70 or so Navajo children enrolled in the boarding school. In addition to the regular coming and going of Navajo Indians, the Christians of the surrounding area come together on Lord's Days and during the week for the regular meetings of the Navajo assembly and its Sunday School.

The mission also carries on a community outreach program, with recreational and sports programs in the gym for area people. And of course, there is the continuing ministry of evangelism, Bible teaching and pastoral work that has been a part of Immanuel Mission's ministry since its beginning.

The mission is located on the Navajo reservation in the extreme northeast corner of Arizona, 25 miles southwest of Teec Nos Pos. Because the Navajo reservation extends well into New Mexico and Utah, the mission could be described as being in the north central part of Navajoland.

Immanuel Mission operates on a faith basis, neither controlled nor underwritten by outside groups. Its governing organization, Immanuel Mission Association, was formed in 1952, giving the mission legal and tax-exempt status. The mission staff members, who form the organization, meet together and make such decisions as are necessary for the continuance of the work, and the mission functions much more like a family than an organizational institution.

Individual staff members come as missionaries commended by their home assemblies. Each looks to the Lord for his own needs and generally for the expenses of his aspect of the work as well. Teachers are responsible for classroom supplies, and dorm parents for the provision of such things as heat and towels. As they are able, staff members contribute to the general mission funds for the provision of such things as electricity and water, and meals for the school children.

Through the years, the Lord's blessing and provision have been evident. The mission is a testimony to what God can do when his people trust Him, without solicitation of funds or emotional appeals. The present staff members of Immanuel Mission, and those who preceded them in the work, heard the quiet call of God and went out into the desert to serve Him. ●

Enjoy Florida Living

Under new management
**EDGEWATER
CHRISTIAN
MANOR**

Located near Tampa's beautiful
Bayshore Blvd.

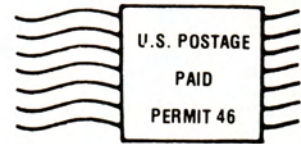
- Assembly operated
- Single or double rooms
- Beautiful dining room
- Superb climate
- Free transportation to all assembly meetings
- Very reasonable rates

For information write:
Jack Cunningham
Edgewater
600 Magnolia Ave.
Tampa, Fla. 33609

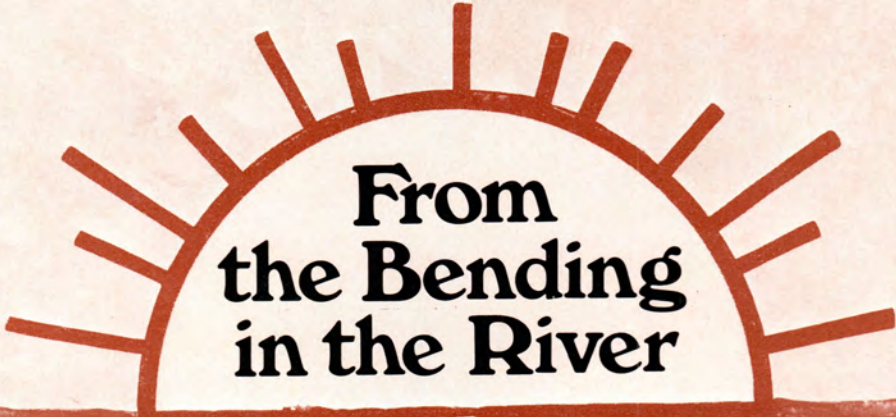
INTEREST

BOX 294
WHEATON, ILL. 60187

Non-Profit Organization



Address Correction Requested



From the Bending in the River

From the bending in the river where the trees hang low,
I have seen the city, I can see it now,
shining in the morning sun, glowing golden light,
And the bending in the river where the branches bow,
is a place for resting in a hope so bright.

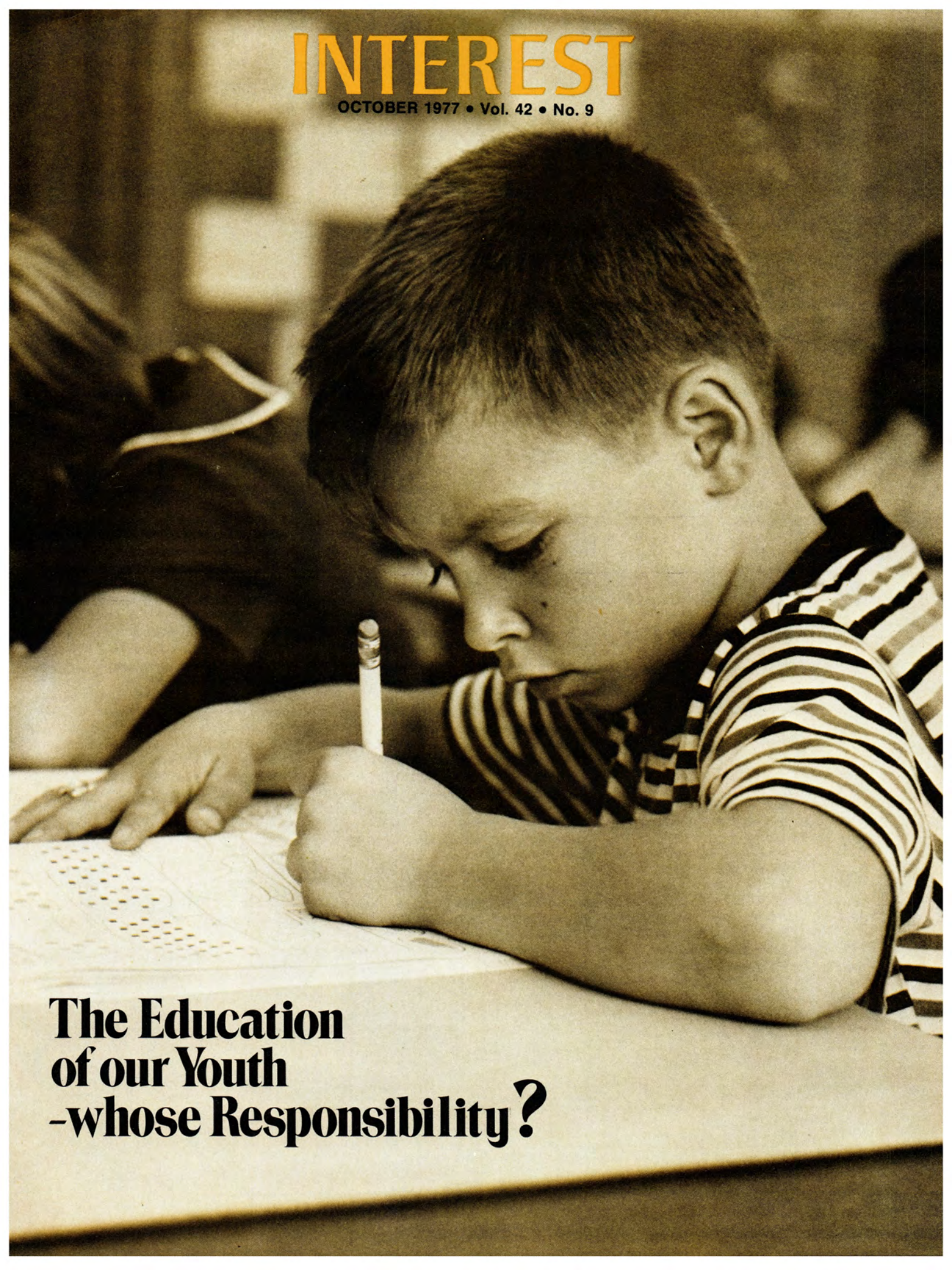
As the sun walks toward the noon, the river turns once more.
Hidden now the city behind a barren moor.
Still I know the towers shine, gold and precious stone,
for my pathway is a faithway leading to the door
of my unseen Shepherd, Guardian of His own.

So I'll walk along the river to the setting sun,
footsteps ever slower, heart beat on the run,
as I travel to my home, where I'll see my Friend
when the winding in the river leads beyond the sun,
to His light eternal, glory without end.

Carole Sanderson Streeter,
Wheaton, Illinois

INTEREST

OCTOBER 1977 • Vol. 42 • No. 9

A young boy with short brown hair, wearing a black and white striped t-shirt, is focused on writing on a sheet of perforated paper. He is holding a pencil in his right hand. The background is slightly blurred, showing other students in a classroom setting. The lighting is warm and natural.

**The Education
of our Youth
-whose Responsibility?**

Articles

- 3 Decision Making in the Church
Churches following a New Testament pattern will face up to problems and reach clear-cut, collective decisions.
- 6 The Education of our Youth—Whose Responsibility?
Church, home and Christian school form a united front against the secular-humanistic philosophy of the public school system.
- 8 Aspects of Eternal Life
Eternal life involves a joyous experience of fellowship with God, both now and in the future.
- 10 Going Out from Down Under
Missionary outreach from an island nation.
- 18 How I Won my First Soul to Christ
A personal testimony—and a remarkable lesson in the power of the Scriptures.
- 23 Acting
The Lord would have us honest with Him, with others, and with ourselves.

Departments

- | | |
|--------------------------|----------------------------|
| 15 Address Changes | 21 Notices |
| 14 Book Reviews | 11 Quotes from Workers |
| 20 Commendations | 16 Reports |
| 15 Conferences | 21 With the Lord |
| 23 Letters to the Editor | 22 L.O.I. Annual Statement |

Change of address notices, requests for the magazine, and all materials for publication should be sent to:
INTEREST, Box 294, Wheaton, Ill. 60187
312/653-6550

Editor James A. Stahr, **Editorial Assistant** Naomi Bauman, **Art Editor** John W. Sweemer, **Business Manager** Dennis Bentz, **Directors of Letters of Interest Associates:** Neil M. Glass, Pres.; Robert W. Mojonnier, Sec.; James D. Kennedy, Treas.; C. Donald Cole, Walter Liefeld, John McCallum, J. Wilson McCracken, Kasmir C. Strance, Donald J. Thomson, LeRoy L. Yates.

INTEREST is published monthly, 11 times a year, by Letters of Interest Associates, 218 West Willow St., P. O. Box 294, Wheaton, Illinois 60187. **INTEREST** was founded in 1934 as "Letters of Interest from the Home Field." The name was shortened to "Letters of Interest" in 1938 and to **INTEREST** in 1969. Printed in U.S.A. by Lithocolor Press, Inc., Westchester, Illinois.

COPYRIGHT © 1977, by Letters of Interest Associates. Permission is granted to readers to photocopy **INTEREST** articles in small quantities for personal, school or church use. The following should be written or typed on the original before copying: "Reproduced from **INTEREST** magazine by permission." This permission does not apply to articles reprinted in **INTEREST** from other publications, or articles bearing copyright notices. Nor does it apply to large quantity reproductions, or to reprinting in any quantity. For such purposes, permission in writing must be obtained from the editor.

FINANCIAL POLICY: The magazine is sent without charge to those who request it, and is financed in part through the voluntary gifts of its readers. An annual reader survey is taken each fall, giving readers an opportunity to share in the maintenance of this ministry, but gifts for publication expenses will be received at any time. Checks should be made payable to "Letters of Interest".

MINISTRY FUND: Gifts will also be received for the "Ministry Fund". Monies so designated will be used for assembly missionary work under the direction of commended workers at home and abroad. Suggestions as to distribution are welcomed. Make checks payable to Letters of Interest. Gifts to L.O.I. are tax deductible.



Decision Making in the Church

by Brian Sutherland

Collective decision, guided by responsible leadership, makes for harmony and growth in the local church

IN CONTEMPORARY SOCIETY, people are demanding the right to take part in the making of decisions which will affect them. Governmental units at every level are opening up the decision-making process, bringing it out of back rooms into public view and giving the common people an opportunity to be heard.

Such a trend need be no threat to New Testament churches—indeed it might prove an incentive to a return to Biblical practice. For in the apostolic days, without jeopardy to the authority of apostles or elders, major decisions were made by the congregation as a whole. Collective decision, guided by responsible leadership, was a key to harmony and growth in the work.

In following a New Testament pattern of church government, two extremes are to be avoided. One is the practice of a single individual or a small group making decisions unilaterally. This is not the Scriptural way.

Peter tells elders to take the oversight “not as domineering over those in your charge.”¹ To make decisions affecting others without advising, consulting and hearing them is to treat them the way a master would treat his slaves, to lord it over them. Even Jesus, who unquestionably was Lord and Teacher, did not treat his disciples that way.²

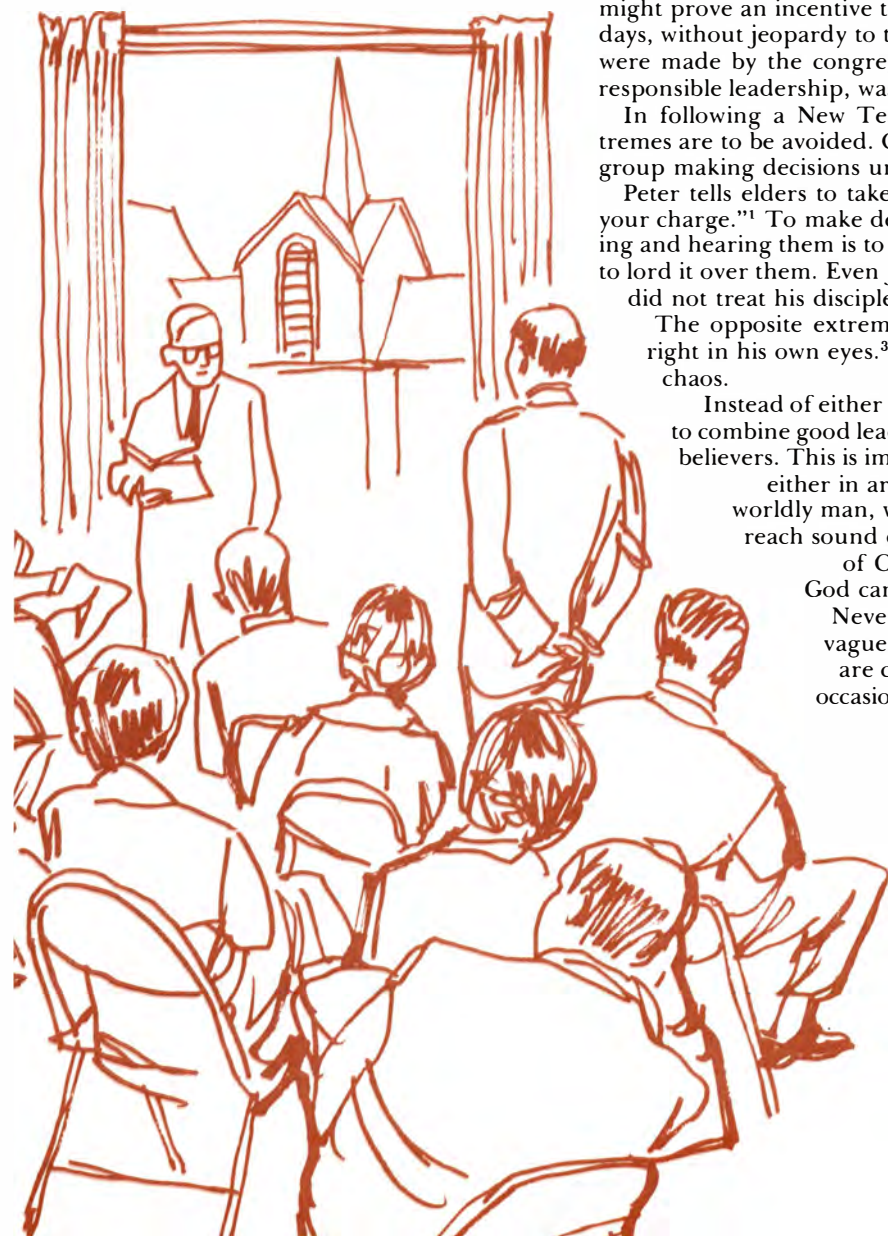
The opposite extreme is the situation where every man does what is right in his own eyes.³ This is even less desirable and leads ultimately to chaos.

Instead of either of these extremes, the apostolic church found ways to combine good leadership with real involvement of the whole body of believers. This is important. Too often our church affairs are handled either in arbitrary or indefinite and unbusinesslike ways. If a worldly man, with only his natural intelligence to guide him, can reach sound decisions about business problems, surely a group of Christians with the Word of God and the Spirit of God can do the same with church problems.

Nevertheless, sometimes we act as if we believed that vagueness and indecision were signs of spirituality. We are called to a life of faith, so it is true that we may on occasion, like Abraham, have to set out not knowing our destination. But more often we can follow the example of the early church. It was always ready to face up to problems and reach clear-cut, collective decisions.

Four incidents from the book of Acts illustrate this pattern of decision making. They will form the basis of our present study. They are:

1. The selection of a twelfth apostle to replace Judas Iscariot—Acts 1:15-26.
2. The response to the complaint about inequitable distribution of provisions in the Jerusalem church—Acts 6:1-6.
3. The recognition of the missionary





call of Barnabas and Saul, and the commendation of those men for the work—Acts 13:1-4 (with 14:26).

4. The solution of the doctrinal issue raised over the matter of Gentile salvation—Acts 15:1-31.

The book of Acts records other assembly decisions, but only in these four cases is there any substantial detail indicating how the decisions were reached.

FOUR PRINCIPLES

Let us notice four general principles which are evident in these examples:

I. Wide Participation

While there are occasions when private discussion is appropriate,⁴ we deduce the principle that in other circumstances **the whole body of believers is present and participates to such an extent that they feel it is their decision, arrived at in an understandable and acceptable manner.**

The Scripture phrases which make this clear in the four incidents are:

1. "In those days Peter stood up in the midst of the disciples.... And they appointed two...."—Acts 1:15, 23
2. "The twelve called the multitude of the disciples.... The whole multitude... chose...."—Acts 6:2, 5
3. "In the church.... As they ministered to the lord, and fasted.... When they had fasted and prayed, and laid their hands on them, they sent them away."—Acts 13:1-3
4. "All the multitude kept silence, and gave audience to Barnabas and Paul.... Then pleased it the apostles and elders, with the whole church, to send chosen men.... They wrote letters... after this manner: 'The apostles and elders and brethren send greeting.... It seemed good unto us, being assembled with one accord, to send chosen men unto

you.... It seemed good to the Holy Ghost, and to us, to lay upon you....'"—Acts 15:12, 22, 23, 25, 28

Even if Acts 15:6 is interpreted as indicating a preliminary meeting limited to apostles and elders, the later references show that the issue was resolved with the whole church present.

II. Responsible Direction

The second principle deduced is that **there is direction by responsible leaders who present a sound, scriptural basis on which the decision must be made.**

Note the pertinent words from the record in Acts indicating such guidance in three of these incidents:

1. "Peter stood up... and said..., 'This Scripture must needs have been fulfilled.... Of these men which have accompanied with us... must one be ordained to be a witness with us of his resurrection.'"—1:15-16, 21-22
2. "The twelve... said, 'It is not reason that we should leave the Word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom....'"—6:2-3
3. "James answered, saying, 'Men and brethren, hearken unto me. Simeon hath declared.... To this agree the words of the prophets.... Wherefore my sentence is....'"—15:13-15, 19

III. Clear Decisiveness

Our third principle may be expressed thus: **The decision is clear-cut, definite and public.**

Decisiveness was evident in the selection of Matthias and in the call and commendation of Barnabas and Saul. In the appointment of the Seven, the actual selection was made by the church as a whole; then the apostles publicly appointed the chosen men to office (Acts 6:3, 5-6).

On the issue of Gentile salvation and circumcision, there was much questioning and open discussion. Then the matter was brought to a head by James, who moved a resolution outlining specific action. His resolution was adopted by the meeting and put into effect forthwith (15:7, 19-23).

IV. The Leading of the Spirit

The selection of Matthias by casting lots in dependence on the Lord (Acts 1:24, 26) occurred before Pentecost. It was promptly followed by the descent of the Spirit bringing the church to birth on the foundation of the twelve apostles. Thereby the Spirit put His seal upon the choice.

This brings us to our fourth principle. **Where there is an attitude of prayerful dependence, decisive, businesslike action is fully compatible with the Spirit's control.**

The seven chosen men of Acts 6:3 were recognized as "men of honest report, full of the Holy Ghost and wisdom," and no doubt the Spirit led them to accept the appointment. Prayer had a prominent place in their appointment (v. 6), and afterwards the work of the Spirit went forward, particularly through Stephen and Philip, the first two to be named (chapters 7 and 8).

The action outlined in Acts 13 was initiated directly by the Spirit (v. 2) in an atmosphere of worship and prayer. The missionaries were "sent forth by the Holy Spirit" as well as by the church (vv. 3, 4).

There is no mention of prayer at the Jerusalem council, but the decision reached was characterized as seeming "good to the Holy Spirit" (Acts 15:28).

FOUR METHODS

To summarize, we have observed that the whole assembly participated in the major decisions of the early church, subject to the guidance of responsible leaders and the leading of the Holy Spirit. We have seen that clear-cut decisions were reached. It remains for us to look again at our four examples to see what we can learn about the *how* of decision making.

Now, instead of finding common elements, we will see that the mechanics of the decision making process were different for each case.

I. Casting Lots

In appointing a new apostle, selection had to be made between two candidates, both of whom met all known requirements for the position and were apparently equally acceptable. The decision was made by casting lots, a process in which personal volition is eliminated.

The democratic principle of majority rule is hardly indicative of the will of God.

In one form or another this method is still quite common. I believe that this record in Acts with other related Scriptures justifies its use in appropriate instances. I recall hearing of only one instance of casting lots in church affairs. However, we sometimes agree that, if such-and-such happens within a certain time, we will take it as the Lord's leading that we should follow this course rather than that. In other words we make our decision contingent on a happening we cannot foresee or control. We hope then that "the decision is wholly from the Lord."⁵

II. Collective Opinion

The problem in Acts 6 was how to achieve equity in the distribution of relief to the poor. (The expression translated "serve tables" may mean distribution of money or providing meals.) The solution was to assign specific responsibility to suitable persons. Details of the method of choosing are not given. However any selection by a group must involve *nomination* (that is, the proposal of names) and some form of *polling*. The latter is the acceptance or rejection of the nominee by indication of the opinion of the rest, even if only by the silent giving of consent by declining to object.

The democratic principle of majority rule is hardly indicative of the will of God. Consequently, many object to voting in church affairs. Nevertheless, this incident shows that there are times when a collective opinion is needed, and surely the only valid way it can be reached is by considering the individual opinions. In order to be effective the method adopted must allow all whose opinions are wanted an opportunity of expression, and the opinions expressed must be accurately noted.

It should be added that while the Seven were selected by the church as a whole, the actual installation in office was by the apostles, who no doubt reserved the right of veto if necessary. This whole procedure would seem entirely practical for appointing people to take care of matters of church business today. Since it has Scriptural precedent, it should appeal to those who aim at following New Testament patterns.

III. Prophetic Utterance

In Acts 13 the missionary call appar-

ently came as a vocal, prophetic utterance through an individual. Evidently it was immediately convincing to the whole church.

It is strange that we put so much emphasis on Acts 13 in connection with commendation when its key features are foreign to our practice and experience. Today we usually have to determine the validity of claims for the Spirit's leading that are largely subjective and much less convincing. It would appear to be all the more important that our discernment be quickened by collective worshipping of the Lord and fasting.

The emphasis on ministry, prayer and fasting in this passage (verses 2, 3), is helpful in distinguishing between the "majority-rule" principle of democracy and the polling spoken of in the foregoing example. A sharply divided congregation might be indicative of the need of more prayer and fasting, on the assumption that the mind of the Spirit has not yet been found. Some form of consensus (not necessarily unanimous) would satisfy the people that God's will had been found, especially if that consensus was reached after prayer, fasting and appropriate ministry.

IV. Mediation

In Acts 15 we have an entirely different situation, confused by conflicting opinions and strong prejudices. It could not be resolved by casting lots, and voting at this stage would only split the church. Nor were conditions conducive to a discernible prophetic utterance. Some calm, clear thinking was needed, and this was provided by James who really decided the issue. This is the sense of his words in verse 19, literally, "I judge."

Though not one of the twelve, James was a man whose character, wisdom and reputation made such action possible and acceptable. It is noteworthy that he gave a practical, compromise decision which did not jeopardize any principles, yet adequately met the various prejudices. He did not attempt to force everyone to the same point of view, nor did he beat down all opposition. Guided by the Spirit and the Scriptures, with "wisdom from above,"⁶ he presented a way in which the differing parties could work and live in harmony.

Perhaps the term "mediation" comes closest to describing this, though inadequately. It was not a case of counting votes with the majority opinion carrying the day. James' proposal commended itself to all concerned and was adopted without further debate. So unity was restored, and it was probably because of this that the group felt free to claim that

the decision was acceptable to the Holy Spirit.

The situation is not unlike those where an assembly with severe internal dissension calls on an impartial, respected member of the assembly, or on the elders of some other assembly, or on respected servants of the Lord to listen to the problem and offer help.

CONCLUSION

It is not suggested that every detail of the spiritual or secular business of the church has to be discussed and determined at a gathering of the whole body. On the contrary, Acts 6 shows how jobs can be delegated to a selected group, what we now call a committee. We have also pointed out that elders may very properly meet as such to talk over their particular responsibilities. However, in too many assemblies things tend to be left to a small body of men who faithfully attend business meetings in a way that does not seem to be in line with what we have found in Acts. It puts too much work on the shoulders of a few. It fails to draw on other resources of the body. And it may leave the way open for one or two like Diotrephes to gain control for their own ends.⁷

It may well be difficult to break with long-standing tradition and to involve the whole church in making decisions that concern it, but it will be worth the effort. It will be, may we say, pleasing to our Lord. So if there is a gap in leadership needing to be filled (as in Acts 1), if there are underground murmurings (as in Acts 6), if some are sensing the Spirit's call to new outreach (as in Acts 13), if there is pending division on an important question (as in Acts 15), or even if everything seems to be going along smoothly—then it may be time to call the whole church together. It could create a deeper sense of unity. It could bring to light and help develop unused gifts of the Spirit. And it could lead to growth and progress for the glory of God.

¹I Peter 5:3 RSV

²John 15:15

³Judges 21:25

⁴Galatians 2:2

⁵Proverbs 16:33 RSV

⁶James 3:17

⁷III John 9

Dr. Brian Sutherland is a retired Canadian business man, now in fellowship in the Lambrick Park assembly in Victoria, B.C. After retirement he served for some time as administrator and vice-principal of Regent College and as editor of Calling Magazine.

The Education of our Youth -whose Responsibility?

by Walter E. Hatten

Bible-centered families pl

The author is principal of Emmanuel Christian Academy in Newington, Connecticut, and president of Southern New England Christian Schools, Inc., an organization encouraging the formation of Christian schools. He is department head of the Teen Sunday School at Groton Bible Chapel. His wife directed the chapel's Tollgate Christian Nursery School until recently when injuries in an automobile accident necessitated resignation.

WE ARE seeing today in Canada and the United States a revival of the early North American practice of involving Christian parents and churches in the education of Christian youth, a field long left to the public schools. The resulting Christian school movement has been likened to an explosion by *U.S. News and World Report*: "By tens of thousands, youngsters are shifting from public into private classrooms, as parents are demanding that their children be given a total education, where Christ is in the classroom and curriculum."²

Parents, preachers, and Christian educators insist that if our Christian heritage is to continue, parents and churches must join hands in the ministry of training our young people. Of this important ministry, Dr. Tim LaHaye, well-known pastor and writer, has said: "God founded two institutions: the home and the church. They should never compete with one another, but they are both entrusted by God with the training of children. The church, Christian school, and parents must work together in this very serious business of raising our children to love God and to help equip them to serve Him and their fellowman, as together they bring up their children 'in the nurture and ad-

monition of the Lord'" (Eph. 6:4).³

Here in America, schools were first established in colonial communities to carry out the teaching ministry of the church. These schools were formed to teach the young to read the Bible for their soul's salvation as well as to prepare them for a vocation. The public schools gave basic character training based on the Judeo-Christian heritage of the Bible. The Lord's Prayer and the Golden Rule were memorized by most every school child. Evangelical Christians were highly supportive of public school education.

Gradually, however, public schools became secular in nature. State legislatures and local boards of education began forbidding the teaching of the Bible. Slowly the Christian influence was being legislated out of the schools.

Christian churches awoke in the 1860's. They began to provide Sunday School classes and youth activities to help fill the void left by the lack of moral training. But not until after World War II did most Christian educators, pastors, and laymen realize that their efforts were totally inadequate. It would take more than that to offset the child's thirty or more hours of secular and often biased public education.

The U.S. Supreme Court decisions of the 1960's shocked many others out of their sleep. Then with the infusion of sex education and drugs into the arena, parents became concerned for the physical as well as spiritual safety of their children.

In the recent West Virginia textbook controversy, outraged parents focused national attention upon the so-called "relevant" materials being given to children in some textbooks. There has been

a chain reaction all across the continent from both Christian and non-Christian parent groups opposing the presence of undesirable and filthy literature in elementary and secondary texts.

Paul Harvey, well-known radio newscaster, made the following comment on the Christian school movement:

Americans know they now need an educational program that goes beyond the "do your own thing" philosophy of the sick '60's. Parents seeking out Christian schools for their youngsters, are looking for a learning environment that is more disciplined, that promotes patriotism, and where the Bible is not the most dreaded book of the classroom. Christian schools are coming into their own at a time when the truth they represent may well be the only hope for the next generation.⁴

During the 1940's and 50's, many church leaders and parents had suggested that the Christian college or liberal arts university was the answer. Many have since changed their minds, realizing that children must be reached with a Christ-centered education from their formative years.

Christian boarding schools were popular for a time, but it was soon realized that only a small minority of Christian youth could attend them. Also, many parents felt the students were being isolated from the real world, and that it was not in the young child's best interests to send him away from his parents and home.

THE FASTEST GROWING MOVEMENT

The modern Christian day school movement began on a large scale in the 1960's. Pastors and parents organized



Bible-centered schools equal a better America¹

schools which returned the God-ordained responsibilities for education to the home and church. These schools were not meant to be a substitute for either home or church, but rather to form a united front with them against the secular-humanistic philosophy generally prevailing in today's public school systems.

So popular have Christian schools become that *U.S. News and World Report* has termed them the "fastest growing educational movement" in America!

What is it that makes the Christian school so desirable? Why should parents be willing to take on tuition rates ranging from \$40 to \$100 a month? They cannot expect the Christian school to be a panacea for all the problems of our youth. Nor can it be a substitute for proper parental nurture, guidance, and responsibility. And certainly it is not a reform school to straighten out problem children.

On the other hand, the Christian school is much more than a public school curriculum with a Bible course or two thrown in. Far from offering an inferior education as a sacrifice for a wholesome atmosphere, the Christian school is often superior educationally as well as spiritually.

What then are the distinctives of the Christian school? Most Christian schools offer a Christ-centered curriculum, with every subject being taught from a Christian point of view, by born-again teachers. The soul is fed as well as the intellect. There is opportunity for the spiritual and character development through the study of Biblical principles and truths. The student, through the development of self-discipline and Bible knowledge, is taught how to live as a

Christian as well as how to make a living.

HOME, CHURCH AND SCHOOL

Someone has said that there is now a "battle for the minds of mankind." To the Christian, the course of action is clear. The Christian home, church, and school must unite to provide a Christian educational opportunity.

Christian parents must realize that their job is not negated by the ministry of the church and school. They must provide leadership and example in the home. They must be willing to sacrifice to obey God's clear command to raise their children for God.

The local church must be convinced that its mission can be achieved through many facets of ministry—Sunday school, Bible studies, prayer meetings, Gospel meetings and summer camps as well as the Christian school. Children come to know Christ through a unified effort. Our churches must realize that a wise use of time and facilities is part of good stewardship.

The Christian school, as an arm of the local church and as an extension of the parent's responsibility, must seek to provide the best education possible to the youth of supporting congregations as well as to other children who may attend.

Only through sacrifice can a Christian school be started. Pastors and elders having such a vision must be both bold and pioneering. It is not an easy task. It takes time, heavy financial commitments, and hard work. But nothing worthwhile comes easy. The Christian can take courage in the fact that God gives the grace and supplies the needs for service to Him.

If it is impossible for your church or

assembly to begin a school of your own, support any others in your community, even though there may be minor doctrinal differences. If Christ is honored, you can support the school and pray for its success in carrying out its vital ministry.

North America stands at a crossroad. We can, as born-again believers with a vital energy, support and build Christian schools, schools that will lead our children into that life which is more abundant, and also make our land a better place to live.

* * * *

Information on Christian schools may be obtained from any of the following Christian school groups:

The American Association of Christian Schools, 6601 N.W. 167th St., Hialeah, Florida 33015.

The National Association of Christian Schools, Box 550, Wheaton, Illinois, 60187.

The National Christian School Education Association, 464 Malin Road, Newtown Square, Penna. 19073.

The National Union of Christian Schools, 865 28th St., S.E., Grand Rapids, Michigan 49508.

The Western Association of Christian Schools, Box 4097, Whittier, California 90607.

* * * *

¹From *What This Country Needs*, by Dr. Paul Kienel of the Western Association of Christian Schools (PK Books, 1976).

²"Boom in Protestant Schools," *U.S. News and World Report*, October 8, 1973, p. 45.

³*What This Country Needs*, Introduction.

⁴Paul A. Kienel, *The Christian School, Why it is Right for Your Child* (Victor Books, 1971), Foreword.

Next Month: Part II—Are Christian school students sheltered from the real world?

Is eternal life a present possession

ASPECTS OF

Eternal Life

by Albert E. Horton

Last month, in an article entitled "Aspects of Life," Albert Horton discussed the significance of the New Testament Greek words *bios*, *psyché*, and *zoé*. All translated by the English word "life," each presents a different aspect of the subject. *Zoé* occurs frequently in the phrase "eternal life." Mr. Horton concluded the article by defining eternal life in terms of our relationship to Jesus Christ. This month he shows how eternal life involves a joyous experience of fellowship with God, both now and in the future.

Mr. Horton served as a missionary in Angola for 52 years. He now resides in Arlington Heights, Illinois.

ETERNAL LIFE is presented in Scripture from different points of view. Some passages describe it as a free gift,¹ while in others it seems to be a reward for faithful continuance.² Sometimes it is referred to as a present possession,³ sometimes as the object of hope⁴ and reward.⁵ Although such references may appear contradictory at first sight, careful study will show that they describe complementary aspects of eternal life.

I. A PRESENT POSSESSION

We may properly begin our study with the consideration of eternal life as the *present possession* of the people of God. Scripture gives repeated statements to this effect. These statements form the basis of the assurance and peace which informed believers in Christ enjoy. John 3:36, 5:24, 6:47 and many other passages expressly state that the believer *has* eternal life. The tense is present. He already possesses it. The event of passing "out of death into life" has already taken place (John 5:24, Greek).

Here then is assurance. In I John 3:14, we read, "We [emphatic—we who

know God] know that we have passed [lit., have passed over] *out of death into life.*" Again, in I John 5:11, the witness [of God] is that He "hath given to us eternal life." John wrote his epistle expressly in order that believers might have the assurance that the life is already theirs—that they might know it by virtue of its powerful, practical working in their daily living.

II. A JOYOUS EXPERIENCE

This brings us to our second consideration. Eternal life is more than an abstract conception which we may congratulate ourselves on "possessing by simple faith" even when it has no practical effect in our present experience. God's purpose in Christ's coming was (and still is), not only that His people might "have life," but that "they might have it more abundantly."⁶ Such life brings a present, abounding, *joyous experience.* The mere theoretical possession of eternal life is not the end in view. It is God's purpose that the life should be not only a present possession, but a present satisfaction, both to Him and to us, in our enjoyment of the Divine communion. For life and experience are inseparable; one necessarily involves the other.

We have this in the Lord's word in John 4:14. There the life is presented as a well of springing water, bubbling up in the believer into a never-failing satisfaction of all his heart's longings. It is in this experience that the believer finds at last the rest offered by the Lord.⁷ It is the rest of which Augustine spoke when he said, "Oh God, Thou hast made us for Thyself, and we can never rest until we rest in Thee."

This purpose of God as regards eternal life in abundant, present experience is not automatically realized by the believer. A definite purpose and exercise is called for on his part. With this in mind the apostle exhorted Timothy to

"fight the good fight of faith" and to "lay hold on eternal life."⁸ Here "eternal" is emphatic. *Eternal* life is what should be grasped, rather than the things which pertain merely to life in this world.

God's purpose that His people should know eternal life in present, abundant experience can be realized by them only as they press on toward conformity to Christ. In doing so they enable Him Who is the Life to manifest Himself to them in His abundant fulness. It is in the "keeping of His Words," resulting in Father and Son "coming to" the believer and "making their home with him,"⁹ that the exhortation of I Timothy 6:12 will be fulfilled.

III. TRANSFORMED BEHAVIOR

Eternal life is not only a reality to be experienced; it also is ordained of God to manifest itself in *practical conduct.* There is an implication of this in John 3:8. The new birth, unlike the natural birth, is as invisible in its occurrence as is the wind in its passing. But even as the invisible wind makes itself heard, thus manifesting its reality and its presence, "so is every one that is born of the spirit." Note that "every one." It is the theme which John develops in his first epistle. In every one in whom the life actually abides, it will result in practical righteousness ("even as He is righteous"),¹⁰ in separation from the world (even as He is separate or holy), in love for one's brethren (even as He loves them and laid down His life for them), and in holding to the truth of Christ as revealed. Conversely, if not so *manifested*, it can not be said with true assurance that it is even *possessed.* "Hereby we know," wrote John.¹¹ In I John 5:13 the thought is that we know because we see the transformation which the life has wrought in our outlook, attitude, and actions.

Paul also recognized that the life

Or a goal to be sought? Or both?

should be evident in everyday living. For this reason also he could "glory in tribulations."¹² He realized his trials were intended to bring him to the place where he could no longer trust in himself, so that "the life of Jesus might be made manifest in [his] dying flesh."¹³ "The earthen vessel" was being crushed, so that the Light might shine out."¹⁴

Before we continue our study, it must be confessed that our preaching here is too often unbalanced. Do we not predominantly emphasize the theoretical *possession* of eternal life, and too infrequently emphasize this life as a present *experience*, and in the inevitability of its present *manifestation*? And do we not see, as a result, many who say they have life, who neither enjoy it now nor evidence its working within them—that working which "every one that is born of the Spirit" will evidence?

IV. A HOPE

Up to this point, we have been considering eternal life as a present thing: presently possessed, presently enjoyed, and presently seen. But there are several places where we find eternal life referred to in a still future aspect. Such passages, taken by themselves, could give the impression (which some have indeed gathered from them) that the actual possession of life is a future thing, and that therefore it is wrong for any one to presume to claim a present assurance of life in Christ. The mistake, of course, is in taking such passages by themselves, and ignoring those which emphasize present possession.

We may consider, for instance, Titus 1:2, where the apostle speaks of God's elect as "in hope of eternal life"; or Romans 6:22, "ye have your fruit unto holiness, and the *end* everlasting life."

In these and similar passages, we should note that eternal life, like salvation, has both a past, a present, and a future aspect.¹⁵ We received it when we were born anew; we enjoy it and we evidence it now. But in comparison with the unimaginable glory which awaits us, our present experience is as nothing. "Now I know in part, but then shall I know even as also I am known."¹⁶

Even now we need "to be strengthened with might by His Spirit in the inner man" in order to be able "to com-

prehend...and to know the love of Christ."¹⁷ Otherwise even the present glory could be beyond our capacity to endure. We look forward to the final act, when God shall make us in all things like Him who has saved us, and when we shall at last be what we could not possibly be now. Herein is our "hope of eternal life," and this is how we "look for the mercy of our Lord Jesus Christ unto eternal life."¹⁸

V. A HARVEST

Then there are those passages which present eternal life as the result of present devotion. Note for instance Galatians 6:8—"He that soweth to the Spirit shall of the Spirit reap life everlasting."

Although this passage is sometimes used (and legitimately may be) as a gospel text for the unsaved, it is really addressed to believers. It is a matter for us of sowing and reaping. For in spite of all we have considered, it is all too possible for a believer to devote his time and his interest to fleshly things—not necessarily to sin as such, but to the satisfaction of his own earthly desires. The misuse of our worldly goods, using them only for self (sowing to the flesh) will result only in corruption. It will result in the loss of eternal life—not, we are sure, in the loss of salvation (granted that we *be* truly saved), but in the loss of eternal life in its experiential aspect. This is an aspect which evidently is to be reaped both now and in eternity, as verse 9 would suggest.

In addition to the use of one's worldly possessions (vv. 6, 9), there are other ways in which true devotion to Christ will be expressed. It is this devotion to Him which produces the service, and to which He responds in "life eternal."

VI. A REWARD

We have also the expression, "the crown of life," in James 1:12 and Revelation 2:10. Here life is the *stephanos*, the victor's reward, which is promised to him who overcomes in the Lord. And here also we need to note that it is not eternal life in the sense of deliverance from eternal condemnation which is in view.

In order to understand what is implied in this aspect of eternal life, let us again remind ourselves what that life is

in basic experience. It is, as we have already seen, an introduction of the believer's spirit into a real experience of fellowship with God and with His Son. It is the experience of that fellowship which is the believer's rest, and which fills his soul with "joy unspeakable and full of glory." And it is an experience which has degrees, according to the believer's devotion to His Lord.

We gather, then, that the promise of eternal life as a future reward for present devotion is really a promise of special intimacy, in eternity, with God and with Christ—a place of special nearness for the faithful sower and the final overcomer.

It is clear that, even in eternity, there will be degrees of bliss and glory, degrees which are being determined by us even now. All who trust in Christ already possess eternal life. But only those who earnestly and persistently strive for it will know that life in its aspect as a crown.

The life as we receive it is a gift of grace, and will never be lost.²⁰ But life in its greatest fulness, as a crown, must be won. Not everyone can sing truthfully, "When the battle's over I shall wear a crown." That crown can be forfeited by our desire to "save our lives" now, that is, by our yielding to the ever-present temptation to live for ourselves rather than for Him.²¹

If we know the present glory of fellowship with Him, we will realize that this aspect of eternal life (the surpassing future glory of perfect fellowship with Him) is one earnestly to be coveted and diligently to be sought. And we shall, like the apostle, strive most earnestly to win that crown.²²

¹Romans 6:23

²Romans 2:7

³John 3:36

⁴Titus 1:2

⁵Gal. 6:8; James 1:12

⁶John 10:10

⁷Matthew 11:28

⁸1 Timothy 6:12

⁹John 14:23

¹⁰1 John 3:7

¹¹1 John 2:3, 3:14, 19;

4:13

¹²Romans 5:3

¹³11 Cor. 4:11. Verse

10, like verses 8 and

9, refers to the trials

Paul was called on to

endure, rather than

to his judicial identification with Christ in His death.

¹⁴11 Cor. 4:6-7. Note also 1:9.

¹⁵The author's article, "Aspects of Salvation," appeared in

April 1975, pp.

10-11, 23.

¹⁶1 Cor. 13:12

¹⁷Eph. 3:16-19

¹⁸Jude 21

¹⁹1 Peter 1:8

²⁰John 10:28

²¹Matthew 16:25

²²1 Cor. 9:24-27

Going Out from Down Under

AN EXTENSIVE record of assembly missionary outreach from New Zealand might not sound very fascinating to a North American reader. Leslie A. Marsh, however, has produced a book that creates its own appeal before the reader has turned many pages. Entitled *In His Name*, it is published by the G.P.H. Society Ltd., of Palmerston North, New Zealand (386 pages, paperback). It is available in North America from Everyday Publications (230 Glebe Mount Ave., Toronto, Ont. M4C 3T4) for \$4.95 postpaid. U.S. and Canadian checks are acceptable.

There is an obvious historical value to the book for anyone with an interest in the assembly movement. Beside that, there are scores of references to American, Canadian and British missionaries. By way of example, Gerald Wunsch of

New Guinea is mentioned five times, according to the index, mostly in biographical sketches of New Zealanders. Consequently, the American reader interested in the Wunsches is able to get acquainted with those who have been their co-workers over the years.

North American readers will also be interested in the biographical sketches of New Zealanders who have become known on this continent after marrying missionaries from the United States. Ray Morris of Arizona and the late Tom Sands are examples.

The missionary outreach of the New Zealand assemblies is impressive. The index lists 210 missionary couples commended from New Zealand assemblies, plus another 32 single men and 196 single women and widows who went to the mission field. This is a total of 648, with women outnumbering men by a five to three ratio.

This total gives no indication of length of service. It includes many who spent a lifetime in missionary work, others who died prematurely or returned home after a short time, and at least one case of a commended worker who set out from New Zealand but never

reached his field of service (page 43).

Neither the total nor the biographical sketches include what the New Zealanders call special category missionaries—servants of the Lord who have served overseas while financially supporting themselves. Some have been school teachers or nurses on government salaries. Others have taught in missionary schools or helped in missionary hospitals or orphanages while receiving modest compensation. These have been omitted, not because their service is any less significant, but because biographical source material is harder to come by.

In regretting his inability to do little more than mention the names of some of these special category workers, the author says, “how thankful we are that the full record is kept by Him who never forgets” (p. 371).

The record that is included covers more than 100 years. Assemblies were first formed in New Zealand about 1860. At the present time there are over 200 missionaries from New Zealand assemblies on foreign fields, plus the special category workers.

A Review of Leslie A. Marsh's *In His Name*



Judging by the amount of space allotted to missionary biographies for the various areas, the greatest concentration of New Zealand missionaries has been in India (73 pages), followed by New Guinea (62 pages), Latin America (57) and Africa (46). The Far East, Southeast Asia and the Pacific Islands (excluding New Guinea) are given separate sections in the book, with a total of 44 pages.

There are maps in the book, and scores of pictures of missionaries. Commendation dates are given, and the reader is quickly impressed at the number of missionaries who have been commended in the 1960's and 70's, especially to the work in Papua New Guinea and the Pacific Islands. Most of these are young people.

The last biography in the book is that of the author and his wife (on page 369, easy to miss because of an unfortunate typographical error in the index). After a 1970 trip through 40 countries to see New Zealand missionaries at work, and after completing *In His Name* in 1974, the Marshes went out as missionaries to Papua New Guinea to share in the work at the West Sepik Pidgin Bible School at Amanab.

by the Editor



South
America



DEADLINE

Letters for the January issue should reach
INTEREST by November 10.

JAMES BOSWELL, 344 Burlington Cresc. London, Ontario N5Z 3G7

Since leaving Canada at the end of March many thousands of miles have been traveled, and the Lord has gone before in every step of the way.

Just now I am in Coolgardie in Western Australia. My host is a missionary among the Aborigines. I led him to Christ over 30 years ago in Britain. Now he has three of his own children in the Lord's service.

After ten days here I go to Perth. September will be spent in Tasmania, October, New South Wales; November and part of December in Queensland. Then I go to New Zealand for Christmas and New Year's Conference.

My wife will join me in December and stay on through March. Lord willing, I will be at the conference in Victoria, British Columbia for Easter.

August 3

RALPH CLARK, 8607—52nd St. N.E. R.R. 6, Calgary, Alberta

Our work here in Canada over the past two or three years has been mostly in the area of teaching on the Christian Home. We have found the response to be very encouraging. Gladys has been conducting women's classes and my ministry has been to both men and women.

I've also been concerned about the future of our prairie assemblies. I really feel there is a greater need for opportunity to have scriptural fellowship in a small group situation where burdens (and joys) can be shared.

July 21

JAMES COMTE, 19 Hardisty Court, Dartmouth, Nova Scotia B2V 1K9

In the fall we will be busy with children's meetings, teaching at the new Kawartha Lakes Bible School in Peterborough, Ont., as well as with meetings in Kingston and Toronto. In past years some have been saved and this has encouraged us.

July 6

DONALD DUNKERTON, 306 Robin Lane, Marietta, Georgia 30060

The Emmaus Spanish correspondence work continues to move ahead. We sent out 131 courses during July, with about 20 coming back for correction. I hope to attend the National Workers Conference in Minneapolis in October and plan to see if Spanish churches and pastors in that area would be interested in the Spanish courses.

In September we begin again the clubs for children here at the Marietta Bible Chapel where we fellowship. We are starting a new club to reach the next age level in the community, grades 6-9.

Dee faces surgery in October. She has had one operation thus far. There were some complications after the birth of our fourth child. Laurie Dee was born July 3rd. Now we have two boys and two girls; a perfect family.

August 8

HOWARD FORBES, Box 481, Arvida, Quebec G7S 4L1

We continue to be encouraged in the Lord's work here. Twelve have been baptized this year.

We are pleased to have **Roy and Evelyn**

Buttery back from Zaire. Since their arrival the middle of June, Roy has been busy at Camp Brochet. At present the camp is almost full with Senior Camp. **Wilfred Buchanan** is in charge and **Wilfrid Wight** is the speaker. Some have confessed to be saved.

Next Saturday Family Camp will begin, the first to be held at Camp Brochet, then Junior Camp. **Charles-Eugene Bouliane** and Wilfred Buchanan will be in charge of these camps and **Arnold Reynolds** and **Samuel Coppeters** will be speakers. These camps will be followed by a session with Groupe Biblique Universitaire (the French equivalent of InterVarsity Christian Fellowship) and finally the Labor Day Weekend Conference.

July 15

DENTON GOODALL, 191 North Broadway, Yonkers, New York 10702

The 10th anniversary of the Gospel Mission Home will be celebrated on October 8. Although we incorporated in 1964, the work was really established in 1967 in a small way, with 13 beds. Now, with 45 men in residence, a jail and hospital ministry, a daily children's Bible school and outreach counseling service, we praise our Lord for these fruitful years. Still building, improving and expanding for the pressing needs of the homeless and helpless, we are excited with ever-increasing op-



Donald Tinder



Donald Welborn



Clarence and Josephine Low with daughter Annette

portunities to "preach Christ and Him crucified," and to see souls saved and lives changed.

August 1

ERNEST A. GROSS, Box 612, Shelbyville, Tennessee 37160

We are in the midst of Bible School at Murfreesboro, Tennessee, with about 70 boys and girls. Last two weeks a full house of Juniors, then teens at Camp Hope. Some professed to be saved. **Ray Routley, George Nelson** and **Bob Scheid** were the speakers.

July 26

CHARLES HALEY, 1903 N. Monroe St., Arlington, Virginia 22207

I have enjoyed preparing for a series at Cherrydale Community Chapel on the "Seven Figures of Christ's Relationship to the Church." A recent study of Jacob's life (used at Clinton) was of special significance in my own life, along with a weekend retreat on the "Christian Mind."

At the Arlington Detention Center, where I serve as chaplain, a team ministry using many volunteer workers has proven effective. The prisoners are exposed to four to six Bible teachers a week. A Monday evening film ministry maintained by a film team provides instruction and a clear-cut Gospel presentation. The women's ministry consists of Sunday services, weekday counseling and classes, ministry to families and follow-up.

Another aspect is discipleship training for a core group of disciples, led by the chaplain. It involves assigned work in basic growth skills relating to the Christian life, instruction in doctrine and counseling.

July 25

OWEN HOFFMAN, P.O. Box 99, Washington, Georgia 30673

My physical condition is poor as we face the extra work load the summer brings, with the many Bible Schools and camps. We have burdened ourselves with six Bible Schools and two camps. The crafts alone is a project and we work long hours getting these ready. Four Bible Schools are behind us, and the Lord graciously blessed in helping reach great numbers of children. We had the joy of dealing with many and saw about eighteen accept the Lord as Savior.

I have been in full-time work now for fifty years, and never before in all these years, have I seen such carelessness and stark indifference in the people of God. It causes the heart to cry out to God for a spirit of repentance and responsibility from the hearts of His blood-bought people (Psalm 85:6). July 3

MUN HOPE, P.O. Box 41, Aldergrove, British Columbia V0X 1A0

We have moved to Aldergrove and have been helping with the construction of the new Gospel Chapel in the heart of town. The first meetings in the main auditorium were held in May.

Some newspaper people have been attending the meetings and have generously allowed posters to be placed in their store window. In addition, they helped print thousands of circulars at cost price, which were distributed throughout the area. This resulted in overflow crowds on Saturdays and Sundays, with over 200 visitors at meetings in July. Five have expressed a desire to be saved.

Bible camp will keep us busy in August and early September. My wife, Adeline, will direct the cooking and my sons Philip and Bruce will help in the ministry.

Pray for a college teacher and his wife who have recently professed the Lord Jesus Christ as Savior and Lord. They were involved with transcendental meditation. We had some Bible studies in his home. They brought three other families to meeting recently.

August 9

WILLIAM KING, 306 Apollo Dr., Wilmington, North Carolina 28401

Our work in Wilmington is still encouraging and in one aspect discouraging. The encouragement is seeing the souls saved and at least eight new families since the beginning of the year. One young fellow who professed recently had held off for nearly three years. It took that long for him to come to the end of himself. Some have been saved recently because of the Christians who witness at work. One lady let her two small children come on Sunday for several weeks. Then she decided she should come to see what their enthusiasm was all about. A month later she saw her need and professed faith in our Lord Jesus Christ. The ladies coffee hour on Tuesday morning, studying the cults, has given us at least three new families.

The discouragement is seeing some Christians fall by the wayside.

In June we were in Siler City, N.C., Newport News, Va., and Maplewood, Mo. for D.V.B.S. We are thankful to God for honoring His Word and causing children to respond in each place.

In November I'll spend the first two weeks in Augusta, Ga., speaking on the chart "From Egypt to Canaan."

July 11

Living Churches

by John Williams

A study of the New Testament pattern for the local church in its application to churches today. Life and leadership, ministry and service are discussed.

AVAILABLE FROM INTEREST, P.O. Box 294, Wheaton, Ill. 60187. Price \$2.00 postpaid. Payment must be sent with order.

CHRIST HONORING HYMNAL



- Pitched for Average Singer
- Attractive
- Ideal Size
- 682 Hymns & Choruses

\$4.50
PER COPY
Plus Postage

Send only \$3.00 for
Sample Copy

TRUTH & PRAISE, INC.
Dept. 1, 201 Schlieff Dr.
Belle Chasse, La. 70037

Formerly Gospel Perpetuating Publishers,
Fort Dodge, Iowa 50501



Gladys and Wesley Kosin

**WESLEY KOSIN, P.O. Box 338,
Ft. Washakie, Wyoming 82514**

Last week God gave opportunity to conduct the funeral of one of our older Shoshone people and to herald forth the Gospel and offer the comfort that only the God of all comfort is able to give. We thank God for His Word, the good seed, and that God has chosen to regenerate through His Word. *July 22*

**CLARENCE A. LOW, 1B Southgate Dr.,
Jupiter, Florida 33458**

My wife and I have recently completed three weeks of service at Mountain Top Youth Camp in North Carolina where the Lord blessed in the salvation of a good number of boys and girls. Our daughter, Annette, is on the permanent summer staff at M.T.Y.C.

Just now we are visiting some of the assemblies in North Carolina. We labored in this state for 22 years and it is good to renew fellowship with Christian friends throughout the state. *August 5*

**FLOYD PIERCE, 1525 W. Lawrence,
Springfield, Illinois 62704**

We are grateful to God for His encouragement during the summer months. We have been going about 90 miles east of Springfield for meetings in farm homes where we are going through the book of Galatians. There seems to be interest on the part of some to keep on with the meetings in the fall.

In East Peoria, we are having good contact with brethren who drive over from Galesburg, where as many as 14 have gathered for Bible study. We are taking up a general study of the New Testament assembly, seeking to introduce young Christians to scriptural principles of gathering. Many questions are being asked and we are seeing opportunities to minister to individual needs. Several of the young people currently attending will be leaving for fall semesters at college, so the numbers may decrease. We are seeking to reach out, though, and look to the Lord to guide us to those whom He is preparing.

Here in Springfield, the brethren have decided to purchase another building, larger in size and in a much more favorable location. The chapel has been sold to another evangelical group and we should be in the new facilities in a few weeks. We hope that a concentrated effort in the new neighborhood will result in an increased attendance, as well as cause a real awakening in the area. *July 25*

**HARRY PILKINGTON, Box 999,
Hinton, West Virginia 25951**

Junior Crusade Camp is just over. There was a record attendance of 147. **David Pollock** was the speaker. More than 20 made a profession of faith and about the same number received assurance of salvation. *July 26*

**W. ROSS RAINEY, 9257 Caprice Dr.,
Plymouth, Michigan 48170**

I have just returned from a busy two weeks' ministry at Michigan's Upper Peninsula Bible Camp. We had about a hundred teens, so it was a lively time. A few professed to be saved and we trust others were further established and encouraged.

During the first week of October I plan to be at the Workers Conference in Minneapolis, then at the conference of Civic Heights Bible Chapel in Flint, Michigan. On November 5th we have our annual *Ministry in Focus* committee meeting in Toronto, and the week of November 13th I anticipate special meetings at Keystone Bible Chapel in Omaha, Nebraska.

Presently, I am happy to be at home for a few weeks to get caught up on a number of things, including work on the November/December issue of *Focus*. As editor I have no secretarial help, so each issue involves quite a lot of typing, etc. *July 25*

**GERALD STILES, Rt. 2, Box 220,
Ferrum, Virginia 24088**

We have completed one of three sessions of Aletheia Springs Christian Education Center. Twenty-seven high school and college youth spent two weeks here learning about the need to be in prayer and determined Biblical study as well as to know what they believe. Although the program is designed for serious Christian youth, three of the 27 professed faith in Christ after arriving at the center.

We are happy to announce that the Lord has led **Randy and Teena Haynes** from Waynesville, N.C., to move here to help in maintenance and construction. Pray for this young couple who are here trusting only the Lord to meet their physical necessities.

I expect to be ministering this fall in Baltimore and in New Jersey, and may again appear at another major educational forum. *July 8*

**DONALD TINDER, 515 West Harrison Ave.,
Wheaton Illinois 60187**

After eight happy years in the Washington, D.C., area, my family and I moved to the midwest in June. We have received a warm welcome at Bethany Chapel, Wheaton. I continue to minister with the magazine *Christianity Today*, with special responsibilities for the book reviews, editorials, and practical section. I am also teaching a course in Church History at the Wheaton College Graduate School and continue to preach as God gives opportunities. *August 15*

Editor's Note: Mr. Tinder writes the "Book Briefs" column for INTEREST.

**AUGUST VAN RYN, 875 W. 77th St.
Hialeah, Fl. 33014**

By God's grace I keep busy in His service. Because of age (87) I don't travel much anymore, but am thankful for good health to keep busy around home.

My son **Elliot** and I have a radio program over a number of stations, called Truth for Today. I preach regularly, write articles and, for the past 45 years, have sent out a monthly ministry letter. I will appreciate the prayers of the Lord's people. *July 28*

**DONALD WELBORN, 4636 Lariat Trail,
Fort Worth, Texas 76118**

Please pray for us and with us about our return to Texas. We have been in western Iowa for over six years and have seen our Lord's good hand of blessing in the gospel work as well as in ministering to the saints. We thank our great God for what He has done in so short a time. Also, we thank those dear saints there in the midwest who were so faithful to help us.

The needs of mine and Gloria's families have pulled at our hearts for more than two years. We have been deeply exercised and prayed fervently for nearly three years about returning to Texas and pioneering a work in the Arlington area. I probably will not travel as extensively as I have in the past. *August 8*



The Local Church

A. P. Gibbs: Scriptural Principles of Gathering \$.75

William MacDonald: Christ Loved the Church \$1.25

Donald Norbie: New Testament Church Organization \$1.50

Merrill Oster: Practical Principles of Gathering \$1.50

J. M. Davies: The Lord and the Churches \$2.00

John Williams: Living Churches \$2.00

A. P. Gibbs: Worship \$3.00

Arnold Ehler: Brethren Writers, a check list \$3.00

Gary Inrig: Life in His Body \$3.95

James Gunn: I Will Build My Church \$4.00

W. E. Vine: The Church and the Churches \$4.00

AVAILABLE FROM INTEREST
P.O. Box 294, Wheaton, Ill. 60187

Prices are postpaid. Payment must be sent with order. All other books should be ordered from your local Christian book store.

Recent Books by Assembly

C. Donald Cole, former editor of INTEREST, speaks regularly for Moody Bible Institute's radio network. A series of 77 of his meditations, prompted by reflecting on the life of one of the major figures in all history, has been collected and published as **Abraham: God's Man of Faith** (Moody, 223 pp., \$3.95 pb). Cole helps us to understand Abraham better, and also to understand better the ways of God with his people.

Charles Coleman, after a career as a scientist with the federal government, and as a consultant, has recently turned from a well-received part-time speaking

ministry to devoting his full time to Christian service (see Commendations, Sept. p. 20). His latest book is on a subject of continual concern, **Divine Guidance: That Voice Behind You** (Loizeaux, 127 pp., \$2.50 pb). His approach is very practical, going beyond the conventional statement of principles to the frequent use of illustrations of how God guides in various kinds of situations. Short chapters on career and marriage guidance whet the appetite for more help in these crucial areas. There is also a chapter on spiritual gifts which outlines an interpretation worth considering along with other approaches to the subject.

of the points he wishes to convey. He uses a lot of alliteration, which can be helpful when employed as an aid to remembering the meaning rather than as an accomplishment in itself. Phillips' treatment of the difficult warning passages in chapters six and ten is not the only way to handle them, although his approach has many supporters.

The blessings on each of the patriarchal founders of the tribes of Israel were the subject of a series of practical and devotional talks by well-known Bible teacher Frederick Tatford. They are now available in a book, **Sons of Jacob** (Prophetic Witness Publishing House, Eastbourne, Sussex, England, 93 pp., 75 pence pb).

Albert E. Horton, long a missionary in Angola but now residing in Illinois, gives a short background to and summary of each of the twenty-one **Letters of the New Testament** (Everyday Publications, 230 Glebemount Ave., Toronto, Ont. M4C 3T4, 128 pp., \$2.75 pb). The style is simple and the book could be used with young teens or new readers of English.


Enjoying the Psalms, Volume Two is a commentary on Psalms 76 through 150 by well-known Bible teacher William MacDonald. The complete text of each psalm, in the New American Standard Version, is presented followed by one to three pages of comments. (Walterick, 356 pp., \$3.95 pb).

The senior staff of Camp Mini-Yo-We in Port Sydney, Ontario, has prepared the fifth volume in a series called **The Looking Glass**. It has devotional Bible study helps for teenagers for each day of the year (two or three days per page). Volume five includes portions from I Chronicles, Romans, John, Psalms and other books (Everyday Publications, 144 pp., \$2.50 pb.).

A fourteen-year-old study of **The Lord's Supper** by the late Alfred P. Gibbs is available in a new printing. It remains one of the most thorough and helpful books on this most important of subjects (Walterick, 216 pp., \$3.00 pb).

Also newly reissued by Walterick is Donald Norbie's nearly thirty-year-old master's thesis, **New Testament Church Organization** (92 pp., \$1.50 pb). Norbie makes numerous references to scholarly interpretations of particular passages

**SEND INTEREST
TO YOUR
COLLEGE and BIBLE
SCHOOL
STUDENTS**



Parents and/or assembly correspondents are invited to send us the addresses of your young people who are away at school. We will put them on the INTEREST mailing list from now until May 1978. Please label your list "STUDENT SUBSCRIPTIONS" and mail to: INTEREST, P.O. Box 294, Wheaton, IL 60187

Thinking about traveling to Europe? Then be sure to get **Europe on Purpose: The Christian Traveler's Guide** by Robert Baylis (Pilgrimage Press, 2398 Telegraph, Berkeley, CA 94704, 191 pp., \$3.95 pb). This practical guidebook has three main parts. First comes a brief 40-page overview of the history of Christianity in Europe. Second, there is a country-by-country guide to historic sites of Christian interest. This is the distinctive feature of the book. Then follows a gathering of nuts-and-bolts information, such as air fares and reservations, hotels and hostels, guidebooks, and the like.

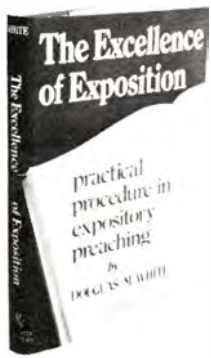
The former director of Emmaus Correspondence School, John Phillips, has added another to his series of commentaries. **Exploring Hebrews** is published by Moody Press (222 pp., \$6.95 hb). Previous volumes were on Romans and Revelation. His style is clear, with careful outlining and numerous illustrations

New!

THE EXCELLENCE OF EXPOSITION:
Practical Procedure in Expository Preaching
by Douglas M. White cloth \$4.25
Foreword by Stephen F. Olford

A plea for expository preaching, with evidences from the Old and New Testaments, as well as examples from history; and a practical plan for procedure, including all aspects of preparation and presentation. Resource materials, bibliography, indexes to authors quoted and Scripture references.

From your CHRISTIAN BOOKSTORE or
LOIZEAUX BROTHERS
Dept. LOI, P.O. Box 70, Neptune, NJ 07753



Authors

and to writings from the second century in support of views commonly held by readers of INTEREST.

Messages on the Christian life as illustrated by God's dealings with King David have been printed as **The Royal Life**, available from the author, Daniel Smith, 2803 W. 14th Ave., Vancouver, B.C. V6K 2X3, Canada.

Undoubtedly one of the most widely publicized religious movements of the past decade is Pentecostalism, which now generally prefers the designation of Charismatic movement. Actually, of course, all Christians are "charismatics," since all have at least one "spiritual gift" (I Peter 4:10), which is the usual English translation of the Greek word "charisma." **Should I Speak in Tongues?** by Franklin D. Taylor, Sr. (commendation, May p. 21), is a brief case against modern tongues speaking. The tone is best suited to someone who is doubtful about Pentecostalism to begin with, but needs reassurance. The strongest chapter is on "exploring common concerns." Congregations that are not meeting the needs of those who desire spiritual growth, a genuinely caring fellowship, and enthusiastic Bible study are ripe for plucking, says Taylor. (Everyday Publications, 62 pp., 95¢ pb).

Another booklet on the same subject is **Speaking in Tongues: A Scriptural Study** by Harold Mackay (also from Everyday Publications, 48 pp., 75¢ pb). Mackay ably marshals biblical evidence to counter many Pentecostal arguments. He also offers a brief but thorough case that tongues were intended as a sign for unbelieving Jews (I Cor. 14:22), and that they fulfilled that purpose. His booklet can serve as a useful summation of the biblical basis for opposing tongues speaking. As with the previously mentioned booklet, one who is already a participant in tongues would, I think, regrettably, be less likely to be convinced. Those attracted to Pentecostalism tend to feel that their experience of what they take to be the power of God outweighs formal Biblical arguments. Also, their own writers offer some kind of answer (not necessarily correct, but plausible to those who want to believe) to any scriptural argument against the Pentecostal movement. There remains a need for good booklets addressed directly to those caught up in the movement.

conferences

OCT. 8-9—CLIFTON PARK, NEW YORK

The Northway Bible Chapel will hold its annual conference. Speakers expected are Ernest A. Gross and William A. West. Contact: C. Otto Werres, 1551 Regent St., Schenectady, 12309.

OCT. 15-16—HOUSTON, TEXAS

The annual conference will be held at Braeburn Bible Chapel, 8809 Bissonet St. The Friday night meeting will be at South Houston Bible Chapel, Avenue I and 8th St. Speakers expected are John Phillips and Liddon Sheridan.

For accommodations contact: Glen Lemon, 4046 Panama St., Pasadena, Texas 77504 (713/487-0131).

OCT. 15-16—FLINT, MICHIGAN

The annual Bible conference will be held at Civic Heights Bible Chapel, 3610 Wisner St. Meetings at 3 and 7 both days with the regular services Sunday morning. Speakers will be Robert Dryburgh and Ross Rainey. Overnight accommodations. Write: Ed Bills, 7151 N. Elms Rd., Flushing, Mich. 48433.

OCT. 15—ASHEVILLE, NORTH CAROLINA

Land of the Sky Bible Conference will be held at the Asheville Gospel Chapel, 350 Old Haw Creek Road, 10 a.m. to 5 p.m. Expected speakers are: Harry Pilkington, John Mills and Craig Sutherland. Contact: Walter R. Peck, 15 Bent Tree Rd., Asheville, NC 28804.

OCT. 15—IOWA WOMEN'S MISSIONARY

The Iowa Area Women's Missionary Conference will be held at Central Gospel Chapel, 3200 Lincoln Ave., Des Moines, with morning and afternoon sessions. Noon and evening meals will be served. Speakers will be Mrs. Betty McGehee and Sally Deans. Contact: Mrs. Ron Billings, 3618 Indianola Ave., Des Moines, IA 50320.

OCT. 28-29—FLORIDA LADIES MISSIONARY

The annual Florida Ladies Missionary Conference will be held at Park of the Palms, Keystone Heights, Florida. Please note change from previous notice. Speakers will be Mrs. Gavin Aitken and Mrs. William Patterson.

NOV. 4-6—MILWAUKEE, WISCONSIN

The Annual Young People's Conference for teens (grade 9 and up) sponsored by Wauwatosa Community Chapel, will begin Friday at 7:30 and end Sunday at 3. Speaker will be Ray Routley. Accommodations provided. For brochure-registration form contact: Dennis Schildt, 225 North 79 St., Milwaukee 53213 (414/453-2104).

NOVEMBER 12—COLORADO

"Colorado Missionary Challenge" is a missionary conference designed for assemblies in the state of Colorado, and will be held at Littleton Bible Chapel from 2 to 8 p.m. Speakers will be Bill Spees and Wes Steffen. Contact Mike Hamel, 4110 E. 100th Ave., Space 641, Thornton 80229 (303/452-1653).

Conference announcements for the January issue should arrive at INTEREST by November 10. No charge for first announcement; \$15 prepaid for each additional appearance.

address changes

WORKERS CHANGES

Irene Gallagher, 5415 Buchanan St., Los Angeles, California 90042

Harold S. Paisley, 57 Dawn Hill Trail, Thornhill, Ontario L3T 3B1

Donald Welborn, 4636 Lariat Trail, Fort Worth, Texas 76118

ASSEMBLY CHANGES

FORT COLLINS, COLORADO, Bible Chapel % Dr. Richard I. Fisher, 2016 Yorktown, 80521 (303/482-0654).

MISSOULA, MONT., Mountain View Chapel, % Alvin Shawver, 310 33 Ave., 59801.

RALEIGH, N.C., The Gospel Chapel, % William A. Allen, 113 E. Whitaker Mill Rd., 27608 (919/832-1655).

BATAVIA (AFTON), OHIO, Bethany Chapel, % William R. Thompson, 3489 Anti-Bantam Clover Rd., Bethel 45106 (512/734-6315).

WAYNESBORO, VIRGINIA, Bible Chapel, % Robert St. John, R. 1, Box 195, McGeheysville 22801. SS 10-12, BB 7, Wed. 7

KELOWNA, B.C., Bible Chapel % Don McLellan, 1720 Gillard Dr. V1Y 4K1 (604/762-0168 or 769-4720).

BB 9:30, FBH 11, M 7:30, Wed. 7:30

PENTICTON, B.C., Preston Avenue Bible Chapel, 120 Preston Ave.

OSHAWA, ONT., Nassau Street Gospel Hall, % George McCann, 66 Waverly Rd., Bowmanville, Ont. L1C 1L1.



The Holy Spirit will direct the "WHAT" we should give, but we may need technical assistance as to "HOW" and "WHEN" to turn such direction into action.

Stewards Foundation can help you to obtain qualified legal or accounting advice.

Contact:

STEWARDS FOUNDATION
Box 294, Wheaton, Ill. 60187
Attention: Robert W. Mojonnier

REPORTS

NEW BIBLE SCHOOL OPENS

A new Bible School has been started in Peterborough, Ontario. Named for the popular tourist area in which it is located, Kawartha Lakes Bible School (Box 1101, Peterborough, Ontario K9J 7H4) set September 12th as enrollment day for its first class.

KLBS has been designed to complement the efforts of Mt. Carmel Bible School at Edmonton in western Canada. Like Mt. Carmel, Kawartha Lakes will have a one-year course.

At present all classes are being held in Edmison Heights Bible Chapel. A staff of fifteen part-time instructors will do the teaching, most of them coming to Peterborough for a set period of time during the school year. Major contributions of time are being made by **Colin Anderson, William E. Belch, Paul Fletcher, David Boyd Long and Glenford A. Murphy.**

Sixteen directors from east-central Ontario assemblies comprise the board. **Dr. James Naismith** heads the staffing committee. **J. Stanley Leggitt** is treasurer.

The Lord's blessing has been evident in our progress to this date. Please pray for our staff, students, and board that we shall be able to provide a high quality of sound Bible teaching to all who choose to come.

Donald K. Steele, Chairman

LIGHT HAVEN CHARTER GRANTED

The dramatic decline in the birth rate is bringing about many changes in the structure of our society, raising new problems and erasing old ones. One matter receiving increased attention is the housing and care of the elderly, a problem aggravated by severe inflation as well as the increasing proportion of senior citizens in the total population.

Scripture, both by precept and example, enjoins the care of the needy (Acts 6; I Timothy 5). In Ontario, concern and exercise over the needs of the elderly have led to plans for the establishment of Light Haven Home. Application has been made to the Province of Ontario and a charter granted.

The initial facility will be for forty

persons. It is to be located at Bruce Mines, 45 miles east of Sault Ste. Marie. The town of Bruce Mines has donated an excellent site and has supported the project fully.

Board members are Chairman **Chester Donaldson** of South Porcupine, Vice-Chairman **Arnold Spears** of Dowling, Secretary-treasurer **Evelyn Miller** of Bruce Mines, **Ron Millson** of Chapleau, and **Dr. Jean Young** and **V. Paul Flint**, both of Oak Park, Illinois. All of these have been vitally interested in the Northland of Ontario for many years, if not their lifetimes.

A survey taken at the request of the Provincial Government demonstrated a need in the area well beyond the capability of a single home. It was convincing to the Ministry of Community and Social Services, the government agency most directly concerned. Chester Donaldson, veteran commended worker in the north, reports: "The deputy minister

was most encouraging in outlining the problems and possibilities of the Home to be built in Bruce Mines."

Plans are now going forward toward implementation of the initial exercise and concern. Interested persons are encouraged to contact the Secretary, Mrs. Allan Miller, Box 22, Bruce Mines, Ontario P0R 1Z0.

V. Paul Flint

LIFE-GIVING FAITH

Who listens to his favorite religious program on Sunday mornings at 6:30? A Montreal lawyer, who has been in touch with the French radio program "La Foi Vivifiante" for six years, wrote: "I'm very sorry I had to miss your program for eight weeks while I was overseas.... Please send me whatever literature I may have missed."

Pray for all our early listeners here in Montreal. We don't choose to broadcast

Continued on page 19



Otis Tillman (center) with Foundation Trustees

The Gospel Expansion Foundation has come out of moth balls and is again an active organization with the purpose of reaching the minorities for Christ, particularly the 25,000,000 Black Americans. Objectives include targeting on key cities with Gospel crusades, radio ministry, scholarships, and channeling funds to assist in establishing New Testament churches in the Black communities of America.

The organization was formed in 1956. Otis C. Tillman took the leadership in 1965. Otis has radio broadcasts in Buffalo and Minneapolis, and a ministry with Cold Stream Bible Chapel in Buffalo. The organization provided help to works in Georgia, New York, Pennsylvania and Ohio. In time it became inactive, primarily because its board members

were widely scattered across the country.

Now revitalized, the Foundation's trustees are all from Buffalo area assemblies. Pictured with Tillman (left to right) are Charles Goodier (Blasdel Gospel Chapel), Clyde Tyson and Melville Northrop (Amherst Bible Chapel), and Harper Finch, Sr. (Cold Spring Bible Chapel). Tillman is President and Finch, Vice-President.

A six-page brochure describing the problems of America's black community and the Foundation's effort to bring the Gospel and plant assemblies is available without charge, singly or in quantity, from:

The Gospel Expansion Foundation
P.O. Box 2, Buffalo, NY 14209

Get to know Moody Monthly— and save \$1.80 off newsstand price

**SPECIAL
INTRODUCTORY OFFER**



Discover Moody Monthly for yourself with a special 8-month subscription for only \$5.00! A wealth of good reading for the whole family—at a price you can afford.

Where can you find a Christian magazine today for the whole family? Where can you find targeted pertinent reading for your children . . . your parents . . . and yourself? Moody Monthly's your answer.

To see for yourself, we are offering a special 8-month subscription—long enough for a good evaluation without committing you unnecessarily. We don't feel we have to snare you in a long entanglement because we firmly believe that once you have become acquainted with Moody Monthly you will want to continue receiving it for years to come.

Today Moody Monthly is read in over 275,000 homes just like yours, making it one of the most popular evangelical magazines on the market. Moody Monthly has also won the

Evangelical Press Association's Award of Excellence for the second straight year! There is literally something

for everyone: articles delving into areas of concern to today's Christians . . . commentaries on current issues and news from a Christian perspective . . . special theme issues featuring a multi article approach to subjects like evangelism, children, books, the church, education, and missions.

There are also popular regular features such as:

- Inspirational Bible studies for adults *and children*.
- A special section geared to teens.
- Informative reports from mission fields.
- Chuck and Winnie Christensen's advice column.
- Warren Wiersbe's "Insight" for pastors and church leaders.
- Up-to-date reviews of Christian books and cassettes.

Moody Monthly is a magazine you should get to know. Just fill out and mail the attached card or the coupon below to take advantage of this 8-month money saving offer.



For office use only

Moody Monthly, P.O. Box 59373, Chicago, Illinois 60659

Please enter my 8-month subscription at the special reduced rate of \$5.00, and show me how Moody Monthly will benefit me and my family. (New subscribers only.)

Payment enclosed. Please bill me. _____
initial

Mr. _____
Mrs. _____
Miss _____

Address _____

City _____ State _____ Zip _____

HB6



How I Won My First Soul to Christ

by Silas Fox

Salvation came through an unusual text

“NOT SLOTHFUL IN BUSINESS,” the Bible says. Who would consider that a Gospel text? Let us never limit the Spirit of God. He can use whatever we have to offer Him, as the following little personal story will illustrate.

Shortly after I was converted, my young lady (now Mrs. Fox) asked me to go with her to a church in West Toronto. There I heard a real man of God preach the Gospel with tears. He loved the souls of men. He was a soul winner, and he urged us time and time again to win souls.

I never really took it in. My heart always replied, “Yes, you are paid to do this, but I am a business man. How could I do it?” However, one Wednesday evening at the prayer meeting he was at it again—“Go out and win souls.” That night I said to the Lord, “All right, I will do it.” And I meant it.

I was so worked up about it that I didn’t even see my young lady home that night. I knew that I had made a momentous decision. I had been fighting it, but now I had said “Yes” to the Lord.

That night I spent extra time on my knees and also the next morning, but I just didn’t know how to begin. I didn’t seem able to speak to anybody on the streetcar on the way to work. I was afraid of what they might say to me. What would I say if someone said to me, “What do you think I am? I’m not a hotten-tot.” This is what I had said to someone when they had approached me.

I knew I wanted to win souls, but I didn’t know how. I didn’t know the Bible at all, or where to find any verses.

I got through the day at work, and it was my turn to close up that night. The manager went home and all of the others, or so I thought. Then all of a sudden a young chap on his way out stopped by my office. “Sir, are you working late?” he asked. “No, Max,” I

replied.

Then God spoke to me. “You asked last night to win souls. Well, here is the one—speak to him.”

I didn’t know how to start and I broke out in a sweat. Then I just turned around and bluntly said “Max, are you saved?”

Now here is a miracle. He said, “No,” and broke down and began to cry copiously. He told me he wanted to be saved.

Now I had never had an experience like this before. What was I to do? I didn’t even have a Bible with me, and even if I did I wouldn’t have known where to find any verses.

Then came another miracle. Max, from his shirt pocket, pulled out a New Testament and handed it to me.

I said I didn’t know any verses, but now one came to mind. A few days before I had been reading Romans 12 and had been struck by verse 11, which says, “Not slothful in business; fervent in spirit; serving the Lord.” The only interpretation I could think of was the wholesale dry goods business we were both in. One could still be a good business man and yet be a Christian.

This was the only verse I knew to find so I turned to it. Then I said to Max, “Do you want to be a good business man?”

“Yes,” he replied. I read the verse to him, and then we got on our knees.

Thank God, I knew how to pray. As he knelt he broke down again, cried and confessed, and then and there he got peace. Then I prayed, and that was it. We went home and I was happy, so happy that I hastened to phone the minister of the church to tell him I had led my first soul to Christ. He just replied, “Thank God, now go out and get another.”

And by the grace of God that is what I have been trying to do ever since. Praise the Lord. □



Silas Fox

Two days after their wedding, Silas and Emma Fox boarded ship in Vancouver to sail to India. It was 1916. The young missionaries were with the Ceylon and India General Mission. Their first term lasted seven years.

Silas was not happy with mission board structure. In 1925, early in his second term, he asked to be released. He and Mrs. Fox continued to serve the Lord in India until 1961, working with assemblies, but preferring not to be on any list of missionaries.

Silas Fox was born in Alberta on December 22, 1893. His parents were homesteaders, living in a log cabin. They had migrated west from Foxtown, N. B. When Silas’ father died two weeks after his birth, the family went back to the little New Brunswick community that bore the family name.

When Silas was 11 the family moved to Toronto. That city became his Canadian home until his missionary years were completed. On missionary furloughs, the Foxes fellowshipped in the Markham assembly, and later at Leaside Bible Chapel. Recognizing the many years of faithful service, and acknowledging the profitability of Silas’ ministry on furlough, the Leaside assembly commended Silas and Emma in 1957 to the Lord and to His people when they returned to the field.

In 1962 the Fox family moved to Vancouver because of Mrs. Fox’s health. Silas made three more trips to India, the last in 1968. Despite difficulty with the functioning of his legs, he continues to make occasional preaching trips in the United States and Canada. Mrs. Fox has been a total invalid for four years, unable to move or speak. She is cared for by her daughter Ruth, a nurse. The Foxes have five other grown children, one in California and the rest in Canada.

Silas’ ministry is characteristically vibrant and challenging. Some of this is reflected in the accompanying article, submitted at the request of the editor of INTEREST. In it he relates his first feeble steps in what became a lifelong career of winning souls to Jesus.

Mr. and Mrs. Fox live at 2535 Alberta, Apt. 105, Vancouver, B. C.

REPORTS

Continued from page 16

so early, but CKAC (the most popular French station here) gives us no choice. Stations in other areas have better times, however.

La Foi Vivifiante means, "Life-Giving Faith." **Fernand St. Louis** serves as evangelist and director and has been broadcasting for 14 years. **Peter Foggin**, now in Haiti, continues to be an L.F.V. board member. The French-language program is broadcast in Haiti as well as Quebec.

La Foi Vivifiante
Box 10, Station B,
Montreal, PQ H3B 3J5

BIBLE STUDY AT WESTERN ELECTRIC

A clipping of WECO WAIL magazine, published by Western Electric in Winston-Salem, North Carolina, reports on a Bible study there. It says: "The Bible Study Group has entered its 10th year. It was started by a group of Christian employees who wanted to study the Bible together and who met once a week at lunchtime. There were approximately six in the group at the start.

"Now, ten years later, this group has approximately 20 attending on a regular basis and others as visitors. They meet four days a week.... On Monday they have a prayer session; Tuesday is devoted to Bible study, taught by Joseph Giordano, of Parkway Chapel; Wednesday and Friday meetings consist of a round-table discussion-type Bible study led by a co-worker."

Joe Giordano says there is evidence of changed lives and clearer testimonies re faith in Christ. He has taught this class since April 1976 and has a wide-open door. His services also include counseling with anyone who wishes it.

CHICAGO SPANISH ASSEMBLIES

Chicago area Spanish assemblies cooperated during the past months in an effort to strengthen their work for the Lord. In May **Paul Sheetz** from Georgia held a one-week conference on the subject of the Relationship of the Family to the Local Church. This proved to be very informative and inspirational.

In July, Argentinian evangelists **Angel Bonatti** and **Carmelo Racciatti** spent a week teaching and preaching in the assemblies. After beginning at Avondale on Friday evening, the evangelists ministered on Saturday to the Spanish group that meets at Wood-

side Bible Chapel, Maywood, and on Sunday at Local Evangelico de Avondale. Monday through Wednesday they were at Lakeview Bible Chapel (where there are three assemblies, English, Spanish and Korean). They concluded their series on Thursday at the former Waukegan assembly, now meeting in Zion, Illinois.

Several visitors attended the various meetings. One woman accepted Christ at Maywood, but only time will tell the full results of these meetings.

J. H. Irizarry, Corresp.,
Local Evangelico de Avondale

GLAD TIDINGS MISSION

After serving the Lord for eight years at 13th and Franklin in Minneapolis, the mission has moved to a larger building, located at 713 South 10th Street. This building has a larger room for Gospel services, and an adjoining room for serving lunch after the meeting. It also has a room suitable for distributing used clothing to the needy. But we are still in the same area of the city, reaching American Indians and others for Christ.

Don Osbeck, Superintendent

Enjoy Florida Living

Under new management
**EDGEWATER
CHRISTIAN
MANOR**

Located near Tampa's beautiful Bayshore Blvd.

- Assembly operated
- Single or double rooms
- Beautiful dining room
- Superb climate
- Free transportation to all assembly meetings
- Very reasonable rates

For information write:
Jack Cunningham
Edgewater
600 Magnolia Ave.
Tampa, Fla. 33609

Arthur Durnan BIBLE LANDS PILGRIMAGE



- 11 Glorious Days & Nights - See Golden Jerusalem, The Temple Mount, Calvary, Nazareth, Bethlehem, Sail on Blue Galilee, Shop in Ancient Bazaars, Experience Ancient Athens, Greece!
- Deluxe Accommodations, All meals, Reasonably Priced! Swiss Air from Montreal Mirabel (via Switzerland) on March 6, 1978! Act Now - Limited Numbers again!
- Free Color Brochure with Application Form:

Arthur Durnan
30 Hope Crescent,
Belleville, Ontario, Canada. K8P 4S2
Phone: (613) 966-1167

ARE YOU WONDERING JUST WHERE TO RETIRE?

If so, Park of the Palms, located in north central Florida could be just the spot for you. We are situated on the shores of beautiful Lake Brooklyn.

A CHRISTIAN RETIREMENT COMMUNITY

Park of the Palms has available on a one or two-year lease, lakefront rooms, studio, and one-bedroom apartments. Prices range from \$150.00 to \$250.00. Meals available in the dining room.

Write or call today.

Park of the Palms Inc.

Keystone Heights, Florida 32656
Phone (904) 473-4926

commendations



Barbara Cummings—Philippines



Carol and Bob Scheid with Katherine (6) and Matthew (9)—Alabama



Wally and Wilda Robinson with Lisa and Meredith—Bolivia



Peter and Priscilla Ford with Timothy (left) and Jonathan—Philippines

WILLIAM E. DAVIES, P.O. Box N-196, Nassau, Bahamas

Commended to the Lord's work in 1945 by the Ebenezer Gospel Hall in Cardiff, Wales, William E. Davies' ministry has been primarily that of an itinerant evangelist. In addition to labors in the British Isles and in Montreal, he has spent much time in the Bahamas over the last 15 years. His pattern has been to spend 1½ to 2 years in the Bahamas and then 12 to 18 months in Britain or elsewhere. With his wife, he is currently residing in Nassau. A letter from representative brethren of four Nassau assemblies speaks well of his ministry to assemblies in that island nation.

KEN FARMER, W. 5107 Rosewood, Spokane, Washington 99208

Union Gospel Mission, a rescue mission in Spokane, Washington, has among its various outreaches a jail ministry carried on by staff member Ken Farmer. Ken began this ministry recently with the commendation of Monroe Park Gospel Chapel in Spokane.

Born in England in 1916, Ken spent more than 30 years with the Royal Navy. He was converted to Christ in 1936 in Alexandria, Egypt, through the witness of a fellow seaman on a destroyer. Discharged in 1956, he spent four years in South Africa, where he married Winifred, a former missionary to Japan. The Farmers moved to Spokane in 1960. They have three children, Esther (16), Timothy (13), and Yvonne (11). Ken is an elder in the commending assembly.

MR. & MRS. ROBERT J. SCHEID, Box 76121, Birmingham, Al. 35223

In 1972 Christians of the Community Bible Church in Ossining, New York, commended Bob and Carol Scheid to the Lord's work in Iceland, where the Scheids served until they returned home in 1976. Recently they moved to Birmingham, Alabama, to serve the Lord in that area. Bob's ministry will be primarily with Mountain Brook Bible Chapel in teaching, visitation and young people's work. He



Les and Peg Green with Kelly (12), Janette (13), and Fay (16)—Zaire



Elaine and Fred Balsam—Zaire

with the local assemblies there. Ruth (Armerding) grew up in the Woodside assembly where she was active in youth activities. John first met with the assembly while he was in the armed forces and continued faithful in attendance after discharge. In June 1976, a year before the commendation was issued, John and Ruth moved to Mexico to work in the Christian camp and to assist Don Harris, John's father, in the Lord's work. The commending assembly has been encouraged by the reports coming from fellow workers. Address: Apartado Postal 1114, Puebla Pue, Mexico.

Zaire: Christians of Blasdel (New York) Gospel Chapel have re-commended **Lester and Margaret Green** to the Lord's work. The Green family planned to leave for northeast Zaire in August, to help with the building program at the medical center at Nyankunde. The Greens first went to Zaire and Tanzania in 1966, serving there until 1974.

Also serving in Zaire are **Fred and Elaine Balsam**, commended by Cherrydale Community Chapel in Arlington, Virginia. They are involved in missionary aviation throughout east-central Zaire, based in Bukavu (Calvary Mission Ministries, 16330 Los Gatos Blvd., Los Gatos, California 95030).

Zambia: Christians of Pembroke Chapel in Pembroke, North Carolina, have commended **Ronald and Wendy Locklear** to the work of the Lord in Zambia. They arrived on the field in January. Ron is serving as a technician with the hospital at Chitokoloki.

Philippines: Two commendations have been received for workers on the staff of Faith Academy in Manila, a school for the children of missionaries. **Miss Barbara Cummings** taught school in Vancouver for ten years, and is now teaching at Faith Academy, commended by 16th Avenue Gospel Chapel in Vancouver. Address: % Ken Brooks, P.O. Box 652, Greenhills, Rizal 3113, Philippines.

Peter and Priscilla Ford flew to Manila during the summer to join the school staff as boarding home parents. They were commended from Bethany Gospel Chapel in Worcester, Massachusetts, where they resided for eleven years. Address: P.O. Box 820 MCC, Makati, Rizal, Philippines.

Hungary: **Joseph and Maria Baranyi** were in fellowship in assemblies in Hungary until they came to the west. Joseph is now on the staff of Trans World Radio in Monte

Carlo, broadcasting the gospel in the Hungarian language. A letter from Dunning Park Chapel in Detroit, Michigan, encourages INTEREST readers to be concerned for the Baranyis since support or sponsorship by Hungarian assemblies is impossible. Address: Trans World Radio, 560 Main St., Chatham, New Jersey 07928.

With the Lord

A. GEORGE BELYEA, 66, of Powell River, British Columbia, on June 19. Born in Vancouver and saved at an early age, he went to Powell River at 22, arriving when the Michigan Heights assembly was newly formed. He served there faithfully and willingly for over forty years in the various aspects of assembly life.

EUGENE O'QUINN, 53, of Goldsboro, North Carolina, on July 26 of cancer. He was saved at 13. He served as an elder, Sunday School superintendent and correspondent in the assembly at Goldsboro.

ALICE W. PETERSEN, 69, of Inglewood, California, on July 11, eight days after a massive heart attack. She was in fellowship at Ladera Bible Chapel.

Alice was led to Christ at age 16 by Henry Petersen whom she later married (1929). The Petersens were commended to full-time service in 1932 by the Irving Park assembly in Chicago. In 1940 they settled in Milwaukee, and then in 1947 moved to California. Mrs. Petersen's interest was centered in children's work, camp and craft work. She was faithful and hospitable to the Lord's people, the assembly and others.

NOTICES

MINISTER'S LIBRARY FOR SALE: Matthew Henry; Annotated Bible, Gaebelin; Darby's books, Bible; Urquhart's 8 vol. Biblical Guide; Alex MacLaren, 17 vols.; Marsh, 500 Bible Readings; Pink's John; Ryle's Gospels; Simeon's 21 vol. Bible Outlines. Write for price list. Louis Jacobsen, Box 25, Largo, FL 33540.

CHILDREN'S WORKERS: Add interest, involve children, get parents to Gospel programs! BIBLE TEACHING PLAYLETS includes seven playlets, four songs and recitations by Vivian Gunderson. \$1.25 for one, \$8.00 for ten from Gospel Folio Press, Box 2041, Grand Rapids, MI 49501

FOR RENT: Beach cottage in South Daytona, Florida, weekly. Sleeps eight. Central air conditioning. River in rear, ocean 350 yards. Near New Smyrna Beach assembly. Write or phone: George C. Blevins, 3605 Cherokee Rd., Doraville, Georgia 30340 (404/457-3265).

FOR RENT at Park of the Palms, modern, furnished, one-bedroom duplex house. Heat and air conditioning. Half block to lake, pool, dining room and chapel. \$125.00 and \$175.00. Write M. Thomson, Box 45, Keystone Heights, Florida 32656 (704/692-8436).

NOTICES are carried at the flat rate of \$15. Maximum length: 40 words. Payment must be sent with order.

expects to spend part of his time with other assemblies in the area, and in camp work.

The Ossining assembly has renewed its commendation for the new field of service.

ALMA TURNBULL, Box 5055, London, Ontario N6A 4L6

A widespread radio and literature ministry known as Master's House is carried on by commended workers in London, Ontario. Miss Alma Turnbull does typesetting and layout work for the monthly publication "Listening," as well as other related duties. A recent letter from The Gospel Hall in Grand Bend, Ontario, informs us that Alma was commended to that ministry by the assembly on October 14, 1975, and that she has been a great help in the work.

CHANGE OF STATUS


A letter from Malvern Gospel Chapel (% H. M. Harper, Jr., 713 Elgin Rd., Newtown Square, PA 19073) informs us that **Rance and Marilyn Darity** are no longer commended workers from that assembly. Rance has returned to full-time secular employment.

FOREIGN MISSIONARIES

Ecuador: After serving the Lord in South America on a Literature Crusade team, **Mr. and Mrs. Ian Morris** recently returned to Ecuador to work with John Munday. They go with the commendation of three Vancouver, B.C., assemblies, 16th Avenue, 24th Avenue and West End Gospel Chapels. Their address is Casilla 2424, Quito, Ecuador.

Bolivia: In July, Braidwood Gospel Chapel in Peterborough, Ontario, commended **Mr. and Mrs. Wallace Robinson** for service in Bolivia with a faith mission board. Wally and Wilda, with their two children, Lisa and Meredith, left for the field on July 5th. Their address is Andes Evangelical Mission, Cochabamba, Bolivia.

Mexico: The assembly at Woodside Chapel in Fanwood, New Jersey, has commended **John and Ruth Harris** to the Lord for service in Christian camps in Mexico and to work




SECOND SAMUEL

BIBLE CLASS NOTES

by Peter J. Pell

In the recorded experiences of the man after God's own heart, the student can see himself and learn lessons of permanent value from God's dealings with the shepherd-king of Israel. Paper, P256, \$3.75 plus post.

Gospel Folio Press, Box 2041
Grand Rapids, MI 49501



Serving the Assemblies

LETTERS OF INTEREST BALANCE SHEET and OPERATING STATEMENT for the Year Ended June 30, 1977

BALANCE SHEET	L.O.I. ASSOCIATES in U.S. Currency			L.O.I. ASSOC. (ONTARIO) in Canadian Currency		
ASSETS						
Cash		\$25,215			\$3,346	
Stewards Foundation Bonds		27,000				
Accrued Interest Receivables		625				
Accounts Receivable		121				
Inventory—Literature		516				
TOTAL ASSETS		<u>\$53,477</u>			<u>\$3,346</u>	
LIABILITIES & FUND BALANCES						
Account Payable		\$ 292			\$1,832	
Fund Balances		53,185			1,514	
TOTAL LIABILITIES & FUND BALANCES		<u>\$53,477</u>			<u>\$3,346</u>	
OPERATING STATEMENT						
	Fellowship Fund	Publication Fund	General Fund	Fellowship Fund	Publication Fund	General Fund
FUND BALANCES—July 1, 1976	\$38,904	\$ 4,350	\$ 2,001	\$ 119	\$ 617	\$ 325
REVENUE						
Contributions Received	\$422,993	\$53,328	\$12,390	\$11,890	\$5,274	\$ 440
Stewards Foundation		34,000	4,000		6,000	1,000
Advertising Revenue		7,165				
Literature Revenue			879			
Interest Earned			2,883			
Magazine Subscriptions					10,969	
TOTAL REVENUE	<u>\$422,993</u>	<u>\$94,493</u>	<u>\$20,152</u>	<u>\$11,890</u>	<u>\$22,243</u>	<u>\$1,440</u>
CONTRIBUTIONS AND EXPENSES						
Contributions Made	\$417,885			\$11,890		
Magazine Editorial Expense		\$40,335				
Magazine Printing & Layout		32,269			\$16,502	
Magazine Mailing Expense		7,112			2,940	
Printing & Mailing Foreign		4,804				
Mailing List Expense		2,682			289	
Survey Expense		5,288			2,123	
Travel			\$ 746			
Literature			868			
Fellowship Distribution Exp.			9,636			996
Administrative Expense			4,980			
Chaplain Program			428			
Conferences			40			
Office Supplies			187			
Auditing Expense			150			
Postage			1,851			
Miscellaneous			447			380
TOTAL	<u>\$417,885</u>	<u>\$92,490</u>	<u>\$19,333</u>	<u>\$11,890</u>	<u>\$21,854</u>	<u>\$1,376</u>
FUND BALANCES—June 30, 1977	<u>\$ 44,012</u>	<u>\$ 6,353</u>	<u>\$ 2,820</u>	<u>\$ 119</u>	<u>\$ 1,006</u>	<u>\$ 389</u>



When will one of our assembly pioneer servants get the call to do a work in west Texas? We've prayed about it and asked about it for years! There are hundreds of thousands of souls out here in the heart of the "oil country."

Please join in prayer with us. Many long for a faithful witness in this area, but we need leadership.

C. A. Helmer, Jr.,
Monahans, Texas

THOSE "THEE'S AND THOU'S"

I don't believe I have ever before written in response to an article but I felt constrained to express my appreciation for your editorial about "Honesty" with regard to the "Thee's and Thou's" [June, p. 22]. I have been impressed since learning Spanish that the same forms are used (much as in the KJV) whether addressing God, man or Satan. (I am referring to the standard Spanish version—the 1960 revision.)

I particularly appreciated your thoughts on the matter of consideration of others in which we may, in public prayer, use "the old forms in the first few lines, and in phrases that are familiar," while perhaps using "modern terminology in the rest of the prayer." I agree—"no person, young or old, should be condemned for praying to God in his own language." Thank you for a good editorial.

Jim Mayer,
Westfield, NJ

I do not agree with your advocating the idea of people praying, addressing our blessed Lord Jesus Christ as "You." This is bringing our Lord down on the same level as man, and this is most ridiculous.

The inspired men of God who wrote His Word, penned the language that the Lord gave them, using *only* "Thou," "Thine," "Thy," and "Thee." We're exhorted to add nothing to the Word, nor take anything away.

The Queen of England would never be addressed as "You."

Mrs. F. W. Eggert,
Killaloe, Ont.

I must congratulate you on your honest and much needed article. "Thee's and Thou's." We have been experiencing some dissension on the same subject. Is it possible for us to get a couple of hundred of pamphlets on this subject? I feel you strike a proper balance and it should aid us.

Frank Perry,
Spanish Wells, Bahamas



Acting

by Sarah E. Martin

Children learn the art of acting very early in life. Many specialists in early childhood training take advantage of this fact. They encourage this natural talent as a constructive means of self expression. Most kindergarten programs include a time to dress up and pretend, which helps children learn to express themselves in the presence of others.

It is most important that children know when they are just pretending, and what is "for real." Acting can become so subtle that it is not obvious to them that they are acting. Children can "put on" a very convincing act to deceive parents or friends, and not be keenly aware of what they are actually doing.

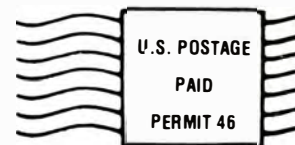
Alas, the problem becomes very serious when this subtle pretence carries over to adult life. Just stop and think of your weekly activities in home, school, business or even church life. How often do you "act ignorant"—perhaps to avoid the responsibility that comes with awareness? How frequently do you pretend to "know it all"—maybe to gain recognition or undeserved praise? Both of these attitudes are dishonest.

The Lord would have us to be real and honest with ourselves, with others, and with Him, too. He tells us, "...To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). When I know what is right and good, I cannot pretend that I do not know and so justify some foolish action, or excuse some obvious neglect.

Acting is one of the highest paid professions of our time, and even merits elaborate awards. However, "putting on an act" can be a subtle form of lying, and will earn us no reward from the final Judge.

* * * *

The author is a housewife and the mother of two young children. She and her husband attend the Bowood Gospel Chapel in Calgary, Alberta.



Address Correction Requested

Excellent Reading by Trusted Authors

By Alfred P. Gibbs

• THE LORD'S SUPPER

Truly the death of Christ is central to the Christian life. The Lord's Supper was instituted by our Lord to enable believers to express their appreciation for his death. Our Savior said, "As often as you eat this bread and drink this cup you do show forth the Lord's death, till he come." Join with Mr. Gibbs as he step-by-step takes the reader through the beauties and value of this Christian observance. paper, \$3.00

• THE PREACHER AND HIS PREACHING

"This unique book on preaching and the preacher is distinguishable from others because of its approach. The subject has been dealt with in a simple but vivid way. The comprehensive nature of this book makes it an excellent handbook for any eager soul seeking a knowledge of homiletics."

—Moody Monthly
paper, \$5.95 • cloth, \$8.00

• THROUGH THE SCRIPTURES

A five-year course of Sunday School lessons through the Scriptures. Each outline appears on each page surrounded by a generous margin. The material covers choice sections from Genesis to Revelation. paper, \$3.00

• WORSHIP

"The truth concerning worship is faithfully presented and false theories and practices are exposed. The chapters which deal with the worshipper, his privileges and perils are most searching. The description of the worship of the wise men is a spiritual classic."—George M. Landis
paper, \$3.00



By C. Donald Cole

• ABRAHAM: GOD'S MAN OF FAITH

Well known for his missionary work in Angola and former editorship of Interest magazine, Don now adds a splendid new book to his list of accomplishments. 77 short chapters trace most events in Abraham's life. This book gives real insight into their spiritual lessons and can be used as short devotional messages for special occasions. paper, \$3.95

By Billy Graham

• HOW TO BE BORN AGAIN

A sound and scriptural approach to the New Birth. His chapters on the Cross, the person of Christ, deception and conversion draw only our highest praise coupled with a prayer; namely, that the millions who will listen to Billy Graham will read this book. cloth, \$6.95

by William MacDonald

• ENJOYING THE PSALMS

Rich in personal experiences and picturesque background information, the author traces the trials and triumphs of the people of God. The reader is captivated by the presence of the living God.

Vol. I (Ps. 1-75), paper, \$3.95
Vol. II (Ps. 76-150), paper, \$3.95

• LISTEN, MY SON: LIVING MESSAGES FROM PROVERBS

Formerly the Emmaus Course on Proverbs; now printed in book form. Questions are provided at the end of each section with the answer sheet provided in back. Splendid for young people's Bible study groups. paper, \$2.50

• THE GOSPEL OF MATTHEW: BEHOLD YOUR KING

A splendid study of this first book of the New Testament showing that Jesus is the long-expected Messiah of Israel. Tracing first his birth then his public ministry, the author point by point proves his claim to the throne of David. paper, \$3.95

• WHAT'S THE DIFFERENCE?: A STUDY IN IMPORTANT BIBLICAL DISTINCTIONS

Subjects such as Differing Ages, Two Comings of Christ, Law and Grace, Kinds of Justification, Relationship and Fellowship, the Days of Scripture, Israel and the Church are studied to give meaning and harmony to their place in Scripture. paper, \$1.25

Order from:

WALTERICK PUBLISHERS

P.O. BOX 2216, KANSAS CITY, KANSAS 66110

INTEREST

NOVEMBER 1977 • Vol. 42 • No. 10



The Retirement Years

Also in this issue:

ASPECTS OF JUSTIFICATION page 16

THE FATHER OF THE PRODIGAL page 22

Articles

- 3 Is Old Age a Wasteland?
The work God began in us continues in our final years.
- 4 Investing the Golden Years
Full-time Christian service after retirement is a possibility for some.
- 5 Too Old to Serve? (Poem)
- 6 Retirement Homes
A listing of assembly-connected homes.
- 8 How El Nathan Came to Marble Hill
They named it Elim Heights. To Lottie Bollinger it was always "The Lord's Hill."
- 15 Singular Conjugation (Poem)
- 16 Aspects of Justification
God is justified in justifying the sinner; grace is consistent with truth and righteousness.
- 18 Sheltered from the Real World?
The public schools, more than Christian schools, shelter the student from truth and reality.
- 22 The Father of the Prodigal
You have to let someone go before you can receive him back.

Departments

- | | | | |
|----|-----------------|---------|---------------------|
| | 14 | Notices | |
| 14 | Address Changes | 11 | Quotes from Workers |
| 13 | Commendations | 20 | Reports |
| 14 | Conferences | 15 | Thoughts from Teens |
| 22 | Editor's Page | 14 | With the Lord |

FRONT COVER: Markhaven, a retirement home in Ontario. See pages 6-7.

Change of address notices, requests for the magazine,
and all materials for publication should be sent to:
INTEREST, Box 294, Wheaton, Ill. 60187
312/653-6550

Editor James A. Stahr, **Editorial Assistant** Naomi Bauman, **Art Editor** John W. Sweemer, **Business Manager** Dennis Bentz, **Directors of Letters of Interest Associates:** Neil M. Glass, Pres.; Robert W. Mojonnier, Sec.; James D. Kennedy, Treas.; C. Donald Cole, Walter Liefeld, John McCallum, J. Wilson McCracken, Kasmir C. Strance, Donald J. Thomson, LeRoy L. Yates.

INTEREST is published monthly, 11 times a year, by Letters of Interest Associates, 218 West Willow St., P. O. Box 294, Wheaton, Illinois 60187. INTEREST was founded in 1934 as "Letters of Interest from the Home Field." The name was shortened to "Letters of Interest" in 1938 and to INTEREST in 1969. Printed in U.S.A. by Lithocolor Press, Inc., Westchester, Illinois.

COPYRIGHT © 1977, by Letters of Interest Associates. Permission is granted to readers to photocopy INTEREST articles in small quantities for personal, school or church use. The following should be written or typed on the original before copying: "Reproduced from INTEREST magazine by permission." This permission does not apply to articles reprinted in INTEREST from other publications, or articles bearing copyright notices. Nor does it apply to large quantity reproductions, or to reprinting in any quantity. For such purposes, permission in writing must be obtained from the editor.

FINANCIAL POLICY: The magazine is sent without charge to those who request it, and is financed in part through the voluntary gifts of its readers. An annual reader survey is taken each fall, giving readers an opportunity to share in the maintenance of this ministry, but gifts for publication expenses will be received at any time. Checks should be made payable to "Letters of Interest".

MINISTRY FUND: Gifts will also be received for the "Ministry Fund". Monies so designated will be used for assembly missionary work under the direction of commended workers at home and abroad. Suggestions as to distribution are welcomed. Make checks payable to Letters of Interest. Gifts to L.O.I. are tax deductible.

Is

Must the
retirement years
be a cycle of
meaningless activity?
Or, worse yet
a time of
mental and spiritual
stagnation?

Old Age a Wasteland?

by DONALD M. TAYLOR

YOUTH IN ONE ERA is old age in another. Enoch, taken to heaven without dying at the age of 365, was outlived by his son Methuselah by 604 years.¹ He quit this world comparatively young. In another era, Jacob at age 130 was aware of declining health. He told Pharaoh, "Few and evil have the days . . . of my life been, and have not attained unto the days . . . of my fathers."²

Moses died when 120, but "his eye was not dim, nor his natural force abated."³ In the promised land, Caleb asked for the well-fortified mountain occupied by the Anakim giants. He was 85, and as strong for battle as he had been 45 years earlier when he helped spy out the Promised Land.⁴

By contrast, in a much later era, after years of hardship and suffering endured in missionary labors, the great Apostle to the Gentiles spoke of himself as "Paul the aged."⁵ He was probably between 60 and 65 at the time.

In the Millennium the picture will change again. The word of God declares that "the child shall die an hundred years old . . . For like the days of a tree are the days of My people."⁶

The times, the environment, and the circumstances accelerate or retard the aging process that sin brought into the world. So also does individual metabolism and the rigors or ease of one's days. In the wilderness, where they had frequently to take the tabernacle down, move it, and set it up again, the Levites began their service at age 25 and retired at 50.⁷ Settled in the promised land where their work was less arduous and the climate more temperate, they began to function at age 20 and apparently could work on as long as they were able.⁸

The inhabitants of many have-not countries are old men and women at 50, 40 or even 30. On the other hand, around the world and over the years, heads of many governments have been very old.

In our air-conditioned times, industry and commerce function on a five-day, 40-hour week, and generally compel retirement at age 65, with consequent waste of acquired know-hows and know-whys. Even so, earlier retirement is being advocated. Yet law firms in North America eagerly grab up graduates of a law school whose faculty includes no teacher under 65, and some who are in their 80s.

To sum up our brief exploration of what constitutes old age, we are back where we started. We are old when our contemporaries think we are old. We are old when we think and feel we are.

Is, then, whatever we consider old age a wasteland for the Christian? Is it a place where we stagnate while awaiting our homecall? Is it a time of idleness? A time for playing games, watching television, dutifully but enthusiastically attending church, reading our Bibles, saying prayers, and gossip-

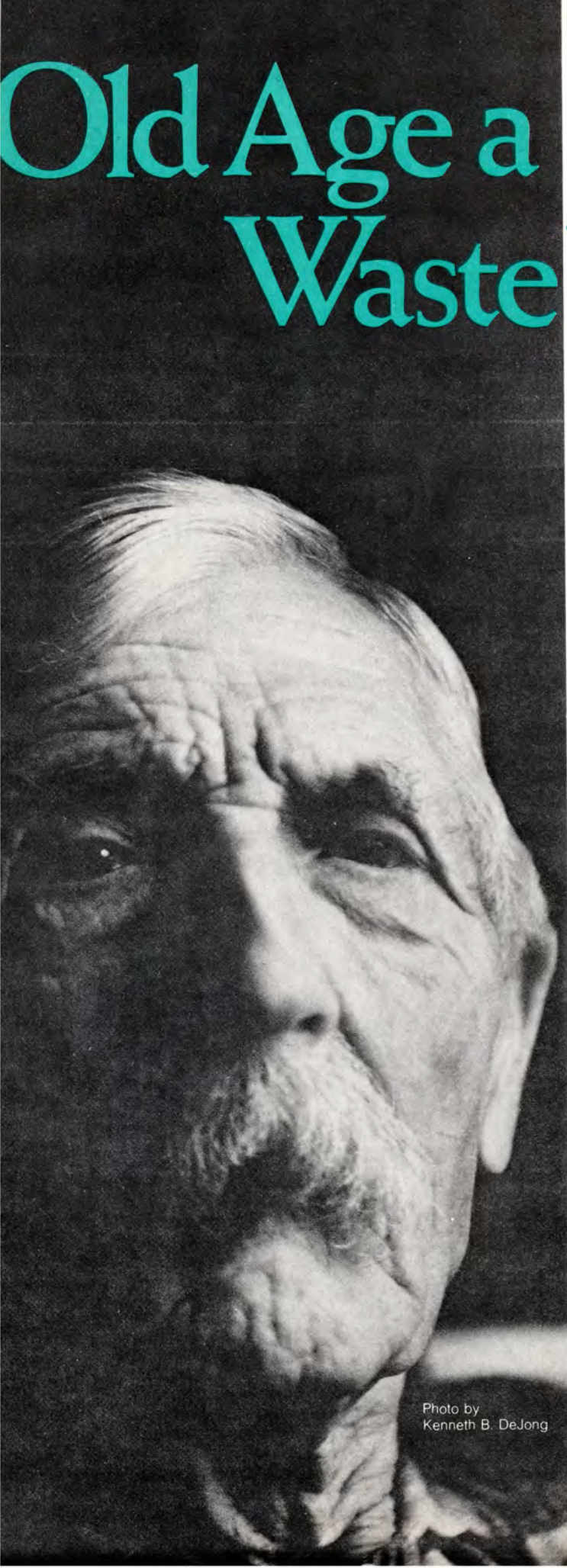


Photo by
Kenneth B. DeJong



Investing the

TODAY we are confronted with sociological phenomena that could have profound implications for Christian missions, both at home and abroad.

First, there is the population explosion. If the present trend continues, we will have another billion people on earth by 1989. The vast majority of them will be born into non-evangelical families.

Second, many missionary couples with young families are returning to the United States and Canada in order to provide for their children's education. They want to be able to keep the family together during the critical teenage years. The overseas result is fewer missionaries on the field, and a greater need for replacements.

Another new phenomenon is the earlier retirement age in the Western world. This, coupled with increased longevity, means that many healthy retirees can look forward to twenty or more years of active life after "retirement." In our society, most people are totally unprepared for these twenty "golden years," as they have come to be called.

With so many opportunities for Christian service both in the homeland and abroad, the possibility of serving the Lord full-time after retirement should be given careful consideration. In some cases it will be possible to take "early retirement," that is to accept company options or make special arrangements to resign before the normal retirement

IS OLD AGE A WASTELAND?

Continued from previous page

ing about those terrible Christians who are either tighter or looser than we are? The question should answer itself. But let's fortify that answer with Scripture.

From the negative standpoint we could quote from the Psalms: "Bloody and deceitful men should not live out half their days."⁹ If that implies the shortening of their lives as punishment, then conversely old age is not a curse. Not for release from intense suffering but for prolongation of his days is the afflicted psalmist crying when he writes, "O my God, take me not away in the midst of my days."¹⁰ Ananias and Sapphira were not taken out of this life to spare them from the severe persecution to come on Christians in Jerusalem, but as punishment for lying to the Holy Spirit.¹¹

On the positive side we have the Lord's assurance to Abraham: "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."¹² Another Scripture of the same tenor tells us David "died in a good old age, full of days, riches and honor."¹³

Psalms 92 assures us that the righteous "shall still bring forth fruit in old age."¹⁴ And Isaiah 40 tells us that though young men shall faint and be weary, "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."¹⁵

We have all known of Christians, well beyond normal retirement years, who are active and effective in the service of the Lord and of their fellowmen. Doubtless there are many more less prominent who are vigorously at work in their late 60s, 70s, 80s and even in their 90s.

But our question goes beyond those believers whose bodies and minds enable them, even compel them, to go on serving in their late years. What about those wracked with pain that forbids activity? What about those whose bodies are too weak to obey their commands to get up and get with it? And, especially, what about those whose minds are far gone?

What is Paul telling the Corinthians when he says, "Though our outward man perish, yet the inward man is re-

newed day by day"?¹⁶ Is he summarizing a lesson in physiology? Obviously not. He is saying first that we are children of Adam still, though now also children of God, and so sooner or later our bodies, our faculties, will fail. Nevertheless, Paul goes on to say, the life of Christ within us is being made new, is developing day after day.

The elderly Christian whose mind is alert continues to grow spiritually. Harold St. John once said that which used to be for him "seed for the sower" was now "bread for the eater."¹⁷ The word which he so diligently sowed in other days he was still feeding on in retirement years.

But processes the Lord set to work when He began a good work in us are going on to completion regardless of physical deterioration.¹⁸ Consider that aged saint idling in a nursing home, no longer able to feed herself or to communicate intelligently to the world around her. Her inward being is growing, going on from strength to strength. Better off dead? Better off if the last,

Continued on page 19

Golden Years

by Joseph P. Black

age. In most cases there will be some retirement income, which can also be used in the Lord's service, thus decreasing the financial burden on the commending assemblies.

I remember when I had fond visions of retirement to Florida. I looked forward to its sun and sand and ocean breezes (sorry about that, all you Californians). But a few years ago, when our children were in college and would soon be "on their own," I was forced to reconsider. I asked myself the question, "Do I really believe that the Lord is going to return soon? What impact should that have on my retirement plans?"

The result? I took one of those early retirements. We are now in France. I had lived in Europe for ten years while working for I.B.M., so it is not a completely new experience.

Many Christians have felt at one time or another that the Lord was speaking to them about serving Him in some par-

ticular place or ministry. Perhaps He will give you a second chance in your retirement years. Your mission field may be your own neighborhood, or one of the many needy areas in North America, such as the Inner City or helping an isolated assembly. Or, if you have particular language ability or professional or mechanical skills, you could serve the Lord abroad. The list of needs and opportunities is a long one.

A word of caution. If you are not serving the Lord where you are, the first thing to do is to get involved now. Then pray for the Holy Spirit's guidance as to whether He would have you serve Him in a special way in the future.

Those golden years could well prove to be the best investment of your life.

The author is a Literature Crusades staff member arranging for and working with the European teams. He is currently resident in Vichy, France.



Too Old to Serve?

**You feel you are too old to serve?
There's nothing you can do?
My Child, I have a special task
Reserved for you,**

**For you, who learned My faithfulness
Through days of storm and sun
Can tell to younger, fearful hearts
What I have done,**

**And seek My face in solitude,
And through the lonely days,
Can offer Me a sacrifice
Of loving praise.**

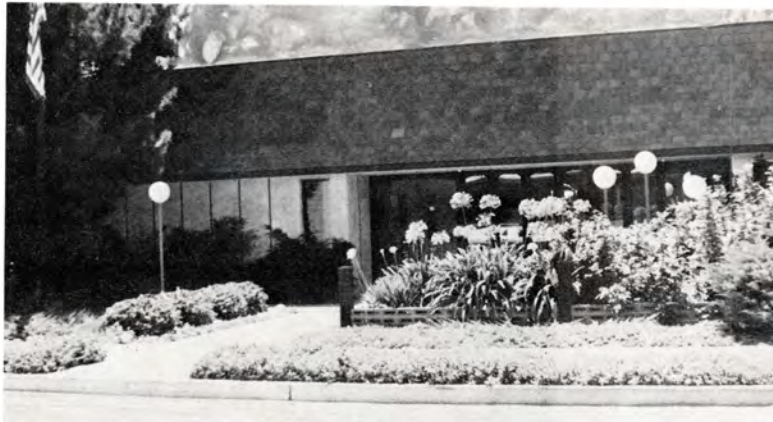
**What matter if this gift for Me
Is never seen or known?
The sacrifice of praise you bring
Is Mine alone.**

**No higher service can be found
Than this—to wait My will
And praise Me from a broken heart
That loves Me still.**

**And I, who hold such love more dear
Than all else given to Me,
Give you My love, unlimited,
Eternally.**

*Joan Suisted
New Zealand*

Retirement Homes



The front entrance and two of the residents of Bethesda Home, Hayward, California: Marie (Mrs. Tom) Olson, left, and Bess (Mrs. Harry) Medrow, both widows of servants of the Lord.



IN PREPARATION for this issue of the magazine, INTEREST sent out a questionnaire to assembly-connected retirement homes known to us. The chart on the opposite page has been assembled from the replies received. It may prove helpful to those looking for a Christian retirement home.

Inquiries can be made even when no space is currently available. Most homes maintain a waiting list.

We have not attempted to give any information regarding rates charged by the various homes. To the best of our knowledge none of these homes are operated for a profit. Some charge rates geared to their operating costs. Others have rates substantially below cost, or set no charges at all. Many of the homes are dependent on Christian giving.

Further inquiries regarding any of the homes listed should be directed to the manager at the address shown.



Edgewater Christian Manor, Tampa, Florida
FRONT COVER: Markhaven, Markham, Ontario



The dining room at Blenheim Lodge, Vancouver, B.C. Blenheim serves 130 residents.

A LISTING OF SOME ASSEMBLY-CONNECTED CHRISTIAN RETIREMENT HOMES

NAME AND ADDRESS	OWNER AND MANAGER	FACILITIES							
		In Operation Since:	Licensed by:	Apartments	Apartments (Meals provided)	Rooms (private and/or semi-private)	Extended Care (non-ambulatory)	Space Currently Available	Gifts: Are receipts tax deductible?
BETHANY LODGE, 23 Second St., Unionville, Ont. L3R 2C2	Bethany Lodge Ross Phillips, Admin.	1970	Prov.	-	-	●	●	no	Canada
BETHESDA HOME 698 A St., Hayward, Calif. 94541	Christian Retirement Center of Northern California Inc. A. Noble DaShiell, M.D., Med. Dir.	1965	State, County	●	●	●	●	yes	USA
BLENHEIM LODGE, 3263 Blenheim St., Vancouver, B.C. V6L 2X7	Calling Foundation, Les Richmond, Adm.	1969	Prov.	-	-	●	●	no	Canada
CONNAUGHT HOME, Box 178 North Hatley, Que. J0B 2C0	Grace Chapel Assembly Miss Olive Partridge, Matron	1970		-	-	●	-	no	Canada
EDGEWATER CHRISTIAN MANOR 600 Magnolia Ave., Tampa, Fla 33606	Central Gospel Chapel Mr. & Mrs. Cunningham, Mgrs.	1968		-	-	●	-	yes	-
ELIM HOMES Box 10, Waubaushe, Ont.	Elim Homes Mrs. Margaret Heels, Adm.	1945	Prov.	-	-	●	-	yes	Canada
EL NATHAN HOME, Elim Heights, Marble Hill, Mo. 63764	El Nathan, Inc., Mrs. L. Bollinger and Miss M. G. Bollinger, Supts.	1903		-	-	●	●	no	USA
GOOD NEWS CENTER Schlief Dr., Belle Chasse, La 70037	Good News Center Vernon B. Schlief, Mgr.	1962		●	-	-	-	yes	USA
GRACE CHRISTIAN HOME Box 420, Lennoxville, Que. J1M 1Z6	Grace Chapel Assembly John DeGrace, Adm.	1957	Prov.	-	-	●	●	no	Canada
MARKHAVEN 54 Parkway, Markham, Ont.	Markhaven, Inc. Mrs. Lois Neely, Mgr.	1960	Prov.	-	-	●	●	no	Canada
PARKDALE MANOR, 2740 West King Edward Ave., Vancouver, B.C. V6J 1R7	Calling Foundation, 202-1600 W. 6th Ave., Vancouver, B.C. V6J 1R3	1965	Prov.	●	-	-	-	no	Canada
PARK OF THE PALMS Keystone Heights, Fla 32656	Park of the Palms, Inc. Robert Mojonier, Pres.	1966		●	●	●	-	yes	USA
PITTSBORO CHRISTIAN HOME Box 518, Pittsboro, N.C. 27312	Pittsboro Christian Home, Inc. W.E. Hollingsworth, Sr., Adm.	1952 ¹	State Pending	● ²	-	●	-	yes	USA
REST HAVEN HOMES, Box 2051, Grand Rapids, Mich. 49501	Rest Haven Homes, Inc. Miss Grace Pell, Mgr.-Adm.	1941	State	●	-	●	●	no	USA
VAN'S CHRISTIAN HOME, 1509 7th Ave. East, Oskaloosa, Iowa 52577	Privately owned Harold and Milo Vande Krol, Mgrs.	1970		●	●	-	-	yes	no
WESTERN ASSEMBLIES HOME 350 Berkeley Ave. Claremont, Calif. 91711	Western Assemblies Home A. John White, Adm.	1943	State	-	-	●	●	no	USA

¹In operation since 1952 as a home for children. Opened in 1972 as a retirement and rest home.

²Space also available for trailers.

How El Nathan Came

EXPERIENCES IN THE LIFE OF FAITH



Lottie Bollinger and her daughter Minna Gene



El Nathan in Buffalo was at 26 Richmond Avenue for 30 years, after a brief beginning at another address.

WHEN Bruce Gilbert came to Zalma, he was a guest in our home. It was 1921, and Mr. Gilbert was holding his second series of Gospel meetings in that tiny Missouri community. One morning he paused on his way to the post office. He began to reminisce about the Lord's leading and provision. He had given up a good job to go out by faith and preach the gospel.

When I showed real interest in this matter of practical faith, Mr. Gilbert asked if I'd ever heard of Sister Abigail.

I hadn't. He explained that Sister Abigail was Mrs. Abigail Luffe, who that same year had founded El Nathan Home in Buffalo, New York. The home was established on the same basis as the orphanages of George Muller, who from Mrs. Luffe's childhood was her inspiration and example. In Sister Abigail's own words, "We solicit nothing from any person but God Himself, who has promised in His Word to supply all our need, if we fulfill all His requirements."

Later, Mr. Gilbert sent me a booklet with the lengthy title, "Does God Answer Prayer? Sister Abigail Says Yes." I was thrilled with it, but never dreamed we would ever be connected with Sister Abigail's work.

My daughter Minna Gene was four years old at that time. Shortly afterward, we moved west from Zalma to Spring-

field, Missouri. There Mr. Gilbert, Arthur Rodgers, John Walden and many others visited us, and the Lord blessed by establishing a meeting.

Later the Lord showed us to open a large house and operate a convalescent home. I had been keeping boarders. Instead of cooking for well people, I could cook for convalescing ones, helping them to get well. I could keep good literature for them to read, and the Lord would be served as well.

The idea frightened me at first, but the time came when I finally saw His way was best for me. He went before and showed that we could safely trust Him. The doctors soon called our home the "Nursing Home," the first of its kind in the U.S.A., they said. Registered nurses who left employment to marry often took in a patient or two to earn extra money, but a permanent business was new.

When one dear lady was brought to us to die of cancer, I complained to the Lord that He had deceived me. He had said we were to help people get well. He spoke to me. "Don't get scared now, this is just the beginning." I was troubled, but He showed me that caring for a dying Christian could be a wonderful experience.

He gave me Jeremiah 33:3, and kept giving it to me. Three Christians sent it in letters all in one week. I drew it from the "Heavenly Manna" Bread Box. I

found it looking at me when I opened my Bible. "Call unto me and I will answer thee," the verse says. "I will show thee great and mighty things, which thou knowest not."

Finally, convinced the Lord was trying to tell me something, I prayed. He answered, "Christian Hospital." That really frightened me. I was convinced it was not to be in Springfield. Once when praying about it, a three-story brick building with lots of windows and no door came before me like a picture. It didn't make sense then, but today I can look out the windows and see it just as I did then—the back of a lovely brick building, 90 feet long by 53 wide, sitting on a hilltop adjacent to our present facilities in Marble Hill. This is in Bollinger County in Southeastern Missouri, not far from Zalma, where our story began.

It was seven years before the Lord gave us that building. It had been the classroom and laboratory building of a Baptist College, but had fallen into disrepair after the college closed. In 1942 we bought it, the administration building beside it, and the 14-acre wooded hill on which they stand for a very low figure.

We called our hilltop Elim Heights. It overlooks the towns of Marble Hill and Lutesville. To me it has always been "the Lord's Hill." He always called it that to me—Ezekiel 34:26.

to Marble Hill

by LOTTIE BOLLINGER



The present single-story nursing home, joined to the old administration building.



The three-story classroom/hospital building, with the administration building at the left.

We formed a corporation known as Elim Heights Hospital. We began to restore the buildings and equipped them with hospital beds and other facilities. Opening the hospital was another thing, however. When we hoped to open, the state began to pass new laws. We were unable to secure the Christian personnel needed to staff the hospital. Everything seemed against us.

"Hope deferred maketh the heart sick," says Proverbs 13:12. I suffered a severe heart attack that doctors termed a killer. By 1950, the property was put up for sale by Christians who declared I'd kill myself with hard work.

Not long after that a Christian friend living in St. Louis wrote asking if I could go to Buffalo to help at El Nathan Home. Founded in 1903 for the care of "God's suffering, blind and helpless ones," El Nathan's ministry had been to elderly Christians. The home was incorporated in 1921. Sister Abigail, more than 80 years old, died in 1939. Mr. and Mrs. David Ednie led the work for the next ten or eleven years. Now Mrs. Harold Harper had that responsibility. Her husband was an evangelist who traveled widely. She needed someone to take her place in El Nathan so she would be free to travel with him.

I tried to pray but soon realized it wasn't for me. A month later I saw a notice in one of the Christian magazines indicating that El Nathan would have to

be discontinued if no one came forward to help in the work. I felt as if Christians were saying "God is dead." When I prayed this time the Lord was listening but He showed me He put me here and wanted me here. Then Minna Gene came before me. She had gone to Oklahoma and was waiting on the Lord's guidance as to whether she should go to California to help in the care of the aged.

"Lord, is that your answer?" It seemed so. I was at peace, wrote Minna Gene, sent the clipping and told her to pray. If the Lord showed her what He showed me, she should get in touch with Mrs. Harper at once.

Minna Gene arrived in Buffalo the day before the last board meeting. It was 1952. She and Mrs. Harper's daughter Betty were to carry on the work. Betty, an R.N., had given up her position at Buffalo General Hospital to serve the Lord by faith at El Nathan.

I was to join them after the place here in Marble Hill was sold. I went to visit them in July but feared I'd never be able to live there. The air was too heavy for my heart. But I was happy to see the two girls in sweet fellowship going forward with the work.

I returned to Marble Hill, sort of a caretaker, until I was finally notified that the place had been sold to a Chemical Company. Now I was free to go to Buffalo. As the bus moved away from

the center of the town, I took a farewell look at the Hill where the Lord had promised and done so much. I must not cry.

The bus slowed down to make a turn. I opened my Bible, hoping for a word of comfort, but was surprised to look down at these words: "They shall not sell of it." I was so shocked for a moment that that was all I saw. Then I read the whole verse, Ezekiel 48:14. I glanced over and saw the last words of the chapter, "The Lord is there."

My heart was so light. I silently thanked and worshipped the Lord, telling Him I could now go and enjoy my visit and leave it all with Him.

A few days later I received a letter asking me to return. The sale had fallen through. I knew the girls could carry on in Buffalo without me. I came back to Marble Hill and began to start over.

Though I didn't realize it then, it was El Nathan that was to come to Marble Hill, instead of me going to Buffalo. The Buffalo property which had served so well for 30 years was in need of major repairs. A new fire code would have necessitated installing equipment that would cost as much as a small fire station. On top of this, the home there was too small to accommodate the growing number of applicants. The board began to search for a new building.

Some of the brethren had seen pictures and diagrams of our buildings on



Mrs. Johanna Thenn in wheel chair with Miss Dorothy Nau ("Now and Then")



Lottie Bollinger



William Finke leading devotions



Standing, l. to r. Ethel Orcutt, Natalie Sivcovich, Jewel Boggs, and Lou Wisegarver. Seated: Lottie Bollinger, Edith Wilson, and Mildred Horsey.

Elim Heights. These were in the March 1953 issue of *Letters of Interest*, with hopes some Christian group would take over the property. Two of the board members flew out to see us, and laughed at all their wasted efforts searching elsewhere when the Lord had this waiting all the time.

So we began to prepare for the coming of El Nathan Home to Marble Hill. We partitioned the large rooms and got them ready for the elderly residents. The Lord provided the needed funds and laborers.

When I needed to go to Chicago on business I said I would be back on the third day. The Lord had other plans. At the breakfast table in Chicago on that third day I suddenly had an overpowering impression that I was to go somewhere. I thought, "Well, I'm going home today, of course." But I knew at once that that was not the answer. I excused myself, went to the bedroom and asked the Lord to show me what to do.

"Go to Buffalo," He said. I did not have the money for such a trip, but the

command was repeated. "Go to Buffalo." That settled the matter, and I returned to the table to finish my meal.

One of the boarders was having breakfast with us. He had a car and offered to take me to the bus depot. "I must go to Buffalo," I said. He looked at my hostess in surprise. "Did you ever see the Niagara Falls?" "No, my husband did, and he intended to take me." She was a widow now. "Well, I have the car. If you have the money, we will take Mrs. Bollinger to Buffalo." She agreed, and in short time we were on our way—arriving at El Nathan's door in time for breakfast the next morning.

Minna Gene was surprised and glad to see us. "Just in time. A woman is coming today to buy the house for a nursing home." Instead, she came in tears. The state demanded so many things she could not afford to buy.

Well, we were there and couldn't be idle, so we began to pack to move anyway. Minna Gene had expected the sale of the property to provide the funds needed for moving expenses.

A Christian in Canada was very interested in the future of the work. He contacted Minna Gene to enquire about the move. Minna Gene told him the house didn't sell, but I was packing to move anyway, not knowing exactly when. He smiled. "Well, I've known for three months that I have to pay the moving bill. Do you have any idea what it will be?"

We had three estimates, all different. He wrote a check for the middle price. After the move, when I handed it to the mover, he noticed the date on the check, and asked how we knew in advance the exact price. He had been in the business a long time but this was the first time he got paid with a check written in advance and the figure was the same as his.

One month to the day after I left for Chicago, El Nathan Home arrived in Marble Hill, and was operating there even before the house was sold in Buffalo. That was in 1954. It has continued on Elim Heights ever since. Minna Gene serves as administrator. I am over 80, and content to continue as the cook.

We are told God's ways are not our ways (Isaiah 55:8, 9). His ways are "past our finding out" (Romans 11:33). He has been faithful, and His hand has been seen in many ways, for which we praise Him.

El Nathan Home is glad to report that we owe no man anything—Romans 13:8.

Recently a modern wing was added to the old administration building. In his own wonderful way, the Lord provided the \$86,000 cost within three years from the start of construction. The new wing houses all our guests, so they are all on ground-floor level. Staff workers can live in quarters in the older building.

On the beautiful grounds west of the new wing, there is room for the erection of small homes where couples or individuals can retire. The first of these, a two-bedroom brick bungalow with a view of the valley and hills beyond, is already built and occupied.

But the three-story classroom building stands empty. I still long for the day when it will house a hospital, although modernizing it now might not be practical. A hospital is needed badly. We have to send our patients to a hospital 33 miles away, while the lovely building next door deteriorates. God knows all about it.

Meanwhile the Lord's Hill continues to be a blessing to the elderly Christians who come here for their retirement years.

The prayers of the Lord's people are greatly appreciated.



DEADLINE

Letters for the February issue should reach INTEREST by December 10



Ronald Edgecombe

**KEN ASHTON, Box 252,
Point Roberts, Washington 98281**

I have just completed two months with the Parkcrest Bible Chapel in North Burnaby, B.C., where we saw blessing and a renewed interest among the Lord's people. This weekend I begin work with Quilchena Bible Chapel in Vancouver. November is reserved for my own assembly, Knight Road Chapel.

I have been asked to minister in Bonaire again during the winter months, so I contemplate going there from December to March. This would be to teach and minister to the staff of Trans World Radio, plus vacationers and visitors who swell the meetings during the winter months. *September 9*

**DAVID CLIFFORD, 4313 Conastoga Trail,
Holiday, Florida 33589**

A five-month tour for preaching and lecturing started in mid-April when we left Florida for the north and Canada. At St. Clair Bible Chapel in Pittsburgh, Pa., we were privileged to open the new chapel. At Harrisburg we gave eight lectures weekly for a month, in our American Home-Town Bible Seminars work. A week's ministry each at Silverton, Waynesboro, Belmar, Middlesex and Hauppauge were a real joy.

Back in Nova Scotia and Prince Edward Island after 31 years, we are now enjoying Canadian fellowship as we minister nightly.

Texas and Oklahoma assemblies are on our schedule for November with Lancaster and Harrisburg, Pa., for December.

August 29

**WILLIAM JAMES COLEMAN,
9344 Elsa St.,
Detroit, Michigan 48214**

The good hand of the Lord is seen on his work among us. The summer was a busy one. Our home Bible classes and radio outreach showed good results.

In the Lord's will our assembly will have an inner-city Bible conference November 2 through 4 with **Sam Dalton** as speaker.

August 22

**J. M. DAVIES, 1216 Falgarwood Dr.,
Oakville, Ontario L6H 2L3**

Editor's Note: In the September "Quotes from Workers" column, we accidentally identified John M. Davies as "James," the name of another Ontario worker with the same last name. Our apologies. John M. Davies was at the Minneapolis Conference in September, and then visited the assembly in Valley City, N.D. He has written several sections of a new book on Bible doctrine published in England by the editors of *Precious Seed*.

**ARTHUR W. DEWHURST, Box 518
Pittsboro, North Carolina 27312**

On July 5 I fell, injuring two lower vertebrae and the sacroiliac region. I had private attention for a few painful weeks at my grandson's home. He is a physician so I wanted nothing. I am back at Pittsboro and moving around fairly freely.

I have been able to give some help locally, but my back injuries keep that to a minimum.

September 6

**RONALD EDGECOMBE, 176 Ave. George,
Noranda, Quebec J9X 1B4**

God is blessing in northern Quebec. It has been exactly one year since the Lord led my wife and three boys and I to Noranda. In that year we have seen people saved, Christians following the Lord in baptism and growth in the Christians in general.

The meetings were started in the home of **Joseph Tremblay** about eight years ago. With the call of the Tremblays to Riviere-du-Loup the preceding year, we found an opening to help the Christians. Last year we started meeting in a small church building because the homes were too small. We had an option to buy the building and have given an offer. With the help of **Marj Robbins** and other local Christians, we have five Sunday School classes, and I take the Family Bible Hour.

Every Sunday afternoon I travel 30 miles to Rollet to teach Sunday School there. We have ten to fifteen out regularly.

As for camp, I edit a newsletter to follow up on the children who come to camp, and we hold camp rallies. This summer I directed four weeks of children's camps. It was strenuous, but the Lord gave physical strength. The week of French family camp was very rewarding with 215 attending. **Gaston Jolin** was director. I also enjoyed working two weeks with **Gaston Racine** at a young people's camp in Magog.

Please continue to pray for us. We are awaiting eagerly the arrival of our fourth child in November.

September 9

**WILL T. MILLER, 6511 Princess Garden
Pky., Lanham, Maryland 20801**

I have just returned from ministering in the assemblies in New Zealand, and also teaching at the training school operated by Gospel Literature Outreach. I spent most of my time in Auckland and was encouraged to see the increase in the effectiveness and numerical strength in the assembly where most of our family are in fellowship.

I have commenced another year of work as Dean of Students at Washington Bible College. We will have about 550 students on campus.

I would be interested to hear from correspondents of small assemblies, within reasonable driving distance of Washington, of needs and opportunities for an effective evangelistic outreach or for consecutive Bible teaching for the assembly, or seminars for Sunday School teachers, youth leaders and other workers. I would like to devote as much time as possible to helping in this type of ministry, and giving others the benefit of the courses I teach at Washington Bible College. Earlier this year I conducted a program of this kind with the assembly at Greenwood Hills, Pennsylvania.

September 13

**CLAUDE MINKLER, Box 106,
Grasston, Minnesota 55030**

We have been forced to give up helping on many of the Indian fields and will concentrate on northern Minnesota. We have sold our travel trailer and made a down payment on a house. We are still on the battlefield.

August 22



The Holy Spirit will direct the "WHAT" we should give, but we may need technical assistance as to "HOW" and "WHEN" to turn such direction into action.

Stewards Foundation can help you to obtain qualified legal or accounting advice.

Contact:
STEWARDS FOUNDATION
 Box 294, Wheaton, Ill. 60187

Enjoy Florida Living

Under new management EDGEWATER CHRISTIAN MANOR

Located near Tampa's beautiful Bayshore Blvd.

- Assembly operated
- Single or double rooms
- Beautiful dining room
- Superb climate
- Free transportation to all assembly meetings
- Very reasonable rates

For information write:
 Jack Cunningham
 Edgewater
 600 Magnolia Ave.
 Tampa, Fla. 33609



Franklin D. Taylor

FRED PEER, R.R. # 7, Peterborough, Ontario K9J 6X8

During June I spoke every Thursday night at Braidwood Bible Chapel on the Epistle to the Ephesians. The brethren have asked me to continue these studies in September, so I will be with them for three Thursdays. In August I spoke at the Westmount Bible Chapel for three Sundays and in September I am scheduled to speak two Sundays at Edmison Heights Bible Chapel.

I enjoy very good health for my time of life. I will be 87 in October. My biggest problem is my eyes. *September 6*

KARL J. PFAFF, 2613 S. Martha, Sioux City, Iowa 51106

A man for whom we have been much in prayer has professed faith in Christ. As is the case with so many, he was lacking assurance.

We are in the process of putting an addition on our chapel. This will provide added Sunday School space, larger foyer and a room with fireplace for the young people. *September 6*

DAVID RICKERT, 3310 Longwood Lane, Conway, South Carolina 29526

The work here in Conway continues to go along nicely. As the work grows I am more and more burdened to see others take more responsibility.

We are planning to have special children's meetings again on Friday nights during October. This has been successful in reaching boys and girls with the gospel and providing good contacts for visiting parents. We are hoping to have more of our Christians directly involved in this outreach.

Our pastoral ministry demands much of our time. The needs of God's people are great in our troubled, sinful world.

Prayer is needed for special gospel meetings in Marian, Virginia, November 6 to 11. *August 22*

JACK SPENDER, 550 Skiff St., North Haven, Connecticut 06473

The work here in Westville is exciting and growth continues. We are planning the first baptism in September. I am able to speak about once a month and the men in fellow-

ship take the main responsibility for preaching and teaching. We have seen a vivid illustration of the principle that nothing will produce growth and maturity like responsibility. *August 29*

FRANKLIN D. TAYLOR, 2720 Chippendale Trail, Sanford, North Carolina 27330

We witnessed an enthusiastic response from the boys and girls who attended the neighborhood Bible classes and Youth and Children's Gospel Crusade at Sanford Chapel. The believers at the chapel assisted in these efforts for the Lord. Bible lessons from the Mailbox Club are being sent to follow up those who responded for salvation, and we anticipate developing an extensive visitation program in the Sanford area.

There was a keen interest among those who attended the three-week series on Tongues, held at the Gospel Center in Durham. Everyday Publications has recently published my paperback book *Should I Speak in Tongues?* [reviewed in the October issue.] *September 2*

GLENN C. TOMPKINS, Box 93, Hillside Park, Stillwater, New York 12170

I ministered this summer in Rutherford and Kearny, New Jersey, St. Clair Bible Chapel in Pittsburgh, Westbrook, Maine, and Pine Bush Bible Camp in addition to V.B.S. in my home assembly. My wife Helen broke her ankle at Pine Bush but she is doing well.

This fall I expect to be in Harrisburg, Pa., Sea Cliff, N.Y., and a couple of assemblies in Baltimore, Md.

We praise the Lord for his leading and supply. *September 9*

MARGARET VAN RYN, Box 481, Wheaton, Illinois 60187

Rachel Stahr, daughter of INTEREST editor, and I were privileged to spend a week visiting contacts from my old mission field in the Kentucky mountains, some forty years ago. We were delighted to find "fruit remaining" from the work of **Charles Lacey, Karl Pfaff**, my late husband and I. However, we feel there is need for much follow-up work to help several who want to live for Christ but have little local encouragement. *September 16*



Life in His Body

By Gary Inrig

In examining both the foundational forms and the wide freedom found in the N.T. church pattern, Gary Inrig shows modern believers how their assemblies can function both scripturally and successfully.

AVAILABLE FROM INTEREST, P.O. Box 294, Wheaton, Ill. 60187. Price \$3.95 postpaid. Payment must be sent with order.



Laura and Ron Ward



Beverly and Richard Mosher and children

commendations

MR. & MRS. DAVID ALLISON, 156 N. Oak Park Ave., Oak Park, Illinois 60301

The assembly at Bethany Chapel in Salisbury, Rhodesia, has commended David and Lorraine Allison to the work of the Lord at Emmaus Bible School. The Allisons came to Illinois from Rhodesia in 1975 and since that time David has served as Business Manager for Emmaus.

MR. & MRS. DALE BROOKS, 7206 Lake Otis Parkway, Anchorage, Alaska 99507

Dale and Lois Brooks have been commended to the work of the Lord, both in Anchorage and throughout Alaska, by Christians of Bible Truth Gospel Chapel in Anchorage. Dale recently left the United States Air Force after nine years in service. He is the son of Ken and Elaine Brooks, and grandson of Cyril and Anna Brooks, all missionaries in the Philippines. Lois is the daughter of Evelyn and the late Joe Nieboer who served the Lord in the eastern United States.

Before being commended, Dale and Lois were already doing much of the work of full-time servants of the Lord. Since commendation they have begun a correspondence ministry in Alaska. Next year Dale expects to teach New Testament Greek in the new Bible school in Anchorage (see "Reports"—Duke Steenmeyer).

MR. & MRS. RON WARD, 172 Poquonnock Rd., Groton, Connecticut 06340

The believers at Groton (Connecticut) Bible Chapel have commended Ron and Laura Ward to the work of the Lord in the ministry of Camp Berea. The assembly has sensed Ron's administrative abilities, combined with the spiritual qualifications vital to the ministry. Ron grew up through the camp program. In 1976 he was assistant camp administrator. This year he assumed the full responsibilities of administrator, a position held by his father Dave Ward for several years.

THE NAVIGATORS

During his years in secular work, **Robert Turner** has devoted much of his time to witnessing, visitation and ministry of the Word. Now led of the Lord to give up employment as a computer programmer, he and his wife Connie and young daughter Christy will take up residence in Old Town, Maine. Their purpose will be to reach college students for the Lord in association with the Navigators. They go with the fellowship of Christians of the Northeast Bible Chapel in Colorado Springs, Colorado, which has been their assembly for some time.

INTER-VARSITY CHRISTIAN FELLOWSHIP

Christians of the Gospel Chapel, Nashville, Tennessee, have commended **Jay Phelan** for two years' ministry with InterVarsity Christian Fellowship. Jay and his wife Dawn will be seeking to reach and disciple students for the Lord. They will be residing at 306-B West Division St., Villa Park, Illinois 60181.

FOREIGN MISSIONARIES

After serving the Lord in Honduras from 1952 until 1967, **William and Kay Tidsbury** returned to Canada to meet the educational needs of their children. They continued their Christian service in British Columbia and Alberta, although Bill was secularly employed for a time. They have been in fellowship at Wycliff Bible Chapel in Sherwood Park, Alberta. A letter from that assembly advises us that the Tidsburys returned to the work in Honduras at the end of July.

The elders of the Atascadero (California) Gospel Chapel have commended **Tom and Genevieve Clayburg** for the work of the Lord in Zambia. The Clayburgs, with their two small children, left for Africa on August 27. While learning the language, they will be engaged in maintenance and building work for the local missions. Mr. Clayburg has worked as a builder for several years.

The Christians of Warrenville (Illinois) Bible Chapel have commended **Richard and Beverly Mosher** to the work of the Lord in Italy. Their main interest is in the field of literature, with a desire to assist local assemblies as well.

The Moshers spent more than twenty years serving in Italy with a denominational mission board. In the last part of this period they came in contact with Italian assemblies, and felt their way of gathering was more scriptural. They returned to the United States to become better acquainted with assemblies in this country. For several years they have been in fellowship in Warrenville, where they have faithfully participated in the meetings and activities of the assembly.

Two children will accompany the Moshers to Italy. Five older children are married and living in the United States.

NOTICES

WANTED: SUMMER CAMP DIRECTOR to work full time for ten-week season. Part-time pre-season work. Ideal for teacher to utilize summer vacation period in work for the Lord. Write: Business Manager, Rt. 4, Box 579, Lake Geneva, Wisconsin 53147.

ALEXANDRIA, LA: Anyone in the area interested in meeting according to New Testament church principles is invited to contact me. Believers passing through are invited to stop by for fellowship. Ray Mangum, 8517 Ridgmont Dr., Box 506, Tioga, LA 71477 (318/640-9619).

NOTICES are carried at the flat rate of \$15. Maximum length: 40 words. Payment must be sent with order.

CONFERENCES

NOV. 24—COLUMBIA, SOUTH CAROLINA

The annual Thanksgiving Conference will be held at Bethany Chapel, 2917 Park St. Morning and afternoon services. Speakers will be John Bramhall and Gerald Stiles.

Conference announcements for the February issue should arrive at INTEREST by December 10. No charge for first announcement; \$15 prepaid for each additional appearance.

ADDRESS CHANGES

WORKERS CHANGES

Larry Batts, 802 S. Sellars Mill Rd., Burlington, North Carolina 27215

Bryan Fox, 713 Vimy, Rock Forest, Quebec J0B 2J0

Gaius Goff, 46 Old Bay Bulls Rd., St. John's, Newfoundland A1G 1C6

James G. Hislop, 1920 Hiawassee Rd., Orlando, Florida 32808

Claude Minkler, Box 106, Grasston, Minnesota 55030

David Sharp, 698 "A" St., Hayward, California 94541

Nuke kee Shim, 73 Talbot St., Guelph, Ontario N1G 2G1

H. Alison Welch, 602-770 Wonderland Rd., London, Ontario N6K 1M3

Harry Williams, 302 W. Kenilworth, Prospect Heights, Illinois 60070

William Wolitarsky, 1729 Boisvert, Vimont, Laval, Quebec H7M 2L1

ASSEMBLY CHANGES

SPRINGFIELD, ILL., Grace Bible Chapel, 700 S. Livingston. (Formerly Milton Avenue Chapel).
c/o Robert Isringhausen, 161 Nottingham, 62704 (217/787-8690)

KERNERSVILLE, N.C., Sedge Garden Chapel, 870 Hastings Hill Rd., 27284.
c/o John C. Musten (919/993-3973)
BB 9:30, G & SS 11, M 6:30, Wed. 7:30

WAYNESBORO, PA., Gospel Chapel, South Broad and Homewood. c/o Paul G. Alter, 15 Strickler Ave., 17268 (717/762-6613)
BB 9:30, SS 10:45, G 7:30

NEW ASSEMBLIES

HAYWOOD, CALIF. An assembly now meets on the grounds of Bethesda Home, 698 A St., Hayward, 94541. Several families from the area join with residents of the home to make a total attendance of about 65. Correspondent: Dr. A. Noble DaShiell, at the above address.
BB 9:30, M 6, Wed. 7:30

NEW HAVEN, CONN. Westville Bible Chapel, 44 Burton St., 16515. Meetings at corner of Alston and Woodbridge Aves.
BB 9, SS 10:15, Thurs. Bible Study

RALEIGH, N.C., Falls Bible Chapel, 3524 Rock Creek Dr. c/o R. D. St. John, P.O. Box 6446, 27628 (919/782-1686).
BB 9:30, FBH 11, M 7, Wed. 7:30

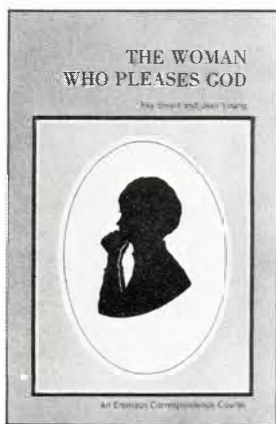
Deadline for ASSEMBLY ADDRESS BOOK December 1

Send changes or corrections to:
Walterick Publishers
P.O. Box 2216
Kansas City, Kansas 66110

NEW RELEASE from EMMAUS

THE WOMAN WHO PLEASURES GOD

Fay Smart & Jean Young



The first responsibility of all Christians—men and women is to find the place that God has appointed for them. We could have no higher honor than to *be* what God intended us to be and to do what He sent us to do. What is God's will for women? The purpose of this *course* is to examine what the Bible says about women—their role and ministry.

LESSONS YOU WILL STUDY

- | | |
|-----------------------------|--------------------------------------|
| 1. Created for a purpose | 7. Woman's role in the Church |
| 2. Sin and its effects | 8. Further instructions to women |
| 3. Lessons from the past | 9. Women in the home |
| 4. A virtuous woman | 10. Women's ministry beyond the home |
| 5. The Lord Jesus and women | 11. False and true liberty |
| 6. A composite picture | 12. Spiritual gifts |

\$6.00 will enroll you in this popular level correspondence course.

\$2.50 will buy you a Teacher's Manual for group or class study situations. Obtainable from your nearest Emmaus representative or from Emmaus Correspondence School, 156 N. Oak Park Ave., Oak Park, Illinois 60301

This same course will soon be available at college-level and successful completion will earn 2 quarter hours credit at Emmaus Bible School.

with the Lord

MISS RETA CASSELMAN, 81, of Toronto, Ontario, on July 15. She was born in Wye-bridge, Ontario, and born again at 12 years of age. She was a faithful member of Gilead Gospel Chapel for many years, and for the past 20 years at Danforth Gospel Hall.

BEATRICE COX, 68, of Heflin, Alabama, on June 18. Mrs. Cox was saved in 1942 and received into assembly fellowship at North Atlanta Gospel Chapel. Later, moving to Eastern Alabama, she and her husband Wesley served the Lord through visitation and Bible classes in their home.

JOHN FREEMAN, 66, of Toronto, Ontario, suddenly on July 17. He was one of the members of Danforth Gospel Hall, and was responsible for the design and supervised construction when that assembly moved from its previous location on Swanwick Avenue.

SUSANNE MONTGOMERY, 88, of Monrovia, California, on June 8. Born in Banbridge, Ireland, she and her husband Nathaniel were for many years in fellowship in the Monrovia assembly.

i'm going to sit here with you, God—
because you don't yell.
you don't get irritated when you're tired
because you never tire.

i'm going to sit here with you, God—
just quietly, holding your hand
because i can't sit with anyone else.
they're too upset and angry with each other
and they haven't time to notice.

i'm going to sit here with you, God—
because you're the only One who really
understands me,
and you're the only One who lets
me understand you
the way i want.

i'm going to sit here with you, God—
and let the world rush by
with all its hang-ups and fears,
because i've taken time to
stop and think
and let you be a friend of mine.

by nancy lynn, 17
montreal, quebec

Singular Conjugation

Psalm 51—Jeremiah 52—Isaiah 53

I am

Of Jesse's son,¹
Fifty and one—
Sin's broken contrite one
Accepting Nathan's view,²
And rising from repentance ground
Cleansed, purified and free,
I find in God the Father's heart
Love's place reserved for me.

Thou art

Of Hilkiyah's son,³
Fifty and two—
Impoverished churchly one
Whose patronage we see,⁴
and learn what springs from Babel's ground
Imprisons morally,⁵
Yet find the thoughts of God's blest heart
Are all of liberty.

He is

Of Amoz' son,⁶
Fifty and three—
Love's stricken, smitten One
Whose beauty none could see.
Yet growing from earth's sterile ground⁷
Each tender sapling grace
Found in His God and Father's heart
Its own abiding place

Neil Short

¹Ruth 4:22; ²II Samuel 12:13; Psalm 51:2-3;

³Jeremiah 1:1; ⁴II Kings 24:17; Jer. 37:3, 17; 38:5,6;

⁵Jer. 52:10,11; ⁶Isaiah 1:1; ⁷Isa. 53:2,5

CHRIST HONORING HYMNAL



- Pitched for Average Singer
- Attractive
- Ideal Size
- 682 Hymns & Choruses

\$4.50
PER COPY
Plus Postage

Send only \$3.00 for
Sample Copy

TRUTH & PRAISE, INC.
Dept. 1, 201 Schlieff Dr.
Belle Chasse, La. 70037

Formerly Gospel Perpetuating Publishers,
Fort Dodge, Iowa 50501

Bible Lands Tour

- 14 WONDERFUL DAYS visiting—Jerusalem, Calvary, Sea of Galilee, places where our Lord was born, lived, died arose and ascended.
- Share this experience of a lifetime with Christian friends
- FIRST CLASS & DELUXE—REASONABLY PRICED
- DEPARTURE DATE—March 30, 1978
- Commended Workers may earn a free trip



Woody Murphy
Tour Host

Visiting
Switzerland
Egypt
Jordan
Israel

FOR FULL
INFORMATION
CONTACT

F. W. (Woody) Murphy
1517 W. Linebaugh Ave.
Tampa, Florida 33612
(813) 935-2997

Aspects of

God justifies the sinner; conduct justifies the saint. by Albert E. Horton

The author served as a missionary in Angola for 52 years. He now resides in Arlington Heights, Illinois, and travels widely for ministry of the Word.

Earlier articles in this doctrinal series discussed grace, faith and sanctification (March, June and Dec. 1974); salvation and redemption (April and Dec. 1975); and life and eternal life (Sept. and Oct. 1977). Photocopies of these earlier articles are available from INTEREST for 40¢ each, \$1.50 for the set of seven.

Next month: "Aspects of Love."

THE WORD *justification* is one of the great words of Scripture. The truth of justification, obscured and distorted for so many centuries by humanistic religion, launched the Reformation. It set many thousands free from the hopeless bondage of seeking by their own efforts to become righteous before God.

It is on this truth of justification that our salvation rests. Consequently it is always in order for us to be reminded of its true nature as revealed by God in His Word. We would consider it now under three aspects: the justification of God Himself, the justification of the sinner, and the justification of the saint.

I. THE JUSTIFICATION OF GOD

Many believers have thought of justification only as it concerns them and their salvation. It comes as something of a shock to read that the common people and the publicans "justified God" (Luke 7:29). But the use here is quite consistent with the basic meaning of the word. The Lord had just spoken in praise of the character and ministry of John the Baptist. That ministry condemned the self-righteous religious leaders, who had refused to recognize and to repent of their sinfulness at the call of God through John. They had rejected the Lord's word, because they had refused to humble themselves in obedience to God's call. By contrast, the common

people and the tax-gatherers "justified God." That is, in the language of John 3:33, they received the Lord's witness, and in so doing "set their seal to this, that God is true." They acknowledged that God was righteous in his pronouncements through his Son.

Then, too, we note that God has been justified by the propitiation for sin effected by our Lord Jesus on Calvary.¹ In former ages God had passed over the sins of men who, like David, should in strict justice have been condemned. His righteousness in doing this might conceivably have been impugned, and has indeed been called in question by his adversaries. But to all who have eyes to see, that righteousness now stands completely vindicated. It has been demonstrated that He was able to forgive those sins without denying the demands of his own righteousness. He forgave them in view of the fact that those demands were to be fully satisfied by the death of the sinless One, who took the place of those who had sinned. God's righteousness has thus been clearly set forth, and no just ground remains to impugn it.

So, too, by that same work of Christ, God is now able to justify the one who believes in the Lord Jesus. His righteousness being perfectly satisfied on the sinner's behalf, He remains Himself righteous even while He declares the believer to be righteous before Him. The Justifier is thus justified. Grace is shown to be consistent with his perfect truth. And in that fact He has manifested "the depth of the riches both of his wisdom and knowledge."² For none but He could have conceived of such marvellous provision to meet man's need.

We should also note before leaving the consideration of this aspect, that the Lord Jesus Himself has been justified by his resurrection from the dead. The Scripture tells us that "He who was revealed in the flesh was vindicated (KJV, *justified*) in the Spirit."³ He had spoken of Himself as the Son sent by the Father. For that, men had condemned and

crucified Him. To this day the Jews say He could not really have been the Messiah, otherwise God would never have allowed Him to be condemned by men. They esteem Him to have been "smitten of God,"⁴ not recognizing that He has been "declared with power to be the Son of God by the resurrection from the dead."⁵ That resurrection and the subsequent exaltation to the right hand of Power is the complete vindication of all He had said concerning Himself.⁶

II. THE JUSTIFICATION OF THE SINNER

The aspect of justification with which we are most familiar is that of the sinner, since it means so much to us personally. God "justifies the ungodly."⁷ This is a most remarkable statement. One of the things expressly stipulated in the law was that a judge should "justify the righteous and condemn the wicked."⁸ And God said of Himself, "I will not acquit (KJV, *justify*) the guilty."⁹ How then can He justify (declare righteous) the unrighteous?

It is obvious from the demonstration given in Romans 1:17-3:23 that if God is going to justify anyone at all, He can only justify those who are intrinsically unrighteous. Before Him, "there is none righteous, not even one."¹⁰ The solution lies, as we have already seen, in the righteousness-satisfying atonement made for the ungodly by the Man Christ Jesus. We are "justified by his blood."¹¹ His death for us has paid our debt in full and has forever expunged from the record all our ungodliness. On that basis God justifies those who submit to Him in Christ.

All this has been accorded through simple faith. We are in the condition resulting from having been "justified by faith."¹² That faith involves repentance from our ungodliness and submission of our wills to the Justifier. Neither the repentance nor the submission make us personally any the less ungodly. It is in no sense a matter of works on our part.

JUSTIFICATION

The justification is not accorded on the basis of any merit of our own. Faith is merely the hand which receives that which God offers to men freely. We are "justified as a gift by his grace through the redemption" wrought for us by Christ.¹³

Some people have erred in considering justification to involve the change of the sinful character of the believer to a righteous one. Indeed, some have compounded this error (as did the anti-Reformation Council of Trent), by saying that God, in justification, imparts a new character to the believer, by which he is enabled to work righteousness and so to earn salvation. This is a "different gospel," not the gospel revealed by God in his Word.

Now there is no doubt that, in the New Birth, God does impart to the believer a new nature. Thereby the believer experiences new desires and new ambitions, and finds his satisfaction in doing the will of God. But that is the sanctifying work of the Holy Spirit, whereby the sinner is transformed into a saint. Justification, on the other hand, is a judicial act of the Judge, in which the sinner is "made the righteousness of God" in Christ.¹⁴ That is to say, because He "who knew no sin" was "made sin on our behalf" (was treated by God as his righteousness demanded that our sin be treated), we have been declared righteous before the Divine tribunal, and are now accepted and treated by Him as He should treat his own righteousness! He has accorded to us the place before Him which belongs by right to those whom He pronounces perfectly righteous.

The result of that pronouncement is that "there is now no condemnation for those who are in Christ Jesus."¹⁵ No accusation will ever again be entertained against the justified believer.¹⁶ It is God Himself who has justified him. God is the Supreme Court, against whose judgment there is no appeal, and whose word is forever unalterable. This is why

Paul concludes his presentation with the paean of exultation found in Romans 8:31-39, a passage on which we should meditate until our hearts overflow with exulting praise to our God!

III. THE JUSTIFICATION OF THE SAINT

We find a somewhat different, but by no means contradictory aspect of justification in James 2:14-26. This passage has occasioned considerable misunderstanding and controversy. Those who have never sympathized with or digested Paul's presentation of justification in Romans and Galatians frequently appeal to these verses to justify their insistence that men do, after all, have to *earn* their salvation by their own works. Some have even said that Paul and James are at variance here.

Actually, there is no contradiction at all. What James is saying is only what we find repeatedly in First John, namely that he who *says* he is a believer (v. 14) should show the truth of his profession in his conduct (v. 18). A "faith" which has no confirming evidence of commensurate works is a dead faith—one which can never give life. Where there is no visible evidence of the Spirit's work in transformation of life and character, one can only conclude that the Spirit has not worked at all, and that the "faith" is spurious.

Others have expressed it, "Faith alone saves, but the faith which saves is never alone." The judicial justification will always be accompanied by the practical sanctification which evidences the fact.

It has also been pointed out that the "faith" of which James writes is not the faith of which Paul treats. With Paul, faith is that belief which leads to total commitment to Christ. James speaks here of an intellectual assent to truth.¹⁷ Alas, how much that is called "faith" in Christendom today is no more than this—a "faith" like that of John 2:23-25, a mere assent to certain facts with no personal commitment to the Person to

whom those facts refer.

So too, the "works" of James 2 are not those to which Paul refers. Paul speaks against the "works" by which men think to attain salvation. He describes Jews as "not knowing about God's righteousness [given as a free gift to the believer], and seeking to establish their own. They did not subject themselves to the righteousness of God."¹⁸ James, on the other hand, is speaking of those faith-works which are the result of the salvation so freely given to him who responds in saving faith to the Giver.

In Paul's writings, justification is the sovereign act of the Divine Judge, who pronounces righteous and accepts as righteous the sinner who trusts in his Son. James is referring to the justification inherent in the works which evidence the justification that is consequent upon confidence in the promise of God.¹⁹

CONCLUSION

Let us, then, constantly justify God, believing all He says, never doubting and making Him a liar.²⁰ Let us ever worship and adore Him who has been justified in justifying the believer in Christ. Let us exult in the security which is ours as the justified, as those who have been called to perfect liberty, freed forever from all fear of condemnation. But let us remember never to turn our freedom "into an opportunity for [following the desires of] the flesh, but through love serve one another."²¹ So shall we who claim to have been justified by God be justified in our claim.

¹Romans 3:25,26

²Romans 11:33

³1 Timothy 3:16

⁴Isaiah 53:4

⁵Romans 1:4

⁶Acts 2:36

⁷Romans 4:5

⁸Deuteronomy 25:1

⁹Exodus 23:7

¹⁰Romans 3:10

¹¹Romans 5:9

¹²Romans 5:1

¹³Romans 3:24

¹⁴1 Corinthians 5:21

¹⁵Romans 8:1

¹⁶Romans 8:33

¹⁷James 2:19

¹⁸Romans 10:3

¹⁹James 2:23

²⁰John 5:10

²¹Galatians 5:13

Bible quotations are from the New American Standard Bible and the King James Version.

Public schools are being abandoned by many parents who want Christ, not secular humanism, for their children

Sheltered from the Real World?

by Walter E. Hatten. The second of two articles on the Christian elementary and secondary school.

The author is principal of Emmanuel Christian Academy in Newington, Connecticut, and president of an organization formed to encourage the founding of Christian schools in southern New England.

Last month, Mr. Hatten asked the question, "The Education of our Youth—whose Responsibility?" Now he responds to a question frequently asked by concerned parents.

WILL THE CHRISTIAN SCHOOL prepare my child to live in the real world? Or will it shelter him from reality by a protected environment and soft-spoken and pious teachers?"

As a Christian educator speaking to groups of parents or Christian leaders, this is the question I most often hear. It is not new or unique, for it was often asked of Christian colleges thirty years ago. Now, with the boom in Christian elementary schools (see last month's article), it is being asked again.

Some may have the idea that both the Christian college and most recently the Christian elementary and secondary schools are living in the past with the second-class credentials. The facts are that the Christian educator of the 70's is better qualified than at any time in the history of Christianity, and the majority of Christian schools have more than adequate facilities to train our children.

Furthermore, in many ways, the Christian school is better equipped than the public school to give children an

all-around education. This is particularly true in the matter of being sheltered from truth and reality. Christian school leaders are convinced that ONLY the Christian school can truly give children an "unsheltered" education in the real sense of the word.

As most parents of the 70's are products of the public schools, we often feel that things cannot be bad enough to warrant withdrawing our children from the public school system. There, supposedly, he will be taught all sides of the issues of life. But what are the public schools like in the 70's? Are children receiving an unbiased education?

Dr. Elmer Towns in his soul-searching book, *Have the Public Schools Had It?* (Nelson, 1974), carefully analyzes the plight of the public school system. It is being abandoned, he concludes, by many Christian parents who want Christ, not secular humanism, for their children.

Another book about the public school system in contemporary America is Opal Moore's *Why Johnny Can't Learn* (Mott Media, 1975). Mrs. Moore states that education is a process of discovering and conveying truth, and that truth originates not with man but with God. "Education, divorced from God," she believes, "is not education at all but rather a form of indoctrination in the groundless and shifty precepts of humanistic social religion."

So what of our question? Are students



in the Christian school sheltered? "No," states Dr. Roy W. Lowrie, Jr., director of the National Christian School Education Association, in a tract published by the N.C.S.E.A. It is the student in the public school who is sheltered from the real world. He explains that the public schools are sheltering millions of American children by:

1. Not introducing the child to God, and thus, neglecting the spiritual dimension of his education.
2. Not teaching the Gospel. This shelters the public school student from the reality of salvation through Jesus Christ.
3. Neglecting the teachings of the Bible. The Word of Life is kept from the student. False answers to life's problems are sought from philosophies of man.
4. Teaching that evolution is the only answer to the origin of the universe.
5. Insisting that man is an animal, and ignoring the fact that God is his creator.
6. Teaching that man is basically good, while any newspaper will prove the opposite. Man's basic problem is ignored.
7. Sheltering the public school pupil from the moral standards required in the real world. Truth is said to be relative. There are no absolute truths or standards to guide man in his conduct.
8. Sheltering the student from the reality of divine guidance. He is not taught to seek God's leading in the great decisions of life, such as career and marriage.

One can argue that our public schools are bound to follow the law of the land as written in the Constitution and as interpreted by the Supreme Court. That is correct, and that is the point. Public schools *must* shelter the diverse population from the Christian heritage which has come down to us from colonial days. Recent Supreme Court cases have even challenged the constitutionality of celebrating the real meaning of Christmas and other traditional Christian observances.

Dr. Lowrie says that the Christian school is not guilty of sheltering the child in these eight areas. By contrast:

The best education to prepare a child for the real world is an education in which Jesus Christ is central. The Christian understands the real world and wants to prepare his child for it. Enrolling your children in the Christian school does not mean that you are a crusader against the public school system. It means that you want an

education for your child that cannot be given by the public school. Parents send their children to the Christian school because they do not want them sheltered from the real world.

Perhaps the parent would ask at this point, "Well, just what does the Christian school propose to give my child?" Most Christian schools would be able to reply.

1. Your child will be given a healthy learning environment. He will begin building a lasting relationship toward the best in the academic area. He will learn that to act creatively and to speak with conviction and clarity, he must be at home in the world of ideas.

2. He will learn that God is the Source of all truth. He will be taught to judge all things by the Word of God. He should gain the ability to evaluate and interpret information in the light of Christian revelation.

3. He will be taught that a good soldier of Jesus Christ is disciplined and has a proper attitude toward authority. Self-discipline will be stressed as a necessary criterion of discipleship.

4. He will be given an adult model. He will see the working of God in the lives of teachers and administrators.

5. He will be taught the Scriptures, and learn to apply them to his own life. He will be challenged to put its principles to work outside of school. He will learn that education is more than preparation for a career that merely enables one to earn a living. A true Christian education will prepare the student to live in the real world, with all its pressures, sorrows and injustices.

In short, the Christian school educates the student by the principles laid down in God's Word and adequately trains him to take a stand for God in his office, shop or graduate school. Rather than "isolating" him from the real world, it properly prepares him for it.

Elders, Christian workers or parents who are interested in reading further concerning the ministry of the Christian school should obtain copies of the previously mentioned books. Two other volumes will also be of help. They are *The Christian School: Why It is Right for Your Child* and *What This Country Needs*. Both were written by a seasoned Christian educator, Dr. Paul Kienel of the Western Association of Christian Schools. Both of these easy reading paperbacks would be good additions to any personal or church library. They may be purchased through your local Christian book store or from the Western Association of Christian Schools, P.O. Box 4097, Whittier, California 90607.

For the addresses of Christian school associations, see last month's article.

IS OLD AGE A WASTELAND?

Continued from page 4

weak spark of natural life would go out? Not so, not until the Lord Himself shall determine that. For He and He alone knows when His work in her has come to full fruition.

Old age, then, for the child of God is not a wasteland.

¹Genesis 5:21-27

²Genesis 47:9

³Deuteronomy 34:7

⁴Joshua 14:6-12

⁵Philemon 9

⁶Isaiah 65:20-22

⁷Numbers 1:50-51; 4:3, 47

⁸I Chronicles 23:24-27

⁹Psalms 55:23

¹⁰Psalms 102:24

¹¹Acts 5:1-11

¹²Genesis 15:15

¹³I Chronicles 29:28

¹⁴Psalms 92:14

¹⁵Isaiah 40:30-31

¹⁶II Corinthians 4:16

¹⁷Isaiah 55:10

¹⁸Philippians 1:6

The editor of INTEREST for many years, Donald Taylor retired in 1970 at the age of 78. Until his homecall in 1976, he maintained an active spiritual life, continuing to challenge and be challenged by others, especially young people. His written ministry continued until the end, and included this previously unpublished article.

The Local Church

A. P. Gibbs: Scriptural Principles of Gathering	\$.75
William MacDonald: Christ Loved the Church	\$1.25
Donald Norbie: New Testament Church Organization	\$1.50
Merrill Oster: Practical Principles of Gathering	\$1.50
J. M. Davies: The Lord and the Churches	\$2.00
John Williams: Living Churches	\$2.00
A. P. Gibbs: Worship	\$3.00
Arnold Ehlert: Brethren Writers, a check list	\$3.00
Gary Inrig: Life in His Body	\$3.95
James Gunn: I Will Build My Church	\$4.00
W. E. Vine: The Church and the Churches	\$4.00
AVAILABLE FROM INTEREST	
P.O. Box 294, Wheaton, Ill. 60187	

Prices are postpaid. Payment must be sent with order. All other books should be ordered from your local Christian book store.

REPORTS



REPORT FROM ALASKA

VANCOUVER YOUNG PEOPLE

The Lord has been moving among the young people of 16th Avenue Gospel Chapel in Vancouver. This fall eight of them are enrolled in Christian training programs or getting on-the-job training with missionaries on the field. At a farewell service at the end of August, these young people gave their testimonies to the assembly. Not all are from Christian homes. About half of them are in their late teens, the rest in their twenties.

Mount Carmel Bible School, Literature Crusades, California Center for Biblical Studies, The Discipleship Intern Training Program, and Regent College are the training programs to which these young people have gone. One fellow and one girl are working with Ken Small in Mexico. Other young people from the assembly are students in various universities.

In addition the assembly has recently commended three young people to full-time service for the Lord (See INTEREST, Oct. p. 20). Mr. and Mrs. Ian Morris have gone to Ecuador to work with John Munday and Miss Barbara Cummings is teaching at Faith Academy, a school for missionary children in Manila, the Philippines.

by newly commended worker Duke Steenmeyer

When the idea of Linda and I coming to Anchorage was first discussed a year ago, there were only fifteen Christians in regular fellowship in the Bible Truth assembly in Anchorage. They gathered together in the upper room of a dairy plant for the Lord's Supper and for Sunday School. The prayer meetings were held in the basement of the home of one of our elders. And yet, even then, my wife and I both felt an attitude of expectancy among the believers.

While we finished at Emmaus [see Commendation, July/Aug. p. 15], the saints were not wasting the Lord's time. They felt that God was going to do a great work here. They applied to Stewards Foundation for a considerable loan and purchased a church building which was for sale. Then things started happening! By the time we arrived in Anchorage at the end of May, the regular attendance at the Lord's Table had doubled. Some had received Christ as Savior and several baptisms had taken place as a result of the ministry here.

NORTH STAR BIBLE CAMP

The first task we undertook was working with boys and girls during the

four-week camping season. North Star Bible Camp is neither owned nor controlled by the chapel. However, the camp manager and his wife, **Jim and Janet McCormick**, work in close harmony with the assembly, and Jim is one of the elders at Bible Truth Gospel Chapel. The camp consists of about 90 acres of land cradled in the Alaskan mountains. Although there were not more than thirty children at any one of the weekly camps, a total of 25 boys and girls received Christ as Savior.

EMMAUS SUMMER TEAM

In August a team from Emmaus Bible School presented a conference called the First Alaskan Teachers and Christian Workers' Conference. During the two weeks there were forty hours of intense teaching. **Dr. Jean Young** headed up the sessions on Christian Education. She was aided by **Sally Jo Scott**, **Nancy Haresign** and **Fay Smart**, co-author of the new Emmaus Correspondence course "The Woman Who Pleases God." Meanwhile **Gordon Haresign** held daily sessions on church truth, with helpful guidelines for the growing assembly.

Four Emmaus students, **Sandy McGugan**, **Monica Holmes**, **Gregg Pomranky** and **Warren Brown**, spent several days in door-to-door visitation. They left a chapel brochure and invited the children to a D.V.B.S. on the mornings of the second week. God blessed again and over forty attended. Not only were we able to build our Sunday School, but through the course of the week three more children received Christ.

The future holds much in store for the chapel also. In two weeks we begin an evening Bible School. It will offer courses such as New Testament Survey, Greek and Basic Bible Doctrines. An Emmaus correspondence work has just been initiated. With it we can reach into the remote areas of Alaska. The chapel is also beginning a library, and offers a tape ministry to the saints, with over a thousand tapes already available.

Finally, this group of believers has just commended **Dale and Lois Brooks** to share in the full-time ministry here in Anchorage. As Dale and I met this morning for daily prayer fellowship, we found our time was spent thanking God for His wonderful Son, thanking Him for the open doors, and for the work He is doing here in Anchorage through Bible Truth Gospel Chapel.

August 30 *Stuart (Duke) Steenmeyer*
2906 W. 34th St.
Anchorage, AK 99503

Hymn Book Company Reorganizes— Lloyd Walterick Completes a 72-Year Publishing Career



Lloyd Walterick, center, with the directors of Truth and Praise, Inc. Standing, l. to r.: Obie Snider, Imler, Pa.; Bill Berry, Marietta, Ga.; Richard J. Reetzke, Louisville, Ky.; and Edwin B. Anderson, Scarsdale, N.Y. Seated: Donald R. Parker, Boca Raton, Fla.; Lloyd G. Walterick, Fort Dodge, Ia.; and Vernon Schlieff, Sr., Belle Chasse, La.

Lloyd Walterick has been publishing hymnals for nearly 40 years. Scores of assemblies across the United States and Canada use the thin, black, *Hymns of Worship and Remembrance* in their breaking of bread meetings. For other meetings, many of them also use the blue book, *Choice Hymns of the Faith*. In 1971, the maroon *Hymns of Truth and Praise* was published and is also gaining wide acceptance across the land and in foreign countries.

These three hymn books, and others, carry the name of Gospel Perpetuating Publishers, Fort Dodge, Iowa. Lloyd set up the firm in 1938, during the depression, with the encouragement of T. B. Gilbert, Harold Harper, Arthur Rodgers, and others. These men wanted an American song book published on a non-profit basis and especially suited to the needs of assemblies.

Now approaching his 87th birthday and in failing health, Lloyd is stepping down from the leadership of the business. As of January 1st, 1978, Gospel Perpetuating Publishers will be reorganized under the name Truth and Praise, Inc., and relocated in Belle Chasse, Louisiana. There, Vernon Schlieff will oversee the activities of the company. Vernon operates a large Christian book store in Belle Chasse. He has been a board member for G.P.P. for many

years, as have all the board members of the new organization.

The new organization, like its predecessor, will be a non-profit firm. There will be no change in its objectives from those which have been held through the years by Gospel Perpetuating Publishers.

With this move, Lloyd Walterick completes a printing and publishing career of 72 years. It began in 1905 in Webster City, Iowa, when as a 15-year-old boy he quit school to learn the printing trade. At 17 he bought his first

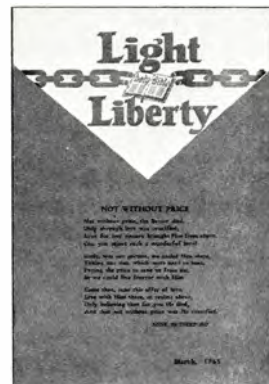
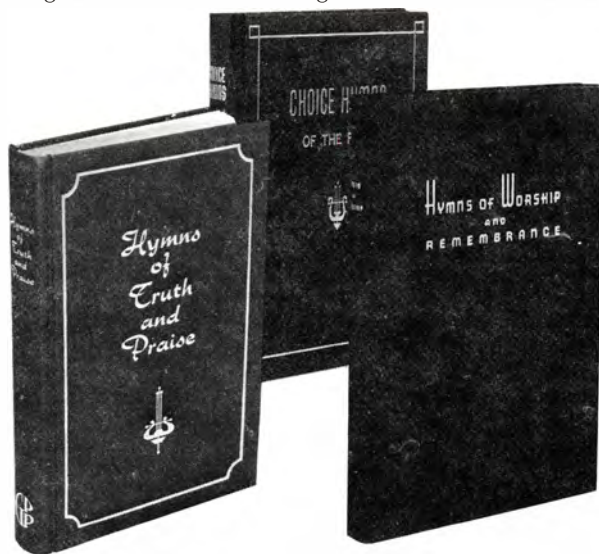
newspaper, the Williams *Wasp*, a weekly in a small community 13 miles from Webster City. By 1915 he had three newspapers, and traded them off for a house in Fort Dodge. He bought new equipment and started the Walterick Printing Company, specializing in stationery and booklets and job printing.

Lloyd was saved in 1923 at the age of 33. From then on the Lord took first place in his life, his home and his business. Soon after he was converted he started printing A. N. O'Brien's tracts, and was soon sending out thousands of free tracts at his own expense. Then he began distributing Christian books, calling this business Walterick Publishers.

Christian magazines were next. In 1931 James Spink, A. N. O'Brien and Lloyd Walterick began publishing *Light and Liberty*. Lloyd continued it for more than 35 years. In February 1938 *The Fields* magazine was begun, with John Bloor, Richard Hill and Hugh G. McEwen as editors, and Lloyd Walterick as publisher. Walterick's relationship to this magazine continued until 1964, and he was editor for a time.

Lloyd's health problems began in 1952 when he suffered a heart attack. Several years later he sold Walterick Publishers to John and Raymond Williams of Kansas City. Lloyd and his wife Betty continued the Gospel Perpetuating ministry from their home in Fort Dodge, despite serious eye problems and another near fatal heart attack in 1967.

Donald R. Parker will serve as Chairman and Edwin Anderson as Secretary of Truth and Praise, Inc. The firm's address, effective immediately, is: 201 Schlieff Dr., Belle Chasse, La 70037.



The Father of the Prodigal

by James A. Stahr

THE LORD IS NOT WILLING THAT ANY SHOULD PERISH,
BUT THAT ALL SHOULD COME TO REPENTANCE—II Peter 3:9

PERHAPS the famous parable is misnamed!

Of all the parables of Jesus, few are better known than the one found in Luke 15:11-32. It is commonly called "The Parable of the Prodigal Son." The wayward son is not really the central character of the story. Instead, his father is. And while it might be awkward to title it, "The Parable of the Father of the Prodigal Son," we do well to think of it that way.

The occasion of the parable justifies this understanding. The behavior of Jesus Christ had been called into question by the Pharisees and Scribes. They objected to the fact that he "received sinners" (vs. 2). To explain His behavior, He gave them a series of three parables—the lost sheep, the lost coin and the lost son. In each of these parables it is *His* role that dominates the story. The shepherd went after the missing lamb. The woman searched diligently for her lost coin. And the father welcomed home his wayward boy.

Only in John 13:33 does the Lord Jesus portray Himself in the role of a father. In Luke 15 He may be using the father of the prodigal as a picture of God the Father, rather than of Himself. If so, He is saying that His receiving of sinners is consistent with the actions of His Father.

The first two parables portray beautifully the searching ministry of the Lord Jesus. "The Son of man is come to seek and to save that which was lost" (Luke 19:10). In the third parable there is no searching. The father does not go out looking for the boy. But when the boy comes home, he receives him gladly.

WILLING TO RECEIVE

Here then we have the story of a father who was willing to receive a wayward son. Not reluctantly willing, but anxiously willing.

To me, the most revealing line in the parable is found in verse 20, "When he was yet a long way off, his father saw him." Don't pass by this little detail. It reveals the heart of God.

Evidently the father was watching day after day. He could never forget his prodigal son. His heart was empty without him. Day after day he waited for him and longed for him.

Typical of youth, the son never realized how much pain was in his father's heart. So he never expected a welcome home. He intended to ask for a job, hoping he would be hired on as a servant (v. 19).

The father was a farmer. He might have been doing the barn work when the boy came home. Perhaps a servant would go out and tell him that the son was standing outside.

"Oh, is he? Well, I'll be out in a few minutes." Nothing like that at all. Not with this father!

This man was always on the lookout for his son. As he worked in the fields, as he worked with his animals, he always kept an eye on the road. He saw every stranger that appeared in the distance, wondering if it would turn out to be his boy.

"Too far away to make out yet. . . . Getting closer now. . . . No, it couldn't be him, too short, too tall, doesn't walk like him."

Then one day someone appears who

could be the boy. "Can't be sure; it's been a few years now." But the lad draws closer, and the father knows his boy is coming home.

What does he do? Wait till he gets there? Wait to give him an "I told you so" lecture? No, the father runs to meet him, and falls on his neck and kisses him (v. 20).

God is like that. God is not willing that any should perish. He wants every sinner to come to repentance (II Peter 3:9). And He is always watching, waiting, longing for the wayward one to come home. That's why Jesus spent time with sinners. He had the heart of God.

WILLING TO LET GO

Before the father of the prodigal could ever receive his son back, however, he had to be willing to let him go. He had to be willing to give him up.

That had happened several years earlier, before the young man took his journey into the far country. The well-to-do farmer had two sons. The younger one had no intention of staying at home.

"Dad, don't wait till you die to will the farm to my brother and me, but divide it up now and give me my share. Let me go out and make my own way in the world.

I don't know how the father divided the estate. Maybe he sold off some of the land and gave the money to his son. At any rate, he was willing to let the boy go, although I suspect he was very reluctant and counseled his son against the move.

This is an illustration of man's relationship to God. God allows man to go

his own way. Human beings are not forced to walk with God.

Animals have been given no such liberty. Animals do not go their own way or do their own thing. They behave as they were created to behave. They do not rebel against God. They do not get saved because they never get lost. There is no moral choice given to an animal. God was never willing to let them go.

With humanity it is different. We are created with the freedom to rebel against God. If we do, we will suffer for our folly. We will sleep in whatever bed we make. We will reap what we sow. But we do have that choice. God allows the human race to go off into rebellion, just as the father of the prodigal allowed his son to go off into a wasted life.

To refuse the boy would have been to deny him his manliness, his right to be an adult, his right to make his own decisions. There is an earthly lesson here for moms and dads. As your children grow into adulthood, there comes a time when you cannot command them anymore. You can counsel them, if they are willing, but you have to let them make their own decisions.

Growth into adulthood comes about gradually. Wise parents do not dump freedom on children in one big load. They yield up authority a little at a time. Children learn to handle freedom in some areas of life while they are yet too young to understand the dangers in other areas.

So, even with college-age youngsters who have a great deal of freedom of choice, a father may sometimes have to say, "No, you are not going to do that!" But he says it, knowing that he is protecting the young person and preparing him for the place where he can make all his own decisions.

It is hard for mom and dad to get to the place where they cross over that line and say, "I can't make that decision for these kids anymore." However, if we never reach that point, we condemn ourselves. If we refuse to let the child grow up, we confess our total inability to train that child for adulthood. If we show no confidence in his ability or desire to make the right decision, we condemn ourselves more than we condemn him.

So we have to learn to let our children go. We have to learn to let them grow up. We have to train them as best we can, and believe that down inside they share our desire for that which is good and right in life.

Believing in your children is an important part of successful child raising.

By contrast, children can learn a lesson from the prodigal son. You have to live with your own choices. If you marry an unsaved person, don't complain when trouble results. If you decide to become a chain smoker, don't murmur against God when you're dying of lung cancer. Those were not God's choices. You have to live with your choices.

Also learn to respect the advice of your parents. Kids can be as stubborn as parents. They are going to do what they want to do, regardless. They forget that mom and dad may have had some very painful experiences along the same lines.

If you find that your choice is running directly opposite the advice of your parents (even after you're an adult, or even if your parents are unsaved,) at least delay your action long enough until you have time to pray about it and think about it.

If the elders of the assembly are strongly opposed to what you want to do, at least show them the honor of stopping long enough to evaluate their motivation and their thinking.

Remember, you can be forgiven for wrong doing, but you can't escape the earthly consequences of your choices. Adultery, alcohol, drugs, gambling—pride, greed, carelessness—even sometimes high-speed driving—they all yield a bitter harvest.

Someone has put it this way, "God forgives; nature doesn't." You will live with the scars that result from waywardness. The damage you do to yourself or others remains with you.

This is illustrated in our parable by the last line of verse 31. The father reminds the older son, "all that I have is thine." The younger son's inheritance had been squandered. The father had no intention of sub-dividing the older boy's portion.

The wasted years, the wasted health, the wasted opportunities can never be regained.

THE CHOICE IS YOURS

After the prodigal returns, the parable continues with the incident of the older boy (vs. 25-32). Again we see that the father is the central figure of the story.

The older son was angry. He resented the happy celebration that was taking place. He would not enter the house to join in (v. 28).

Some fathers would have ignored this boy. "Let him stew, he'll get over it." Not so the father of Luke 15. If the son

won't come in, he will go out.

The father reasoned with the boy. He intreated him. And he listened to his son (vs. 29-30).

Listening is important. People need a chance to tell what's bothering them. Even the telling of it is often enough to defuse the situation.

The father listened. Then he reasoned gently with his son (vs. 31-32). He acknowledged the boy's faithfulness. Then he explained why it was in order to celebrate the prodigal's return: "This thy brother was dead, and is alive again; and was lost, and is found."

The parable ends on that note. The same note had been sounded in the two earlier parables (vs. 6, 9). It is Jesus' explanation of why He received sinners (v. 2).

Rather obviously, the last part of the chapter is directed to the Pharisees and Scribes. They are pictured by the older son. They need to understand why the Lord Jesus associated with the sinful crowd that had failed to keep up the Jewish religion.

Notice that the Lord Jesus does not treat the Pharisees here as unsaved. He does so in other places, sometimes harshly (Matthew 12:34; 23:13-33). But not here. Here he intreats them as true Jewish believers. He wants them to understand. He wants them to share with Him in His attitude that welcomes the sinner. And He wants them to realize that the Father shows the same tender willingness toward them that He offers to the wayward ones.

The parable is open-ended. We are not told how the older son responded. Did he come in and join the feast?

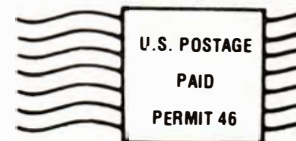
Jesus left it to the Pharisees to write the conclusion. Would they join with Jesus in welcoming sinners, or would they stomp off in anger and hatred toward Him?

I know of only one other story in the Bible that is open-ended like this—the book of Jonah. That story is also left without a conclusion.

The same approach is used in educational circles today. The teacher tells a story but doesn't finish it. Then the children discuss it. How would they have responded? What would they have done?

Life is like that. At this point, for some of my readers, life is an open-ended story. The Lord Jesus died to save you. God the Father is willing to receive you. But will you live happily ever after? Or will you be lost forever?

It is your decision. Only you can end the story!



Address Correction Requested

Excellent Reading By TRUSTED AUTHORS

Current Recommended Reading

by Alfred P. Gibbs

■ THE LORD'S SUPPER

Truly the death of Christ is central to the Christian life. The Lord's Supper was instituted by our Lord to enable believers to express their appreciation for his death. Our Savior said, "As often as you eat this bread and drink this cup you do show forth the Lord's death, till he come." Join with Mr. Gibbs as he step-by-step takes the reader through the beauties and value of this Christian observance. paper, **\$3.00**

■ THE PREACHER AND HIS PREACHING

"This unique book on preaching and the preacher is distinguishable from others because of its approach. The subject has been dealt with in a simple but vivid way. The comprehensive nature of this book makes it an excellent handbook for any eager soul seeking a knowledge of homiletics."

—Moody Monthly
paper, **\$5.95** • cloth, **\$8.00**

■ THROUGH THE SCRIPTURES

A five-year course of Sunday School lessons through the Scriptures. Each outline appears on each page surrounded by a generous margin. The material covers choice sections from Genesis to Revelation. paper, **\$3.00**

■ CHRISTIAN BAPTISM

A complete and outlined treatise on this important New Testament teaching. Included are studies of most Scripture references plus 11 chapters covering differing views on baptism. The reader is greatly helped in his understanding of N.T. teaching on, and the current practice of, this vital doctrine. paper, **\$3.95** cloth, **\$6.00**



by C. Donald Cole

■ ABRAHAM: GOD'S MAN OF FAITH

Well known for his missionary work in Angola and former editorship of Interest magazine, Don now adds a splendid new book to his list of accomplishments. 77 short chapters trace most events in Abraham's life. This book gives real insight into their spiritual lessons and can be used as short devotional messages for special occasions. paper, **\$3.95**

by Joyce Landorf

■ THE FRAGRANCE OF BEAUTY

Not only does Joyce skillfully present down-to-earth ABC's on outward beauty, but in a delightful way she also discusses how to achieve that incredible shining, inner beauty that outglows any other kind.

She deals with a host of other enemies that would rob you of your fragrant beauty—both inner and outer loveliness—showing the practical benefits of faith, prayer, self-acceptance, forgiveness and thankfulness. paper, **\$1.75** leader's guide for study groups, **.95**

Order from:

**WALTERICK
PUBLISHERS**

P.O. BOX 2216, KANSAS CITY, KANSAS 66110

by William MacDonald

■ ENJOYING THE PSALMS

Rich in personal experiences and picturesque background information, the author traces the trials and triumphs of the people of God. The reader is captivated by the presence of the living God.

Vol. I (Ps. 1-75), paper, **\$3.95**
Vol. II (Ps. 76-150), paper, **\$3.95**

■ CHRIST LOVED THE CHURCH

An excellent outline of New Testament church principles covering most areas of assembly life. Chapters include the One Body, Reception, Discipline, Priesthood, Baptism, Bishops, Deacons, and the Ministry of Women. paper, **\$1.25**

■ THE GOSPEL OF MATTHEW: BEHOLD YOUR KING

A splendid study of this first book of the New Testament showing that Jesus is the long-expected Messiah of Israel. Tracing first his birth then his public ministry, the author point by point proves his claim to the throne of David. paper, **\$3.95**

■ WHAT'S THE DIFFERENCE?: A STUDY IN IMPORTANT BIBLICAL DISTINCTIONS

Subjects such as Differing Ages, Two Comings of Christ, Law and Grace, Kinds of Justification, Relationship and Fellowship, the Days of Scripture, Israel and the Church are studied to give meaning and harmony to their place in Scripture. paper, **\$1.25**

INTEREST

DECEMBER 1977 • Vol. 42 • No. 11

But thou, Bethlehem
Ephratah, though
thou be little among the
thousands of Judah,
yet out of thee shall he
come forth unto me
that is to be ruler in
Israel; whose goings
forth have been from
of old, from everlasting.

MICAH 5:2

Articles

- 3 The Gospel of Joy
Christmas has a message for a joyless world.
- 4 When Heaven Bent Low (Poem)
- 5 Christmas Day—a Selection of Poems
- 6 Aspects of Love
God's love, reflected in our fellowship and service, sheds its glory on our pathway.
- 8 Tell the Story Everywhere
Her ministry expanded as her health deteriorated.
- 14 Forty-Five Years in the Spanish Language
The story of a foreign missionary who has never seen his mission field.
- 19 The Assembling of Those who Love the Lord
The New Testament pattern is one of utmost simplicity.
- 20 Four Roads to Hell
Untangling the confusion about all those kings named Herod.

Departments

- | | |
|--------------------------|------------------------|
| 9 Address Changes | 13 Notices |
| 17 Book Reviews | 10 Quotes from Workers |
| 11 Commendations | 12 Readers' Comments |
| 20 Editor's Page | 13 With the Lord |
| 16 Letters to the Editor | |

Change of address notices, requests for the magazine,
and all materials for publication should be sent to:
INTEREST, Box 294, Wheaton, Ill. 60187
312/653-6550

Editor James A. Stahr, **Editorial Assistant** Naomi Bauman, **Art Editor** John W. Sweemer, **Business Manager** Dennis Bentz, **Directors of Letters of Interest Associates:** Neil M. Glass, Pres.; Robert W. Mojonnier, Sec.; James D. Kennedy, Treas.; C. Donald Cole, Walter Liefeld, John McCallum, J. Wilson McCracken, Kasmir C. Strance, Donald J. Thomson, LeRoy L. Yates.

INTEREST is published monthly, 11 times a year, by Letters of Interest Associates, 218 West Willow St., P. O. Box 294, Wheaton, Illinois 60187. **INTEREST** was founded in 1934 as "Letters of Interest from the Home Field." The name was shortened to "Letters of Interest" in 1938 and to **INTEREST** in 1969. Printed in U.S.A. by Lithocolor Press, Inc., Westchester, Illinois.

COPYRIGHT © 1977, by Letters of Interest Associates. Permission is granted to readers to photocopy **INTEREST** articles in small quantities for personal, school or church use. The following should be written or typed on the original before copying: "Reproduced from **INTEREST** magazine by permission." This permission does not apply to articles reprinted in **INTEREST** from other publications, or articles bearing copyright notices. Nor does it apply to large quantity reproductions, or to reprinting in any quantity. For such purposes, permission in writing must be obtained from the editor.

FINANCIAL POLICY: The magazine is sent without charge to those who request it, and is financed in part through the voluntary gifts of its readers. An annual reader survey is taken each fall, giving readers an opportunity to share in the maintenance of this ministry, but gifts for publication expenses will be received at any time. Checks should be made payable to "Letters of Interest".

MINISTRY FUND: Gifts will also be received for the "Ministry Fund". Monies so designated will be used for assembly missionary work under the direction of commended workers at home and abroad. Suggestions as to distribution are welcomed. Make checks payable to Letters of Interest. Gifts to L.O.I. are tax deductible.

The Gospel of Joy

by Carl Armerding
CLAREMONT, CALIFORNIA

A happy announcement to a childless couple was like a pebble dropped in a quiet pool. The message of joy went out in ever-widening circles.

IN ALL of their long married life, no baby had ever arrived to bless the home of Zacharias and Elizabeth! Now, at long last, they were to have the joy of welcoming a precious gift from God. Elizabeth was to bear a son (Luke 1:5, 7, 13).

That son's name was to be John. Not only was he to bring joy and gladness to his parents, but many were to rejoice at his birth (v. 14). He was to be the forerunner of the Lord Jesus. John's birth would be the sign that the long-promised Messiah was at hand. To those who looked for redemption in Israel that was bound to be the cause for much rejoicing.

The Gospel according to Luke has been aptly called "The Gospel of Joy." It abounds in such notes of joy. The announcement of John's birth, and the "joy and gladness" that came to Zacharias and Elizabeth was only a beginning. That happy announcement was like a pebble dropped in a quiet pool. The resulting message of joy went out in ever-widening circles.

A second note of joy is heard when Mary discovers that she has been chosen to be the mother of our Lord. It was this that caused her to burst forth into the beautiful song now known as the Magnificat (1:46-55). Her spirit rejoiced in God her Savior. When she went to share the good news with Elizabeth, the sound of her voice caused Elizabeth's babe to leap for joy in the womb of its mother (vv. 41, 44).

After Jesus was born the circle widened. The angel who made that wondrous announcement said to the shepherds, "Fear not, for, behold, I bring you good tidings of great joy" (Luke 2:10). In similar strain, Matthew notes that when the wise men from the

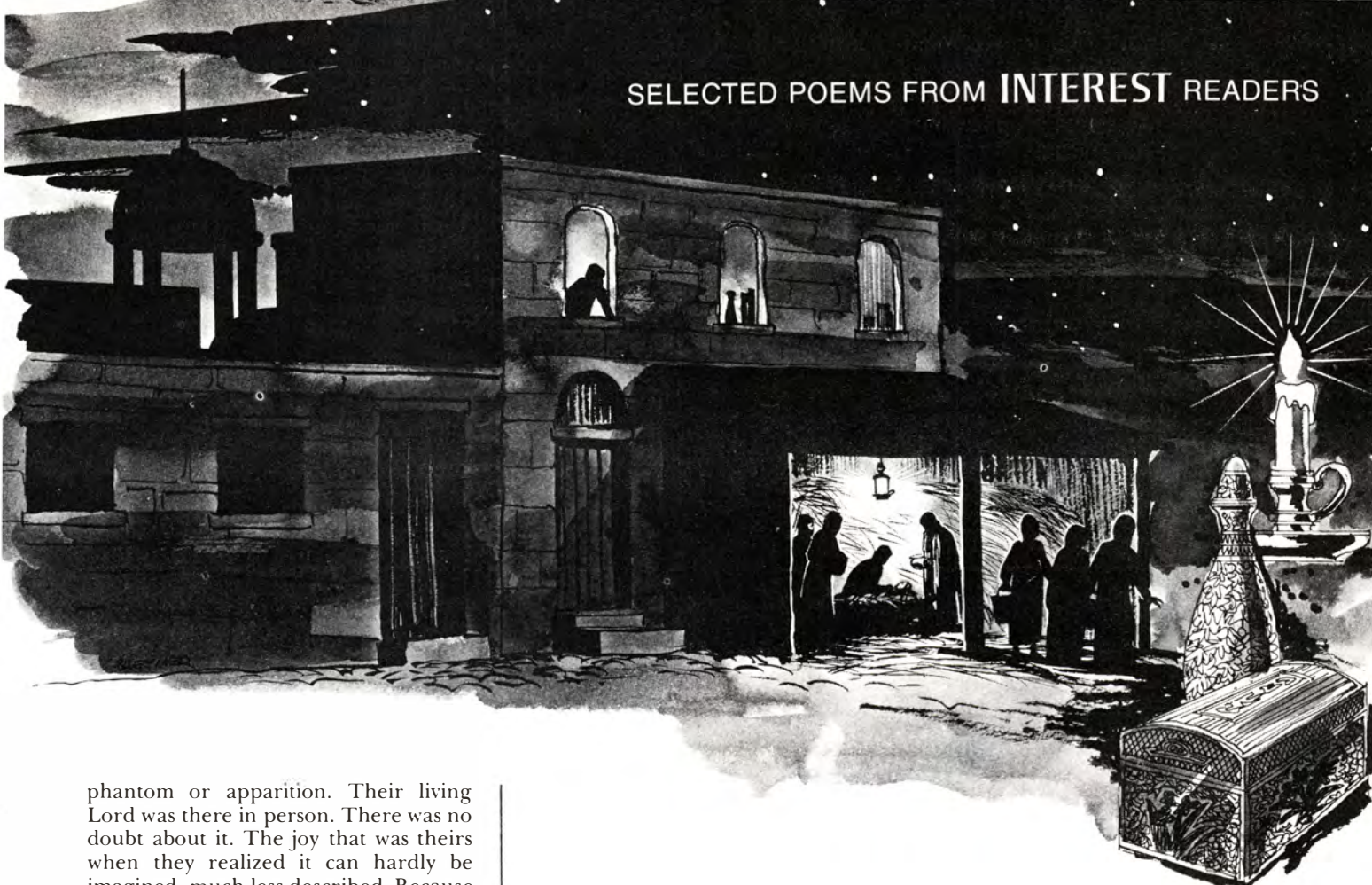
Orient saw the star which marked the spot where the Lord was born, "they rejoiced with exceeding great joy" (Matthew 2:10).

In all of the foregoing, the cause of joy was the birth of the Savior. As we continue to read the Gospel of Luke, other notes of joy are heard. When the Seventy completed their mission of proclaiming the kingdom of God (Luke 10:1, 9), they "returned again with joy" to Him who had sent them forth to preach, saying, "Lord, even the devils are subject to us through thy name" (v. 17). He told them to rejoice even more "because your names are written in heaven" (v. 20). Jesus himself "rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and the prudent, and has revealed them unto babes. Even so, Father, for so it seemed good in thy sight" (v. 21).

In the parable of the lost sheep we hear of joy in heaven "over one sinner that repenteth" (Luke 15:7). This is followed immediately by two other parables, those of the lost coin and the prodigal son. Both convey the same truth of rejoicing over the restoration of one who wanders away (vv. 10, 23-24, 32).

Perhaps the greatest note of joy in Luke's Gospel is heard in the last chapter where the risen Savior presented Himself alive after his passion. To use a trite expression, this seemed to be too good to be true. And "while they yet believed not for joy, and wondered," He proved to them that He was actually alive by eating before them (Luke 24:41-43).

Thus they were convinced that He was no mere



phantom or apparition. Their living Lord was there in person. There was no doubt about it. The joy that was theirs when they realized it can hardly be imagined, much less described. Because of this glorious fact, they were to go forth preaching “repentance and remission of sins . . . in His name among all nations” (vv. 46-48).

After giving his disciples this “great commission,” Christ led them out to Bethany. There He lifted up his hands and blessed them. “And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with *great joy*” (Luke 24:50-52). Soon they would go forth from Jerusalem to carry out that great commission, spreading “to all people” the “good tidings of great joy,” as had been predicted at the birth of Christ (Luke 2:10).

We live in a joyless world. “Joy is withered away from the sons of men” (Joel 1:12). This is painfully evident as one listens to the newscasts. And what purports to be music is often nothing more than a monotonous repetition of the same notes, ending in an unresolved chord.

How different that composition which emanated from a Roman prison: “Rejoice in the Lord alway; and again I say, rejoice” (Philippians 4:4). And that is what our Lord’s birthday is all about.

When Heaven Bent Low

Out of eternity’s unending vastness,
 Into our time’s brief and transient day;
 Son of the Father—Only Begotten,
 Stepped to show Love’s great mysterious way.

Not to a jeweled and glittering dais,
 Nor to a throng’s wildly ringing acclaim,
 But to the darkness—and to a manger,
 As the Redeemer, our blessed Lord came.

Night stilled the pulse of its vast heart to listen,
 While Heaven bent low with its message in song,
 Over an earth—unaware of the birth,
 Of the King Who’d been promised so long.

E. G. Richards
 Ontario



Christmas Day

We tell the story tenderly,
The stable, and the hay,
But do we really think of Him
As we keep Christmas day?

Joan Suisted
New Zealand



Before Thy crèche
I bow, adoring Thee afresh,
my heart the thresh-
hold of Love's plan,
blessed entry
of my Savior.

Thy Love foreran
my sin: eternity began
Thy will to span
my need, to be
my remedy,
my Savior.

Oh, mystery:
before the blessed Trinity
He covers me
by His own flesh,
this Son of Man
my Savior.

M. Patricia Davies
California

Our house is open, Lord, to Thee.
Come in and share our Christmas tree!
We've made each nook and corner bright
Circled with Christmas candle-light.

But light that never burns away
is Thine alone, Lord Jesus. Stay,
Shine in us now, our Christmas cheer,
and fill each niche of our New Year!

Luci Shaw
Illinois



The Gifts I Get

What great anticipation!
Yet nothing can compare
With His great gift unspeakable
He came. He died. He cares.

The Gifts I Give

My loved ones each remembered,
What joy to have a part.
My gift for Him? O Savior,
My love, my life, my heart.

"Thanks be unto God for His
unspeakable Gift."
II Corinthians 9:15

Helen Flint
Illinois



by Albert E. Horton

Aspects of

The author served as a missionary in Angola for 52 years. He now resides in Arlington Heights, Illinois, and travels widely for ministry of the Word.

Earlier articles in this doctrinal series discussed grace, faith and sanctification (March, June and Dec. 1974); salvation and redemption (April and Dec. 1975); and life, eternal life, and justification (Sept., Oct. and Nov. 1977). Photocopies of these earlier articles are available from INTEREST for 40¢ each, \$1.50 for the set of eight.

Next month: "Aspects of Election."

IS IT POSSIBLE to express in one word what is the very essence of the faith of Christ? If so, the word "love" would probably be that word. The Gospel has its origin in the love of God for man. Its aim is to produce love in man for God, and in men for each other.

It may truly be said that the whole of the New Testament is "drenched in love." Indeed, it is the spirit of the whole of the written revelation. As we become more and more possessed by that revelation, we shall increasingly become imbued with and show forth that characteristic. God is Himself love in his very Being,¹ and it is He who is the Architect of the faith.

The world today frequently speaks of love, but usually with little understanding of what love actually is. Indeed, its ideas about what it calls "love" are often so self-centered that it is difficult for men to take in the entire selflessness of the true love which comes from God. It is only as we begin to apprehend that love as it is revealed and enjoined in the Scriptures that we discern something of its real nature.

It is a vast subject. Its glory shines from all the passages of Scripture like rays from a jewel of many facets. Here we can only begin to consider it in some of its multiple aspects.

I. WITHIN THE TRINITY

In the first place, we note that love is eternally an attribute of Deity. It exists forever in the reciprocal love of the Father and the Son.

Twice in John's gospel we find the

words, "the Father loves the Son." In chapter 3, verse 35, we read that, in his love, the Father has given all things into the hands of the Son. He has appointed Him "head over all things," and has given Him "all authority in heaven and on earth."² In chapter 5, verse 20, He shows the Son all that He Himself is doing, so that "whatever the Father does, these things the Son also does in like manner" (v. 19). This includes raising the dead, giving life to whom He will, and exercising judgment (vv. 21, 22).

Interestingly, two different words for love are used in these two passages. In the first, the word *agapao* speaks of love in its aspect of deliberate choice and devotion. In the second, the word *phileo* denotes warm and intimate affection. The latter emphasizes the perfect harmony which exists between Father and Son.

The Son's love is manifested in his love for the Father (14:31), in always doing those things which please the Father, even to laying down his life in conformity to the Father's will (10:17).

But the Father's love antedates the Son's life and service "in the days of his flesh,"³ since Christ was the object of the Father's love from before the foundation of the world (17:24). Thus Christ is preeminently his "Beloved."⁴

This eternally mutual love is necessarily unique, since the Persons involved are unique in their being and oneness. It is not surprising that They who are so essentially one should be bound together in such infinite love.

II. FLOWING TO MAN

We come now to think of the love of God as it flows to man. This has been evident from the beginning of creation. Creation was not designed for the creature's misery, but for his pleasure and happiness. It is God who in his love "richly supplies us with all things to enjoy."⁵ Were it not for the reign of sin, such enjoyment would be the universal experience of men. Where it is not, it is because man's sin has plunged and constantly plunges him into misery. Such was not in God's purpose for man, nor

does it minister to God's pleasure.

But sin has entered into the world, and, apart from God's salvation, sin "reigns in death."⁶ It is against that dark background that we see so gloriously manifested the overflowing love of God.

1. Compassionate Love

As we think of God's love for man, we inevitably recall John 3:16—"For God so loved the world." This is his compassionate love. It is love extended to those who were perishing in their sins.

Apart from our desperate need, which called forth God's compassion toward us, there was nothing in the world of men to call forth such love. Sin is to God repugnant beyond any ability of ours to conceive, and "sin reigns" over the whole world. It is only when we contrast the unspeakable holiness of God and the almost incredible sinfulness of our own hearts and lives that we can begin to understand something of the marvel—that God should in any sense whatever set his love upon us! It is a fact which we should never take for granted, and for which we shall be eternally grateful.

The wonder is, not only that He loved us at all, but that He loved us to such a length. "He gave his only begotten Son"! That Object of his eternal love was given over to suffering, to separation, and to death—*such* a giving, for such totally unworthy beneficiaries! Nor was the giving independent of the compassion of the One given, for He "loved me and delivered Himself up for me."⁷ In this also, as in all things, He and the Father are one.

And consider the end in view—that the believer "should not perish," which he deserves, "but have eternal life," being introduced into fellowship with the Father and with the Son.⁸ This is a boon which by no stretch of enlightened imagination could he ever even begin to merit! The wonder is found both in the Source and in the manifestation of the love, and in the stupendous purpose in view for men. And this latter is indeed "stupendous" when we consider who the Lover is, and who are the loved!

LOVE

God's love to us, and ours to others, lies at the heart of Christianity.

2. Complacent Love

Let us now consider the complacent aspect of God's love, so-called because it springs, not now from compassion for need, but from his pleasure in the objects of his love. While the compassionate love includes all in its embrace, wishing "for all to come to repentance" and "to be saved,"⁹ to those who have been saved a particular "family" love is extended. And here we find an even greater wonder, expressed by our Lord Jesus in John 17:23, "You have loved them even as you have loved me" (NIV).

Could anything be more wonderful? But those who are "in Christ" have become "one spirit with Him."¹⁰ This is what being "in Christ" means. We have been indivisibly joined to Him, and made to be "members of his body."¹¹ Thus He who loves the Son with an eternal and ineffable love necessarily loves all the members of his body in the same way.

And so He "nourishes and cherishes" us in Christ.¹² The saints are "his inheritance," born of the passion of his beloved Son, an inheritance which He considers as glorious richness.¹³ In his love for us He looks forward to our being finally "at home" with Him, much more than we do.

3. Communal Love

We have spoken of God's love both as compassionate and as complacent. To these classifications we now add a third aspect, that of communion, that is, of heart-fellowship in the life. Our Lord spoke of this in John 14. In verse 21 we read, "He who loves Me shall be loved by my Father, and I will love him and will disclose Myself to him." See also verse 23.

We find this kind of love exemplified in the case of the apostle John, "the disciple whom Jesus loved."¹⁴ The Lord loved all his disciples, as He Himself said, "just as the father has loved me."¹⁵ But there was a special love which He bore his disciple John. And the reason was evidently that John had a specially deep and devoted love for his Lord.

So it is that John became preemi-

nently the apostle of love. Loving as he did, he experienced and understood the love of his Lord beyond the other disciples, and so became in a special sense the interpreter of the Lord's love.

We may all rejoice in the great love God bears to all his own. But it is his wish that we should covet the special place in his love for those who "love God and observe his commandments."¹⁶ Such fulfill his desire that they might become of one mind with Him, and so are especially dear to his heart.

III. REFLECTED FROM OUR HEARTS

It is only as we know the love of God, especially in its communal aspect, that we can become truly effective witnesses and exponents of his love to others who are as yet ignorant of it. And this is what the Message is all about.

We have thus anticipated the aspect of love which the great love of God desires to awaken in our hearts—love for Him and love for others. This is in itself a big subject, and worthy of much more extended treatment than can be given here. But we will recall how much of the Scriptures exhort us to reflect the love of God back to Him and out to men.

"Reflect" is, in one sense, an anomaly, since it is the Spirit of love Himself who really manifests his love in our hearts.¹⁷ But it is only as we allow Him to show forth his own character that we "reflect the Lord's glory."¹⁸

This Spirit-inspired love will be first directed toward the Lord Himself, as we have seen in John 14. It was the primary failure of the Jews that they did not really love God.¹⁹ Is it not too often ours? As those who have been born of God, we normally bear the birth-mark of a responding love to Him, and so to all who are his.²⁰

Such love is not a mere empty feeling of vague benevolence. It will express itself in the sacrifice of all-self-interest and in the service of the beloved. This is how we see the love of the Lord for us.²¹ Such self-effacing service on our part, directed first to the Lord,²² will always be seen in humble service to his beloved

people.²³ He Himself set us an example of this in John 13:1-15. He who truly loves the Lord and his people will never seek to exalt himself as a lord over them, but will always consider and conduct himself as their "bond-servant for Jesus sake."²⁴ He who seeks place for himself has not yet been "made perfect in love,"²⁵ for love "does not seek its own."²⁶

We have touched only the fringe of this subject, and that most inadequately. For as we see in all the Scriptures, this love, existing in eternity and manifested in time, is to rule in every department and relation of our lives. The apprehension of God's love to us makes all our lives joyful and glorious. That same love reflected in our fellowship with and self-denying service to all our brethren in Christ, and to all men, will shed its glory on all our pathway here. This it will do increasingly until at last we enter the eternal glory, where all is perfect light and perfect love. Then shall we really know the surpassing wonder of eternal love.

May we make these things our own by his might, so that our present lives may really be "days of heaven on earth."

¹I John 4:8, 16

²Ephesians 1:22,

Matthew 28:18 NIV

³Hebrews 5:7

⁴Ephesians 1:6

⁵I Timothy 6:17

⁶Romans 5:21

⁷Galatians 2:20

⁸John 17:3,

I John 1:3

⁹I Peter 3:9,

I Timothy 2:4

¹⁰I Corinthians 6:17

¹¹Ephesians 5:30

¹²Ephesians 5:29

¹³Ephesians 1:18

¹⁴John 13:23; 19:26;

20:2, 21:7, 20

¹⁵John 15:9

¹⁶I John 5:2

¹⁷Galatians 5:22-23

¹⁸I Corinthians 3:18 NIV

¹⁹John 5:42

²⁰I John 4:19-5:1

²¹I John 3:16-18

²²I Corinthians 5:14-15

²³I Corinthians 12:15

²⁴I Corinthians 4:5

²⁵I John 4:18 KJV

²⁶I Cor. 13:5. See also

10:24, 33; Phil. 2:4

Except as noted, Bible quotations are from the New American Standard Bible (NASB)

Tell the Story Everywhere

by Ann Warris

*Like Moses' rod,
the commonplace cassette
can be an effective
tool for God*



NO DAY is an ordinary day in the Christian life. That is one of the delightfully exciting things about it. Each day is a grand, new adventure.

One Tuesday morning several years ago, I set out for the final meeting of the season with a Women's Bible Study Group. I had no idea that God was going to trigger a whole new enterprise that day, and through it, add a worldwide dimension to the work of Arizona Bible Women.

Through the winter months, two new young women had been attending the class. One was a missionary nurse from the Philippines, home on furlough. The other was a recent bride who, with her husband, was looking forward to service in Japan.

When we closed our Bibles and notebooks that day, we had just completed studying the first half of the Gospel of Matthew. By the time we resumed our classes in the fall, both of these girls would be far across the water on the other side of the world.

"Why don't you tape the lessons and send them to us?" they wanted to know. "Then we could complete the book with you, and perhaps share the tapes with others."

Why not? That didn't seem like an impossible project. So, in September of

1973 we began to tape our Bible studies. But interruptions for questions and answers and background noise caused

recording problems. We soon realized that if we were to do an adequate job, it would require writing of a script and recording it away from the regular class. Then cassette copies could be made. So we revised our method, and each Tuesday after class, several of the women faithfully stayed to reproduce and audit, package and mail those first few tapes.

Before very long, we were sending weekly packets to eight missionaries, which required most of the afternoon for our crew of four or five to produce. To us, eight tapes a week seemed *big business*. But orders kept coming—orders far beyond the ability of our limited equipment and volunteer staff to produce.

It was at this point that Howard Jones of Missionary Service came to our aid. With his sophisticated equipment, he could spin off cassette copies in seconds. Through him, our next series, "Studies in the book of Romans," went to the far corners of the earth, fifty-three countries in all.

As we entered the third year of our

ministry, Margaret Van Ryn and Workers Together enabled Arizona Bible Women to obtain its own cassette producing equipment, and thus handle all of the processing here in Arizona. Of course, the growing work required additional, permanent staff. In answer to prayer, the Lord laid this burden upon the hearts of Ray and Dorothy Morris in Winslow. They now direct and operate the Publishing Department of Arizona Bible Women.

Among the thousands of cassettes which have now gone out, remarkably few have failed to reach their destination. But then, these tapes are covered by prayer. If one, here or there, fails to arrive, we simply send a replacement, praying that the original will not be lost to His purpose, but will fall into the hands of someone who might not otherwise hear the Gospel.

One of my favorite stories concerns some tapes that were shipwrecked. The mail boat servicing a small island in the orient went aground in choppy seas. Much of the cargo and all of the mail was presumed lost. However, a few days later, several of the mail bags were washed ashore and taken to the tiny post office.

A missionary stopped by to look over the salvaged mail and asked, quite casu-

ally, "Were there any tapes?" To which the Postmaster replied, "No." But as the missionary turned to leave, something arrested his attention. Out of the corner of his eye, he saw what appeared to be a small clump of seaweed sitting by itself on a nearby table. Closer inspection confirmed that it was the missing tapes—unravell'd and water soaked, but still, the tapes! Scooping them up and taking them home, he strung them over the clothes line to dry in the sun. Then he painstakingly rewound them, put them on the cassette recorder, and *they played*.

The amazing growth of the work over the last five years has not been due to natural promotion; there has been very little of this. It has been the work of the Spirit of God. Someone "happened" to lend a tape to a tired missionary on holiday, and her heart was blessed and her courage renewed. Another person lent a tape to a young Christian teacher who was seeking direction, and through the message, priorities were reassessed. A missionary in a South American country was burdened for the lonely American oil wives whose husbands had been assigned to that area, so she set aside a morning a week and invited these women for "tapes and coffee."

Best of all, have been the letters from Christian workers whose lives God has chosen to challenge and renew through His taped word. One of these wrote recently, "My life has been changed because of the messages that these tapes have carried."

Who could help but praise Him? "This is the Lord's doing and it is marvelous in our eyes."

Two thousand years ago, the first telling of the story was committed to an angel, high on a hillside near Bethlehem. Several decades later, the Lord Himself entrusted this precious message to a handful of men who had loved and companied with Him. To us, their spiritual descendants, the word is still: "Tell the world." And this is not an impossible task, for we have a completely adequate God, who has purposely placed us just where we are, and who will take the little that we have to offer Him and use it beyond anything that we could ever imagine.

"What is that in thine hand?" the Lord asked Moses.

"Just a rod," the man replied, "something I use so frequently and naturally that I almost forget I have it."

"Put it under My control," was God's instruction. And as Moses obeyed, God showed His power through that simple, commonplace, ever-so-accessible tool.

In the case of Arizona Bible Women, His wonder-working began with our willing hearts and a tiny reel of tape.



ANN WARRIS

Ann Warris lives in Tucson, Arizona (3941 Desmond Lane, 85712), and from her home carries on the widespread cassette ministry described in the accompanying article. Mrs. Warris was commended to a work of Bible teaching among the sisters by Christians of The Bible Chapel in Tucson. At first she was principally involved in home Bible classes and women's conferences, but gradually had to give up most of this as a developing blood condition made her extremely vulnerable to infection. Now, on crutches and confined to her home most of the time, she has found in the cassette recordings a far larger outreach than she ever had before.

Recorded lessons are sent without charge to people all over the world. In the twelve months ending in September, 2,225 (4,450 lessons) were sent to 53 countries. Recent series have been 30 lessons each on "Romans" and "God's Dealings with His Saints." Two 16-lesson series have been issued in 1977, the first called "Foretaste of Glory," and the second on the subject of soul winning, just released, entitled "Tell the Story."

The cassette ministry, along with women's conferences and Bible classes, has operated under the name Arizona Bible Women. Until October 1st, ABW was the women's division of Arizona Bible Camp, Inc. Now it operates as a subsidiary of Immanuel Indian Mission in Winslow, where Ray and Dorothy Morris have been serving the Lord. Like ABC, the mission has a tax-exempt status.

Mrs. Warris would appreciate the prayers of God's people for Arizona Bible Women, and for the effectiveness of the cassette lessons in countless lives.

address changes

WORKERS CHANGES

Irving Benton, 477 Elizabeth St., Apt. 701, Burlington, Ontario L7R 2M3

Kenneth Fleming, 737 N. Kenilworth, Oak Park, Illinois 60302

Victor Harrington, 1161 Partlow Dr., Winter Garden, Florida 32787

Edwin Meschkat, 3223 19th St., Lubbock, Texas 79410

George Morgan, 4621 Westridge Dr., Peacock Hills, Oceanside, Calif. 92054

Robert Scheid, 5705 Dorchester Way, Irondale, Alabama 35210

Gary Stewart, 6724 Laban Rd. NW, Roanoke, Virginia 24019

Geoff Tunnicliffe, 9791 Alexander Rd., Richmond, British Columbia V6X 1C6

ASSEMBLY CHANGES

WESTMINSTER, CALIFORNIA,
Bible Chapel, 7631 13th St. 92683
c/o Henry Ruppe, 1879 W. Tamara, Anaheim 92804

SS 9:30, M 10:45, BB 12, PM Wed 7:30

ROCHESTER, NEW YORK,
Congress Bible Chapel,
c/o Vernon Larter, 867 Arnet Blvd. 14619

SPOKANE, WASH., Monroe Park Gospel Chapel,
c/o John A. Carlson, E. 119 Billington Ave. 99218
(509/466-8177).

ASSEMBLY DISCONTINUED

NEW ORLEANS, LOUISIANA,
Metairie Bible Chapel

NEW LISTINGS

WILLIAMSPORT, PENNA.
Meeting in a home. c/o John R. Coder,
537 Market St. 17701 (717/323-3547)

SOUTHFIELD, MICH., Pembroke Chapel,
27800 Franklin Rd., 48034
BB 10, FBH 11, M 7

The former Pembroke Chapel in Detroit was sold to the brethren of Bethany Chapel in the same city, and is now called Bethany-Pembroke Chapel [See INTEREST, July/August 1977, p. 13]. Some of the Pembroke Christians stayed with Bethany-Pembroke, while others have moved into temporary quarters leased from the Detroit Bible College. The temporary address and the meeting schedule of the latter group are listed above. They invite visitors and ask the prayers of God's people as they seek the Lord's will for a more permanent location. Their correspondent is William N. Millar, 5755 Monterey Court, Birmingham, Michigan 48010 (313/626-6116).



Marie and Hartley Thompson



DEADLINE

Letters for the March issue should reach INTEREST by January 10.

CARLOS CERQUEIRA, 241 Pawtuxet Ave., Cranston, Rhode Island 02905

We continue to see the Lord's will for us to work among the Portuguese people [see Reports, June 1976, p. 12]. Although most of our work is done in homes, we continue to have Gospel meetings at the chapel in Pawtucket and also in Bristol.

It was a joy for us at Pawtucket to have our first conference in the Portuguese language, with people from different places. All of us enjoyed it above what we expected. It sure was wonderful. *October 4*

DEAN CROSSMAN, 190 Grove St., Rutland, Vermont 05701

The ministry of Calvary Bible Church continues to grow and deepen. During the past year God has brought to our assembly the responsibility for a Christian book store and a Christian elementary school.

Vermont Christian School opened in September with 37 students. After several issues were thoroughly aired with the public school system, it is a joy to see our children getting a Christ-centered education.

The Vermont Bible and Book Center is an attractive store providing good books, gifts and music to the community. Its effectiveness could be greater with a full-time manager. I have been acting as manager in addition to my pastoral and teaching responsibilities.

The Emmaus Correspondence Course ministry has been encouraging [see June 1976, p. 8]. Last week a young lady wrote that she had received Christ as a result of doing one of the courses. *October 4*

PHIL GUIKEMA, 222 Apollo Dr., Apopka, Florida 32703

The work at Bear Lake Bible Chapel, close to Orlando, has been both encouraging and slow. It takes time to see real growth and fruit in many lives. But the Lord has given new believers to work with and we are thankful for this. Our prayer is that the Lord will raise up the needed gifts so the assembly can become self-sufficient.

My parents, Nick and Alberta Guikema, are now laboring in full-time work at Lake Howell Bible Chapel in Maitland (also in the Orlando area). Prayer is needed on their behalf as they seek to strengthen this work for the Lord. *October 5*

EDWIN MESCHKAT, 3223 19th St. Lubbock, Texas 79410

We are happy to report that since our last letter [September] the Lord has led us to a house in the same block we were formerly in, across from Texas Tech University. As mentioned in that letter, we felt the need to change the pace of the responsibility of the large house so sold it in July. Since that time a smaller but very suitable house came on the market, at the address given above. We look forward to continued home ministry to the campus and assembly as the Lord leads.

We have come to the place of submitting chapel alterations plans to the city for rezoning and building approval. *October 4*

HARRY MORRISON, Box 20, R.R. 2, Washago, Ontario L0K 2B0

This Saturday we start a series of children's meetings instead of the regular DVBS. It is

an experiment for a month to see what happens. We trust that it will build up the Sunday School. Neighborhood schools are being covered with fliers today. This on top of visitation and hospital calls will make another full day.

I have been approached to see if I would be interested in re-opening the old Severn Gospel Hall. This is where the Lord gave James Gunn some of his first converts. It is about three miles from us. I really shouldn't say re-open as they have communion on Sundays in the summer when vacationers are around, and in the winter when there are enough people. As a rule there are about four.

I think there is potential for a work. There are a lot of discouraged Christians throughout the back roads in this area. One by one we are finding them. We wait on the Lord for his leading and the assurance that we have the vigor to start this kind of ministry again.

October 4

TOMMY STEELE, Sr., Route 1, Box 135E, Norlina, North Carolina 27563

As I reflect upon this year I see much for which to praise God. We have celebrated our 39th anniversary date for our daily broadcast and received many letters of appreciation, encouraging our hearts to keep on. May it please God to permit us to complete 40 years.

In September I celebrated my 71st birthday. I was hospitalized in July for a short while with phlebitis and Mrs. Steele had minor surgery in September. There have been trials, but each has been followed by victory.

October 4

HARTLEY E. THOMPSON, Box F1749 Freeport, Grand Bahama, Bahamas

We have just concluded two weeks of special evangelistic meetings at Freeport Gospel Chapel. The Lord gave unusual liberty throughout the services, and overflowing crowds attended. Over 100 persons professed faith in the Lord Jesus Christ. Baptism and follow-up sessions are now under way. We covet earnest prayer that these babes in Christ may grow in grace and knowledge of Him.

September 26

GEOFF TUNNICLIFFE, 9791 Alexander Rd., Richmond, B.C. V6X 1C6

The past few months have been spent traveling in Alberta, British Columbia and California, sharing about the Lord's work through Literature Crusades [see Commendations, July/August, p. 15]. It was a profitable and encouraging time.

On October 8 **Jewel Denlinger** and I will be married in Atascadero. We return to the Vancouver area at the end of October. On November 10 to 12 we will represent Literature Crusades at the World Thrust Missions Conference in Vancouver.

For the next few months I will be involved in doing follow-up work for the **Terry Winter T.V.** ministry. Please pray that I will have wisdom in dealing with the people who write in to this program. Many write concerning salvation, family, emotional and personal problems. What a great opportunity to share the life changing power of the gospel and point people to our Lord Jesus Christ.

September 28



Eric and Donna McKinley and children, Peru.

commendations

**MR. & MRS. MIKE HANSINGER
614 Evergreen, West Lafayette, Ind. 47906**

Mike and Nilba Hansinger have been commended to a ministry of evangelism and discipleship in the planting of an assembly in West Lafayette, Indiana, home of Purdue University. The commendation is from Bethany Bible Chapel of Warsaw-Winona Lake, Indiana, where the Hansingers have been in fellowship for the last three years. They have both been actively involved in the life of the assembly. They have a one year-old son, Andrew.

**MR. & MRS. JOE JOHNSON,
Sandy Creek Bible Camp, Rt. 1, Box 220 B,
Washington, Texas 77880**

Christians gathered in the name of the Lord Jesus at Manvel (Texas) Bible Chapel have commended Joe and Laura Johnson to the Lord's work. The Johnsons are working with Sandy Creek Bible Camp and nearby assemblies.

**MR. & MRS. E. RAYMOND MOORE, Jr.,
614 Evergreen, West Lafayette, Ind. 47906**

Ray and Gail Moore have been in the Warsaw-Winona Lake, Indiana, area since 1972. Primarily through their prayerful and sacrificial labor Bethany Bible Chapel came into existence in 1973. The Moores have continued in evangelistic activity and in encouraging the growth of the assembly, where Ray has served as an elder.

As they leave Winona Lake for the ministry of the Lord in West Lafayette, Indiana, they go with the commendation of the Bethany assembly. They will be involved in evangelism, discipleship and church planting, with a special focus on the Purdue University campus. The Hansingers (see above) will be co-workers with them in this ministry.

The Moores have two children, Raymond, 6, and Richard, 1.

SHORT TERM SERVICE

Laurel Park Bible Chapel in Portland, Oregon, has recently "commended to the grace of God" two of its members, **Rex Koivisto** and **Bruce McNicol**, to serve locally, with a view to greater growth in the many vital areas of personal and corporate life. The term of this service is set at one year, at which time the effort will be thoroughly evaluated.

CHANGE OF STATUS

Having completed two years of teaching at Immanuel Mission in Teec Nos Pos, Arizona, **Catherine Fraser** has returned to her parents' home in Southfield Michigan. She is resuming her graduate teacher training and looking for employment.

FOREIGN MISSIONARIES

The Central Park Gospel Hall in South Burnaby, B.C., has commended **Mr. and Mrs. Eric McKinley** to the work of the Lord in Peru. Eric and Donna flew from Vancouver to Lima on August 26th, taking their three children, Daniel, 7, Andrew, 6, and Sharon, 3. Their address is c/o Francisco Almenara 250-A, Santa Catalina, Lima 13, Peru.

Mrs. McKinley, formerly Donna Egan, served in Peru as a commended worker from the Central Park assembly from 1965 to 1968. She is a graduate nurse. Eric has been teaching school in B.C. for a number of years and has been studying Spanish with a view to serving on the mission field. He has displayed an ability in the gospel and the ministry of the word.

Former missionaries to Belgium, **Martin and Marjorie Luesink** have returned home and secured secular employment near Clinton, Ontario. The commendation given by Wallenstein Bible Chapel is no longer effective. The Luesinks are in happy fellowship in the assembly and anticipate being of service to assemblies in the Clinton area.

Did you Remember to Return Your Survey Envelope?

Early responses to the Annual Survey

We appreciate the items that keep us up-to-date on where various workers are laboring and what they are doing.

British Columbia

* * *

I am a wheelchair arthritic and prayer warrior for many workers. I pray for them as I read your magazine.

Pennsylvania

* * *

I enjoy getting the magazine. I wish I could help you out but I am a poor widow. I can pray for you.

Missouri

* * *

The issue on Immanuel Mission was of special interest as I knew many of those interested in the work—H. A. Ironside, the Holcombs, etc.

Michigan

* * *

Always interesting—usually edifying, occasionally controversial—but an interesting publication.

Iowa

* * *

We enjoy the articles, but even more the write-up on workers.

Michigan

* * *

Would enjoy more brief letters to the editor. Also, reduce or eliminate illustrations, thereby allowing more space for message or article.

Pennsylvania

* * *

I appreciate your stand for the truth and glad to receive each copy.

New Brunswick

I would like to know more about the activities of preaching brethren in the New England area.

Massachusetts

* * *

It is the best little magazine around.

New York

* * *

The magazine is like getting a letter from many friends.

California

* * *

I was so pleased you carried the Eldridge Cleaver articles and for the editor's excellent commentary.

Wisconsin

* * *

The letters are getting too few and crowded to the back. Please let us know what our evangelists are doing.

Illinois

* * *

We just don't have time to read INTEREST regularly and do not want you to incur any costs unnecessarily.

Illinois

* * *

Wish more workers would write.

Nova Scotia

* * *

Eliminate free verse poetry.

Michigan

* * *

Enjoy the poetry. A few words can say so much, rhymed or not.

Indiana

A good magazine, well named, for its contents are of interest.

Missouri

* * *

Very interesting. Make it larger and charge more.

Iowa

* * *

We appreciate the information for our Student Missionary Union prayer groups.

Oregon

* * *

There is always something of interest which is useful in general home discussions or in small group discussion.

Ontario

* * *

INTEREST gives me lead thoughts and is very helpful in my radio ministry.

North Carolina

* * *

I am using Aspects of Eternal Life for our worship service for the women's society. It is much needed.

Michigan

* * *

There is no assembly here so this is our main source of information on assembly developments.

West Virginia

* * *

It is very encouraging to hear regularly what is happening in assembly life across U.S. and Canada.

Ontario

* * *

I especially appreciated the article by the editor on the use of thee's and thou's as it helped me to understand better the importance of genuine prayer vs. unintelligible impressionism.

I also enjoy the poetry in new verse and the very practical subjects discussed.

Indiana

* * *

I like the ads.

Kentucky

* * *

I have to admit I read it very little, but my wife enjoys it very much.

Washington

with the Lord

MRS. FRANK ADAMS, 86, on September 3. Born in England, she was saved as a teenager. Three sons, Arnold, David and John are all in the Lord's work.

JESSE BRYANT, 48, of Charleston, South Carolina, on August 3, as a result of a stroke. Saved at 14, Mr. Bryant was in fellowship at Grace Tabernacle where he served as an elder since 1969. He also served as counselor, teacher and for the past few years as co-manager of Grace Bible Camp.

OTTO W. DAVIS, 72, of Allen, Texas, on August 28. A retired electrician, he and Mrs. Davis were self-supporting missionaries in Alaska from 1958 to 1970. The free tape ministry begun by Otto two years ago is being carried on by Mrs. Davis, Rt. 1, Box 126-A, Allen, Texas 75002.

LESTER W. JONES, 61, of Durham, North Carolina, on August 25, following a heart attack. Saved in 1949 at the Gospel Center, he has been in fellowship there and served as an elder.

HARVEY O. MILLER, 83, of Schenectady, New York, on July 5. For most of his life he was a member of Becker Street Chapel (which merged into Northway Bible Chapel in Clifton Park, N.Y.). Though a quiet person, he carried on an extensive tract and literature distribution ministry by mail.

CHARLES W. PIER, 88, of Albany, New York, and in recent years, Houston, Texas. He was for many years in fellowship in Albany Gospel Hall (now part of Northway Bible Chapel).

JOHN STOCKER, 90, at Bethany Lodge, Unionville, Ontario on August 30. He was born in England and reared in the Dr. Bernardo Homes. He was sent to Canada at the age of 12 and has been in fellowship in Mimico, West Toronto, Rexdale and Unionville.

notices

BOOKSTORE MINISTRY needs a responsible, informed, general manager. Preferably a person with retirement income or other support. Write or call Dean Crossman, 190 Grove St., Rutland, Vermont, 05701 (802/773-6087).

CHRISTIAN FELLOWSHIP desired in Peoria, Illinois, area. Anyone living there or traveling through, please contact Bruce D. Brown, 102 Edgewood Ct., East Peoria, Illinois 61611 (309/694-7440).

CHRISTIAN TOUR: The best of Europe—London, Paris, Switzerland, Cologne and Amsterdam. May-June 1978, two weeks. For more information write to: Miss Loretta Pearsell, 11 Montjoy Cresc., Brampton, Ontario L6S 3E5.

OLYMPIA, WASHINGTON: Anyone living in this area who desires to gather together according to New Testament principles, please contact Ken Miller, telephone 456-2016.

THREE RENTALS at Park of the Palms. Lovely furnished duplex, 1-bedroom apts. Heat. One block to lake, dining room and chapel. \$1350 6-month season. By year \$125 a month up. M. Thompson, Rt. 2, Box 45, Keystone Heights, Florida 32656.

WANTED: We would like to purchase used pews for Calvary Gospel Chapel. Contact Joseph Ginyard, 5722 Woodbine Ave., Philadelphia, Pennsylvania 19131.

NOTICES are carried at the flat rate of \$15. Maximum length: 40 words. Payment must be sent with order.

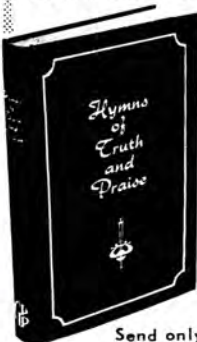
CALIFORNIA CENTER FOR BIBLICAL STUDIES

needs a cook and maintenance man, starting July 1, 1978.

Those interested please write for an application to:

Richard Matthews, President
5441 Overland Ave.,
Culver City, CA 90230

CHRIST HONORING HYMNAL



- Pitched for Average Singer
- Attractive
- Ideal Size
- 682 Hymns & Choruses

\$4.50
PER COPY
Plus Postage

Send only \$3.00 for
Sample Copy

TRUTH & PRAISE, INC.
Dept. 1, 201 Schlieff Dr.
Belle Chasse, La. 70037

Formerly Gospel Perpetuating Publishers,
Fort Dodge, Iowa 50501

Scriptural Principles of Gathering

by Alfred P. Gibbs

The simple teaching of Scripture as to how the Lord's people are to gather together, with comments on reception, worship and ministry. Written by a well-known Bible teacher, this is an excellent description of New Testament churches. Good for young believers. Inexpensive.

AVAILABLE FROM INTEREST, P.O. Box 294, Wheaton, Ill. 60187. Price 75¢ postpaid; 20% discount in quantities of ten or more. Payment must be sent with order.



NEED HELP ?

The Holy Spirit will direct the "WHAT" we should give, but we may need technical assistance as to "HOW" and "WHEN" to turn such direction into action.

Stewards Foundation can help you to obtain qualified legal or accounting advice.

Contact:
STEWARDS FOUNDATION
Box 294, Wheaton, Ill. 60187

Attention: John McCallum

blessings received or request quantities to distribute among friends.

Follow-up is provided by the offer of a free Emmaus Bible Correspondence Course. The 1978 edition of Palabras Fieles lists addresses in Spain, the Canary Islands, the United States and 13 Latin American countries where Spanish courses may be obtained.

BARREL FACTORY

The story of Palabras Fieles began many years ago when Carl Ostertag first became interested in spiritual matters. Carl was working in a barrel factory at the time. A fellow worker invited him to a "very unusual" tent meeting on the north side of St. Louis. There Mr. Capp, a converted Jew, was running a series using the "Two Roads" chart. At the end of the meeting Mr. Capp took time to talk to Carl personally. He quoted to him the Scripture, "This is a FAITHFUL SAYING, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (I Timothy 1:15). Knowing that he was a sinner, Carl received Christ right then and there.

In time Carl and another young man began to print gospel tracts. The little business grew into Faithful Words Publication Co., a St. Louis based firm that issued a gospel magazine called *Faithful Words*. Carl spent 46 years with the company. While there, he learned of a brother in Arizona who was distributing Spanish tracts. This man was having difficulty finding suitable Spanish literature. He told Carl he wished there was something in Spanish similar to *Faithful Words*.

Then a request came from another person about to travel to Cuba. He wanted Carl to print 100,000 tracts that he could take to that island.

These incidents came as indications to Carl as to the direction the Lord wanted him to move. So in 1932, in the middle of the great depression, he began printing a Spanish gospel paper. He gave it, in Spanish, the name that had been in the foreground of his experience since Mr. Capp led him to Christ.

The early editions did not contain a calendar. That idea was suggested by missionaries as a means of increasing the effectiveness of Palabras Fieles. Later, another worker told Carl how closely tied much of Latin American agriculture was to the phases of the moon. The addition of this information to the calendar made it especially valuable to the rural people.

Carl's publication of Palabras Fieles has always been on a volunteer basis, supporting it with his time and wages, but never being supported by it. For 23



A young co-worker



Carl and Lois Ostertag

years he printed the magazine at the Faithful Words Publication Co., working nights, holidays and vacations to do it. Later he hired a commercial printer to handle his now voluminous work.

Christians in the St. Louis area and throughout the United States and Canada have shared in the financial end of this ministry. More help is needed as circulation increases and postal rates continue to rise.*

"FOREIGN" MISSIONARY

The work began in 1932 with a modest issue of 5,000 copies. Early in the 1940's the Maplewood Bible Chapel in St. Louis (then Maplewood Gospel Hall), commended Carl Ostertag to the Lord and to His people as "a part-time foreign missionary, yet remaining at home." By 1948, three million copies of Palabras Fieles had been sent out. The circulation continued to grow, until it is now almost one and a quarter million annually. The issue now being distributed, containing the 1978 calendar, is the 45th edition.

As editor of Palabras Fieles, Carl assembles the Gospel articles and has them translated into Spanish. He finds a photograph of a suitable Latin American scene for the front cover. Paper is ordered in February so the issue for the next year can be at the printer's about June 1st. Then begins the massive job of packing and shipping. The first ship-

ments are on their way by early July. This year the second shipment consisted of 93 sacks with 630 parcels, carried on a truck to the post office.

Local Christians assist on a voluntary basis in the packing and shipping, done from the basement of the Ostertag home. Since it takes four to five months for a package to arrive in South America, a lot of planning and timing is involved in this work. Missionaries want Palabras Fieles to get to them before Christmas.

Two of those volunteers were Raymond and Lois Harrison. For 25 years they helped with the correspondence and other aspects of the ministry. When Raymond was called home to glory in 1963, Lois continued to help in the work.

Ten years ago, at the age of 64, Carl retired from his secular employment, and he and Lois were married. Since then they have supported themselves by means of the retirement benefits earned during the years of secular employment. All gifts received go directly to the printing and shipping costs of Palabras Fieles.

The ministry of Carl and Lois Ostertag and Palabras Fieles deserves our prayers.

*The address of Palabras Fieles is 54 Steeplechase Drive, St. Peters, Missouri 63376. Gifts for this ministry may be directed to Letters of Interest. See instructions and addresses at the bottom of page 2. As with gifts for the ministry of other commended workers, no deduction is made by Letters of Interest for office and mailing expenses.



Thank you for printing my letter in the July/August issue. I feel, however, that I must respond to your response.

First of all, you didn't respond to the main point of my letter; that is, that the article in question did not explain *why* the Brethren don't pay salaries. . . . I feel the only reason is, in fact, the Brethren tradition dating from George Muller. . . .

Secondly, when I stated that most "workmen" wouldn't be satisfied with the full-time workers' "hire," I was using the word in the general sense rather than specifically of the full-time worker. What office, factory, or construction worker would be satisfied with the uncertainty with which full-time workers must deal financially?

I think this is what Christ was saying in Luke 10:7. Even as the "secular" laborer deserves his pay, so does the one who labors in the Gospel. Christ was using a general principle for a specific application, and I think we can learn something from his association of the laborer with the preacher. Both are under the same principle and should be paid well for what they do. If "secularly-employed" brethren cannot put up with first-century practices, I do not feel that those in the "full-time work" can or should.

Speaking of financial matters in the church, Paul in II Corinthians 8:13-14 speaks in terms of *equality* between those who have and those who don't. Couldn't this principle of equality also be applied to the security of everyone's financial position?

I respect those who "live by faith," but we should be reminded that it is God who provides for those with salaries as well. God does not respect one form of "living by faith" above another.

Rick Martin,
Toronto, Ontario

With reference to *The Battle for the Bible* by Harold Lindsell (reviewed by Donald Norbie in the August INTEREST), may I suggest that the Lord's people exercise extreme caution before embracing the thesis of this book—i.e., that "inerrancy" is the crucial battle of the church in this age, parallel with the doctrine of the deity of Christ.

Historically, the battles among Christians over is-

such as this one are legion. The question is, is the matter important enough to disregard the heart desire of the Lord Jesus Christ in John 17:20-23. Whether Dr. Lindsell intended it to be so or not, this book is creating a great deal of unchristian tension in the church, causing believers on both sides of the issue to regard one another with suspicion and hostility. Such things ought not to be.

A Christian is a person who has a living relationship with the Lord Jesus Christ. There is no separating that commitment from the authority of the Bible. As Jesus is the Living Truth, so the Bible is God's eternal truth in written form—"My word is truth." No born again Christian can deny that God has spoken in final authority *both* through the Living Word and through the written word.

Living truth, however, is often paradoxical; most major doctrines of the Bible seem to present two or more sides at once (witness Free Will and Predestination). Many, perhaps most, believers accept by faith that somehow the original documents presented the truth without error, but how this is so is purely a matter of conjecture. The Bible itself knows nothing of such a concept. To urge that such speculation, which has nothing to do with the person and work of the Lord Jesus Christ, be used as a touchstone for heresy is highly unproductive for the cause of the Gospel.

May I recommend a recent book, contributed to by evangelicals with such sterling credentials as Dr. Paul Rees, Berkeley Mickelsen, Bernard Ramm and Clark Pinnock, which I believe gives a balanced view of the question. It is called *Biblical Authority* (Jack Rogers, ed., Word Books, 1977. \$4.50), and the front cover gives some sound advice: "Turn your Bibles from a Battlefield into a Source for Spiritual Strength."

Bob Baylis,
Berkeley, California

I have read with interest your article in the June number of INTEREST, "Let's be honest about those THEE's and THOU's," and the comments following. May I please make a few remarks on the same subject. . . .

English is a rich language in both its origin and development. For centuries men addressed each other by the second person singular pronoun forms "thee" and "thou." This began to change in the 16th century to the use of "you" in the singular, especially at first in the language of the court. Instances of this can be seen in the plays of Shakespeare. But it was generally felt that court language was hardly suitable to use in addressing God. Hence "thee" and "thou" continued to be used in prayer. Later when "you" came into general use in common speech, "thee" and "thou" were still used in prayer. This was not due to a decree or decision of some ecumenical congress or linguistic committee. Rather it was the Christian consciousness through the English speaking world that the more refined and reverent manner of addressing God was to use the pronoun forms "thee" and "thou." Most of our hymns have been written in the period after "you" came into common usage, yet pious hymn

book reviews

writers have invariably felt that "you" was not a suitable pronoun to use in addressing God. . . .

In recent years a noticeable change has appeared in the Christian community, especially among Christian youth and youth leaders, a dispensing with "thee" and "thou" in the language of prayer and replacing them with "you." Is this good? Is this a genuine change in the English language or is it an indication of a diminishing of reverence in the church of God? Are older Christians doing well when they join in this trend and defend it, some even studiously trying to eliminate "thee" and "thou" from their prayer vocabulary? Is this trend merely a superficial thing of little importance or is it a symptom of a state of soul that goes much deeper?

Sumner Osborne,
La Mirada, California

I read the article on how we may address the Lord God. While we are to call Him Abba Father, very intimate, yet some speakers in years gone by have expressed themselves concerning those who are over-familiar. "Always distrust the Christianity of a man who speaks to God as to a next-door neighbor. Always distrust light familiarity with the Almighty Maker of the Universe. To know Him best is to adore Him most.

"This important requirement, 'with reverence and godly fear' (Heb. 12:28), rebukes the cheap, flippant, irreverent worship of today. O what unholy lightness and ungodly familiarity now marks the religion of Christendom. Many address their Creator as though they were His equal. . . . 'God is to be greatly feared in the assembly of the saints, and to be had in reverence of all them that are about Him' (Psalm 89:7)." I think I noted this down from Mr. Pink's writing in Hebrews.

Robert Hutchinson,
Victoria, B.C.

ELDRIDGE CLEAVER: ICE AND FIRE! by George Otis, Bible Voice, Inc., 1977. 198 pages, \$1.95 paper.

In the June and July/August issues, INTEREST magazine carried the personal testimony of Eldridge Cleaver, formerly a leader of the Black Panther party, now an active Christian. Readers who found that testimony challenging will enjoy George Otis' biography of Eldridge Cleaver. An inexpensive paperback, the book nevertheless includes quite a few interesting photographs. We borrowed one of them, the picture of Eldridge and his two children, for use in our July/August issue.

The book covers in considerable detail some of the areas barely touched on in the INTEREST articles. One of these is the shoot-out in Oakland. Another is the interesting story of Eldridge's wife. Kathleen was raised at the opposite end of the social spectrum from her husband. Her father was a college professor, then a diplomat in the foreign service. Kathleen was educated at Oberlin College, and then Barnard, a swank women's college in the East.

Reviewed by the editor

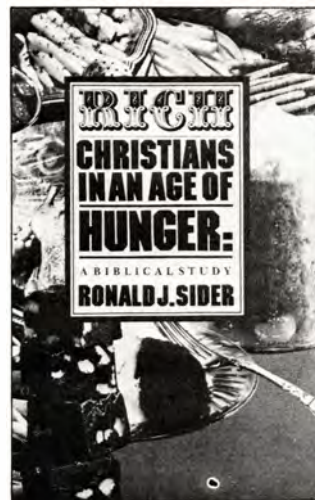
TREASURY OF THE WORLD'S GREAT SERMONS, Warren W. Wiersbe Compiler, Kregel Publications, 1977. 662 pages, \$12.95 cloth.

The senior pastor of Moody Memorial Church in Chicago ought to know how to select outstanding sermons. In this volume he gives us 122 of them, from 122 different preachers, ranging all the way from Chrysostom and Augustine of the Fourth Century to G. Campbell Morgan and Samuel Zwemer, who died in 1945 and 1952 respectively. The reformers are there of course, Luther, Calvin, and John Knox. So is John Bunyan, Jonathan Edwards, Charles Spurgeon and Dwight L. Moody.

A short biographical description of each preacher is included. This will be most helpful to those of us who hear these famous men quoted, but never seem to know who they are, when they lived or what they did.

This is a great volume to put into the hands of young preachers—an ideal gift!

Reviewed by the editor



RICH CHRISTIANS IN AN AGE OF HUNGER, by Ronald J. Sider, InterVarsity Press, 1977. 241 pages, \$4.95.

This is a disquieting book. Ronald Sider has a Ph.D. in history from Yale University and teaches at Messiah College. He has done his research thoroughly.

The basic problem is presented first of all. World population is increasing at an accelerating pace. Not until 1830 did the population number one billion. It took only until 1930 to add another billion. By 1960 a third billion was added and by 1975 the fourth. At the present rate, by 2000 A.D. the world population will be seven billion (p. 18).

In certain areas of the world malnutrition and starvation are a daily reality. Asia, Latin America and Africa are hurting most. It is believed that one billion persons are suffering from malnutrition today (p. 33). Nine hundred million persons live on less than \$75.00 a year (p. 32). "North America, Europe, Russia and Japan are an affluent northern Aristocracy. Our standard of living is at least as luxurious in comparison with that of a billion hungry neighbors as was the lifestyle of the medieval aristocracy in comparison with their serfs" (p. 39).

Many striking statistics are given to validate this statement. The per capita GNP for the U.S. in 1972 was \$5,590. In India it was \$110.00!

Sider then deals with the Biblical perspective, using both the Old and New Testaments. He describes economic relationships taught under the Law: concern for the poor, loans without interest,

grain left in the fields to be gleaned, the Sabbatical liberation of the indebted, and the Jubilee return of lands to original owners.

The stress of Jesus and the disciples was to live a life of frugality and love, being generous to the poor. Private property is legitimate but "property owners are not free to seek their own profit without regard for the needs of the neighbor" (p. 114). The concept of stewardship is stressed. All that man has comes from God and he must give an account of its use.

The book concludes with many practical suggestions for frugal living and generous giving. There are ideas of how the local church can encourage and reinforce these patterns of life. The church should show by its radical life style its compassion for the lost and oppressed. Suggestions are also given about ways to influence legislation that there may be more equity and justice.

One may not agree with all of the points Dr. Sider makes. But there is much to make one rethink his own ideas concerning his affluence and "the good life." This book will probe your conscience!

*Reviewed by Donald L. Norbie,
Greeley, Colorado*

book briefs

by Donald Tinder

If you have always meant to read a book that surveys the history of the Church, you need wait no longer. **Eerdmans' Handbook to the History of Christianity** is edited by Tim Dowley (Eerdmans, 656 pp., \$19.95). Before you boggle at the price take a look at the book at your nearest Christian book store. You'll find it is full of photographs—almost every page—many of them in full color. It's a book that invites browsing, not only for the pictures, but also because short, one-page or so, essays on key leaders and movements are interspersed throughout the narrative. Helpful maps and charts and choice quotes from ancient documents further enhance the product. Best of all, the text combines readability with reasonable accuracy.

Two books of essays edited by Carl E. Armerding, the second co-edited by his

colleague at Regent College, Ward Gasque, merit the attention of readers interested in serious, though not technical, discussion of issues of contemporary theological concern. **Evangelicals and Liberation** (Presbyterian and Reformed, 136 pp., \$4.50 pb) has seven essays, all but one of them delivered as addresses at a Toronto meeting of the Evangelical Theological Society of Canada. So-called liberation theology is faced in a stimulating way by these essays.

Dreams, Visions, and Oracles (Baker, 262 pp., \$9.95) is a collection of seventeen essays that convey to the serious Bible student something of the range of understanding of the Biblical teachings about the future among evangelicals. Bible believers who agree on other aspects of doctrine—God, man, sin, Christ, salvation—are often in disagreement over the events surrounding the return of the Lord. For those who feel a responsibility to better understand the views of those with whom they may disagree, this is a helpful volume. Various points of view are represented among the contributors, but they are united in their desire to stress the things most clearly taught in the authoritative Word of God.

Nyankunde, in northeast Zaire, is a well-known center of missionary work. **He Gave Us a Valley** by Helen Roseveare (Inter Varsity, 188 pp., \$3.95 pb) is the story of seven turbulent years of ministry there, from 1966 to 1973, by a British medical missionary.

A longer period of time, going back to the late nineteenth century, is the subject of an exciting narrative, **Fire in the Islands! The Acts of the Holy Spirit in the Solomons** by Alison Griffiths (Harold Shaw, 208 pp., \$3.95 pb). The story is told somewhat more from the point of view of the nationals than the usual missionary account. Guadalcanal, best known for being the site of major World War II conflict, is one of the Solomon Islands reported on in this book.

A helpful study edition of the New Testament has been issued by Moody Press, a "wide margin edition" of **The Ryrie Study Bible**, which combines the New American Standard Version with annotations by Dallas Seminary professor Charles Ryrie. The pages are 8½ x 11 inches, three-hole punched, with mar-

gins for your own notes of about two inches on all four sides. (Moody, 506 pp., \$9.95 pb).

Pieta and her Pink Pig is a collection of a dozen true missionary stories for children by Margaret Jean Tuininga (Everyday Publications, 64 pp., \$1.50 pb). She serves with her husband, Ben Tuininga, a full-time worker in the upper midwest.

From the same publisher comes **The Unchangeable and Impeccable Christ** by Bible teacher Robert McClurkin (32 pp., 65¢), forcefully reaffirming doctrines commonly taught by Bible-believers over the centuries.

Another Biblical study is offered by Woodrow Kroll, **It Will be Worth it All: A Study in the Believer's Rewards** (Loizeaux, 123 pp., \$2.50 pb). Christians who like to stress the grace of God are often embarrassed about the subject, but the New Testament has a lot to say about rewards and this book ably assembles and classifies the data.

Yet another translation of the Bible is now readily available: **The Holy Bible in the Language of Today** (Holman, 1445 pp., \$8.95) is basically the work of one man, the late William Beck, a conservative Lutheran scholar. The New Testament was issued in 1963; the Old Testament was completed shortly before his death three years later, but not ready for publication until recently.

Although billed as a guide to the multi-million selling *Good News Bible*, a recent book by Eugene Nida, **Good News for Everyone** (Word, 119 pp., \$3.25 pb) gives a helpful overview of the principles, and difficulties, of Bible translation. He describes the procedures used by the translation committee and he explains the reasoning that led to some of their decisions.

These books are best ordered through your local Christian book store. Do not order from INTEREST.

The Assembling of Those who Love the Lord

by Roger M. Cocking

"They were all together in one place," writes Luke as he begins his description of the events of the day of Pentecost (Acts 2:1).* Little did those Christians know it as they came together, but that day was to be the birthday of the Church. Hence their gathering would turn out to be the first meeting of a New Testament assembly.

"They were all together in one place." What place? The locale is not given. Why? Evidently because it is unimportant. Luke was a man careful about details. Yet he omits this detail which seems to us important. Apparently the Spirit of God caused him to omit it.

The omissions of Scripture are often as important as the inclusions. It seems evident that God is trying to tell us that the locale or place of meeting together is unimportant. Then what is important?

In the Old Testament we read of "*the place* which the LORD God shall choose . . . to establish His Name there" (Deut. 12:5). That place was first Shiloh and later Jerusalem. But we do *not* find this in the New Testament. We are never given a locale where we must meet.

The New Testament pattern is one of utmost simplicity. The Lord himself stated it: "Where two or three have gathered together in My Name, there I am in their midst" (Matt. 18:20).

Notice three important considerations in this verse. First, the place is ANY PLACE. God does not look at the place as men do. God sees the people gathered together, wherever they are.

Second, we gather in His name, that is, by His AUTHORITY. Thus we have the authority of our Lord Jesus Christ for gathering in utmost simplicity wherever we find suitable locale. There is no hint of the authority of a mother church, a denominational headquarters, a board of directors, a central committee, or a man in charge. Our Lord is the Head of the Body, His church! No other authority is required. Nor should we allow any other authority.

Third, the Lord Himself is the ATTRACTION. He promised to be "in their midst." The presence of our Lord Jesus Christ is promised, assured, as a present reality. What more could we desire than this—His presence?

In Acts 2, when the Christians gathered together on what became the birthday of the church, the presence of the Lord was indicated by the presence of the Holy Spirit. "They were all filled with the Holy Spirit" (v. 4). As the chapter proceeds, the central theme emphasized is the Lord Jesus Christ Himself. Peter preached to the people Jesus of Nazareth, a man (1) approved of God—v. 22; (2) delivered by God—v. 23; (3) rejected and crucified by men—v. 23; (4) raised up by God—vv. 24, 32; (5) exalted by God—v. 33; and (6) made Lord and Christ by God—v. 36.

Let us permit nothing and no one ever to take His place. HE ALONE is preeminent. All others and all else should fade into insignificance and be lost to our sight and thoughts, especially in our times of meeting together to "remember Him."

**All quotations are from the New American Standard Bible (NASB).*

The author is a servant of the Lord involved in a teaching and shepherding ministry in Minnesota.

The Villain of Christmas

FOUR ROADS TO HELL

by James A. Stahr

“Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.”—Herod the King (Matthew 2:3, 8).

WHO WAS THIS KING HEROD who wanted to worship the baby Jesus? Or rather, who *said* he wanted to worship the baby Jesus. In reality, he had no such intention. What he really wanted was to kill the Christ child (v. 13). Unable to identify Him, he ordered the slaughter of every little boy in the Bethlehem area, two years old and under (v. 16).

Who was this sadistic tyrant? Was he the same King Herod who sent for the head of John the Baptist—to be delivered on a platter, no less (Mark 6:14, 27, 28)?

Or was he the King Herod who put the sword to the apostle James, and then threw another apostle, Peter, into prison (Acts 12:1-4)?

No, King Herod, the villain of the Christmas story, was neither of these, but he had a lot in common with both of them, not the least of which was his lust for violence. Maybe the other two inherited it from him, for one was a son, and the other a grandson.

Are you surprised to learn that three different generations of the Herod family sat on thrones in the Holy Land and troubled Christ and his followers?

As a matter of fact, there are not three but four generations of these kings described in the pages of the New Testament and dominating the political scene from the first Christmas right through to the final chapters of the book of Acts. It might be helpful if we attempt to untangle the confusion and clarify the relationship between the various Herods.

That is the purpose of this article. And along with it, we will take a glimpse at some of their relatives. Counting these four kings, eleven members of this royal family are mentioned in the New Testament. Surprisingly, four of them are women.

I THE ROAD OF POWER

The father of the clan was **Herod the Great**. He was the king of Judea from 37 to 4 B.C., dying of a loathsome, incurable disease soon after Christ was born.

You wouldn't think that a king so near the end of his days would be threatened by a new-born babe, but Herod didn't see it that way. From the beginning of his reign he had cruelly cut out any possible contenders for his throne. He was even afraid of his sons. He had 10 wives and 14 children. He had murdered two sons in 7 B.C., and one of the last acts of his life was the murder of a third son, Antipater. Augustus Caesar said, "I would rather be Herod's hog than his son."

Lust for power is one of the many sins that can be forgiven. In Herod's case, however, that lust for power became the road to hell. It happened when he was confronted with news of the birth of the heaven-sent "King of the Jews" (Matthew 2:1-2). Rather than bow before that King, Herod tried to destroy Him.

"What will you do with Jesus?" is a question that comes to all of us. There is no doubt about Herod the Great's answer to that question.

GENUINE MOURNING

Herod was born into a family that was already rising to power. His father Antipater had sided with the incoming Roman Empire when Pompey conquered Jerusalem in 63 B.C. Antipater became procurator of Judea, but was later assassinated. In 37 B.C. Herod went to Rome to be crowned King of Judea, but had to fight his way into power when he came back.

The new king emulated the Romans. He continually offended the Jews by introducing heathen temples and Roman sports into his dominion. He tried to compensate by rebuilding Zerubbabel's temple, making it more magnificent than Solomon's. In the Bible he is mentioned only in Matthew 2:1-22, Luke 1:5, and Mark 8:15, the latter a reference to his introduction of Roman ways into Judaism.

Despite his efforts to win the Jews, they saw him only as an Edomite usurper to the throne of David. When he died, he left an order for the slaying of a number of nobles, so that there would be some genuine mourning. The order was not carried out.

Such was Herod the Great!

FOUR SURVIVING SONS

Four sons remained alive when

was the Father of a Clan

Herod the Great died. **Herod Archelaus** succeeded him in Jerusalem, ruling over Judea, Samaria, and Idumea. He is mentioned only once in the Bible—Matthew 2:22. Because of him, Joseph took Mary and the young Jesus to Galilee instead of back to Bethlehem.

The rule of Archelaus was so violent and his temper so fierce that he was banished in 6 A.D. After that the Roman Empire entrusted Judea to governors (procurators). Pontius Pilate, not related to the Herods, was one of these (Matthew 27:2; Luke 3:1). There were no more kings in Jerusalem.

Two other sons of Herod the Great were made tetrarchs, each ruling over a quarter of the old kingdom. **Herod Antipas** ruled the tetrarchy of Galilee. He figures prominently in the Bible story, and we will speak more of him shortly. His brother **Herod Philip** is mentioned only in Luke 3:1, where his territory is named. Unlike the rest of the family, he was a moderate and just man.

The fourth surviving son of Herod the Great was also named **Philip**. He is almost unknown, except that he married a niece named **Herodias**, daughter of one of his murdered brothers. In the Bible he is mentioned only in that connection (Matthew 14:3; Mark 6:17; Luke 3:19).

None of the surviving sons of Herod the Great left descendants that appear in the Bible record. It was from the murdered Aristobulus, Herodias' father, that the third and fourth generations of King Herods came. We will say more of this later, but first we must get back to Herod Antipas, the second of the four prominent Herod rulers.

II THE ROAD OF PLEASURE

Herod Antipas ruled Galilee from 4 B.C. to 39 A.D. He followed in his father's footsteps, both by the erection of great buildings and by a personal life of corruption and decadence. Eventually he was exiled by his archenemy and nephew Agrippa I. Herod died in misery.

Herod Antipas is named 26 times in the New Testament, where he is called Herod the Tetrarch, King Herod, or simply Herod. The principal passages are Matthew 14:1-12; Mark 6:14-29; Luke 9:7-9 and Luke 23:6-15.¹ Much of

what we know of Herod's life is supplied by the ancient historian Josephus.²

On a visit to Rome, Herod lodged with his half-brother Philip. While there he fell in love with Philip's wife, persuading her to desert her husband. Divorcing his own wife of long standing, Herod and Herodias were married. The fact that she was his niece and sister-in-law compounded the legal and moral aspects of what would have been adultery in any case.

Enter John the Baptist! The fearless preacher denounced the adulterous marriage, along with other evil deeds of the king, and Herod retaliated by imprisoning John (Luke 3:19-20). Herodias wanted John killed, but Herod held him in awe. He often summoned John from his cell so he could listen to what the preacher had to say (Mark 6:19-20).

SEDUCTIVE DANCING

As it did with David, adultery eventu-

ally led to murder.³ In David's case the purpose of the murder was to hide the adultery. The Tetrarch, by contrast, cared nothing about the public's reaction to his lifestyle. Rather it was his continued life of lustful pleasure-seeking that brought on the killing.

It happened on Herod's birthday. It involved the daughter of Herodias by her first marriage. According to Josephus, the girl's name was **Salome**. That name does not appear in the New Testament.

Herod was so impressed with Salome's dancing skills that he rashly promised her anything she wanted. Following her mother's instructions, she demanded the head of John the Baptist, to be delivered on a platter.

Herod complied. But he was making a choice regarding eternity.

Herod the Tetrarch knew how to be saved. His long talks with John the Baptist gave him repeated opportunities. But Herod was "a lover of pleasure



more than a lover of God.”⁴ So in the end, his lust for beautiful women led him into the murder of John, just as that same lust had brought on the original confrontation. In killing John, he was rejecting the Gospel.

For his father, Herod the Great, lust for power had been the road to hell. For Herod the Tetrarch, it was lust for pleasure.

THE STRANGE BEHAVIOR OF CHRIST

But how do we know the Tetrarch didn't get off that road and get converted in later life? How do we know that John's warnings didn't get through eventually, especially in view of the two New Testament statements indicating that Herod had a real desire to see Jesus (Luke 9:9; 23:8)?

The unusual actions of Jesus Christ tell us that Herod never repented. It's not what Jesus said to Herod, but what he didn't say!

This part of the story appears in Luke 23:6-12. It happened when Jesus was on trial. When Pilate discovered that Christ was from Galilee, he sent Him over to Herod, who happened to be in Jerusalem that day. Despite intense questioning, Christ would not speak to Herod. "He answered him nothing."

Nothing! Absolutely nothing. This was most uncharacteristic of the Lord. Rare is the inquirer who gets no answer from Jesus. The rich young ruler, the lawyers trying to trap Him, the hostile Pharisees—He answered them all.

Nor did Christ stop answering questions when He went on trial. The high priest who conducted the Jewish trial got an answer to his questions, although the Lord declined to defend himself against false witnesses (Mark 14:60-62). The elders and priests and scribes had their two questions answered (Luke 22:66-71). And Pilate, the judge who sentenced Jesus to death, had so much conversation with Jesus that he became convinced that Christ was really innocent (John 18:33-38; 19:8-11).

Against this background, Jesus' total silence before Herod the Tetrarch is conspicuous. How can we explain it? Is it not that John the Baptist still dominates the story? Herod had heard the message from John again and again. He had rejected it, putting John to death. With that, his day of opportunity had ended. Jesus Christ would not reopen the door of salvation. There would be no word from Him for the man who had murdered his servant.

That man had already made his final choice, and Jesus Christ had accepted

the decision.

There is a solemn warning here. It may be rare, but it is possible to cross over a line, even before you die, where the Lord withdraws his urgings, where the telephone goes dead, where the decision to reject the Gospel is treated as final.

III THE ROAD OF PRAISE

We must move now to the third generation of the royal family, the grandchildren of Herod the Great. We have already met Herodias. Two of her brothers should be mentioned. One of them was Herod, King of Chalcis. He does not appear in the New Testament, but plays an incidental role. He was the husband of his niece, Bernice, whom we shall meet when we get to the fourth generation.

The other brother plays a major role. His name was **Herod Agrippa I**. He dominates Acts chapter 12, where he is called Herod the King. Elsewhere he is mentioned only in Acts 23:35.

Herod Agrippa, Herod of Chalcis, and Herodias had been infants when their father Aristobulus had been executed by his father Herod the Great. Aristobulus' mother was Mariamne, apparently the only one of his ten wives that Herod the Great ever really loved. She was a direct descendent of the Asmonean line (Maccabees) that had governed the Holy Land for almost 150 years. It was this line that Herod had ruthlessly cut down in his rise to power. Late in life, in fear that the Asmoneans might regain power, he executed Mariamne and two of his sons by her, Aristobulus and Alexander.

That was 7 B.C. Forty-three years later, in 37 A.D., Herod Agrippa I, son of the murdered Aristobulus, was granted the tetrarchies of Philip and Lysanius by the new Emperor Caligula (cf. Luke 3:1). In 39 A.D., he received Galilee and Perea when Herod the Tetrarch was deposed. The following year, Judea and Samaria were added to his kingdom. He had reassembled the dominion of Herod the Great.

Through his grandfather Herod the Great, Agrippa I was an Idumean (Edomite). Through his grandmother Mariamne, he was a Jew. As such he could establish a rapport with the Jews unobtainable by his grandfather. He ruled them with tact and care. Among other things, he sought to please them by suppressing Christianity, going so far as to execute the apostle James, and imprison Peter (Acts 12:1-4). Thus he was the third consecutive generation of Herodian kings that sought to destroy

the Christ and his servants.

A GARMENT OF SILVER

It was not, however, the onslaught against the leading apostles that brought down the wrath of God against this King Herod. Rather, it was his lust for praise. That, for him, became a road to hell.

The story is told briefly in Acts 12:20-23, and in more detail by Josephus. At a festival in Caesarea, Herod appeared before a great multitude. He wore, says Josephus, "a garment made wholly of silver," which, "being illuminated by the fresh reflection of the sun's rays upon it, shone out after a surprising manner. . . . Presently his flatterers cried out, one from one place, and another from another, (though not for his good) that he was a god. . . . Upon this the king did neither rebuke them nor reject their impious flattery. . . . A severe pain arose in his belly, and began in a most violent manner. . . . And when he had been quite worn out by the pain in his belly for five days, he departed this life, being in the 54th year of his age, and in the seventh year of his reign."⁵ It was 44 A.D.

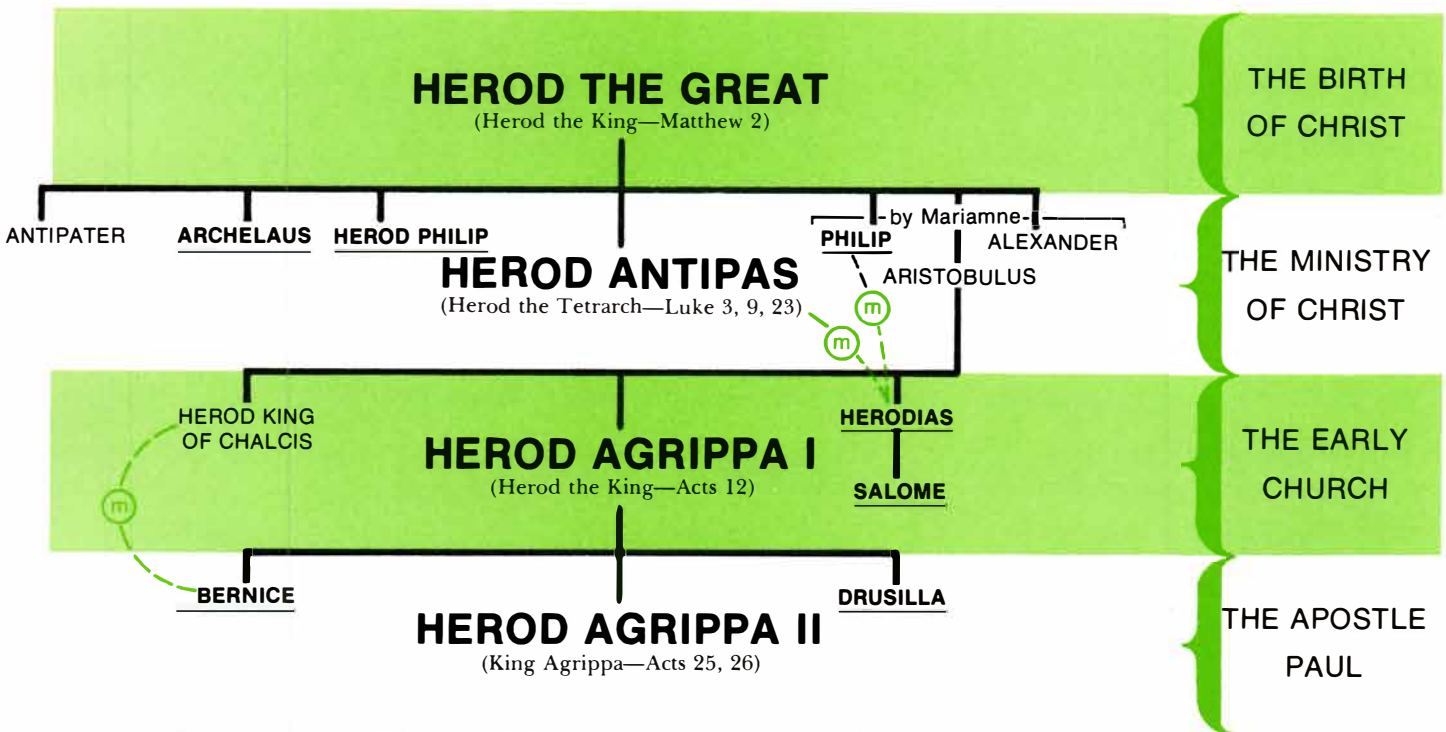
The Bible says "he was eaten of worms and gave up the ghost. But the word of God grew and multiplied" (vv. 23-24).

King Herod's experience is not so far removed from ours as to have no lesson for us. Scores of people refuse to be saved because of what it will cost them by way of popularity among their friends. They won't run the risk of being ridiculed. They "love the praise of men more than the praise of God,"⁶ and that becomes for them a sure road to hell.

IV THE ROAD OF POSTPONEMENT

We come at last to the fourth generation of the Herod family. When Herod Agrippa I died, his son **Herod Agrippa II** was 17 years old. A procurator ruled while he was educated in Rome. When Herod of Chalcis, his uncle, died in 48 A.D., he succeeded to his throne. In the year 52, his rule was extended to the tetrarchies of Philip and Lysanius on the east side of Jordan. In 55, Nero added some Galilean and Perea cities, giving him in total a kingdom one-third the size of his father's. It lasted until A.D. 70, when it was terminated by the Roman-Jewish war that culminated in the destruction of Jerusalem.

This is the King Agrippa of Acts 25 and 26. Two of his sisters also appear in the book of Acts. **Bernice**, widow of her



“The entire family history is one of incessant brawls, suspicion, intrigue and shocking immorality. In the baleful and waning light of the rule of the Herodians, Christ lived and died, and under it the foundations of the Christian church were laid.”

The International Standard Bible Encyclopaedia

uncle Herod, King of Chalcis, is named in Acts 25:13, 23 and 26:30. She was a woman of rare beauty. **Drusilla** appears only in Acts 24:24. She was the wife of Felix, Governor of Judea, before whom Paul stood trial. Felix was not an Herodian.

As did the Herods before him, Agrippa lived in corruption. If the Bible leaves the impression that Bernice was Agrippa's wife (it never says that), it is because she played that role more than that of a sister. The shameful relationship between them was a scandal among both Jews and Gentiles.⁷

ALMOST BUT LOST

Alone among the four generations of prominent Herods, Agrippa is not singled out as a persecutor of the saints. In fact, his relationship with the prisoner Paul seems rather cordial. Paul virtually ignored the foolish and flippant Governor Festus (25:25-27; 26:24) to appeal directly to Agrippa.

“King Agrippa, believest thou the prophets? I know that thou believest.”

Then Agrippa said to Paul, “Almost

thou persuadest me to be a Christian” (vv. 27-28).

There are various interpretations of Agrippa's response. Some see in it a polite rejection of Paul's words: “Why, Paul, I believe you are trying to convert me.” Others hear a note of ridicule.

The most widespread interpretation is that popularized by the famous invitation hymn, “Almost Persuaded.” “Paul, you have gotten me almost convinced.” Paul's reply (v. 29) and Agrippa's abrupt termination of the interview (v. 30) lends some credence to this interpretation. The Spirit of God may well have been dealing with Agrippa, and he saw it as a good time to postpone the facing of the issue.

Postponement, procrastination, or persuasion rejected? Call it what you will, it is another road to hell. “Behold, now is the accepted time; behold, now is the day of salvation.”⁸ Tomorrow's opportunity may never come.

Does my reader find himself on any of these four roads to hell? If so, let him repent now and turn to Jesus Christ. Christ died to forgive you from every

sin. Believe, and be saved.

“Almost persuaded” now to believe;

“Almost persuaded” Christ to receive;

Seems now some soul to say,
“Go, Spirit, go Thy way,
Some more convenient day
on thee I'll call.”

“Almost persuaded,” harvest is past!

“Almost persuaded,” doom comes at last!

“Almost” cannot avail;

“Almost” is but to fail!

Sad, sad that bitter wail,

“Almost”—but lost.

* * * * *

¹The other references to Herod the Tetrarch are Luke 3:1, 19-20; 8:3; 13:31-32; Acts 4:27 and 13:1.

²Antiquities, Book XVIII, chs. ii, v, vii. English translations of Josephus are widely available in bookstores and libraries.

³II Samuel 11

⁴II Timothy 3:4

⁵Antiquities, XIX, viii, para. 2

⁶John 12:43

⁷Antiquities, XX, vii, 3

⁸II Corinthians 6:2



Address Correction Requested

Excellent Reading from WALTERICK

by Alfred P. Gibbs

THE LORD'S SUPPER

Truly the death of Christ is central to the Christian life. The Lord's Supper was instituted by our Lord to enable believers to express their appreciation for his death. Our Savior said, "As often as you eat this bread and drink this cup you do show forth the Lord's death, till he come." Join with Mr. Gibbs as he step-by-step takes the reader through the beauties and value of this Christian observance. paper, \$3.00

THE PREACHER AND HIS PREACHING

"This unique book on preaching and the preacher is distinguishable from others because of its approach. The subject has been dealt with in a simple but vivid way. The comprehensive nature of this book makes it an excellent handbook for any eager soul seeking a knowledge of homiletics."
—Moody Monthly

paper, \$5.95 • cloth, \$8.00

CHRISTIAN BAPTISM

A complete and outlined treatise on this important New Testament teaching. Included are studies of most Scripture references plus 11 chapters covering differing views on baptism. The reader is greatly helped in his understanding of N.T. teaching on, and the current practice of, this vital doctrine. paper, \$3.95 cloth, \$6.00

WORSHIP

"The truth concerning worship is faithfully presented and false theories and practices are exposed. The chapters which deal with the worshipper, his privileges and perils are most searching. The description of the worship of the wise men is a spiritual classic."
—George M. Landis

paper, \$3.00



by William MacDonald

LISTEN, MY SON: LIVING MESSAGES FROM PROVERBS

Formerly the Emmaus Course on Proverbs; now printed in book form. Questions are provided at the end of each section with the answer sheet provided in back. Splendid for young people's Bible study groups. paper, \$2.50

ENJOYING THE PSALMS

Rich in personal experiences and picturesque background information, the author traces the trials and triumphs of the people of God. The reader is captivated by the presence of the living God.

Vol. I (Ps. 1-75), paper, \$3.95
Vol. II (Ps. 76-150), paper, \$3.95

CHRIST LOVED THE CHURCH

An excellent outline of New Testament church principles covering most areas of assembly life. Chapters include the One Body, Reception, Discipline, Priesthood, Baptism, Bishops, Deacons, and the Ministry of Women. paper, \$1.25

THE GOSPEL OF MATTHEW: BEHOLD YOUR KING

A splendid study of this first book of the New Testament showing that Jesus is the long-expected Messiah of Israel. Tracing first his birth then his public ministry, the author point by point proves his claim to the throne of David. paper, \$3.95

by C. Donald Cole

ABRAHAM: GOD'S MAN OF FAITH

Well known for his missionary work in Angola and former editorship of Interest magazine, Don now adds a splendid new book to his list of accomplishments. 77 short chapters trace most events in Abraham's life. This book gives real insight into their spiritual lessons and can be used as short devotional messages for special occasions. paper, \$3.95

by Billy Graham

HOW TO BE BORN AGAIN

A sound and scriptural approach to the New Birth. His chapters on the Cross, the person of Christ, deception and conversion draw only our highest praise coupled with a prayer; namely, that the millions who will listen to Billy Graham will read this book. cloth, \$6.95

Order from:

WALTERICK PUBLISHERS

P.O. BOX 2216,
KANSAS CITY, KANSAS 66110